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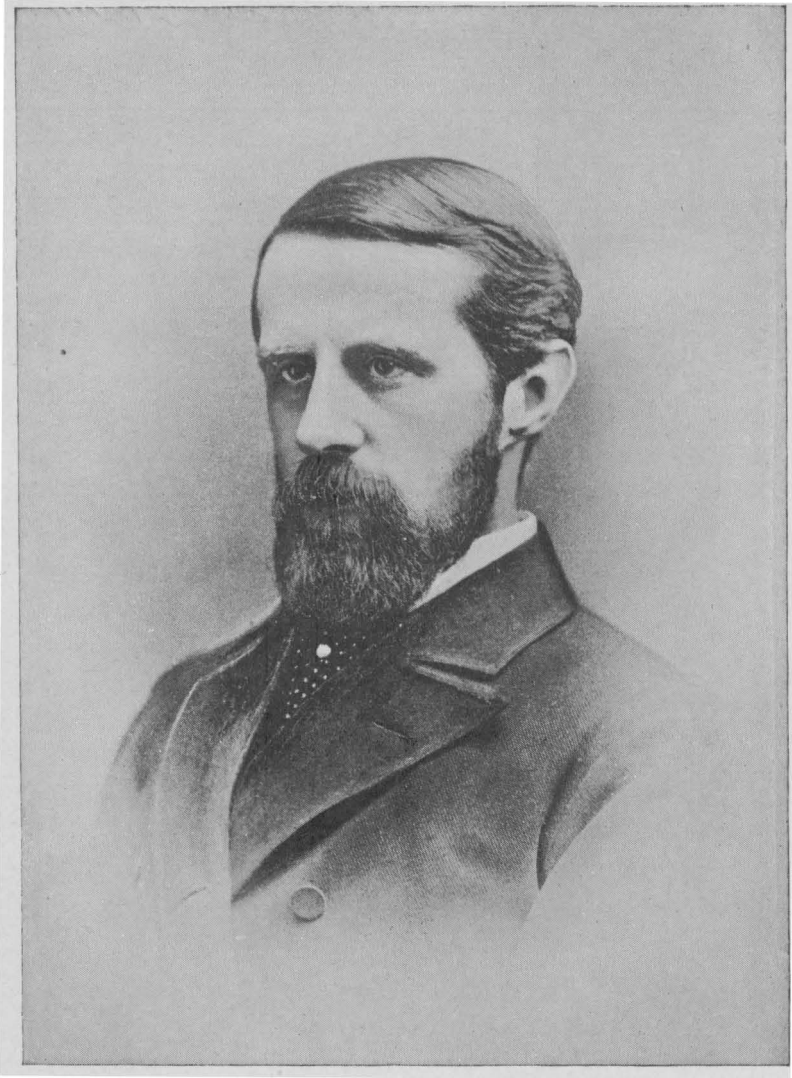
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The Rt. Hon. The Earl of Aberdeen.

THE MISSIONARY REVIEW OF THE WORLD.

VOL. XII. No. 1.—*Old Series*.—JANUARY.—VOL. II. No. 1.—*New Series*.

I.—LITERATURE OF MISSIONS.

LOOKING BACKWARD AND FORWARD.

[EDITORIAL.]

"OUR work is practically that small portion of God's eternal work and will which is allotted to us in our little corner of space and our short minute of time."

So spake Pasteur Monod, truly and tersely, at the late Mildmay Conference. It is an august conception of service, that, in God's grand sphere, there is a little segment, bearing our name and the date of this present year. The youthful Victoria, when the Archbishop of Canterbury came to announce her father's death and her own accession as Queen of Britain, begged him first of all to pray with her that she might take the throne and wear the crown only as the servant of a Higher Sovereign. But when we rightly conceive of our work, however humble, it becomes invested with a divine dignity. The rudest implement or instrument becomes a scepter, the bench of the workman or of the magistrate alike a throne, and the blouse and ermine alike a royal robe.

A twelvemonth since, this REVIEW, in its present enlarged and modified form, was, with many prayers and not without some fears, launched like a bark upon strange waters. The beginning of the new year naturally suggests a retrospect and a prospect.

Looking back, we thank God and take courage. At every step of the way we trace providential and gracious guidance and help. We undertook the work because we heard a loud call of God and saw a great need of man. A Jericho lay before us to be taken for Christ's crown and covenant; but, between us and success rolled a stream neither narrow nor shallow. Believing that the invisible and invincible Captain of the Lord's host was leading on, we set our foot in this Jordan and have gone over on dry ground. Every difficulty, when approached, has disappeared or been surmounted. Our subscription list has passed our most sanguine expectations. The public press has so cordially commended our work that scarce a word has found its way into print that has been controversial or even critical. Encomiums, that seemed almost extravagant, have come from the secretaries of great Missionary Boards and the editors of other missionary magazines. Letters by the hundred have reached the editors and publishers, referring to our endeavors in the kindest and most fraternal spirit; and contributions to our pages, often gratuitous, have been sent by men and women who stand in the front rank of the Church of Christ.

If we rightly read the signs of the times, it has been clearly demonstrated that just such a Review of universal missions is an imperative need of our day; and that in seeking to supply this need we were simply falling into our

place in a divine plan. With the enlarged circulation and the increased excellence for which we both hope and strive, a career of increased and increasing usefulness opens before this messenger of the churches. We therefore, without hesitation, appeal to all lovers of Christ and His cause, to give us sympathetic and prayerful aid in our endeavor to furnish and diffuse missionary intelligence and inspiration throughout the wide circle of the common Christian brotherhood.

What was said at the outset, one year ago, we now emphatically repeat, that this is with us no mere money-making scheme. Neither of us would have considered that we had any time to give to a mere business venture however promising. One of us, besides filling the onerous position of literary editor of a large publishing house, was editing *The Homiletic Review*, whose ninety-six pages a month made additional editorial work by no means a sinecure. The other was pastor of a congregation where thousands of people look to him for work in pulpit and pastorate. With such tax already upon tongue and pen, such engrossing and absorbing work as this REVIEW demands would not even have been weighed in the mere balances of worldly gain. We had neither time nor money to invest in a literary enterprise, though it might promise pecuniary rewards. But we weighed the matter in God's scales, over against higher motives and compensations. The leading of God seemed singularly obvious. A network of providences entangled us as in a golden snare. A higher destiny—a divinity—shaped our ends, and we yielded to the pressure of duty, which is always also privilege. We believed strength would be given us, and it has been given.

The impression and conviction with which this enterprise was begun have only become deeper and stronger by the year's experience, viz.: that, in respect of missions, no greater need exists than that of the *universal diffusion of information* as to the facts of past and present missionary history. To know those facts, to be informed and keep informed and fully informed, as to the march of God and His hosts in all the earth, is, in effect, to quicken the pulse of the whole Church of Christ. In missions, Love is the skillful alchemist that turns knowledge into zeal and out of intelligence distills inspiration. If we would have more prayer we must know what to pray about and pray for; if we want more money we must know what open doors God is placing before us for the investment of consecrated capital, and what wondrous results He has wrought and is working with the merchant's millions, and even the widow's mites; if we want more men and women as workers, the mind and heart and conscience of disciples must be awakened from sleep and aroused from sluggishness, by the electric touch of thrilling facts. If we want more zeal, all true zeal is "according to knowledge" and consequent upon it. If we want the spirit of holy enterprise, doing and daring for God, missions must be exhibited as the enterprise of the Church, and it must be shown that no equal or proportionate investment of men, means and money ever brought returns so ample—all of which the logic of events stands ready to prove by the most overwhelming of arguments.

In a word, we believe that, if every true disciple could be continually confronted by a fresh bulletin of news from the world-wide field and kept familiar with the movements of every assailing column now moving against Satan's citadels, all the workmen and all the money—both the *personnel* and *material* of war—would be voluntarily furnished for prosecuting this colossal campaign!

To do our part of this work well—this is the absorbing question. To mix up the secular spirit with the Lord's work is fatal to a true and large suc-

cess; and, above all other work, missions mean and demand self-sacrifice. We could not ask a large blessing upon any plans that had in view such gross pay as silver and gold. A Review, such as we conduct, is not likely to be a money-making investment; if the necessary price of its production is met we are content, and any surplus would go to enrich its contents and cheapen its cost, and so enlarge its circulation and influence.

The time has come, moreover, for a Review of Missions that may take its place side by side with the ablest periodicals in the secular sphere. The gospel has found its way into Caesar's household, as well as into the jailer's family and Bethany's humble home. God is now calling the wise, the mighty, the noble, to the kingdom. Merchant princes, public leaders, statesmen, journalists, philosophers, generals, judges, sages, bow at the cradle of Christ as did the Eastern seers. Kings' daughters are among the honorable women who follow the Saviour and minister to Him of their substance, and at His right hand stands more than one queen in gold of ophir. Piety is not linked with stupidity and superstition, ignorance and imbecility. Even the infidel no longer sneers at the gospel as "fit only for women, children, and small men." The thoughtful, cultured classes of society are compelled to ask whence came that wonderful religion that illustrates the survival of the fittest because fittest to survive; that amazes the evolutionist by not being evolved at all, but springing at once into maturity without development, and yet defies for eighteen centuries all improvement, either by addition or subtraction! And we are profoundly persuaded that a Review of Missions, properly conducted, will not only inform the ignorant and enlighten and educate the uncultivated, but may also command and compel the attention of the most intellectual and intelligent readers, and bring them into closer and more practical fellowship with mission work.

Such aims and objects necessitate no little outlay of brains and money and hard work. To these pages we invite first-class contributions, and we therefore offer proper compensation. Culture is a costly product in the intellectual market. The pen that is dipped in liquid gold commands gold as the wages of its work and the means of refilling its magic inkstand. Literary work brings a high price because it is bought with a large sum. We cannot ask able writers to furnish us papers gratuitously, though some of them do so, unsolicited. We began this REVIEW determined that, whether it brought us any compensation or not as editors, our contributors should be paid; and we have observed this rule, not only to the utmost limit of our resources, but beyond it.

There are some directions in which we need prompt and vigorous co-operation from the Christian public, and we ask every reader to give us aid.

1. First of all, we wish for our REVIEW a greatly *enlarged circulation*. The same cost of time and strength by which we now reach 10,000 subscribers, may as well avail for 100,000; and the larger the list of subscribers the smaller the relative cost of production, and therefore the less the price of the REVIEW. Every *pastor* ought to have a copy, and to secure its wide circulation in a congregation would double and treble the annual gifts to missions. Is there not in every church some godly man or woman who will try at least to collect enough money to supply the pastor with THE MISSIONARY REVIEW OF THE WORLD? And with how little labor might copy after copy find its way into the homes of leading families? The pastors are leaders, and missionary interest in any congregation seldom rises above their level. But we greatly desire that in every family the news from the mission field may find eager readers, if not always paying subscribers. Let every subscriber, there-

fore, take pains to see that his copy is *read* outside the limits of his own home. After it has done service in his own household, let it be sent on its rounds, visiting homes where otherwise it would not find its way, to spread information and inspire interest.

If a pastor would take the trouble to suggest to his people the raising of a club and request a suitable person to take it in charge, our circulation would be trebled among them and they would get the REVIEW at a less price. Ten subscriptions for \$15; or for 20 at \$2 each, a large missionary map of the world, which is sold for \$20 by its publishers, is given. And the map and the circulation of 20 copies of THE REVIEW for a year among his people would largely increase the interest in and the gifts to the missionary cause.

We crave help to enlarge our *free list*. We renew our appeal for a **Review Mission Fund**, by which we may furnish copies gratuitously, or at less than cost, to young men and women who are studying and preparing for work in the mission field. Whenever \$1 is sent us, we add what is necessary to pay for a free copy, and place it where it will do the most good. In this way we last year put it into the hands of several hundred volunteers.

2. Secondly, we ask aid, from any quarter, in *providing matter* for the pages of THE REVIEW; and particularly *information* from all parts of the field. Accurate and prompt reports of the Lord's work in any land we cordially welcome, and if necessary will pay for. What we *specially desire is, early and authentic reports from all the missionary societies of the world*. If the Secretaries of these many societies will see to it that we are furnished with advance sheets of their annual reports, or a copy of the report itself when issued, we will invariably publish a careful abstract of it in the REVIEW. Many have done so, and we have, including the Woman's Boards, given the past year the latest authentic statistics of some 125 societies. We have not yet attained to the scientific form of the late Mr. Wilder's reports, but we hope in time greatly to exceed them in fullness and practical worth, if not in the element of scientific arrangement. But very much depends on the co-operation of the friends of missions, in the foreign fields and in the Boards and Societies at home. Let every reader remember that, in effect, he is one of the editors and publishers of this REVIEW; these pages are at his command to improve almost without limit. Give us a larger constituency and so a wider circulation; give us contributions from the whole field, reports of all existing societies, helpful suggestions, and in general a helping hand; and, to the last limit of our ability and resources, we will make this MISSIONARY REVIEW OF THE WORLD worthy of its name, and of the cordial place already accorded to it in the hearts of thousands of readers.

Never was the whole field of missions so inviting or the harvest so promising. Never was the Church of Christ furnished with facilities so ample and abundant for the speedy and successful accomplishment of her work. Human thought and social changes move with a rapidity unknown in the lethargic ages of the past. There is a stirring of all the elements both of individual and national life; new conditions exist; new aspirations are awakened, and new developments are possible. The next decade of years will witness not only evolutions but revolutions that even now seem incredible within so short a time. The Church of Christ must push all her forces to the front, and lay a moulding hand on the plastic material of social life. The anointed tongue and the consecrated pen, the printed page and the living epistle, the Church and the school, the Christian family and the Christian home, must unite their witness to the power of the gospel in the eyes and ears of every creature.

A word by way of apology. It has caused us no little pain and mortification that, in spite of our best endeavors, a few typographical errors have marred the pages of the REVIEW hitherto. This has been owing to the fact that the printing-office which does our work has undergone, as all business establishments are liable to, frequent and radical changes during the year, resulting in more or less chaos and haste, over which we had no control. We are determined, however, that this state of things shall no longer exist.

CHRISTIAN MISSIONS AS THE ENTERPRISE OF THE CHURCH.

[EDITORIAL.—A. T. P.]

To proclaim the gospel in all the world and to every creature is, in the most emphatic sense, the one divine vocation of disciples. It is the King's business; not only as committed to us by the King Himself, and bearing the signature and seal of royal authority, but as the business which the King, first of all, Himself undertook. In all missions, the pioneer and exemplar, the inspiring leader and peerless worker, was and is our imperial Divine Captain. He compressed into one sentence His whole subjective biography: "The Son of man is come to seek and to save that which is lost." Luke likewise compressed into one sentence His whole objective history: "He went about doing good." All intelligent zeal in missions kindles its enthusiasm from the live coal brought from that celestial altar whereon the Lamb of God was offered in self-consuming devotion. The highest heroism is but a borrowed beauty; it only reflects luster from that face that shone with the supreme supernal glory of perfect unselfishness. The vindication and the inspiration of all missionary work are alike found in this: that He, the King of kings, emptied Himself of His divine attributes and divested Himself of His divine glory and consented to the limitations of a human nature and an earthly life, that He might take the form of a servant and become obedient to death, even the death of the cross.

However loosely we may use that phrase, "cross-bearing," it has one, and only one, scriptural application: "Whosoever will come after me, let him deny himself and take up his cross and follow me." Christ took up the cross. That, to Him, meant *self-sacrifice for others' salvation*; and it means that, and only that, to every follower or disciple. Life's petty annoyances and vexations, the daily trials of patience and tests of temper, may be spoken of as "our crosses," and everything that "crosses" us may be construed as a cross. But the Word of God authorizes no such breadth of application or interpretation; it knows *no plurality of crosses*; the plural form of that word is never once found in Scripture. Moreover, it is not *our* cross, but *His* cross; or ours only as it is first His. To "bear the cross" after Him is to give up ourselves to a life, or if need be a death, as He did, for the sake of saving souls. Moses anticipated such oblivious self-offering when he plead: "And now, if thou wilt, forgive their sin—; and if not, blot me, I pray

thee, out of thy book which thou hast written." The true interpretation of that sublime intercession of the great Jewish lawgiver is not found in a desperate determination to be identified with Israel even in their rejection ; but, as we conceive, Moses was offering himself as a sacrifice for the sinning people with whom God was so justly incensed : "rather than not forgive them, blot me out of thy book !" Paul, long after and with far more light upon the glory of such divine altruism, said : "I could wish that myself were accursed from Christ for my brethren." That was bearing the cross ; that was being crucified with Christ ; that entitled the great apostle of the Gentiles to say : "From henceforth let no man trouble me, for I bear in my body the marks (στίγματα) of the Lord Jesus."

This, then, is the business to which the King gave Himself, even unto death, and which He has entrusted to all disciples. First of all, we are to get salvation, and then to give it ; and to get it that we may give it. Every disciple is called to be a co-worker with God the Father, a co-sufferer with God the Son, a co-witness with God the Holy Ghost,* in the saving of souls. Whatever other pursuit may claim our attention and endeavor, this is the one business of every disciple's life. This is his vocation ; all other things are but avocations. This is the one and only legitimate calling deserving to "*occupy*" us "till He come." Until this truth and fact be acknowledged and felt—until this obligation and privilege become real and vivid, vital and vitalizing—there can be no adequate prosecution of the work of missions. Until then the impulse and impetus are lacking : there is no adequate motive to become a motor to our personal and ecclesiastical machinery. We are building without a base, and the whole structure is unstable.

But, on the other hand, let this *conception* of life, duty and responsibility take tenacious hold of every believer : I am called of God to bear the cross after Christ, to follow the same business which He followed—seeking and saving the lost. Then let a holy *affection*—a passion for souls—set this conception on fire with the flame of love ! And, before such a conviction, transfigured into such overpowering enthusiasm, the work of missions would advance as forest fires move, with the strides of a giant and the speed of the whirlwind, sweeping or melting all obstacles in its path, rapid and resistless as the march of God ! Such will be the *energy* of our work for God, when we rightly conceive it, and receive into our hearts the omnipotence of its appeal, and of its impulsive and propulsive and expulsive passion for souls.

But another kindred result will follow : We shall take up missions with a new spirit of *enterprise*. That word, enterprise, has come to have a fixed and definite meaning. It suggests an undertaking of importance, an arduous endeavor, with the acceptance of hazard or

* See 1 Cor. iii. 9 ; Col. i. 24 ; John xv. 26, 27.

risk. It admits difficulty as a factor in the problem and hardihood as the price of success.

Christian missions represent the most colossal undertaking ever presented to the mind of man. Here is a world lying in the lap of the evil one, and entangled in his seductive snares as Samson was in the net of Delilah's wantonness. Here are fifteen hundred millions of perishing people to be overtaken with the gospel message, if at all, within the life-time of a generation. Yet Christ says to a comparatively few disciples: "Give ye them to eat," and yet what we have seems hopelessly inadequate provision for such a vast multitude. But there is the *authority* of the King; He certainly will not command what is impossible or even impracticable. With proper organization and distribution of this multitude into companies; with our few barley loaves brought to Him to be blessed, broken and multiplied as broken; with simple faith in His power and presence, and with implicit obedience to His Word, we may not only feed all these millions, but find fragments left in abundance; for the gospel provision strangely multiplies as it is divided.

All true enterprises are earnestly prosecuted. David said to Abimelech: "The king's business requireth *haste*."* And promptness, celerity of movement, needs to be introduced into our way of doing the King's business, as a part of our loyal obedience to His command. In the book of Esther we are furnished with an example of the haste with which a royal decree may be carried out.† First the fatal word went forth at the prompting of wicked Haman—a decree of death—unto the King's lieutenants, the provincial governors and rulers, to every people after their language; a copy of the writing was published unto all people, and the posts went out, hastened by the King's commandment. Afterwards when that counter-decree of life was issued, written in the king's name and sealed with his signet, letters were dispatched by posts on horseback and riders on mules, camels and young dromedaries. There were 127 provinces to be reached; the empire of Ahasuerus stretched from the Danube and the Nile on the west to the Indus and the Ganges on the east, and from the Black Sea and the Caspian on the north to the Persian Gulf and the Indian Ocean on the south—its length nearly two thousand and its breadth nearly one thousand miles. It was on the three and twentieth day of the month Sivan that the king's scribes were called to put that decree in writing; it had to be translated into every language represented in those provinces from Ethiopia to India; it had to be promulgated with haste, and yet without one of those modern facilities which we possess. There were no printing-presses, postal unions or telegraphs; no railroads or steamships. Every copy must be transcribed by hand, and borne by mes-

* 1 Sam. xxi: 8. † Esther iii.-viii.

sengers who could move no faster than horses and mules, camels and dromedaries could carry them. And yet, through all those 127 provinces that decree was actually published upon the thirteenth day of the twelfth month Adar ! Throughout that wide domain, to every Persian subject, that message of the king was thus borne *in less than nine months !*

More than eighteen hundred and fifty years ago the King of kings issued a decree of salvation and bade His disciples bear the Word of life to every creature in all this world's vast empire. And now, after waiting with divine patience for nearly nineteen centuries, He sees *three-fourths of the human race* yet without the knowledge of the good news of grace ! It is plain without argument that the Church of Christ has never yet, in any proper sense, *attempted* to solve this practical problem. When Dr. Duff declared that as yet we have been only "playing at missions," he meant that this world-wide work has never been seriously conducted as the enterprise of the Church. We have not yet felt that the King's command is urgent and the King's business requireth haste. Were true, sound, sensible, practical business principles applied to this problem, no hindrance would be huge enough even to *delay* the prosecution of the work solemnly committed to the Church of Christ. And once more we record our solemn conviction that, with thorough organization, sanctified resolve and practical co-operation throughout the Church, the gospel may be preached as a witness, not only among all nations, but to every living creature, *within the lifetime of the present generation, or even before the present century closes.*

In affirming this conviction we do not forget the wide extent of territory yet to be covered with gospel effort. There are unoccupied provinces, absolutely without a single missionary or mission station. Kurdistan with 3,000,000 ; Afghanistan with 8,000,000 ; Anam with 30,000,000 ; Africa, north of the Equator and west of the Nile basin, with 50,000,000 more ; Thibet and Mongolia, virtually left to the dominion of the grand Lama ; Arabia, over whose whole extent floats the green flag of the False Prophet ;—these are some of the territories yet to be taken possession of in the name of Christ. A few years since Mr. Stevenson, of the China Inland Mission, went from Bhamo, in Upper Burmah, to Chungking in Chuen, China, a distance of over 1,000 miles, and for 500 miles north and south of his line of travel, only one station, Kwei-Yang, then existed ! Stanley in Africa, journeying from the Great Lakes in the east to the rapids of the Congo, found not one native Christian in 7,000 miles of travel.

Even countries nominally fields of mission labor are not *occupied*. Siam, with eight or ten millions of impressible people, whose King, Chulalongkorn, is the most intelligent and progressive ruler in Asia, and the active, generous friend and patron of the missionaries, has a few Baptists working among resident Chinese in Bangkok, and less

than a score of Presbyterians, constituting the sole working force to bring those millions to the knowledge of God ; and yet Siam has single cities with 200,000 inhabitants where there is not one mission station or even evangelist ; and such things as this are true after more than eighteen centuries of Christian history !

The wide area of unoccupied territory needs not dismay us. Africa and Asia together embrace less than 26,000,000 square miles, only about *twelve or thirteen times as much* as the Persian Empire in the days of Ahasuerus. If in those days the royal proclamation could be carried through the imperial dominions in nine months, what is to hinder our bearing the gospel message through these two continents in nine years ? With all our modern facilities and instrumentalities we could certainly cover a territory twelve times as large in a period twelve times as long !

This thought of a possible proclamation of the Word of life to every living creature *before this century closes*, we have sought to trumpet forth by tongue and pen for twenty years ; and it has never yet been shown to be either impossible or impracticable. It *can* be done ; it *ought* to be done ; it *MUST* be done. We must cross this Jordan of Selfishness and roll away this reproach of neglect at the Gilgal of a new consecration. We must resolutely march around Jericho and blow the gospel trumpet. Let men deride the fewness of our missionary band, and the foolishness of preaching. Let pagan priests and heathen philosophers ridicule the credulous faith that expects to see ancient systems fall before the peal of a Jubilee trump. God's word is pledged. "Lo, I am with you alway." The Church of Christ has but to undertake this work, in the energy of the Spirit and with the enterprise of a true consecration, and wonders will follow to which even Pentecost was but a prelude and precursor. Yes, this King's business requires haste. Behind that command, "Go ye into all the world and preach the gospel to every creature," there stands the majesty of imperial *authority*. Such authority is itself urgency. He obeys not the King who does not move promptly, immediately. Celerity of movement is a necessary part of loyalty and fidelity. To move tardily at the King's command is next to open treason.

The *opportunity* calls for haste. God sets before the Church an open door, great and effectual. While the command rings in our ears, "Go ye" ! lo, silently but suddenly the iron gates of intolerance and ignorance, bigotry and superstition, swing open as of their own accord. Obstacles that for a thousand years have stood like walls of adamant quickly disappear. But what is thus *our* opportune hour is also *Satan's*, and he appreciates and improves it, if we do not. Forward into these new openings he pushes his obedient servants, with all their various agencies and instruments of destruction. He sends his emissaries to preach his anti-gospel and carry on his crusade of infidelity and

immorality and set up his printing-presses to scatter the literature of death. Satan never lacks earnestness or enterprise in his work.

Meanwhile, what are we doing? Trifling with the whole matter of a world's evangelization; trifling on a magnificent scale! Since our Lord on Calvary breathed His dying prayer, fifty successive generations of human beings have passed away. In this awful aggregate twenty-five times the present population of the globe have perished without the gospel; and as yet the entire Christian Church sends less than 6,000 laborers into the foreign field and spends less than \$12,000,000 a year on the world-wide work!

Never yet have we been in haste to enter even the most conspicuously open door. That word "opportunity" is full of ethical suggestiveness: *ob*, over against; *portus*, the harbor. The gospel ship lies at the very entrance of the harbor whose wide-stretching arms and open gates invite entrance, and where millions of people wait to welcome the gospel. While God's breezes blow toward the port and we have only to spread sail and speed onward, we lie at anchor as if becalmed, or move so slowly and sluggishly that the barges of the vain pleasure-seeker and the swift galleys of a piratical foe sweep past us and pre-occupy the openings. Where is the enthusiasm of the Christian Church! Where our zeal for God, our sympathy for a lost race, our loyalty to our Lord, our sense of duty and responsibility!

Moreover, behold the *King's couriers and posts*, furnished by His providence, ready to do our bidding in hastening the King's business! First, the *printing-press*, what a magnificent help to evangelization, ready to multiply copies of the Word in any tongue, at a trifling cost and with incredible speed! From a single steam-press thousands of copies may be produced every month, and tracts and religious books by the million pages. Here is a doubly useful messenger in the work of evangelization. It moves like a magic shuttle, to and fro. While it multiplies and scatters afar the message of the gospel, it spreads at home information of the work abroad. This courier of the King he never sent forth until the Dark Ages were giving place to the new dawn of the Reformation, and the Church was prepared to attend to the King's business. This courier we must use, as never hitherto, to scatter information of the King's work among disciples, as well as to scatter the leaves of the tree of life among the heathen. Information is the handmaid of evangelization. Thousands of intelligent disciples are ignorant of missions. One of the foremost philanthropists of England, to whom a copy of "The Crisis of Missions" was sent, wrote to the author: "I am sorry to confess that of the bulk of the facts which you present I have hitherto been entirely ignorant." No wonder the flame of zeal burns low when no fuel feeds its fires, and no oil fills its lamps.

Money is another of the King's couriers. Consecrated capital is not

only potent, it is well-nigh omnipotent. No marvel that Mammon is treated in the Bible as a rival god to Jehovah. Wealth suggests divine attributes—omnipotence, omnipresence, immortality, transforming energy. To have and to use money well is to multiply personal power a thousand fold, nay, to multiply one's self a thousand fold. The giver is potentially wherever his gift is. Sarah Hosmer's frugal savings educated six young men to preach the gospel in Oriental lands, and where they were she had her representatives and preached through them. A man recently died in New York City whose noble benefactions had spread so far that in not less than two hundred and fifty different places he was represented by a mission Sunday-school, a church, an asylum, a hospital, a college or seminary, or some other form of beneficence: his money made him virtually omnipresent as a benefactor. Money makes the giver also immortal. It represents not what is transient, but what is permanent. The good that men do with money lives after them; it is not interred with their bones. They who use it aright hold the lever of God, and lift a whole people to a loftier plane—multiplying themselves indefinitely and rendering themselves practically present wherever their donations are doing work in their behalf; and so even when dead their works do follow them, and they survive themselves!

If the King's business requires haste, there are ready facilities to meet the requirement. *Sanctified scholarship* is another royal courier, prepared to mount the swift steeds of modern civilization and bear the divine tidings to every nation in its own native tongue. When Christ gave His command, he addressed humble, unlettered men. Since then the gospel has found its way into Caesar's household. Here are the princes of this world, the seers and sages, bowing at the cross. The Bible has been translated into over three hundred languages and dialects. A Christian literature has been created and may be reproduced in any known language of earth. Steam has been harnessed to the gospel chariot—nay, even lightning waits to do the Church's bidding. What are we waiting for? Twenty thousand millions of dollars lie in the coffers of the Protestant church members of Great Britain and America; 3,000 young men and women are knocking at the doors of the church asking to be sent abroad; the whole world permits and invites missionary approach; there is every preparation for such universal movement and such rapid progress as no other century ever even forecast. WHAT IS THE CHURCH OF CHRIST WAITING FOR?

The necessity and feasibility of a grand campaign for Christ, with reference to the immediate occupation of all unoccupied fields, and the immediate proclamation of the gospel to every living soul, are beyond dispute. After a wide discussion by the ablest writers upon the subject of missions, the conviction is only established that the present crisis imperatively demands that the entire forces of the Christian

Church should be enlisted and engaged in this glorious work. A spirit of consecrated enterprise must apply to this giant problem the best and soundest business principles ; a system must be devised which shall prevent waste of time, money, and men, and economize and administer all the available forces of the Church. The imperial clarion of our Lord, as with the peal of the last trump, summons all His hosts for the great crusade.

Nehemiah was a model organizer. He built up the broken walls of the Holy City, and with a small, poor remnant of the people finished the work in fifty-two days. The perfection of his organization was the secret of his success, and it embraced three grand principles : first, *division of labor*—every man at work over against his own door ; secondly, *co-operation*—all engaged in one work and operating upon one plan ; thirdly, *concentration*—all at the sound of the trumpet rallying to defend any weak and assaulted point. Put those three principles into practice in the work of foreign missions, and we may build the wall of gospel witness around the world in a few years ; we may push the advance of our missionary hosts so rapidly and systematically, that on every hill, in every valley, from equator to poles and from sea to sea, the gospel's silver trumpet shall sound.

Fifty years ago seven humble men in a shoemaker's shop in Hamburg undertook the work of evangelization on the principle of individual responsibility. In twenty years they had organized 50 churches, gathered 10,000 converts, distributed 400,000 Bibles and 8,000,000 pages of tracts, and preached the gospel to 50,000,000 of people. As they went from place to place the work grew, and new converts inspired with similar zeal became helpers, so that a population as great as that of the United States, or of the Congo Free State, heard the gospel within those twenty years. If any are distrustful of mere arithmetic as applied to the problem of missions, here is a practical proof that it is perfectly feasible so to organize the work as to reach 100,000,000 of people every year, and that, too, with only an insignificant Gideon's band. An English preacher asked some British soldiers, " If Queen Victoria were to issue a proclamation, and, placing it in the hands of her army and navy, were to say, ' Go ye into all the world and proclaim it to every creature,' how long do you think it would take to do it ? " One of these brave fellows, accustomed to obey orders without hesitation or delay and at peril of life, promptly answered, " *Well, I think we could manage it in about eighteen months.*"

There are, perhaps, in round numbers, thirty millions of Protestant church members in the world. Could each of that number somehow reach thirty-three of the unsaved, the whole thousand million would be evangelized ; and could each be brought to give one cent a day, our missionary treasuries would overflow with over one hundred millions of dollars every year. Of course we cannot depend upon enlisting in this

work all church members. Nominal Protestants include millions of mere professors, members of state churches, formalists and ritualists, and millions more who, while they profess to be disciples, are actually immoral and infidel. But let us suppose that there are *ten millions* of true disciples who can be brought into line, and who by systematic effort can be made to furnish men and money for this work, even *with this tenth part of Christendom the world may be evangelized before the twentieth century dawns.*

We are not responsible for *conversion*, but we are responsible for *contact*. We cannot compel any man to decide for Christ, but we may compel every man to decide one way or the other ; that is, we may so bring to every human being the gospel message, that the responsibility is transferred from us to him, and that we are delivered from blood-guiltiness. God will take care of the results, if we do our duty. We are to preach this gospel everywhere "for a witness"—not coldly, officially, formally, but earnestly, prayerfully, lovingly. Christian churches, schools, institutions, homes, reared in the midst of pagan communities, constitute part of this "witness" to the power of the gospel ; then, whether the gospel prove a savor of life or of death, our fidelity will not fail of its reward.

We repeat, that it is our solemn and mature conviction that before the close of this century the gospel might be brought into contact with every living soul ; for if we could so organize and utilize ten millions of disciples as that every one should be the means of reaching with the good tidings one hundred other souls, during the lifetime of this generation all the present population of the globe would be evangelized ; or, if the sublime purpose should inspire the whole Church to do this work before this century ends, each of this ten million believers has only to reach between eight and nine souls every year for the twelve years that remain.

When Sir Thomas More's "Utopia" was first published there were some who construed the fiction as fact ; and they said, "But there is among these Utopians no mansion of gospel truth : let us go and tell them the good news !" Is it not high time that we realized that the destitute and desperate condition of a lost race is fact and not fiction ; and that, having the Bread of Life, we carry to the starving millions of earth's population the gospel of salvation, with the promptness and holy haste which are the only fit way to attend to the King's business ?

At the beginning of this new year, let us write on the very door-posts of our churches and houses, and on our gates, this grand motto :

THE WHOLE WORLD TO BE EVANGELIZED IN THE PRESENT
GENERATION.

"Let us go up at once and possess it ; for we are well able to overcome it." The Earl of Shaftesbury said : "During the latter part of

these centuries it has been in the power of those who hold the truth, having means enough, having knowledge enough, and having opportunity enough, to evangelize the globe *fifty times over*." Recent testimony is given by 120 missionaries in China, representatives of twenty-one Protestant societies. They say : "We want China emancipated from the thralldom of sin *in this generation*. It is possible." Our Lord has said, "According to your faith be it unto you." The Church of God *can do it*, if she be only faithful to her great commission. This statement comes from those who are intimately acquainted with the discouragements—who know the difficulties. And now "for the sake of the Name," that name which is above every name, "the love of Christ constraining us," let us go forth. Let the sublime faith and hope of such a grand result, under divine leadership, inspire our effort. Pastors, awake ! Be yourselves flaming missionaries ! From the lofty altitude of your own high devotion let the stream descend that shall raise every devout hearer to a higher level. Fan the slumbering embers of a smouldering missionary zeal—heap the facts like fuel on the fires. Make the coldest congregation hot with your own burning enthusiasm. Parents, bring up your children to see the dark places of the earth and the habitations of cruelty before their eyes, as Carey's rude map confronted him on that sheet of leather in his cobbler's shop ! Merchants, open your treasuries and pour out your money. Never was an altar that so consecrated the gift. Meanwhile, let the voice of prayer, as with the mingling sound of multitudinous waves, surge against the throne of God !

HENRY MARTYN.

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IN the year 1812 a lone traveler, passing through Eastern Asia Minor, died at Tokat. His dragoman even did not know his full name, but scratched something like it upon a rude slab and went his way. The grave was soon covered by the sand from a mountain stream. They who buried him thought of him only as one of the millions who every year fall into forgotten graves. But this man was missed. Though but thirty-one years of age, he had struck the chord of heroic appreciation in England and America as almost no other man had. A statesman said : "His name is the one heroic name which adorns the annals of the English Church from the days of Elizabeth to our own." His grave was sought ; his body removed to a more public spot ; a handsome monument reared, and inscribed with his praise in four languages. Lord Macaulay, with fine appreciation of the truly great in character coming from familiarity with the heroes of all ages, who thrills us with his lines on Horatius and Harry of Navarre, was affected to reverence by the story of this young man's life and wrote this epitaph :

“Here Martyn lies ! In manhood’s early bloom
The Christian hero found a pagan tomb ;
Religion, sorrowing o’er her favorite son,
Points to the glorious trophies which he won.
Eternal trophies, not with slaughter red,
Not stained with tears by hopeless captives shed,
But trophies of the cross. For that dear name
Through every form of danger, death and shame,
Onward he journeyed to a happier shore,
Where danger, death and shame are known no more.”

Henry Martyn was born in Cornwall, England, in 1781. At sixteen he entered Cambridge University. He was intensely ambitious, and was nettled because at the early examinations he took only the second position. But at twenty he graduated as Senior Wrangler, with the first honor.

He could, however, apply his mind better than control his passionate nature. Angered one day he threw a large knife at a comrade, who dodged it, and let it stick quivering in the wall, instead of in the intended victim’s heart. He was self-willed even to obstinacy and surliness to his father. No natural saint was he.

His after saintliness was not due to development, but total change, point-blank conversion. Its occasion was the death of his father, and the thought that it was now too late to ask from those cold lips forgiveness for his undutiful conduct. He could only go to God for it. But, having once come before that throne, and felt upon his soul the shadow of God’s condemnation for sin, all his pride was crushed ; having felt the light of God’s countenance reconciled, his soul was ever after filled with gratitude and love. From this time Martyn was another man. That strong willfulness became strong willingness, as he gave his whole being up to his Redeemer. He was ambitious still, but he had now an Over-lord, even Christ. His favorite text was “Seekest thou great things for thyself? Seek them not, saith the Lord.” So thoroughly did he belong to Christ that selfish honors no longer pleased him. When he graduated first in his class, he wrote : “I obtained my highest wishes, but was surprised to find I had grasped a shadow.” His energy was not lessened, rather intensified, by having higher appeals, those of conscience and service, added to natural desire ; and his faculties were new-fired by his communion with the Holy Spirit. Yet he was not without tremendous temptations from his old ambition. For a while he proposed to study law, “chiefly,” he says, “because I could not consent to be poor for Christ’s sake.” But he did not know his newer self when he thought that way, and when the moment of decision came he turned his back upon all prospect of secular gain, and sought the ministry. He could not restrain his impulse for Christian service ; it came out in daily incidents of conduct. He once rebuked a fellow student for sinful trifling.

Speaking on the impulse, he thought he had overstepped propriety ; but the honesty of his manner gave such weight to his rebuke that it led to his friend's conversion, and in after years they labored together in the foreign mission field.

But that was not the day of missionary interest such as now fills the Church. Carey had gone to India, the first English missionary there ; and David Brainerd had laid down his life for Christ among the American Indians. Vanderkemp was in South Africa. These and a few others were then the far-scattered stars in what has now become resplendent galaxies of missionary heroes and martyrs in many lands. To conceive the idea of being a missionary showed independence, enterprise, courage, and far-sighted pioneer faith not required of those who now go out to help bring in the spoil of almost a century's campaign in pagan lands.

Martyn was in spirit alone in the world when he formed the missionary purpose, almost as much as when he lay down to die at Tokat. He loved his home ; hearts close to his seemed necessary to the existence of his warm, affectionate nature. Could he break these ties ? He was a man of most exquisite intellectual refinement, by genius a student, with a brilliant career awaiting him in a university chair, or as leader of a refined congregation. Could he give his life to the dull monotony of teaching the most degraded people the rudiments of decency and truth ? There was no glamour about the work. It was not a roseate outlook, but one of dirt and dreariness to any one ; and especially to a man physically weak, knowing that he inherited a tendency to disease that needed to be counteracted by tender living. He wrote, " This is what flesh cannot endure." There was one other obstacle, such as has determined the career of many a man. He was deeply attached to a lady of rarest worth in all that a noble man would seek in a wife. His affection was returned. But she could not accompany him to the mission field. Thus to go was to isolate himself from everything which made life worth living, looked at from the standpoint of self. Yet he said, " I will go," though he, quite naturally under the circumstances, made that great offering of himself in the very words of Christ when expiring on Calvary, and of Stephen bowing his head to martyrdom, " Lord, into Thy hands I commend my spirit." Why not ? The man then died to the world as truly as if he had mounted a funeral pyre.

In 1805 Henry Martyn sailed for India. Nine months were consumed in the journey, which took him across to South America and then back around Cape Good Hope. Much of the time was spent in hard study, mastering the Hindustani language, varied by burning fever as the fiery conflict of his thought consumed his very flesh. He tells us that the most helpful uninspired sentence he ever heard was one that he found at this time in Milner's " History of the Church";

"To believe, to suffer, and to love was the primitive state," *i.e.*, of the early Christians. This he made the purpose of his life. At the Cape of Good Hope he went ashore. A furious war was raging between the English and Dutch for the possession of that point. Amid the horrors of the battle-field, bending over the fallen forms of English, Dutch, or Hottentot braves, he had his baptismal experience of a kind of duty such as the elegant and thronged churches of England never gave him.

Arriving in Calcutta he was felled by fever, and his weakened body became a source of discouragement overcome only by his deathless devotion. The horrid rites of widow burning and devil worship were then practiced. He said he "shivered as standing in the neighborhood of hell." English friends urged his remaining at Calcutta, where he would meet with countrymen and could preach as much as he wished without danger, receiving a salary as army chaplain. But Martyn determined to go to the heathen beyond, to whom others would not go.

For weeks he pushed his way in a little boat up the Ganges, during the day translating Scripture into Bengalee by the aid of his boatmen, at night talking of Christ to the natives on the shore. Passing into new provinces he found new dialects to be mastered. His rare scholarly habit and genius came to his help. At Dinapore we find this in his diary of a day: "Morning in Sanscrit; afternoon, Bahar dialect; continued late at night writing on Parables in Bengalee. The wickedness and cruelty of wasting a moment when so many nations are waiting till I do my work." He finds that he has use for Arabic, too, in dealing with Mohammedans, and therefore masters that tongue. Then the Persian language is studied. The man seems to have been a mingling of Max Müller and Livingstone.

Through the glaring sun he traversed the sandy plains of the Ganges hundreds of miles to Cawnpore, fainting, fevered, with a terrible disease developing in his chest. He preached stately to the soldiers in the barracks, and at times the poor natives would gather by the thousand in front of his door to receive his alms and hear his addresses. A strange fascination went out from his person to all who came in contact with him. A fellow English Christian, speaking of Martyn's ill health, said: "If I could make you live longer, I would give up any child I have, and myself into the bargain."

Physical nature could not endure the strain of that intense spirit, and Martyn's condition necessitated his return to England. But he was not quite satisfied with the correctness of his Persian translation of the New Testament, and therefore proposed to put in an intermediate journey to Persia to perfect it. Pale, emaciated, too weak to speak except in a low voice, he seemed to live only by force of soul. They beheld him "standing on the verge of another world, and ready to take his flight," rather than about to endure another earthly journey.

His thirtieth birthday found him *en route* for Persia. In his journal he says: "I am now at the age when the Saviour of men began His ministry—when John the Baptist called a nation to repentance. Let me now think for myself and act with energy. Hitherto I have made my youth and insignificance an excuse for sloth and imbecility; now let me have a character and act for God."

After several months he reached Persia. He was prostrated by sun-stroke. Recovering sufficient strength, he penetrated the country. The thermometer in June ranged from 120 degrees to 126 degrees. He existed only by wrapping himself in heavy blankets to exclude the heat, or wet blankets to temper it. So he traversed the plains. Then over the mountains where the cold at night was piercing, but with a fire in his head, his skin dry as a cinder, his pulse almost convulsive.

Reaching Shiraz, the Persian seat of learning, he began a new translation of the Testament with the help of some intelligent Persian gentlemen. While doing this work he debated publicly with their great men, and wrote articles in reply to their chief books. Sharp arguments were sometimes interspersed with brick-bats hurled at his head. Within the year his translation was completed. He would lay it before the Persian king. To accomplish this another long journey was undertaken. To its natural hardship was added the danger to his life from the bigotry of the people, as they knew his mission to introduce a foreign religion. He one day attended a reception given by the Vizier, bringing his Bible. Vizier challenged him with "You had better say, 'God is God, and Mahomet is the prophet of God.'" Martyn replied, at the risk of losing his head, "God is God, and Jesus is the Son of God." The by-standers cried out, "What will you say when your tongue is burnt out for such blasphemy?" They would have trampled the Bible with their feet had not Martyn rescued the manuscript from the floor.

But what was the use of antagonizing the prejudices of the people? Had we simply the diary of Martyn we might only be able to say that his burning zeal would not permit him to be silent. Everywhere he went he must be talking about Christ. But there was a providence in his tongue that he knew not of. Years afterward Sir Robert Ker Porter, in journeying through Persia, was met by people who asked if he knew "the man of God," some one who had made an impression upon the people like that of a brief sojourn of an angel among them. They said: "He came here in the midst of us, sat down encircled by our wise men, and made such remarks upon our Koran as cannot be answered. We want to know more about his religion and the book he left among us." At Shiraz, long after Martyn's death, there lived an accomplished Persian, Mohamed Ratem, who confessed that for years he had been secretly a Christian. He had been convinced, he said, by "a beardless youth, enfeebled by disease, who gave him a book," which had since

been his constant companion. It was a Persian New Testament, and on a blank leaf the name Henry Martyn.

Martyn probably knew nothing of his personal influence upon these people ; as little as we know the result of our lives.

But to return to our narrative. He was out of money, and would have starved but for help from a poor muleteer. Burning with fever, aching with weariness, breathing with difficulty from the progress of his disease, he reached Tabriz, where the English ambassador received him. For two months Sir Gore Ousley and his lady watched by his bedside, until temporary return of strength allowed his departure. In the meantime the ambassador himself presented the New Testament in Persian to the king, by whom it was graciously received and publicly commended ; since which it has shone as a day star of hope to Christian missions in that part of the world. England has spent millions of money and many lives of soldiers in Persia, but the work of Henry Martyn, though his face was hardly known to its people, has accomplished a thousand fold more.

His work done, the frail man started for home. Thirteen hundred miles overland must be traversed before he could reach even Constantinople. With a heartless dragoman and servant he started across burning plains, dangerous rivers, under the mighty peak of Mount Ararat, through dense forests, drenching rains and thieving villages, he rushed onward, though fainting, and always with the dread fever or chill. After a month or more of this sort of life, we find the last note in his journal, Oct. 6, 1812 : "No horses to be had, I had unexpected repose. I sat in an orchard and thought with sweet comfort and peace of my God—in solitude my company, my friend and comforter. Oh ! when shall time give place to eternity?" Ten days later he was dead. How he died no one knows, except that it was alone. There was no loving kiss of wife or sister or friend upon the chilling brow, but as they would say in the East, "God kissed him and drew out his soul."

Friends in distant India waited for the coming of one who would never come. But the story of his work floated over the lands, and with it the story of his heroism. A thrill of missionary interest went through the Church. The cause of evangelization received an impulse second to none since the early days of the English Reformation.

The story of Henry Martyn almost oppresses an ordinary Christian. His spirituality was so refined that it is difficult to even appreciate it. It was like the rare atmosphere of mountain heights, hard for some to even breathe. His courage and concentration of purpose make our lives seem so weak and disconnected--like water spilled on the ground, compared with the torrent that turns a hundred factories. He was dead at thirty-two, having awakened a nation, and some of us are twice that age and have hardly begun to do anything for the great crying

world and Him who redeemed it. We cannot follow Martyn ; we are not brave enough, nor fine enough in moral fiber to take his luster. Let us, then, more deeply appreciate the lesson now carved in four languages upon his tomb in Tokat : " May travelers of all nations, as they step aside and look at this monument, be led to honor, love and serve the God and Saviour of this devoted missionary."

MISSIONS IN THE LEVANT : THEIR PROBLEMS, METHODS AND RESULTS.

BY REV. EDWIN M. BLISS.

[Our printer marred the first article by some serious errors. On page 889, 6th line from top, for " American historian," read *Armenian Nestorian*. Again, 8th line from the bottom of same page, for " American be an American," read, an *Armenian be an Armenian*. And again, page 890, near middle of page, for " Misairyeh," read *Nusairyeh*.—Eds.]

II. THEIR METHODS.

THERE has never been a time when the methods of Christian work in every department, and especially in the foreign field, have been so sharply criticised as at the present. Not a few, looking over the vast fields covered by foreign missions, have received a sudden and startling revelation as to the amount still to be done, and have leaped to the conclusion that the reason why more has not been accomplished is that wrong methods have been used. Christianity, they say, is bound to conquer. Its equipment is of the best. The trouble is that its arms are not handled wisely. The tactics are faulty. Intelligent, helpful criticism is welcomed by no class of men more than by foreign missionaries ; but criticism based upon an examination of one phase of a many-sided problem, or gained in a hasty glance over the surface, is apt to be neither just nor helpful. The charges against foreign missions that have recently broken out show such phenomenal ignorance of the methods in actual use, at least in the Levant, as to make them of little or no value. They are best refuted by a simple statement of facts.

The one principle underlying mission work as carried on in the Levant is that the kingdom of Christ is built up on individual life and character. Its aim is not the destruction of one system in order to establish another. It is not that Islamism is to be overthrown, but Moslems are to be converted. Not that corrupt, degenerate churches are to be brought back to pristine, or even better than pristine, purity, but individual Bulgarians, Armenians, Copts, Maronites, Nestorians are to be helped to lead Christian lives. False systems will doubtless fall, corrupt churches give place to purer ones ; but that is a *result*, not an *end* in itself. The *end* is the development of individual Christian character. To this end are mission methods directed ; by this principle are they to be judged.

The question then comes : Is the development which is sought a natural, normal one, or is it abnormal, stunted, twisted out of all recognition, so that the converted Moslem, the evangelical Greek or

Jacobite becomes, not a Christian Oriental, but a something half way between Asiatic and European—a sort of religious hybrid, utterly incapable of reproduction ; so that the moment the supporting influence of the foreign funds is withdrawn the genus disappear?

The answer to this again will come best from the consideration of the methods in use. These are : Bible Distribution, Evangelistic Preaching, Church Organization, Education, Christian Literature.

BIBLE DISTRIBUTION.

Taking the position that the highest development of character is built up on a personal knowledge of the Bible, it is held to be a prime essential that the Scriptures should be in the hands of every man, woman and child ; should be not merely listened to from the pulpit, but read and studied in the home.

In the countries occupied by American missions in the Levant this fundamental work is done by the American Bible Society, and has three departments : Translation, Publication and Distribution. To the former the best of scholarship is summoned, resulting in versions unexcelled for critical accuracy and fluency of idiom. There are : the Arabic, prepared at Beyroot, but reaching to the farthest bounds of Africa and Asia ; the Turkish, Armenian and Bulgarian, at Constantinople ; the Syriac, at Oroomiah ; the Aherzijan Turkish and Ararat dialect of the Armenian, chiefly at Tiflis ; the Persian, originally the work of Henry Martyn, now revised and much improved ; the Koordish Testament, prepared by a Koordish Armenian pastor in the valley of the Euphrates. In this work America and England have joined hands, now dividing, now sharing ; each desirous of the one end—to reach every man in his own tongue with the story of the cross and the resurrection. Then comes publication. The needs of every class are carefully studied. The peasant of the Nile Valley has his Testament in type especially suited to the eyes blurred and almost blinded with ophthalmia. The inquiring Bulgarian, rendered half skeptical by the statement of his priest, that the Protestants have wandered far from the venerated Slavic, has a Testament with both ancient and modern versions in parallel columns, that he may see for himself. On the shelves at the Bible House in Constantinople are the Scriptures in more than thirty languages and four hundred styles of printing and binding, that no one, whether he be officer of the Sultan's household, or villager on the mountains of Kurdistan, may say, "There is no Bible for me." Thus far the preparation. Then comes the direct work of distribution. Over one hundred colporteurs are employed by the American Bible Society, but every teacher, pastor, missionary, is an assistant. These men aim to reach every reader in every city, town, village and hamlet, with the offer of the Bible. The distribution is not, however, gratuitous. A price is set upon every book, often far below its real cost, so as to bring it within reach of the poorest, and that price is demanded and received.

from all. Except in special and rare cases, not a Bible or Testament, not even a Gospel, is given away. This is not because American Christians are unwilling to give, but because, in the experience of all, free distribution of the sacred books cuts at the very roots of that self-respect and sense of the Bible's worth, without which there can be no strong Christian character developed. It is also never forced upon the attention of any. Cordially, earnestly, kindly, is it offered; but he who takes it must do so of his own free will, under no external pressure. Undoubtedly such pressure might be used as to greatly increase the sales. Sometimes it has been used, but always with loss rather than gain.

A half century of experience has shown that, as a rule, in the Levant, the best results are reached from planting the Bible in individual hearts, rather than by sowing it broadcast.

EVANGELISTIC PREACHING.

Sometimes preceding the colporteur, sometimes accompanying, sometimes following him, always in heartiest sympathy with him, is the preacher. Now Methodist, now Presbyterian, again Congregationalist, or sturdy descendant of the Scotch Covenanter, with various names, but one heart; differing uniforms, but one flag. His one purpose to show the Bible as a rule of faith, but still more a guide in life. Hence, he seeks to understand and sympathize with the life about him. This was the hardest task of the missionary when he himself was the only preacher in the early days of the work. It is no easy thing to enter into the life of a strange people, get accustomed to new habits of thought and language, learn to put old truths in new lights, and none realize it so keenly as those who have tried it. One principle has been constantly made clearer. A man, to have genuine, lasting power with men, must be himself. Just so far as an American, in dealing with Turk or Arab, Greek or Jacobite, ceases to be an American, and becomes an Oriental, just so far he loses his power to convince, persuade, help. This is not matter of theory only, but of experience. Over and over again has the effort been made to accord the daily life of the missionary to that of the people among whom he labors, and it has ever been demonstrated to be not only impracticable, but unwise. The missionary must remain a missionary. However deep and strong his sympathy with the people, he not only cannot, but he ought not to become one of them. His best power for good depends upon his preserving his own individuality, and that must be national as well as personal. With the growth of the work the physical impossibility of the missionary's reaching all who sought to learn became increasingly apparent. Thus has arisen a great body of native preachers—men drawn from every class and walk in life—who, gathering from personal contact with the missionary the influence of his life and thought, assimilating it to their own national character, go forth to the thousands of their fellow-countrymen, and with them are devel-

oping a Christianity which is far more natural, and will prove far more permanent, than could be the case were the missionary the sole bearer of the gospel message. Of not less importance is the method adopted by these preachers. Its principle is entirely in accord with that underlying the work of Bible Distribution. It is not polemical. There are times when denunciation is needed, and then they do not fear to expose fearlessly the deceit and fraud by which ecclesiastical powers would blind the eyes of an ignorant people, and hold them in subservience to their own ends. This, however, is the exception, not the rule. The Moslem, drawn by curiosity or interest to attend an evangelical service, will not turn away repelled by what are to him harsh attacks upon the faith in which he has been nurtured. The Armenian or Copt will hear no harangue against those who have hidden from him the Word of Life and held him fast in bonds woven in the cells of monk and anchorite. It is the want and duty of every day life, the consciousness of sin, the need of forgiveness and help, alone possible through a Redeemer; the hope of a blessed immortality. These are the topics of the preacher, by the earnest personal presentation of which he seeks to emphasize men's personal relations to God, develop the sense of personal responsibility, and secure the growth of personal character.

CHURCH ORGANIZATION.

The adoption of this as a distinct method of missionary work in the Levant, except in regard to the Moslem converts, was not a part of the original plan of missions, and is not now pressed to the forefront. The aim has been, so far as members of the Oriental churches were concerned, to help them to a Christian life, whatever their church connection might be. As a matter of fact, those who were thus influenced were unwilling to remain in the old communions, and the priesthood were unwilling that they should, using the sharpest means of excommunication to drive them out. The formation of evangelical churches became thus a necessity, and has proved a most valuable method, not only of stimulating individual Christian life among their members, but of illustrating the broader relations that the Christian must sustain to the community and nation.

Under Moslem rule, church and civil life are identical. He who leaves his church leaves his nation, and heresy is treason. How to overcome this, and show that national life is properly independent of religious rites and ceremonies, has been a great problem, and the evangelical church organizations, by keeping distinctly aloof from political entanglements, have sought to show the true position of the Christian as a citizen. The formation of evangelical churches has served also as a method for developing that self-reliance which is essential to the permanence of the work commenced by the missionary and carried on by the native preacher. It has been the constant effort of

the missionaries to throw upon these churches, as rapidly as possible, the whole responsibility of self-management and growth. Recognizing that mistakes are less dangerous than stagnation, they have left to them large liberty of organization, of creed and of worship, seeking not to bind, but to develop by influence rather than authority. Realizing, too, that self-support is an indispensable element of growth, they have aimed at such gradual withdrawal of foreign aid as would strengthen, without bringing too heavy a burden upon communities already overtaxed.

EDUCATION.

Over this method of missionary work there has been very earnest discussion in every land. With little or no difference of opinion as to the necessity of some instruction, there has been a wide divergence of views in regard to the degree or amount of education that legitimately comes within the scope of a missionary society. The missionaries to the Levant found absolutely no system of education, even the most rudimentary. What instruction there was was in the hands of the priesthood, and so warped by priestly craft as to be almost useless for the development of Christian character. The Christian teacher became thus the indispensable coadjutor of the preacher and colporteur. At first his work was simple. But with community growth developed community needs. The teacher himself had to be taught. An effort was made to confine this broader instruction to those who were themselves to go forth as instructors and leaders. The advantage, the necessity even, of the same opportunities for the people were realized to the full. It was a question not of what was wanted, but of what was possible. Mission funds and mission strength, being limited, must be concentrated upon the special objects to which they were devoted—the development of Christian life. The necessity of community self-support in order to self-development also entered into the consideration of the question. The result has been that the missions provide free schools only for the most primary education and the training of preachers and teachers, and these are free only when absolutely necessary. Just as fast as possible the whole care and support of the lower grades of general schools are placed upon the community. Grants in aid of money, assistance in superintendence and counsel, are given cautiously, though not grudgingly. With regard to the higher education, the position that has been taken in general is that the running expenses must be met by the pupils. The missions may assist by giving the time and labor of missionaries to the schools, but there must be such charges for tuition as may be reasonably expected to meet the actual expense of each scholar, apart from the salaries of the teachers. For collegiate education the Mission Boards assume no responsibility, except that in certain cases the American professors are enrolled among their missionaries, and occasional grants are made in consideration of the relief that these colleges give to the Boards in the training of a

native ministry. The general support comes from tuition and endowments secured abroad.

There are thus four classes of what may fairly be called mission schools. 1. Those supported chiefly or entirely by the Mission Boards, for the specific purpose of religious training. 2. Those supported and controlled entirely by the native communities, for the general purposes of Christian education among the common people. 3. Schools of a higher grade, under the care of the Mission Boards, with such charges for tuition as are calculated to meet the general expenses. 4. Colleges, independent of the Boards, yet in heartiest sympathy with them, working together to the one great end of building up Christian nations.

CHRISTIAN LITERATURE.

There are four lines in which foreign missions seek to meet the constantly growing needs of minds stimulated to activity by the opening up of new truths through the methods already spoken of. These are the preparation of text-books for use in schools, of books for distinctive religious instruction, general information and periodical literature. The text-books are based upon the latest advances in the science of education, and are a means not only of instruction to those pupils in the regular schools, but a revelation to the old communities of the wide sweep of a truly Christian science. In the commentaries and books of devotion are met the questions that for centuries have stirred the intense thought and speculation of the East, mellowed and attuned to the duty of everyday life by the practical common sense of the West. The department of general literature has not been developed as all would desire, simply because it is impossible to do everything that it would be well to do. The lack here is met in a degree by the periodical literature, chiefly in the form of weekly newspapers, that bring the newly formed growing churches and communities into contact with the activity and life of America and Europe. Steadily avoiding complications with political or religious strifes, aiming to bring forward that which is noblest and best in life everywhere, these form a most valuable means of reaching multitudes who would stand aloof from colporteur, preacher or teacher, and serve as a bulwark against the rush of infidel publications that are to many the sole representations of the advanced intellectual life of the day.

This is but a brief sketch of the Methods by which missionaries seek to lay the sure foundations of Christian life in the Levant. As a sketch it is by no means complete. There are many lines of action unmentioned. Each mission has to a degree its own methods, adapted to its own special needs, in accordance with its own habit of thought and life. In these general lines of action, however, all agree. Upon this principle all stand, that a permanent Christian church is built up on individual Christian lives, that such lives are developed only by

individual personal influence. This work is slow work, but all foundation building is slow. It may be that some changes of method would be wise. If so, none will welcome advice and help more gladly than those who represent the churches of America on the foreign field. The tree is known by its fruits; methods by their results. The results achieved through these methods by Foreign Missions in the Levant will form the subject of another paper.

ENGLAND AND FOREIGN MISSIONS.

BY THE REV. JAMES JOHNSTON, F. S. S., ENGLAND.

THE ARCHBISHOP OF YORK ON FOREIGN MISSIONS.

At the annual meeting of the York Auxiliary of the Society for the Propagation of the Gospel on October 29th, the Archbishop delivered a rousing speech. He remarked that there must be something significant in the great gathering of bishops at the Lambeth Conference, and in the fact that, whereas in 1878 they mustered 100, in 1888 they mustered 145. The only wonder to him was that having in their midst such an undeniable evidence of the progress of missions they should have heard such a quantity of stuff talked about them—and, for his own part, he was quite sick of it. He could not follow the parts of the discussion into a debtor and creditor account of the amount of converts they had bought with their money, and he thought they had better forget it as soon as possible. They were in a sense obliged to those who had put them on their defense; but they could not avoid a certain measure of contempt for the turn the discussion had taken. What did the increase in the bishops from 100 to 145 mean? It was not a mere numerical augmentation. A diocese meant, not only a bishop but an organization—a complete body of clergy requiring church government; and a diocese was never made before it was wanted, as far as he was aware. He thought it was quite absurd to talk about the failure of missions and the mismanagement of missions. Failures there would be. Mismanagement! There was mismanagement sometimes at home, and he did not see why the colonies and foreign parts were to be exempted from it. But, allowing for all that, there was a great and mighty progress for which they had done very little; and if they had been punished for their neglect a century ago they would hardly have had much cause to complain of the chastening hand that sent that punishment. Why, since the Reformation down to the latter half of the last century, they might say that nothing at all was done for missions. A nation that for a couple of centuries neglected its duty had no right to complain, because when it did only a very little certain fruits were bestowed upon it, and those fruits not little, like the gifts, but great, like the love of God which sent them. They might all of them take courage. The subject of those objections had now been thoroughly considered, and it had done

no harm; quite the contrary, in his opinion. For good, or for less good, they could not possibly neglect missions. They confessed themselves infidel when they did so. As long as they believed the truth of the love of God they must tell other people of it—that from the nature of the case, unless they hated their brother. Therefore it was useless for them at that time of day to be haggling about the exact products of missions. Whether they had gained an abundance of fruit or not, they ought to be up and doing. It was an undeniable fact that the fruits during the past twenty years had been far beyond those given them before that time.

THE BAPTIST UNION MISSIONS IN INDIA.

At the autumnal meetings held in Huddersfield early in October, Mr. John Barron, M. P., presided. After speaking of the necessity of increased missionary effort, he said that India was the first field of Baptist missionary enterprise, and they never could forget that God had honored them in that country beyond the most sanguine expectation of those who first entered on the work. Carey, in his labor of evangelization, met with discouragements not less trying than those which were met with by their missionaries in the present day who were laboring in new countries. He fought against great difficulties and amidst great trials, but God blessed his efforts and enabled him and those who labored with him to do a work in India, in connection not only with religious teaching but of educational work, the influence and power of which were felt far and wide throughout that great country of India. In India the English people had great responsibilities, and he was sorry to say that as far as Parliament was concerned that responsibility was neither fully recognized nor wholly met. If it were not for the permeating influence of Christian life in India—if India were left alone to the Government of this country—he feared that our position in India would not be nearly so secure as it was at the present day. India was at the present time open to influences of good and evil, and upon what the churches in this country did in promoting missionary work in India depended the future of India and the relation of that empire to this country.

The Rev. A. McKenna, dealing with the work that had been done in India, acknowledged the great assistance which had been rendered to missionaries in India by the civil and military authorities, who were the finest body of men in the world. There was not a single man who was not in favor of progress.

The Rev. Bower Jones, of Bengal, said he had been appalled at the darkness in which India had for ages been plunged. During eighteen centuries but little had been done. There was a population of two hundred and fifty millions in that empire, but no more than half a million have embraced the cause of Christ. The gospel had, however, fairly commenced its work of emancipation, and had lighted up

the harems and zenanas. The condition of women in India was being improved, and there was less opposition to the propagation of the gospel.

COMMANDER CAMERON ON THE LIQUOR TRAFFIC IN AFRICA.

At the Canterbury Diocesan Conference, held on October 10th, the gallant traveler gave a stirring history of the ruinous effects of the drink traffic upon the native races in Africa. The four great evils of that country were, he said, slavery, gin, gunpowder and land-grabbing. The Africans, as a rule, were strongly addicted to a liking for strong drink, but he had never seen any illness or *delirium tremens* arising from excessive drinking in the interior. A large proportion of the cargoes of ships trading on the west coast consisted of large red boxes from Hamburg full of liquor known as gin, but containing some vile chemical material. In the English colonies or Protectorates on the west coast the revenue chiefly consisted of excise and licensing duties, and it appeared to him that any one who could pay for it could obtain a license. Thebeens abounded in the gold-digging districts, and in some of the smaller districts they actually forced native teachers, sent out with the good intention of teaching people, to give way to the ruling vice, and not only to drink the gin themselves, but to trade in it. At the Cape itself "Cape smoke and the contents of the Hamburg steamers" were taking the heart out of the best native races, and on the east coast a large portion of the trade was in drink. Slavery, during the last few years, had been worse than ever before—whole districts being devastated—while at one camp of Tippoo Tib, no fewer than fifty right arms had been seen nailed up, and his men were amusing themselves by shooting the slaves, who were afterwards cut up to feed the cannibals in the train of slave dealers. The loss of life in this trade was calculated at two millions a year. When traveling in Africa he himself opened up many routes which slave dealers had taken advantage of. He hoped to be able to do something to repair the mischief, and if he could not get his idea carried out he might adopt the suggestion of Gordon, and form a colony at Lake Nyanza to fight against slavery.

THE MIRACLES OF MISSIONS.—NO. IX.

[EDITORIAL.—A. T. P.]

SIGNS OF THE SUPERNATURAL IN THE GENERAL WORK.

THE Resurrection of our Lord was established "by many infallible proofs." Not less unmistakable and unanswerable are the evidences of the coming of the Holy Ghost and of the presence of a supernatural providence in human history. Most of all may we see God's hand in missions.

Thus far we have sought to illustrate and exemplify this great truth in specific cases and on special fields. It may be well, however, to take

a wider glance and get a glimpse of His presence and presidency in the whole field and work of missions ; and more especially as during this month our eyes are turned, not to any one land or form of false faith, but sweep round the entire circle of the continents.

When science, as nature's interpreter, would show us her greatest wonders, she points to the crystal and the cell ; one the mystery of inorganic symmetry, the other the miracle of organic life. When God would reveal to us the signs of His own handiwork, and prove to us that through all the ages His unceasing purpose runs, He points us to the mystery of a symmetrical and crystalline historic unity and harmony which no human foresight could have planned and no human skill have wrought out ; and then He points us to holy lives which combine the beauty of the crystal with the living energy of the cell ; which shine not with a cold, imprisoned luster, but with the radiance of a living light.

Dionysius of Halicarnassus said : " History is philosophy teaching by examples." The Christian believer mounts higher and declares that history is God, teaching by His providence and grace. Nature does not bear marks of a designing mind and hand as clearly as human history, and pre-eminently the history of missionary enterprise reveals the plan and presence of an infinite God. No man with eyes open, and mind open to conviction, can long resist this evidence. The history of missions not only reveals miracles, it is itself a miracle. It is a demonstration and an illustration at the same time that, high above and far behind all human actors on the stage, is a divine director and controller. He shifts the changing scenery to suit every new act in the drama of the ages ; and he shifts the positions, yea, and the persons of the actors, too. When He wills, when His work demands it, and His time has fully come, they enter and take up their part ; and, as surely, when He wills it and His time has fully come, they leave the stage and give place to others. " God buries His workmen but He carries on His work," is one of the sayings of John Wesley, carved on his monument in England's great Abbey. But it is not less true that He raises up a Pharaoh and Cyrus and girds those who have not known Him, to show forth His power in them, and in spite of them carry on His eternal covenant purpose.

Those who have read that fascinating story of " Life Among the Turks," by Dr. Cyrus Hamlin, will remember one of the myriad instances of the providential limitation of human power and tyranny. At a critical point in the history of Turkish missions, the Sultan Mahmūd suddenly startled the whole empire by an order for the expulsion of the missionaries. The news fell like a thunderbolt unheralded by the lightning flash. The order was so imperious and arbitrary, and Mahmūd was so unreasonable and implacable, that even Mr. Brown, the Secretary of the American Legation, and Commodore Porter gave

over the case as hopeless. Commodore Porter prepared a dispatch to the Sublime Porte, acquiescing on behalf of the missionaries, for whom he could not venture to interpose. Just then, on the first of July, 1839, *the Sultan himself died*, at the very hour when the missionaries were waiting in suspense for the execution of the order ! And at the same time his entire fleet was betrayed into the hands of the Pasha of Egypt, and the Ottoman army of 80,000 men was almost annihilated. Well may Dr. Hamlin exclaim : " A startling series of events that struck every heart with dismay " ! Man proposes, but God disposes. A higher plan swallows up the lower, as Aaron's rod swallowed all the rest. Dr. Goodell had, in the very midnight of that trial hour, and before there was the first hint of a dawn, said in his own peculiar way : "*The great Sultan of the universe can change all this,*" and lo ! it was done. " God blew, and they were scattered." The work of the missions was resumed with new courage ; the exiles came back, and the execution of Mahmûd's order of expulsion was never again referred to. The silence of the grave fell on the Sultan and his tyrannical decree alike. A higher hand was holding the invisible scepter.

And this is what we mean by the supernatural factor in missionary history. It may not manifest itself in any two cases in precisely the same way. Evil may at times be prevented, and at other times permitted and overruled. But the *overrule* is there.

" Careless seems the great Avenger ; history's pages but record
One death grapple in the darkness 'twixt old systems and the world.
Truth forever on the scaffold, Wrong forever on the throne ;
Yet that scaffold sways the future ; and, behind the dim unknown,
Standeth God, amid the shadow, keeping watch above His own."

It would be impracticable within the necessary limits of this article to illustrate fully this general supervision of missions by an Almighty Wisdom and Power ; but it is to the mind of the writer a fact so vivid as to be well-nigh visible ; and a few examples of this divine interposition will suffice for the present purpose of this paper.

1. The removal of obstacles and the opening doors of access to the nations.
2. The sudden and unaccountable subsidence of barriers at critical periods and points.
3. The raising up of men and women previously prepared for work, as obviously prepared for them.
4. The theology of inventions—a divine plan in the development of the race and of human discovery.
5. The direct transformation of individual character and of entire communities.
6. The indirect results in the modifications of existing evils and the elevation of the entire social level.
7. The obvious overruling of human mistakes and failures, and even of bitter hostility and persecution.

8. The supernatural ordering of human lives, and the limitations of them when God's purpose is accomplished.

9. The evidences of a divine strategy extending through the ages and embracing the whole world.

10. The turning of the crises of the kingdom in answer to prayer, and in a marked order of development.

11. The development of new agencies, organizations and instrumentalities at the precise hour of need.

12. The prophetic element in all these divine plans, making these developments not an evolution but a revolution.

Such are a few of these signs of the supernatural mind and hand in the history of missions. Let us briefly advert to some of them.

1. The progress of missions would have been impossible without the intervention of a higher power. When, a century ago, the Church as a body took up the work of evangelizing the world, ten great obstacles stood in her way, to human view insurmountable. They may be classed under four heads: obstacles to approach, obstacles to intercourse, obstacles to impression, obstacles to action.

The world seemed locked against the Church, and the Church seemed indifferent to the condition of the world. Converts were punished with death; missionaries were martyrs; woman was shut up in harems; some races seemed too high, others too low, to be reached by the gospel. Now all these obstacles are down. Who has done it?

2. Barriers have sometimes gone down as though a continent had sunk to let the sea overflow the land. Hawaii had burned her idols while the *Thaddeus* was crossing the deep with the first band of missionaries. Japan was undergoing a civil revolution while Commodore Perry was casting anchor in the harbor of Yeddo. Over and over again the missionaries have gone expecting to find gigantic barriers confronting them and have found only prostrate walls. Who has done it?

3. Men and women have been prepared for the work and the work for them when no human foresight could have shaped either for the other. Who fitted William Goodell to begin in 1831 that wonderful work in Constantinople which at that very time needed just such a pioneer! Who but God knew that in 1877 a famine would overspread Southern India, and that a civil engineer would be needed to complete that canal, and so give the starving thousands work; and that the engineer must be a Christian missionary who would teach the workmen of Jesus? and who was it raised up Mr. Clough to go there long before he knew why he was a civil engineer and felt so strangely drawn to that very station at Ongole? Who was it fitted the peg to the hole when he set Eli Smith in Syria, Robert Morrison in China, Fidelia Fisk in Oroomiah, Lindley among the Zulus, Moffat among the Boers, Duncan among the Indians of British Columbia, and Hunter Corbett among the simple converts of Chefoo? Can all history show

a more marked adaptation of the man and the place and the hour, than Robert W. McAll and Belleville and 1872, when the French nation was reacting from clericalism and imperialism and formalism, and yearning for a simple, positive, primitive gospel? Who did all this?

4. Look at the theology of inventions. How came the mariners compass, steam as a motor, the printing-press, and all subsequent similar inventions and discoveries, to be withheld from the race until theology, anthropology and soteriology had fought their battles, and sociology was coming to the front; and until the Church of the Reformation was preparing to give the Bible to every people and the press was indispensable; and to carry the gospel to earth's limits, and the compass and steam were needful? Nay, who withheld this continent from unveiling until the pilgrims were ready to settle New England!

5. Passing by for the present many other points already briefly stated, and emphasized in previous articles, behold the crises of the kingdom turned in answer to prayer. Time was when the Church itself was asleep. And such men as Gutzlaff and Carey and Jonathan Edwards laid siege to the throne of grace and the Church woke, and missions began on a world-wide scale. Then doors seemed shut and a few consecrated men and women prayed, and within ten years the openings defied occupation—they were so many. Then there was need of men and money. Prayer again turned the crisis. Gifts that for amount were never before equalled began to be consecrated, and an unparalleled number of young men and young women began to offer themselves. The women began to organize till their Boards cover the Christian Church with their network; and the Y. M. C. A. and its kindred organizations multiplied from one in 1844 to 3,800 in 1888. And now signs appear above the horizon of a period of general missionary intelligence and activity more marked than any during the last eighteen centuries. These are but a minute fraction—a fragment from the vast aggregate of testimony that the work of missions is the work of God, and the march of missions the march of God.

It will be yet three years before we reach the year which marks the complete century since the Warwick Association made the first Monday of each month a "Monthly Concert" of prayer for the world's evangelization, and that first Foreign Missionary Society sent out William Carey to India. The Church might have compassed the world already had the faith of disciples been equal to the grandeur of God's promises. But, nevertheless, God has led, ruled, moved, swayed all through this century. He has shown His Word to be all-powerful, and His Spirit all-subduing, and His Providence all-controlling. The whole history has been His story; full of mystery because full of a mysterious God; full of power because full of an omnipotent God. This needs no argument; it needs only an open eye and an obedient heart. To our own conception it is the supreme charm of missions and the supreme argument for missions. It invests the work with an awful dignity!

MESSRS. TAYLOR AND RADCLIFFE'S MISSION CAMPAIGN IN AMERICA.**BY REGINALD RADCLIFFE, ESQ., ENGLAND.**

DEAR EDITORS: Many of your readers doubtless know something of the China Inland Mission that has its headquarters in London. It was founded about twenty years ago by the Rev. J. Hudson Taylor, and he is now its Director, with a Council in London, and a Council of experienced missionaries in China. Mr. Taylor had previously been engaged as a missionary in China; sickness required him to return to England, and for a few years he was engaged in London by the British and Foreign Bible Society in translating, in conjunction with an Episcopal clergyman. While so occupied, a map of China was on view, and so he got a more comprehensive view of the vast needs of the interior of that mighty country than when engaged in China doing his own little personal work. This was so burdened upon his heart that he went round to the different missionary boards in London, endeavoring to get some one of them to take up the vast interior of China; but he did not succeed. Thus was he constrained, in fact, after much trembling and much prayer, almost forced to originate the China Inland Mission. From the first he determined, in order not to interfere and not to have the appearance of interfering with the other missionary boards,

1. That this new society should have no collections made for money at any of its meetings.
2. No collection books.
3. No one to be applied to for money for the Mission.
4. That the agents should be taken from different denominations, so that the mission should be unsectarian.

God has prospered the little mission greatly; no difficulties from different denominations working happily in one great mission field have ever arisen.

About three years since, the remarkable band of seven young men of the Cambridge University going out stirred the hearts of our young people, especially, as one of the band, Mr. Charles Studd, was a famous cricketer, and another, Mr. Stanley Smith, was the stroke oar of the Cambridge Eight, to row against Oxford, whilst another was a young cavalry officer, who, in answer to the question, "Why are you going out?" replied, "I read 'If ye love me, keep my commandments;' I love Christ and so I am going."

Some time after this Mr. Taylor was with a gathering of his missionary friends in China—they were giving a day to fasting and prayer, the next day to deliberation and examination of the wants of their enormous field, the third day to fasting and prayer, then the next day to deliberation and examination, and so on for several days. They were also agreed that they would not override a minority by a majority; but though it might take much more time, prefer waiting till they were all of one accord.

Well, one thing they were of one accord upon was that they could make accommodation to receive, in addition to their then number of about 190, 100 extra missionaries, and that there were ample openings for them. So they asked the Lord of the harvest for these 100, and that they should be dispatched within a year, and that money to dispatch them should be sent in; for the mission as usual had none. There and then the assurance of faith was given that these requests were answered. Accordingly, within the year about 600 volunteers applied, and out of these 102 were selected and dispatched, and all the money needed was sent in without solicitation, except soliciting their Heavenly Father. It will be seen what a needful part was the money

when it is stated that this mission will not go into debt to the extent of a single dollar.

Now, some little time after this a young American layman, Mr. H. W. Frost, came over to London and took up his lodging close to the headquarters of the mission that he might learn its workings minutely. He tried to persuade Mr. Hudson Taylor to visit America. But Mr. Taylor, full of his heavy work at headquarters and traveling over Britain and over China, hesitated to consent. But this young American could not be shaken off, and he and Mr. Taylor got on their knees for guidance, and thereafter Mr. Moody invited Mr. Taylor to his Conference at Northfield. Mr. Taylor then yielded to the solicitations of this young friend.

Having myself worked much together with Mr. Taylor in Britain he asked me to accompany him, and it was resolved that my wife and I should go, as well as Mr. Taylor's secretary, and his son, Mr. Howard Taylor, as also Mr. George Studd, brother of the Mr. Charles Studd already mentioned, and also brother of Mr. K. Studd of London, who, about a year previously, went through a number of the American universities. At this same time Mr. Wishard of the Y. M. C. A. came over to England and induced several Cambridge undergraduates to cross the Atlantic to attend Mr. Moody's Conference.

It would be hard for me just at this point to withhold recording with a grateful heart the very refreshing hospitality my wife and I have received from so many kind hosts and hostesses, both in the States and in Canada. If my friend, Mr. Hudson Taylor, were beside me instead of being in another steamer on another ocean, I am sure most warmly would he join me. Indeed, it was his own suggestion, days before we had to part, that we should both have put our signatures to a joint letter, but the rush was so great the last few days that it was not practicable, yet the work seemed only commenced. But if we should never see your land again, we have formed friendships that are not likely ever to be forgotten.

The welcome afforded to Mr. Hudson Taylor, both in the United States and in Canada, by ministers, Young Men's Christian Associations, and private Christians, and the reception given to his novel and startling, but simple, childlike statements, have, indeed, been so gratifying as to make himself and his praying friends devoutly thankful—you may be sure that his praying friends are very many, scattered over the world. In fact, it is a great feature that at the London headquarters a crowded prayer-meeting is held from four to six every Saturday afternoon, where, by a large map and long pointer, each mission is pointed out and every missionary prayed for by name.

After leaving Mr. Moody's Convention at Northfield, from which two or three volunteered and were accepted for China by Mr. Taylor, an early place visited was a Bible Reading Convention at Niagara. Here there was a glorious response—ample scope was given for Mr. Taylor and another to plead for the heathen, and after he had left, Mr. R. P. Wilder arrived and spoke on the same subject. In conclusion, Mr. H. W. Frost had to write, telling Mr. Taylor that sufficient money had been given to support six missionaries to his China Inland Mission. The money having thus been provided unasked, volunteers were prayed for to consume it. It was soon found that the same Father could supply laborers as easily as he had supplied the money.

Laborers sprang up like willows by the water-courses—both men and women—especially in Canada, and not very distant from the region in which

the Niagara Convention had been held. After careful consideration twenty were accepted by Mr. Taylor as associates of the China Inland Mission. Thirteen of these were ready to depart from Toronto. Mr. Taylor met with them and gave minute instructions, having arranged with Rev. Dr. Parsons of the Presbyterian Church of John Knox, in Toronto, for themselves and their friends partaking of the Lord's Supper at nine in the evening, before their train left at eleven for Vancouver and China. Mr. Taylor could not be present with us, as he had still to give one day to Montreal, overtaking this band on the track for Vancouver. A sister from Mr. Moody's school had also to overtake the train, making the volunteers to sail across the Pacific with Mr. Taylor fourteen. After receiving the Lord's Supper there was an impressive scene at the depot, a great crowd singing hymns outside the cars and inside the cars, tender partings; whilst outside simultaneous prayer for the departing ones and for those to follow the crowd—chiefly young men—repeating the petitions together, sentence by sentence. Thus at 11 P.M. the train slowly swept away for the China steamer to be met at Vancouver.

Besides these fourteen gone, and the six more accepted, one of whom is a Y. M. C. A. secretary, I have since received distinct intimation of 46 more that I believe are wishing to follow. There is little money to tempt any one, viz., only about \$250 a year for a sister, and about \$50 more for a brother on account of his having to travel and live in inns more than a sister. The dressing, too, in Chinese costume cannot be a great inducement. This is not much to tempt an American or a Canadian. Yet I shall not be surprised if ere long fully 100, including the twenty already fixed, soon follow those gone before.

Are not such men and women the best, the greatest friends, of the home churches? Can they go to real war without rousing their friends left at home to fight at home as they have never done before? Can they go without stirring up a far deeper interest in the American and Canadian Missionary Boards, not only for China, but also for India, for Africa, for the continent of America, etc.? Let them ever remember what noble missionaries these Boards have sent out, from Judson downwards, and what noble ones—perhaps not much heard of—they have now in the field. I have myself enjoyed their co-operation in Europe.

If we older men will not lead, O, for the sake of Christ's dying wish, let these young ones lead *us*! Or else, are not we older ones in flagrant disobedience? and I for one do not see how our churches in Britain may not sink lower and lower. Do speak out and show them that Christ has laid the responsibility on every converted soul to give the gospel to the heathen, and that we laymen cannot shift the responsibility off our shoulders upon the shoulders of ministers, or upon the shoulders of university men. Let us gladly accept settled ministers, who will lay down their charges. A vicar at Leeds, just before we left for America, laid down his charge in order to go out with the China Inland Mission. But for every such cultured man, and for every finished and cultured undergraduate, do we not need at least twenty men, who, like Spurgeon, Moody, or Carey, have never seen the inside of a college, provided only they have the needed gifts, are already experienced in winning souls, are wholly surrendered to Christ as their king, and are full of the Holy Ghost?

THE Gustavus Adolphus Society of Germany, which aims specially to establish Protestant churches in Roman Catholic countries, during the last fifty-six years, has erected 1,398 churches and 691 school buildings. It reports immediate need of 314 more church buildings.

BRITISH OPIUM IN CHINA.

BY G. L. MASON, AMERICAN BAPTIST MISSION, HUCHOW, CHINA.

BRITISH Christians lead the world in beneficence. Their home charities are multiform, their foreign missions are everywhere. But the British Government, for the sake of revenue in India, persists in a course against a weaker nation which Canon Wilberforce pronounces "simply dastardly from beginning to end." John Bright and many other distinguished men express the same view. Christian opinion in China is fairly represented by a conservative Englishman, Archdeacon Monle of Shanghai, who says: "British authorities in India, fully knowing the attitude of the Chinese Government, deliberately engaged in the preparation of opium for China, with only two years intermission, continuously for sixty years." Americans, too, blush at sight of the Chinese caricature of an Englishman with a whiskey bottle in one hand and an opium ball in the other. In many ways so closely linked to Great Britain, and especially so in evangelization, it behooves American Christians also to know the facts and to labor and pray for the removal of this tremendous hindrance to missions and to honorable commerce and international good-will—a professed Christian government engaging in a trade which is a blighting curse to millions.

Since many may not have access to information, the following outline of events has been compiled, from personal study of the Chinese maritime customs' reports, from files of the *Chinese Repository*, and from other trustworthy sources. As partisan statements have been made in books and newspapers, "that opium-smoking is as harmless as twiddling one's fingers," and that "Great Britain has not coerced China on account of opium," it may be well to remark that the writer is prepared to cite authority for every statement in this sketch.*

Some hold that opium was first brought to China by the Arabs toward the close of the thirteenth century. But it was in small quantities, and "commonly used as a medicine before the trade with India commenced" in the eighteenth century. Previous to 1767 the trade was in the hands of Portuguese, but with an import of only about 200 chests a year, a chest being about 140 pounds. The habit of smoking was scarcely known. Even as late as 1830 large inland cities like Hangchow had no opium smoking-shops. Now that city has, approximately, 2,000. The very rapid growth of the habit and of the trade began when the East India Company regularly engaged in the business in 1773. In 1790 the importation reached 4,054 chests, twenty times the amount imported yearly previous to 1767. In 1799 it was 5,000 chests; in 1826, 9,969; about 1830, a yearly average of 16,800. In less than ten years just preceding the first Opium War the trade more than doubled, reaching 34,000 chests in 1836. In 1834 the East India Company closed its career, but other British officials continued the traffic, which has grown to 52,925 piculs in 1850 and 75,308 in 1880, a picul being $133\frac{1}{2}$ pounds.

Smuggling is the proper term for this trade previous to 1860. In 1780 the British established a depot near Macao on *two vessels*, a plan continued in later years, when armed vessels lay *outside the ports*, and delivered the opium to Chinese smugglers who had previously negotiated with American or British merchants living at the ports under consular protection. The East India Company entered upon the trade knowing it to be contraband.

* Besides the authorities named, any one desiring further information should see the *Friend of China*, London: Morgan & Scott; a small monthly. Also *The Truth About Opium*, London: Hodder & Stoughton.

For the Abbé Raynal (tr. i. 424) writes, as early as 1770 : "The Chinese Emperors have suppressed it in their dominions, by condemning to the flames every vessel that imports this species of poison." The Emperor Kiahng in 1796 issued an edict against it, and the prohibition was often renewed by imperial decree or high provincial authority (1799, 1809, 1820, 1836 and 1837) and the prohibition always based on moral grounds. "Severe prohibitory laws (1828) destroyed the trade temporarily and exasperated the British, who made some military demonstrations by sending armed vessels to Canton in 1831 and 1834. Meanwhile the contraband opium trade was fostered and the smugglers provided with armed ships."—*American Cyclopædia*. See also *British Encyclopædia*. In the *penal code* of 1830, strangling is the punishment for keeping an opium shop. In 1832 at Macao foreigners witnessed a case of its execution, the culprit being tied to a cross and strangled. That the prohibition of the importation of opium or planting of the poppy was only partly successful among a heathen people is not strange. But is the fact that Chinese minor officials often connive with native and foreign smugglers any excuse whatever for the relentless aim of the British Government to thwart the often expressed and humane wish of the heathen government?

A crisis came in 1839. The Chinese Imperial Commissioner Lin, at Canton, addressed a long letter to Queen Victoria, requesting her to interdict the traffic. He also demanded as contraband, 20,283 chests of British opium, and by command of the emperor utterly destroyed it. This annihilation by money-loving Orientals, for the sake of a moral idea, of ten million dollars worth of salable property will shine in history as a deed of sublime heroism.

The *British Encyclopedia* calls it "a sufficient proof that the Mandarins were in earnest in their endeavor to suppress the trade. The few foreigners who were present were deeply impressed to witness this deliberate and solemn work of destruction, which occupied twenty days and took place in the presence of a great multitude of Chinese officials and people. Soon after this the British renewed the attempts to smuggle cargoes ashore. The merchants complained that the wholesale confiscation of the opium was sudden and unfair! a vain plea, for the storm had been gathering for years and was foreseen by all whose eyes were not blinded by gold. The seizure was the chief point of the *casus belli*."

In 1840 England declared war. At its close China had to cede the oppressor the island of Hongkong and pay twenty-one million dollars. Twelve millions of this were for England's war expenses, three millions for debts owed by Chinese to British merchants, and six millions partial payment for the opium destroyed. This outrageous robbery was perpetrated in the Treaty of Nankin (1842) and ratified the year following.

That the enforced opening of the five "treaty ports" to trade gave a great impulse to commerce and missions no one denies, but these benefits blind Western eyes to the cruel injustice of the war. At that time Sir H. Pottinger, British Minister, strove to get China to legalize the opium trade; and the Emperor Two-Kwang made answer in these pathetic and now historic words: "It is true that I cannot prevent the introduction of the flowing poison, but nothing will induce me to derive a revenue from the vice and misery of my people."

During the next fourteen years the unwelcome trade flourished, until in 1857, the *Arrow*, a smuggling vessel bearing the British flag, was fired upon. This furnished the pretext for the British bombardment of Canton. As if this were not enough, the English and French combined the next year and made an expedition up the river Pei-ho to Tientsin. Thus the capital

was in danger and the terror-stricken government felt obliged to yield to the persuasion of Lord Elgin and legalize the importation of British opium. The import duty was fixed at the low rate of thirty taels a chest, or about thirty cents a pound, the British agreeing not to carry the opium inland. This political villainy was ratified in the Convention of Peace at Peking, October, 1860. Thus oppression scored a great triumph in Asia to offset the grand advance of liberty then about to take place in America. China again paid England an indemnity of \$10,800,000 in gold, one-quarter of which was paid to the foreign merchants of Canton; also \$6,000,000 to France. Is it strange that patriotic but uninformed Chinese would fain have excluded all foreigners, missionaries included, regarding the opium trade as a direct plot against the life of the nation? This treaty secured the opening of five additional ports, through which missionaries might enter with the gospel and merchants with shiploads of opium.

The second opium war only riveted faster the chains of the demoralizing habit and trade. The government, discouraged, made few serious efforts after 1860 to repress native cultivation of the poppy. According to Consul Spence, in Sichuan province, government interference with the planting ceased about 1865. But in July, 1869, the Chinese Government made a pathetic appeal to the British Government. And in October, a "Supplementary Convention" was signed at Peking by which, in consideration of China's reducing her duty on coal exported and for other commercial advantages, England should allow China to advance the import duty on opium from thirty to fifty taels. As though China had not the right to charge what duty she chose without asking leave! But this arrangement the British Government steadily *refused to ratify*, lest a higher duty might check the trade and thus lessen the revenue at Calcutta.

In 1876 occurs the Chefoo Convention. China by this allows four more ports to be opened to trade, in return for which the British ambassador agrees that opium shall stand on a different footing from other goods as regards transit duties inland, so as to enable China to check the internal traffic. The clauses of this convention in favor of foreigners were soon ratified. The one clause in China's benefit was not. At length after seven years of evasion by England, the irritation felt in China and the anti-opium agitation in England caused an opening of official correspondence on the subject (January, 1883), Earl Granville writing to Marquis Tseng, the Chinese ambassador in London. China proposes in addition to thirty taels import duty, a uniform rate of eighty taels for internal transit dues. The noble earl objects, proposes seventy taels (April, 1883), and insists that *China must guarantee not to hinder the trade* by imposing further taxes inland. O shameful sight! a mighty Christian nation haggling with a weaker heathen government for easier terms on which to debauch its people! Tseng claims (September, 1884) that China may raise the tax on opium to any figure she may think proper as soon as the drug shall have passed into Chinese hands. And why not? Not until July, 1885, was the agreement finally signed, to be in force four years. It came into effect February 1, 1887, more than ten years after the Chefoo Convention. The import duty remains the same, thirty taels. But the fluctuating taxes formerly levied inland (the *Lekin*) are now fixed at a uniform rate of eighty taels, and these dues also England allows China to collect at the ports; but China stipulates that British opium may pass inland, unlike other goods, exempt from taxes, and that local licenses to sell shall be at the same rate as for native opium.

This new arrangement has been hastily called a "settlement" of the vexed

question. A total revenue of about \$1.10 per pound, all due at the ports, brings a little more money than formerly into the treasury at Peking. But it also hastens the physical and moral ruin of multitudes. Nine and three quarter million pounds were imported in 1887, an increase of nine per cent. on the average yearly amount from 1882 to 1886 under the former arrangement. The trade has now clearer official sanction. The authorities provide safe and cheap storage at ports, and untaxed transit inland. And the cancer is to strike its roots deeper into the nation's heart. In proof of this, read the Customs reports for 1887, how at various ports the new rule "benefits the trade"; how the trade "acquires stability" and "increased facility" and "great benefit"; while at Pakhoi the opium partly "takes the place of silver as a circulating medium." The Shanghai commissioner reports: "Transit passes are respected and the native dealers are sending the opium to more distant markets than ever."

That missionaries do not magnify the evils of opium to excuse the slow progress of missions let Sir Thomas Wade, ex-ambassador, testify: "The habit is many times more pernicious, nationally speaking, than the gin and whiskey drinking which we deplore at home"—a stronger statement than missionaries make; still it is hard to decide which of the two habits produces the more misery. Forty-five million dollars spent in one year (1887) for foreign opium, and half of it spent by people unable to buy both opium and good food, means a wide extent of woe. Mr. Eason, of the China Inland Mission, says that in Yunnan Province half of the women and four-fifths of the men are smokers. When Baron Richtoven is quoted that in Si-chuan Province as much opium is used as anywhere, and that nowhere are the effects so little seen, it is not explained that the climate of the mountains is salubrious and that the people of the river valleys are wealthy. It is among the poor, who cannot buy both food and opium, that the misery is most seen. Here is the exact parallel to the drink curse,—work neglected, debts unpaid, clothes and bed in pawn, children and aged parents half starved. There are frequent instances of wives sold to provide opium. In some parts of Huchow, Chikiang, opium-ruined vagabonds have been a terror to the farmers. In that part of the city of Shanghai under the municipal control of Europeans more than 1,200 opium saloons were licensed in 1887. No wonder that the number of prisoners in jail was twenty-five per cent. greater than in 1886. The opium habit often co-exists with alcoholism in the same individuals. All vices thrive within the opium dens. Especially does the opium mania burn out of the man all capacity for truth. A professional burglar would be received to church membership in China as soon as would an opium user.

Foreigners, shielded by British civil or military officials, smuggled opium into China for seventy years. After two wars and the payment of vast indemnities the traffic was legalized, as the Grand Secretary, Li Hung-chang, said in 1881, "not from choice, but because China submitted to the adverse decision of arms." Yet apologists say that China's concessions have been voluntary. As well call the delivery of one's purse to a highwayman voluntary. That the Chinese submitted at all graciously only illustrates their proverb "The legless man who meets a tiger might as well make a present of himself." After 1860, for twenty-five years, British influence prevented China from raising the duty even to a partially prohibitory rate. Finally in 1885-7 a new arrangement was made which friends of China hoped might be somewhat of a check to the trade, but which in the working seems to be rather a strengthening of evil. But it is an arrangement for four years only

and the question will be re-opened. Meanwhile let the Christian world continue in prayer that God may touch the conscience of all concerned. Parties to the great sin are not only opium merchants, but the Indian officials who, in Bengal, by subsidies, assist planters of the poppy, and who buy the whole opium crop and prepare it in government workshops expressly for the Chinese market. In this sin Christian England also shares; for "under the specious name of the home charges of the Indian Government, England is annually exacting a tribute of fourteen millions sterling from India" (*Friend of China*, April, 1888). And England's sin and England's punishment, unless she repents, more or less involve all Christendom. Our sharing of responsibility and the Chinese feeling were vividly impressed on the writer once when preaching on the street in Shashing. Hell was mentioned and a fine looking elderly man exclaimed with equal courage and severity: "Yes, there is such a place. *Since you foreigners came, China has become a hell!*"

TRANSLATIONS FROM FOREIGN MISSIONARY MAGAZINES.

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

THE Evangelisch-Lutherisches Missions-Blatt says :

"Can one live to be old in India? Whoever brings with him a good constitution, and lives regularly and temperately, can, by God's good providence, even in India, reach an advanced age. The old Dano-Halle Missionary Kohlhoff labored in India 53 years, his son 57, his son 60, C. F. Schwarz 47. Similar examples of long life in India and Burmah are to be found in more recent times also, though not so frequently as in the last century; our Senior Schwarz lived in India 44, Kremmer 47 years. There lately died in Kottajam in Travancore, Mrs. Baker, granddaughter of the elder Kohlhoff, who in 1819 established a girls' school in Kottajam, and conducted it for 69 years! Mr. Rice, of the L. M. S., lived to celebrate the semi-centennial jubilee of his missionary service, and this year, on the 9th of February, the same honor arrived to the missionary bishop, Caldwell, of the S. P. E., who may well be regarded as one of the most valuable missionaries in South India, an experienced administrator and an eminent linguist. He has lately published his remembrances in the *Madras Mail*, from which we extract the following: 'As a youth of four-and-twenty he landed on the 8th of January, 1838, in Madras, where he remained three and one-half years. His first business there was, of course, to study the language. He rapidly made himself master of the two dialects of Tamil, the classical, and the vernacular dialect, and laid an especial stress upon right pronunciation, which to an English tongue offers double difficulties. . . . His first practical work was among the native domestics of the English. Noteworthy is the *missionary method* which he then recognized as the true one, and which he has maintained through life: 'My plan was to make the congregation the middle point of my whole missionary activity. With the assistance of my native helpers I made it my endeavor to exhort and induce individuals to unite themselves with our congregation. As soon as we had won, instructed and baptized a proselyte, I urged him to bring to us all his relatives and friends. We hoped that in this way each new proselyte would become a shining light, around which others would gather. The plan succeeded beyond expectation, and soon the congregation was too numerous for the building.' He makes little account of street-preachings in great cities. 'They do not reach the higher castes, and the direct fruit is in no proportion to the labor given. I never heard of a case in which any abiding blessing has resulted from this sort of effort.' In 1841 he removed to Tinnevely. He made the journey on foot, passing through Tranquebar. In his account of this journey there occurs a most unwarranted attack upon our mission, which he accuses of proselyting efforts among the adherents of the Propagation Society. He shows, thereby, that he, too, has allowed himself to be carried away by the intolerant spirit of this society, which is well inclined to claim all India as its domain, and while its missions are always ready to encroach upon other fields of labor (as, for instance, in the Kohl Mission) would not even concede to the Tamils of Lutheran views the liberty of returning to their mother church. . . . Yet Dr. Caldwell, long ago, was one of the few English missionaries who maintained the soundness of the principles of our mission in regard to the question of caste; a view which, in later times, has gained more and more support among them.

"In Tinnevely he made Idyengudy (Shepherdhome), near Cape Comorin, the center of his fruitful activity. He gathered a great number of Christians out of the surrounding heathen. The congregations under his presidency have multiplied tenfold, increasing from 14 to 129, and the number of souls eightfold, from 1,301 to 8,167. The whole number of Tinnevely Christians connected with the Propagation Society had risen from 4,352, in 1841, to 39,577. To this increase the famine year, 1877-8, has contributed not a little, for during this the number of souls of this mission,

as well as of that of the C. M. S., was nearly doubled. His like-minded wife, a missionary's daughter, contributed not a little to this great success. She helped especially in the education of the girls and elevation of the female sex. She introduced into her girls' school the weaving of lace, in which her scholars attained very considerable skill. Dr. Caldwell's example shows what, in India, the right man in the right place can accomplish, when he is able to remain for a good long while, and so take root. In 1877 he, with his fellow-missionary, Sargent (of Talamcottah) was consecrated in Calcutta as missionary bishop—both being suffragans to the Bishop of Madras. He has since then ordained 51 native pastors, and removed his residence to Tutticorin.

"He says that he was never thoroughly well. And yet he has held out so long in one of the hottest districts of India. For it may be said of Tinnevely that it has in the year 'three months hot weather and nine months hotter.' Yet, strangely enough, he once, during a furlough in England, had a sunstroke while driving in an open carriage. Sunstrokes are more common where the heat is variable. . . . He has had his share of trouble to bear. Especially since his appointment to the episcopate he has had so much hostility and opprobrium to undergo at the hands of the Christians of his own charge, who felt themselves wounded in their caste pride by his reports, that it is no wonder if he compares himself with the tree of Jotham's parable, who was asked to reign over the other trees. But he concludes his reminiscences with the sentence: 'Every year spent in God's service should be regarded as a jubilee year.' "

M. Weitzacker, describing the dedication of a Bassuto Church, writes.

"A numerous company of horsemen approaches, who, on drawing near the village, bring their horses to a walk, close up their ranks, and advance singing. They are our Christians, of whom several took part five years ago in burning and plundering the neighboring village, the capital of this chief. But now no one flees at their approach, and behind this loophole wall, raised to guard against them, no one makes ready to fire upon them or to bar their entrance. On their side they carry neither guns nor assegais nor hatchets nor clubs, and they intone, not a song of war, but a hymn of peace. . . . Soon the women and young girls approach on foot, they also singing. They can, I cannot, for emotion chokes my voice when I remember how often I have seen these very ones fly trembling before the very chief whose domain they now enter with songs."

M. Coillard, of the Zambesi Mission, relates a fact respecting Lewanika, the Zambesi king, powerfully illustrating the tender mercies of the wicked. He lately sent a message to the missionary, assuring him that he had taken to heart his rebuke of him for killing people secretly, and that accordingly, finding hidden in the woods seven children of rebels, he had simply administered to them beer which had been poisoned before their eyes, and had then ordered them to be transported to an islet of the river, and left to die at their leisure! Well may M. Coillard say:

"You see in what an atmosphere we live; our heaven would be of lead without the light of the countenance of God; our isolation would be insupportable without the communion of the Saviour, and, let us add, without the communion of the saints."

The *Allgemeine Missions-Zeitschrift* says:

"It is now often the fashion to speak disparagingly of the old pietists. This is, in the first place, very unthankful, for in missions, above all things, we are standing on their shoulders. The fathers of the present German missions were pietists. It is, moreover, immodest; for, looking at many of these pietistic fathers, we must say: We are not worthy to unloose their shoe-latchets. Grant that they were one-sided; but this one-sidedness consisted in an exclusive emphasis laid on "the one thing which is needful." We have become more broad-minded; but does there go out more virtue from us? We broad-minded people have always something to be learning afresh from these one-sided pietists, namely, more self-limitation to the one necessary thing, more burning love of Jesus, more edifying application of the Word of God to ourselves, more zeal in prayer, a fuller victory over the world, and also more renunciation of the world, without, indeed, being altogether obliged to follow them in their avoidance of the world. These pietistic fathers sat at Jesus' feet, and did at the same time zealous Martha service; they withdrew themselves from the world, and were yet a salt of the earth and a light of the world. Therefore it is that, despite all the disparagement with which they treated the world, and despite all the one-sidedness with which they avoided the world, they have so much abiding fruit to witness to them."

The *Zeitschrift* also says:

"It is, indeed, a matter of great joy, and is worthy of all acknowledgment, that we are so inventive in trying ever more, ever newer, and ever more expeditious ways of drawing larger and larger circles into an interest for missions; but independently of the fact that many of these ways already draw very near to the bounds of a dubious secularization,

they are also only too apt to induce neglect in gathering and caring for the "little flock," to which it is the pleasure of our Heavenly Father to give the kingdom, and which, therefore, at all times and in all places, remains the *corps d'élite*, with which the missionary cause wins its victories. To gather and maintain this *corps d'élite* is above all things the heart of the work."

Again :

"It is also quite to be approved, when we make it a point, not only to refute the many ignorant prejudices against missions, and the many malicious misrepresentations which are always springing up afresh with regard to them, but when we also set before those who as yet do not appreciate the religious value of missions, the manifold incidental benefits which have redounded by their means to science, commerce, colonization and civilization generally. Doubtless in this way many a one can and will be introduced more deeply into the cause and converted into a warm and vigorous friend of missions. Yet, if such efforts are prosecuted without reference, or with only a timid reference to the religious motives and aims of missions, we forget that *the deep roots of our strength are found only in the living obedience of faith*, whose meat it is to do the will of God. If we forget this, all our tricks of persuasion are mere cobwebs. It is the labor of Sisypus to be always pushing the hands of the clock from without."

"The lack which is made plain by the common complaint that nothing but the driver's stick will bring in collections, will not be made good by always contriving new ways. It rather sets home to us : You must make it more and more exclusively your aim to dig *living wells* ! And these are living wells : men who have the driver *within themselves*, of whom it is true that 'the love of Christ constraineth' them ; men of faith, whose faith brings them to obedience."

"Missionary narrative and history is excellent. It is the three measures of meal. But the leaven of this must be found in "the Word." This must be the chief thing. The sainted Lewis Harris has given the cause of missions in Hermannsburg *an abiding root*, because he was earnestly and powerfully bent on doing the *central* work in his parish, the work which was committed to the Apostle Paul among the heathen : 'To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive *forgiveness of sins* and inheritance among them which are sanctified by faith that is in me.'"

A Lutheran missionary in South India, writing in the Leipzig *Evangelisch-Lutherisches Missions-Blatt*, considering the question how far foreign missionaries in India ought to assimilate themselves to the native ways, says :

"The missionaries in Santalistan"—a district of Bengal, inhabited by an aboriginal tribe—"have accommodated themselves to the natives perhaps more perfectly than any others in India. They have, so to speak, put themselves on a footing of equality with them. This wise policy, so worthy of imitation, is, next to God's grace and blessing, a chief cause of their success. Yet we must remark, that what they could do there, among the un-Hinduized, uncivilized Santal people, they could not have done here among the Tamils with their many castes, classes, and peculiar institutions. Even the Tamil missionary finds no great difficulty in becoming a pariah to the pariahs, but in just the degree that he does this, he ceases to be a missionary to the Tamils ; that is, he closes the door against himself, and robs himself of the opportunity of drawing near to the *higher* castes, the Tamils proper, and gaining influence over them. It is, undoubtedly, very questionable how far it is practical and judicious for us Europeans here in India to live so entirely in the European style as is commonly the case. It may be questioned whether it would not be better to assume, at least in part, a more Indian manner of life. But even if this were done we should yet be far from becoming Hindus. At best we should only be Eurasians. There would therefore still be a wall of partition between the inhabitants of the land and the missionary. On this account these East Indians can never be fully served without the ministrations of native helpers, who, belonging to the people by birth and nationality, feel, think and speak like them, and share their weal and woe, and so find the way to their heart as strangers never can."

M. P. Berthoud, writing in the *Bulletin Missionaire*, the missionary organ for French Switzerland, from the Portuguese town of Lourenzo-Marques, where there are also a good many Hindus, says :

"The passion for alcoholic drinks is what first strikes an observer on his arrival ; and the more intimate his knowledge of the inhabitants becomes, the more thoroughly is he

obliged to admit that great as the evil is on the surface, it is much greater still at the bottom. It is a terrible scourge and plague.

"After this discovery, one makes another still more sad, that of the indescribable immorality which reigns without restraint. Not a soul cares to raise the least dike against its invading floods. The Hindus and the natives themselves follow the Europeans and better the example.

"Lourenzo-Marques possesses a Catholic church, served by a priest of mixed race. Except a few such mulattoes, few people, I am assured, attend the religious services. However, the inhabitants, white or colored, are not anti-religious; they are satisfied with that which they possess, to wit, a priest, a church, the resources necessary to accomplish certain religious forms of which one does not love to be deprived, that is to say, above all the funeral rites. They would, on the contrary, feel themselves annoyed, and perhaps harassed, if religion was more living, if it recalled with too sharp a distinctness the image of a holy God who will judge sinners."

"What a consolation," writes M. Berthoud, "in the midst of this Sodom of Lourenzo-Marques, to see approaching to meet us a little serried column of native Christians chanting our hymns! It was the 9th of July—twelve years, to the very day, since the foundation of our mission at Valdézia—that, seated on the front of our wagon, we saw them coming afar and followed their march with a moved and joyous heart. There were more than a hundred of them, all clad becomingly and simply. The countenances of some beamed with delight, those of others were tremulous with emotion, with all the strength of feeling found vent in an explosion of song.

"It is touching to see the cordiality which unites them, and which they reanimate incessantly by calling each other 'children of the Lord,' 'children of the Father,' 'beloved of the Lord,' etc. Their joyous piety has a certain self-communicating power which may well be one of the causes of the rapid propagation of the gospel. We cannot but perceive a great difference between our Gwamba of the Spelonken and those of this region, who are in general much more vivacious. This difference may have its bad as well as its good side. We will not judge, but note.

"I come now to another trait of the life of this church, to wit, the exaltation of the religious sentiment. It appears, first, in the ordinary language, which takes a pious form apropos of everything, even the most simple material things. Thus people cannot salute each other without making long phrases concerning the will of God and its manifestations; they no longer say of any one that he has been sick, but that 'he has been smitten of God.' You ask one who is taking leave when he expects to return. 'It is God who knows,' is his reply, given in a peculiar unctuous tone, though all the while he has his well-defined plans of return. Whatever work has been done, whatever word has been pronounced, 'it is the Spirit who has shown it, has dictated it.' A person who is going to his work, will say that he is going 'to labor for the flesh,' without giving any heed to the nonsense of the expression. 'The Spirit, the flesh,' these terms occur in conversation apropos of everything. I can in a measure understand how a language constantly made up of pious expressions might be employed by a community of Christians who had all attained perfection. But in a church of which each member still has to strive with the old sinful nature, it becomes affected, and we shall soon see one of two results: either the religious sentiment will become exalted, or quite as probably it will become enfeebled, and pious phrases will no longer be anything more than pharisaical forms; or, quite as often, the former alternative will give birth to the second."

Since M. Berthoud's arrival at Lourenzo-Marques there had been more than thirty conversions.

II.—ORGANIZED MISSIONARY WORK.

Woman's Missionary Societies of Canada.*

I. Woman's Foreign Missionary Society of the Presbyterian Church in Canada—Western Division. Organized 1876.

Mrs. Hugh Campbell, Secretary, 194 Richmond street, West Toronto, Ontario.

They sustain work in India, Formosa, New Hebrides, Trinidad, and Honau, China, and

* We are indebted to Mrs. Dr. J. T. Gracey for this additional account of Woman's Missionary Societies in Canada and Great Britain.—Eds.

amongst the Indians of Manitoba and the Northwest.

SUMMARY. Home Work.

Number of Mission Bands	124
" Members in Mission Bands ..	3,829
" Auxiliary Societies	351
" Members in Auxiliary Societies	9,025
" Life Members	251
" Members of both Local and General Society	2,336
" Presbyterian Societies	21
Total Membership	12,854
Increase in Membership	4,291
New Presbyterian Societies	3
New Auxiliaries	98
New Mission Bands	49
New Life Members	90

Finances.

Contributed by Mission Bands	\$5,273 25
“ Auxiliaries	19,856 19
“ from other sources	528 00

Total amount contributed \$25,657 54

II. Woman's Foreign Missionary Society of the Presbyterian Church of Canada—Eastern Division. Organized 1877.

Miss Edith Burns, Secretary, 18 Kent street, Halifax.

The grand total of the receipts of the Society for the year ending Oct. 17, 1887, which is the latest report available, amounts to \$5,091.77.

III. The Women's Baptist Foreign Missionary Societies of Ontario and Quebec, Canada.

President, Mrs. J. H. Castle, Toronto, Canada. Corresponding Secretary, Miss Buchan, Toronto, Canada.

The work of this Society is represented by two sections, Eastern Ontario and Quebec and the Society of Ontario. It has been in operation over eleven years.

The section of Eastern Ontario and Quebec is represented by 47 mission circles, and raised the past year the amount of \$1,555.80 while the Society of Ontario is represented by 150 circles, and money raised \$4,626.74; or, the two sections, exclusive of balance of previous years, \$6,182.54.

Work is carried on in India, at Akidu, Cocanada, Samulcotta and Tuni, all in the Telugu country.

Three Eurasian women are employed, and report more work than they can do. A successful girls' school is reported at Cocanada. Miss Alexander, of Toronto, sailed during the year to recruit the mission. A Zenana House has been built at Cocanada.

IV. Woman's Baptist Missionary Union of the Maritime Provinces. Organized 1870.

Mrs. John March, St. Johns, N. B., Corresponding Secretary.

Its home territory includes Nova Scotia, New Brunswick and Prince Edward's Island.

The Society supports its own missionaries in India and contributes to the support of four of the men employed by the parent Board. With much misgiving they appropriated at the beginning of the year \$3,500 but rejoice at its close over an income of \$1,735 in excess of that, and \$258.30 given to the Home Mission Board. Total income \$4,493.30.

V. Woman's Missionary Society of the Methodist Church, Canada.

President, Mrs. James Gooderham, 166 Carlton street, Toronto; Corresponding Sec-

retary, Mrs. E. S. Strachan, 113 Hughson street, North Hamilton, Canada.

The work of this Society in Canada is divided into Branches, as follows: Western Branch Central, Eastern, Nova Scotia, New Brunswick and Prince Edward's Island. To these Branches there are certain Districts auxiliary as follows: St. Johns East, St. Johns West, Winnipeg and Qu'Appelle.

The tabulated statistics are as follows: Auxiliary societies, 138; members, 4,086; life members, 237; mission bands, 49, with 1,711 members. For the year 1887 the amount of money raised was \$14,197.51. The amount since organization in 1881 is \$46,909.46. Twelve missionaries have been sent to the various fields.

This Society has no missionary periodical of their own, but edit a department in the *Outlook*, a periodical of their Board.

The foreign work of the Society is in Japan, the home work throughout the Provinces. The "Crosby Home" at Port Simpson, B. C., is in a flourishing condition. There are now 20 girls in attendance. The McDougall Orphanage and Training Institute among North American Indians has 10 boys and 8 girls. A mission school for girls (French) has been established at Actonvale with 25 pupils 14 of whom have been converted during the year.

The girls' school in Tokyo, Japan, has been crowded to its utmost capacity, 127 boarders and 100 day pupils. Fifty of these have been converted and baptized. There are now 63 native Christians in the school. Much attention has been given to evangelistic work, and the training of native Christian women for work among their own people. A special donation of \$1,000 was given the past year to open work in another station in Japan, and Shidzuoka was selected, and a building free of rent secured for two years, and Miss Cunningham has recently reached Japan to take charge of this work. Arrangements were also made for aiding the Chinese girls in Victoria, B. C.

Women's Missionary Societies of Great Britain and Ireland.

I. Society for Promoting Female Education in the East. Established 1834.

Secretary, Miss Webb, London, England.

This Society is the oldest organized Society for carrying on work among the women of the East. It commenced with schools in India and China, but the work was subsequently extended to other countries, and now includes Ceylon, Japan, the Straits, South and West Africa, the Levant, Egypt and the Holy Land, Turkey in Europe and Persia. As early as 1835 one of the Society's missionaries gained access to a house in Calcutta.

The object of the Society has been and is

strictly evangelistic. Recently they have established medical missions in North India and the Holy Land. Forty European missionaries are employed, who have charge of about 275 schools, attended by 19,624 scholars. Some 380 zenanas are visited, with about 3,000 pupils. The annual income about \$35,000.

The Society publishes *The Female Missionary Intelligencer*, a monthly magazine of some sixteen pages.

II. Indian Female Normal School and Instruction Society; or Zenana Bible and Medical Mission. Established 1852.

This Society was organized in Calcutta, and the first work was the establishment of a Normal School in that city for Eurasian teachers. The Society extended its operations into three Presidencies, and added to the training of teachers, zenana visiting, establishment of female schools, employment of Bible women and medical missions. The constitution of the Society had been undenominational until 1880, when a division occurred, some adhering to the old constitution, others forming a new society in connection with the Church of England. Since the division the work has greatly extended, the societies working in different parts of India. Annual income about \$50,000. About 27 stations are occupied, with 52 female and 150 native workers. About 55 schools are supported, with over 3,000 pupils. The Society publishes a quarterly magazine, *The Indian Female Evangelist*.

III. Ladies' Auxiliary of the Wesleyan Missionary Society. Established 1859.

The prejudices against female education, were giving away somewhat when this Society began its work. It has work in Ceylon, India, China, South and West Africa. This Society is auxiliary to the General Wesleyan Missionary Society. Their most successful work has been in Ceylon. Their annual income is about \$35,000. Their work is in 48 stations, with 30 missionaries, 35 native workers, 202 schools, with nearly 10,000 pupils. Much of their work is superintended by the wives of missionaries.

IV. British Syrian Schools and Bible Mission. Founded 1860.

This Society was organized soon after the fearful massacres of 1860 in and about Damascus. The Druses put to death about 11,000 Christians, and their widows and children were turned adrift and fled to the seaport towns. Mrs. Bowen Thompson, who had spent much of her life in Syria, went to Beyrout and at once organized schools, and then established others in various centers. The Society has now about 28 agents, with 22 male native workers and 94 female, and

supports 29 schools, with about 2,000 pupils. There are day and night schools, and for boys and girls and women. All are instructed in the Scriptures. The annual income is about \$25,000.

V. Ladies' Association for the Support of Bible Women and Zenana Work in Connection with the Baptist Missionary Society of England. Established 1868.

This Society has work in India, North-west Provinces, Bengal, Madras and the Punjab, which consists of schools, zenana, medical and dispensary work.

The annual income is about \$30,000. Forty-four European female agents are employed, and 105 native workers, with the support of 50 schools, with over 1,800 pupils, and over 20,000 dispensary patients.

VI. The Female Association for Promoting Christianity among the Women of the East. Irish Presbyterian Church. Established 1873.

This organization was established through the influence of Dr. Murray Mitchell and Rev. Narayan Sheshadri. Their first missionary sailed for India in 1874. Now there are eight lady missionaries, two of whom are medical. Three stations are occupied, Surat, Ahmedabad and Borsad, while girls' schools are supported in three other places. There are 14 schools with 800 pupils; some 30 houses visited. There are two dispensaries, one at Surat, the other at Ahmedabad. The Society employs 12 female native workers. This organization has some 160 auxiliaries, an annual income of about \$10,000.

Woman's Work is a small magazine published by this Society, quarterly, at Belfast, Ireland.

VII. Woman's Missionary Association of the Presbyterian Church of England. Established 1878.

The work done by this Association is in five stations in China and Singapore, and one station in India—Rampor Bauleah. Miss Ricketts was their first missionary to China, and went out in 1878.

The annual income of the Society is about \$10,000. Thirteen female (European) and 8 native workers are employed, and 5 schools, with 155 scholars, supported. A quarterly magazine, called *Our Sisters in Other Lands*, is issued by this Society, published in London.

VIII. Church of England Zenana Missionary Society. Established 1880.

This Society was formed by a separation from the Indian Female Normal School and Instruction Society. It works in connection with Church of England Missionary Society. At its formation it had 31 European mission-

aries in 17 stations, and at the close of the seventh year it had 88 missionaries, 49 native assistants, and 396 Bible women and native teachers in 42 mission stations. Its present fields are India, China and Japan. Income for 1887-8 about \$115,000.

The Society supports 181 schools with 6,928 scholars.* *India's Women*, the organ of this Society, is published every alternate month, a magazine of 56 pages.

IX. Zenana Medical College. Established in London, 1880.

This is an unsectarian institution. Its object is to train Christian women for medical missionary work in the East. The ladies who have finished their college course have been sent to India, China, Ceylon, Syria, and Africa by various missionary societies. The applicants for admission have been more than could be accommodated. The income for 1887 was about \$4,000. G. G. Griffith, M.D., Secretary.

X. Ladies' Committee in Connection with the London Missionary Society.

This Society supports 24 missionaries, 15 in India, 6 in China, and 3 in Madagascar; also 136 girls' schools, boarding schools, 20; day schools, 116; with over 7,000 scholars. Over 250 Bible women are employed. It is difficult to properly present this work, because of the lack of classification of the information concerning it which obtains in the report of the Society. Recently this Society has issued a magazine of woman's work called *Quarterly News*.

XI. Ladies' Association for the Promotion of Female Education among the Heathen in the Missions of the Society for the Propagation of the Gospel.

This Society has work in India, Burmah, South Africa and Japan. In India 61 missionaries, and in Africa 10 are at work, with over 300 female native agents.

The Society publishes a monthly magazine called *Grain of Mustard Seed*.

XI. Ladies' Society for Female Education in India and South Africa, of the Free Church of Scotland.

This Society has done very successful work in Southern India and Africa, and has recently added medical work to its various agencies. It has a staff of 20 European and Eurasian helpers in India, and 120 native Christian agents, with some 5,000 pupils under instruction. In Africa 12 European and 57 native Christian agents, with 1,675 pupils. A very successful boarding-school is carried on at Loredale, South Africa, with over 100 pupils. About 30 missionaries' wives have supervision of the work.

The income for 1887 was about \$55,000.

XIII. The Helping Hands Zenana Association.

The object of this Association is to bring the young people of Great Britain and Colonies into active sympathy with the Protestant missionary societies working among the women of India. The Society has supported schools at various places in India, paid part of the expenses of a medical mission, and aids in several other departments of missionary work.

This Society publishes a monthly paper called *Indian Jewels*.

WOMAN'S BOARD OF THE CUMBERLAND PRESBYTERIAN CHURCH.

We gladly correct a mistake in stating the income of the Board last year (p. 922), which we made but \$1,920.87. Rev. H. C. Bird, one of the leading pastors of this Church, writes us:

"The figures are incorrect as you may see by referring to the Assembly's Minutes, p. 104. The receipts of the board were \$7-658.44; and the whole amount in the treasury during the year was \$11,212.63. I would be glad to have you make the correction. It is still a poor exhibit, but is a little better than in your notice."

III—CORRESPONDENCE and GENERAL INTELLIGENCE.

China.

LETTER from our editorial correspondent, John L. Nevius, D.D.:

CHEFOO, Oct. 5, 1888.

The Synod of China connected with the American Presbyterian Church, North, which convenes once in five years, held its last meeting in Ling-Chow-Fu, in the Province of Shantung, on the 13th of September. It was composed of twenty foreign missionaries, eight Chinese pastors, and twelve

Chinese elders. Seven of the native pastors came from Central China, and one from Peking. The foreign missionaries represented different stations along the coast, and in the interior, as follows: Two from Canton, one from Ningpo, two from Shanghai, two from Hang Chow, two from Suchow, one from Nankin, two from Chefoo, two from Weihien, two from Chi-nau-fu, one from Peking and three from Teng-Chowfu. One of the representatives from Canton was our veteran missionary, Dr. Happer. Though forty-five years have passed since he first came to China, there is very little abate-

* Over 2,000 Zenanas under visitation, and 2,187 pupils regularly taught.

ment of his physical and mental vigor, and certainly none in his missionary enthusiasm and zeal.

All the delegates, except those who reside in the interior of Shantung, came to Chefoo by steamer, and completed the journey to Teng-Chow, distant about fifty-five miles, in mule-litters, or on mules and donkeys. The road lies over a rough and comparatively barren and sparsely populated country, presenting, however, many picturesque views of hill and valley, while much of the way the Pechili Bay is in full view on the north. Our guests from the south of China will have many interesting experiences to remember connected with our rough, and to them novel, modes of locomotion. Now the mule-path winds round the edge of a steep gorge or precipice, again we ford a stream or flounder through a pool of mud and water. The mules and donkeys meeting on the road make the hills resound with their vociferous salutations, and sometimes, when sportive or intractable, overturn the litter, and leave the passenger to extricate himself from his portable mat-shelter, and the muleteers to catch the refractory animals, repair damages, and make a new start. When Dr. McCarter came to this region, about twenty-five years ago, he very aptly characterized the motions of these mule-litters as a constant alternation between the motions of the "sieve" and the "pepper-box." Dr. Gulick, who visited us later, very discriminatingly added the "bottle-washing motion." The "sieve motion" is the result of the animals keeping step; that of the "pepper-box" of their breaking step; while the "bottle-washing motion" comes from the mules jumping down the rocky inequalities of the road. From these happy similitudes the experience of a traveler during a journey of a day and a half, including a night in a Chinese inn, can be imagined.

Differences of language form a serious difficulty in transacting business in this Synod. The records of the Synod are kept in the universal written language of China. Members speak in English and Mandarin, which is the spoken language of North China. The native members from Central China have learned to speak Mandarin, so that they are fairly well understood. As a rule speeches are formally translated from English into Mandarin, and *vice-versa*. Business is conducted in a very orderly manner, the native members being now almost as familiar with rules of order as the foreigners.

Initiatory steps were taken toward securing the organic union of the different Presbyterian bodies in China. This movement which has been a matter of great interest to many missionaries in China for years past, has been much stimulated and facilitated by the action of the recent Pan-Presbyterian Alliance. Seven distinct Presbyterian or-

ganizations in the West have now their representatives in China, viz.: American Presbyterians, North and South; Dutch Reformed, English Presbyterians, Scotch Presbyterians, Irish Presbyterians, United Presbyterians, and Canadian Presbyterians. A committee was appointed to open a correspondence with these Presbyterian bodies, inviting them to meet us by their representatives at the next General Missionary Conference, to be held in Shanghai, in 1890, to devise a plan of union. It is hoped that it will not be many years before the movement towards organic union will overleap Western denominational bounds, and incorporate different families of churches into one Chinese National Church.

The longest and most spirited discussion during Synod, related to the use of other than grape wine in the administration of the Lord's Supper. In China, the manufacture of grape wine is unknown. There is, however, a fermented wine produced from glutinous rice and millet in common use among the people, and believed by some of us to correspond in almost every respect, except its origin, to grape wine in the West, and to be equally appropriate as a symbol. This wine has been generally used in Shantung, especially in stations in the interior. It was objected to enjoining the use of grape wine in all cases, that such a course would be unnecessary and burdensome; that the use of grape wine is not essential to the validity of the ordinance, and insisting on it would be contrary not only to the intent of the ordinance, but also to the general spirit of Christianity; that the introduction of this new wine in China would excite curiosity and a superstitious reverence for outward and unessential forms; and that it would make the Church the instrument of introducing a new beverage into China, and increase drunkenness with all its attendant evils.

A resolution expressing the opinion of the Synod that grape wine should be used whenever it could be obtained was passed by a majority of 21 to 17. Another resolution enjoining the exclusive use of grape wine was negatived by a large majority. The minority entered a complaint against this last action of Synod, and the matter will thus be brought before the next General Assembly.

Some of the statistics of the Synod of China are as follows:

Number of Churches.....	42
" " Church Members added since last Synod.....	1,981
Number of Church Members Expelled.....	560
" " Died.....	292
Total Number of Male Church Members.....	1,337
" " Female.....	1,325
" " Foreign Ministers.....	38
" " Native.....	23
" " Preachers of all Grades.....	85
" " Preaching Stations.....	179

Brazil.

PERNAMBUCO, September 24, 1888.

HOWEVER high may be the standard of morals of the Romish Church, her practices have so nullified her precepts that in Brazil morality seems to form no part of religion. Morality separate from religion is a frail bark on the swiftly flowing current of sin, and religion without morality is a vehicle for hypocrisy to ride in. An indication of how little moral influence is exerted by Romanism may be taken from the fact that in this city of Pernambuco, the population of disreputable characters is thickest right around the principal churches, where they attend mass for the purpose of display and conquest as they would a theater.

From this separation of religion and morals arises one of the chief difficulties for the gospel to overcome. Romanism answers the purposes of those who desire to be religious without interfering with their morals; and those who disregard religion are not susceptible to appeals for morality through religion. Hence it is that while there are many people who have practically renounced Romanism because of its being found wanting and not because of something better having been presented to them, it is hard now to make them desire religion of any kind; and since they will not see it, we must devise methods to more fully carry out Christ's word, "Go." We hold our services in private houses, halls and small churches. Occasionally a passer-by is attracted by the singing and enters shyly. He hears the Word of God read or proclaimed. Perchance his heart is prepared by grace to receive the word, and he at length becomes a member of the church. But oh! the many who never come to hear of Jesus. We go in private to this one and that; but the masses are not reached. Street preaching is prohibited by law. The colporteurs of various Bible societies have planted the Word in many parts of the country; but, except in the principal cities, no missionary Apollos has entered.

While the Romish Church fails to exert a moral influence, it has made its impress on the social life and character of the people. The deception engendered shows itself not only on lying lips, but in the disposition of the people to appear what they are not. The maintenance of a good reputation is of more importance than that of a good character, and to a wonderful degree the Brazilian is bound to that which is conventional and popular. Many people there are who regard the Romish Church and the various social customs originating therefrom as folly and superstition, and yet, rather than be thought peculiar, they conform thereto. Others there are who are impressed with the truth of evangelical teachings and practices who are kept by this false pride from frequenting our meetings, insignificant in aspect and attended mostly by people of lowly station. Let our cause once become popular in Brazil, and missionary reports will contain large figures, but the proportion of genuine Christian character among our members will be

diminished. The so-called enthusiasm over the abolition of slavery in Brazil was largely due to the popularity of the movement. Although but one case has come to my knowledge, I am so well acquainted with the Brazilian character that I do not hesitate to say that many people who were not in sympathy with the work of the abolitionists, and who will evade the law as long as they can, contributed to defray the expenses of the public demonstrations, and decorated and illuminated their own houses because abolition was popular and they had not the courage to appear on the other side. If they should be called upon to justify their action, they would make patriotism their shield. The Brazilian is very jealous of the honor of his country, and in the abolition of slavery the thought of the removal of Brazil's reproach of being the only civilized country maintaining slavery seems to give more satisfaction than that of the right and justice done, or that of the oppression removed from so many human beings. This same national pride has been of great service in suppressing persecution whenever it has arisen against us missionaries. The tone of influential people who endeavor to protect us is: "Are we not a civilized people, and shall we permit indignities such as only could be expected of barbarians?"

It is somewhat of a trial for us who, through experience, have learned what it is to be a Christian, not to be able to use the word "Christian" as we understand it; but in this land, the simple question "Are you a Christian?" would invariably be answered in the affirmative. Christening is what makes a Christian; so we have to resort to other phraseology in speaking of one's relation to Christ. Among the followers of Christ, the word "believer" takes the place of the word "Christian." In different parts of Brazil the names given to Protestants by the populace vary according to circumstances attending the introduction of the work. In Rio de Janeiro, the first place in which the gospel was preached, they are called "bibles," due probably to the stress laid on the use of the Bible and the estimation with which it was held by the first believers. Before the good news would be accepted, the genuineness of the evidence had to be established. In another part, the Protestants are called "Jesus," for that name, of course, was above every name in the preaching. In the province of Ceara, where the first missionary was a married man, every believer, whether man or woman, married or single, is called a "married priest." Here in Pernambuco we are called "new sect."

There are several things that lead me to advocate "self-support" as the most feasible basis for missionary work in Brazil. First, it is possible. I consider that the obligation to support me rests no more upon the whole church than upon the individual members of it, of which I am one, and there-

fore, it being possible for me to support myself and serve my Master as missionary, I am compelled to do it. To live on the charity of others when God puts it within my power to provide for myself would be inconsistent and insincere. In so saying, I am not accusing any one who does not support himself. The question turns upon the *possibility* of supporting one's self and fulfilling one's obligations as missionary at the same time. It has been said that if a missionary has to take time to earn his own living he cannot do as much missionary work as if he were free from all care as to his income. I will not dispute that point in this paper; but it must be granted that whatever missionary work is done by a self-supporting missionary in a foreign field is just so much more than would be done if he stayed at home for the want of a salary. Let the churches in the home lands support as many missionaries as they can—as many as need to be supported—and let as many go forth as are willing to support themselves, and yet the laborers will be inadequate to the work to be done. Do some of you say you don't see how any missionary can support himself; that you are overworked as it is, and to attempt to earn your own living besides would be death to you? Let me say that earning one's own living is a check against breaking down. With nothing to restrain you, and surrounded by so much that appeals to your sympathies, and work pouring in upon you which you did not seek, how can you refuse even though you know that you ought to rest? Self-support puts you under obligations that compel you to refuse, and so takes your mind from the very work that wears you out as to be more beneficial than idle rest.

Moreover, there are other things to be taught the people besides what is done under the head of regular missionary work. Lessons of thrift and industry are best comprehended if exemplified by the missionaries themselves. With an appearance of good living, without any effort on your part to obtain it, what idea can you give them of industry? You may tell them of how many hours a day you devote to study in order to labor effectively among them; but what idea have the majority of our converts of what intellectual labor is? If they can see what you do to earn your livelihood, they will understand better what industry means, and the effort you put forth in order to live among them to preach Christ will be a strong proof of how much you love Him and them. In imitation of you, they will continue to support themselves, and labor for Christ among their own people without expecting any pay therefor. This feature has been noticeable in connection with self-supporting work in Brazil, while, on the other hand, we have observed that where

the missionary is not self-supporting, any convert who shows any capability for public work expects, if he engages in it, to give up his present occupation and receive a salary from the missionary society.

A self-supporting missionary in Brazil is bound to have the respect of the general public when it would not be given to another, for two reasons; first, because his occupation brings him into constant contact with the people, and lack of respect for a missionary is in most cases due to lack of acquaintance with him; and second, because the Brazilian looks with suspicion upon anything that may be propaganda for the sake of the money there is in it. Their own experience with priestcraft and the Jesuits has made it so. Only recently a gentleman who comes to our meetings told me that the vicar of a certain important parish in this city had told him that he is a priest because his father had educated him for one, and although he does not believe in half that Romanism teaches, he remains a priest because it is his occupation. Is it at all unreasonable that a Protestant missionary, against whom Romanists are already prejudiced, and who lives in better style than their own priests, should be suspected of being what he is for the sake of what he is paid?

Up to the present, the best resource for self-support in Brazil seems to be that which arises from the demand for private tutorage in various branches of learning, and particularly in the English language. There are always to be found people of too liberal ideas to be governed in matters of business and secular education by religious prejudices, while many most unyielding Romanists do not hesitate to employ us rather than not receive instruction on a par with that of their neighbors. In choosing this occupation we are not obliged to take upon ourselves any more work than is necessary for our support, or any that interferes with our gospel work. We invite our pupils to our meetings; some of them become regular attendants and a few have been converted. Besides the indirect beneficial results of our contact with the people, there are others that the missionaries of the next generation, and even we in later years, will feel.

God has blessed the missionary work of the past century to a wonderful degree. He has not despised the inexperience and poor methods employed; yet He would have us profit thereby and improve thereon. Let the Protestant churches of Europe and America give their millions of money; but I believe that the acme of missionary times will not be reached till there are millions of persons going forth from those same churches into all the world, depending only on God's blessing, on the labor of their hands or brain to provide them with means to live and labor among those who are dying for the want of the bread of life. God speed the day.

GEORGE B. NIND,
Methodist Episcopal Layman.

Persia.

LETTER from Rev. John C. Mechlin :

SALMOS, May 16, 1888.

I was one of the 2,000 young people that pledged themselves for Missions a year ago. I graduated from Western Seminary, Allegheny, Pa., was accepted by the Presbyterian Board and sent here.

Three of the seven missionaries that arrived here in October remained at Salmos—Mr. Mechlin and his wife, and Miss Emma Roberts of Atlanta, Ga. Messrs. McDowell and St. Pierre and their wives went on to Oroomioh.

I will tell you how this station was opened, and how God's hand was seen in it. Work has been done in this Plain for several years by Oroomioh helpers. But frequently they disgraced their profession by quarreling and by lying. The missionaries felt it necessary to put a missionary here who could always aid and control the helpers. As to the peoples of Salmos, five nationalities are represented here. 1. Persians—from whom come our rulers and many business men—all, of course, Musselmén, but very friendly. We call on them and they on us. Many of this class are reading the Bible. Sheikh Islam, the religious head of this Plain, is very friendly, and a man of such influence that the Governor does not meddle with his affairs. Much prejudice has been broken down by the medical treatment of Drs. Holmes and Cochran, whom they hold in high esteem. 2. Jews. They are many and very friendly. We will soon open work among them. They are here, as everywhere, a marked race, and their business is trading. 3. Nestorians. These people, among whom we have one church, belong to the Oroomioh Plain, and still cling to the Old Church. 4. Mountain Koords. They are so near that we may count them as belonging to the Plain. 5. The Armenians. They are the richest, and are either farmers or merchants, having a strong national pride. Their great hope is one day to become a separate power, but Russia, Turkey and Persia will all resist this. Surrounded by Mohammedanism, and often sorely pressed to become followers of the False Prophet, they never gave up their form of worship for their belief in Jesus as the Son of God; but they did not hold so strongly to the spirit as to the letter, of the Bible. Formality took the place of heart worship, and the priests cared more for the fleece than for the sheep. But here they remained, as if to witness for the doctrine of the Trinity; and it seems as if God had left them here, that, revived and quickened, they might give salvation to all these peoples. At the annual meeting in the fall of 1884 it was, therefore, resolved to open a station for work among the Armenians. Haft Dewan was chosen because it was one of the most central and influential Armenian villages of the Plain.

Dr. J. H. Shedd, of Oroomioh, came that fall to Salmos, and rented a house from Sheikh

Islam in the village of Ula, to begin work there until it could be opened in Haft Dewan. The first thing to do was to secure a house in that village. A man who was connected with civil matters was willing to rent us his property, provided we would give him big rent. But before the bargain was made the proposed transaction became public, and the man received such a beating—bastinado—that he died from the effects of it. Thus the work was begun in blood, though the man was not a martyr for our cause, but for money. Before long another man ventured to offer his place for rent. He received large money in advance for three years. As soon as this became known it caused an awful stir. He was fined—one-quarter of the money being taken from him—and he was also severely beaten. Afraid for his life, he fled to Tiflis, Russia. Many times his wife came to Dr. Shedd and pleaded with him to take back the money and give her the paper. But though we had the right to the place, the next question was to get possession. The people were furious and it did not seem safe to go to our house. We had to appeal to the government; finally, our minister at Teheran carried the matter before the Shah, and a special order was sent from the throne to the Governor of this province.

A chain of circumstances showed God's providence and answer to prayer. The present Ameer was then Governor of Oroomioh, and on the death of the then Ameer, who had been unfriendly, was appointed to fill his place. Just as he left for Tabriz, he got the mandate of the Shah. He sent for the Governor of Khoi, who was responsible for the troubles having gone so far, and degraded him before the people, probably more to revenge himself than to punish the Governor, with whom he had a quarrel. He also gave orders that no one molest us in Salmos. Posters were put up in Dilimon, the central market town, warning all against interfering with us. Here was the chain of providences: The death of the Ameer, the appointment of a friendly successor, his receiving the decree when he did, and the orders he left in Salmos. And this was not all. He reported the Governor of Khoi to the authorities in Teheran and they summoned him to the capital. He knew that if he obeyed, he would be beaten, and degraded from his position. So instead of going, he sent a present of seven hundred Tomans (\$1,050), and all trouble passed over. As soon as Mr. Wright, who was stationed here by the mission, could take possession, he made his home in Haft Dewan. Some of the leading men met him and said that they would oppose him in every way, would raise money and have their own schools, and their children should not come to his. They said: "Why don't you do as your Master did? If they did not want him in their city, he went to another." Mr. Wright answered

that he loved their souls too much to leave them; he would stay. A year passed by and all parties became and have continued very friendly.

The hostility to our mission may be easily accounted for. Twenty minutes ride from Haft Dewan is the village of Khosroo-Shah, where for nearly fifty years the Catholic Lazarists have had a mission. When they came there the town was one of the richest on the Plain, partly Armenian and partly Nestorian. To-day it is one of the worst; its lewd women and drunken men give it everywhere a bad odor. The Catholics have taught them to gamble and encouraged strong drink by their own example. For the first time in twenty years a man has been seen in Persia dead-drunk by the roadside. For many years these monks meddled with civil affairs, securing justice only for those that favored them and punishing whom they would. They also farmed the taxes and became so obnoxious that the Government gave strict orders that they should let civil matters alone. They are now under the ban. Dreadful lies had been circulated concerning us, and these poor people of Haft Dewan expected the worst from us. But as time showed that we did not meddle with their affairs, they became friendly and now would not wish us to leave. Though none have come out on the Lord's side, many seem glad to hear the Word. The woman whose husband rented to the missionaries at first stole everything she could get, but this she has ceased to do, and has been known to speak good words for Mr. Wright. She seems in fact to be a Christian.

The work has thus begun; the Bible is read and studied, and the fields are ripening to the harvest. Next winter I hope to work on the Plain among the Armenians, many of whose villages have not been visited.

Asia Minor.

ST. PAUL'S INSTITUTE, TARSAUS, Aug. 1, 1888.

EDITORS OF MISSIONARY REVIEW.—You will be glad to know of the safe arrival of our party, our expenses being paid by Col. Elliott F. Shepard. Arriving at Mersine, Tarsus and Adana, we were most cordially welcomed by the missionaries and hundreds of the native friends. These three cities now being connected by rail are almost as one city, having a population of nearly 100,000, consisting of Mohammedans, Armenians, Greeks and Fellaheens. The first thing we noticed was the exceeding poverty of the people, owing to the recent severe famine. This year's harvest is good, still there are thousands of sick, aged, feeble women and little children who are unable to work for their support, whose suffering is beyond description. The people thus

afflicted are drawn to the gospel with greater interest. Since reaching the country it has been my privilege to preach two or three times weekly. In Tarsus from 200 to 400, and in Adana from 1,200 to 1,500 persons were gathered each Sabbath; prayer-meetings are largely attended, and the Sabbath-school lesson has to be given from the pulpit, there not being room to arrange classes for such large numbers.

The generous contributions of Christian friends in America for the famine sufferers have proved a means of grace among the people. A few Sabbaths ago we had communion in Adana, at which 54 persons united with the church on profession of faith. In Tarsus the work has not been so prosperous, owing to the lack of a regular pastor and an unsuitable place of worship. Yet there are many to be gathered into the churches.

Another promising feature is the educational interest among the youth. Besides the contributions for the famine sufferers, which were \$2,445 last year, there was given \$2,400 for the scholarship fund for the poor and orphan children of St. Paul's Institute. From this last amount \$425 was sent with the famine money for immediate use in helping our poor children. On our arrival we were surprised to learn that 75 children had been assisted. Calling at their schools we saw dozens of pale, sickly-looking, yet bright children, sitting on the hard floor, their clothing patched with pieces of many colors, and worn daily for more than a year (they stay in the house while their only garments were washed and dried). Some had only worn-out books, which they shared with others. Asking the teacher, "Is this the condition of the children all the year?" the reply was: "They are now in a better state, as the famine is passing. Many continue the school with insufficient clothing, barefooted and often hungry for days." Many lived on two or three metallics (cents) daily. "Often hungry, yet industrious; shivering with cold, burning with heat, still most eager to make progress." Beyond the pale faces and frail bodies we saw active minds and souls to be loved and won for Christ. They are entirely dependent on benevolent friends for further education—if they are properly cared for and educated, what a great blessing they will prove to this needy and darkened land!

It was God's own time for us to come while the people are so needy and eager to receive the gospel. Our mission is to *teach* and *preach the truth*. The kind interest of the missionaries and people here encourages us in our work. Tarsus will be our headquarters, where our school will be located, yet we will work in other cities and villages throughout Asia Minor.

We expect to open our school in a rented house, October 1. There are many applications for admission, most of whom are orphans and poor children. The sum of \$50 will support a child for one year in the school.

For the success of our mission we depend, with God's blessing, upon the direction of our Board of Trustees and Managers and the benevolent support of Christian friends. I hope you will always be interested in this work, and help it any way you can. It is the Master's work, to whom be all the glory.

I shall be glad to correspond with and hear from you at any time.

Yours in Christ,
(Rev.) H. S. JENANTAN.

Mission Work Among the Zulus in Natal, Africa.

BY REV. JAMES SCOTT, IMPOLWENI.

A VERY unexpected and interesting work has been begun amongst the Zulus in Natal. The European population of the county of Umvoti, of which Greytown is the principal place, are Boers, who belong to the Dutch Reformed Church (Presbyterian). Their minister, the Rev. James Turnbull, was a licentiate of the Free Church of Scotland, educated at the New College, Edinburgh.

Mr. Turnbull's congregation, like their countrymen throughout South Africa, read their Bibles, attended ordinances, and were outwardly good Christian people. Their Christianity, however (except in some special cases), did not extend so far as to caring for the salvation of the heathen perishing around them. Being under British rule, they showed no open hostility to mission work; probably, however, the same spirit was in them as in their countrymen who burned down Livingstone's station, who destroyed the stations of the French missions in Basutoland, and who hindered the advance of missions whenever they had the power.

Three years ago God's Spirit worked in a marvelous way amongst these people. The commencement of this outpouring of the Holy Ghost has been attributed to different human agencies; the Boers themselves say the chief agent was the reading and meditating upon God's holy Word.

After varied experiences, one and another amongst them began to feel that they were new creatures in Christ Jesus; although they had been members and office-bearers of the Church, yet they now for the first time felt Christ a living power within them. No sooner did one speak to his neighbor of the change which had come upon him or her than the reply came: "Such also is my experience"; and soon whole families were rejoicing together and praying for their neighbors and kinsfolk.

One case worthy of mention is that of a woman who was brought into the light while

her husband was on a journey far from home. He heard a rumor of what was going on, and started in a hurry for home, telling his friends that if his wife had taken up with these fanatics he and she would soon separate. Within two days he and his wife were found with hands joined praising and blessing God for His goodness in giving them such a blessed outpouring of His Holy Spirit.

Whilst the Boers were praising God for His goodness, it came into the hearts of some that they had a duty toward the heathen, whom they had hitherto looked upon as little better than animals, to serve them, the superior race. In their gatherings for prayer they brought the condition of the heathen before their heavenly Father, and soon they felt that they must be up and doing. Applications for help were made to various missionaries, especially to those of the Free Church of Scotland. These appeals were gladly responded to, and before long they had several native evangelists preaching the gospel throughout the country. There are now fifteen stations or preaching places where the heathen are gathered together to hear of Jesus and His love. These stations are just the Boers' farm-houses. On the Sabbath the Zulus may be seen gathering in from the neighboring kraals and villages, old and young, men and women, a few clothed, but mostly heathen in their blankets, or even without one. The largest shed available, generally the wagon-house, has been prepared for the occasion, and there the missionary or native evangelist, or, in absence of either, the Dutch farmer, conducts a simple service in the Zulu language. The writer has on some of these occasions seen as many as eighty Boers and three or four hundred Zulus gathered together to worship the one true God, the services commencing on Saturday and being continued till Monday afternoon. There was often a dearth of preachers, but gradually this difficulty is vanishing. Most of the Dutch farmers know the Zulu language, and are well acquainted with the Word of God; and though at first diffident of their own powers, they were persuaded to begin by reading a few verses of Scripture and offering up prayer. Now they are conducting services more and more freely, and thus are becoming bound together, black and white, in one common love to the Lord Jesus Christ. Very soon God gave the blessing to this wonderful work. Not many months after the first attempts were made, over one hundred gave in their names as candidates for baptism. These have now been formed into a native church in connection with the Dutch Church of Greytown; many more have professed faith in Christ, and are now under instruction and being gathered in from time to time. The work is carried on under the direction of a committee of Dutch farmers, who, besides being themselves heartily engaged in the work, employ three native evangelists.

Amongst these evangelists is one man, Petros Skosan, whose case is a striking fulfillment of

the prophecy of Isaiah xi. This man's father was one of the regiment of Zulu warriors who, in 1836, at a signal from that cruel tyrant, Dingaan, fell upon and in cold blood murdered, in Dingaan's own palace, the Dutch leader, Retief, and all his party of about seventy men. The son is now an evangelist, supported by the descendants of these same Dutch Boers to preach the gospel of peace to his heathen fellow-countrymen. The father, who still lives, is also a member of the Church of Christ.

GENERAL INTELLIGENCE.

Central Africa.—The mail from Europe and news from our nearest neighbors, 900 miles off, reach us only once a year by occasional traders or travelers. The rest of the year we are entirely cut off from the outer world. I send these lines by a caravan of Portuguese traders returning to Benguela. We hope that in time communications may be opened with the West Coast through our American brethren of the Bihé. The beginnings of a mission like this, far away from the great arteries of trade and immigration are expected to be hard. Pioneers ought to be giants in faith and courage.

The climate is most trying to Europeans, and hardly less so to the natives. The land devoureth its own inhabitants. Independently of that, there is much worry in settling in a place so difficult of access, and in laboring to make a wild sand-hill overlooking marshes habitable. Material life is very difficult. It is a constant struggle and trial of faith, a daily lesson of trust and unreserved confidence in the loving-kindness and faithfulness of our heavenly Father. Far from complaining of hardships and privations, I must say that, on the whole, they are less than we had anticipated.

Those who read our monthly, *Journal des Missions Evangéliques*, know that when we crossed the Zambesi we penetrated into one of the Prince of Darkness's strongholds. During 30 years of mission life I have found nowhere the ideal heathen, so good, so meek, so yearning after the things of God, which some preachers at home represent the African savages to be. But nowhere have I met with a tribe so hopelessly degraded. The Barotsé themselves say that theirs is a land of murder, that no one is allowed to grow old: their soil is saturated with blood; human bones bleach everywhere in the sun. The spear, a terrible plaything in the hands of these Zambesians, does not ever get rusty. Superstition and witchcraft spread their wings of darkness and death over every village, hamlet, hut and individual. We live in the middle ages, but the middle ages in savagedom. The insatiable greediness of these poor people, their inveterate habit of stealing and lying, the total absence of anything like justice, the utter powerlessness of the so-called

government, foster a universally spread sense of distrust and insecurity. Every one sees a foe in his neighbor and a snare in friendship. The life of the chiefs, great and small, is one of extortion, sensuality and intrigues. Revolutions, like fever, are endemic.

Some time ago, in London, the cloak of respectability was torn asunder, and the world shuddered. Here there is no cloak of respectability, no law, no public opinion to fear. Passions are let loose without any restraint, and the grossest bestiality goes about in broad daylight, barefaced and shameless. There is no innocent childhood or family ties. National brigandage and slavery have borne their fruits, and brutalized man.—*The Christian (London).*

North Africa.—Within four days' journey of Britain one may land on African soil and find a large field—almost untouched—for Christian labor among the natives of Algeria, the Kabyles. Visiting recently among these people, and making known to them for the first time the glad tidings of salvation, I was much struck with the attention given to the message. Doubtless the novelty of an Englishman speaking to them in their own unwritten language and delivering such a message as a free salvation without works was sufficient of itself to call forth such attention. Seated one evening in a Kabyle house I was greatly delighted with the readiness to listen to the gospel. The wonderful story of the resurrection of Lazarus was being read when my host announced that supper was ready and when I liked I could have it brought up. Having expressed a desire to finish the narrative the little company of Mohammedans continued to give the utmost attention to the words read and spoken. Supper ended, the conversation was renewed. One of our company, an honorable Marabout or religious Mohammedan, who, because of having made a pilgrimage to Mecca, was called Elhadj, entertained us while he read from an Arabian tract. The man showed us with evident pride a book in Arabic (I presume a portion of Scripture) given him two years ago in Algiers by a Christian English lady who was distributing tracts among the people. Frequently during that evening's conversation my statements were met by the words, "You are right," "Truly." That night I had two sharing the sleeping apartment with me. Having seen me bow the knee in prayer, one of them asked me afterwards if I had been praying. Replying that I had, he added, "May God answer your prayer!" How one is saddened in observing these people praying, as they prostrate themselves toward the east! How the longing comes up to see them worship God in spirit and in truth! Who will offer himself to help make known the gospel among them? Those of us who are in the field would do more if our hands were strengthened by brethren at home. Sometimes too much is expected of missionaries in foreign countries, where, with fami-

lies to be looked after and no domestic help of any real value, and often without means to find even proper help, the missionary has much secular labor to perform which necessarily reduces his time and strength for his proper work. Like the China inland missionaries we are without guarantee of salary. Moreover, no fixed sum can we look for regularly. The society sends to its missionaries that which is entrusted to it, but it leaves the missionaries free to receive from any source through which God may be pleased to send to the help of His servants. Want of means often puts a drag on the chariot wheels, and causes the worker not a little anxiety as he finds the will present to perform more, but the wherewithal to perform lacking. May the Lord of the harvest enable all who pray that laborers be thrust forth to help also in the sending of them on their way.—*Alfred S. Lamb.*

—*Mohammedanism and Missions.* An interesting article on the influence of Arab traders in West Central Africa, contributed by Lieutenant Wissmann to the current issue of the "Proceedings of the Royal Geographical Society," throws light on the question of Mohammedanism and missions, raised by Canon Taylor at the last Church Congress. The writer's experience of Mohammedan influences upon the native populations is in direct contrast with the assertion that the creed of Islam is that best suited to their needs. He gives a graphic account of two visits to Bagna Pesih, and certain villages of the Bene Ki, a division of the Basonge, in Central Africa, before and after the arrival of a gang of Arab traders on the scene.

On the first occasion, in 1882, he was welcomed by a prosperous and contented tribe, whose condition and occupations bore ample evidence to the existence of its villages for decades in peace and security, free from the disturbing elements of war and slave-hunts, pestilence and superstition. The huts of the natives were roomy and clean, fitted with shady porches, and surrounded by carefully kept fields and gardens, in which were grown all manner of useful plants and fruits, including hemp, sugar, tobacco, sweet potatoes, maize, manioc and millet. A thicket of bananas and plantains occupied the back of each homestead, and shady palm groves supplied their owners with nuts, oil, fibers and wine. Goats, sheep and fowls abounded, and no one seemed afraid of thieves. The people all had a well-fed air, and were anxious to trade, their supplies being plentiful and extremely cheap. A fowl could be purchased for a large cowrie shell, and a goat for a yard of calico. Everywhere the visitors found a cheerful, courteous and contented population, uncontaminated by the vices of civilization, and yet not wholly ignorant of its arts.

Four years later Lieutenant Wissmann chanced to be in the same district, and after the privations of a toilsome march through dense, inhospitable forests, rejoiced as he drew near to the palm groves of the Bagna Pesih. A dense

growth of grass covered the formerly well-trimmed paths.

"As we approach the skirt of the groves we are struck by the dead silence which reigns. No laughter is to be heard, no sign of a welcome from our old friends. The silence of death breathes over the lofty crowns of the palms, slowly waving in the wind. We enter, and it is in vain we look to the right and left for the happy homesteads and the happy old scenes. Tall grass covers everything, and a charred pole here and there, a few banana trees are the only evidences that man once dwelt here. Bleached skulls by the roadside, and the skeletons of human hands attached to poles tell the story of what has happened here since our last visit."

It appeared that the notorious Tippoo Tib had been there to "trade," and in the course of that process had killed all who offered resistance, carried off the women, and devastated the fields, gardens and banana groves. Bands of destroyers from the same gang had returned again and again, and those who escaped the sword perished by the small-pox and famine, which the marauders left in their train. The whole tribe of the Bene Ki ceased to exist, and only a few remnants found refuge in a neighboring state.

Such must be counted amongst the results of Arab "trading" in Africa, and if it is at such cost that the blessings of Mohammedan civilization are purchased by the native races, it is no wonder that they are not considered a desirable acquisition. Even if it be true that Christianity is sometimes tardy of operation in its beneficent effect upon the blacks, Christian missionaries and Christian traders can at least boast that they have never wittingly acted otherwise than beneficently towards them. In their case the perpetration of such atrocities would be impossible. With the followers of the False Prophet it is different. Their religion is merely a superstition, adapted to the needs of aggressive and militant tribes, and does not profess to inculcate tenderness or humanity, much less the loftier teachings of the gospel of Christ.

England.—"The Christian Union for the Severance of the Connection of the British Empire with the Opium Traffic," with Sir S. A. Blackwood as its President and Dr. Maxwell Honorary Secretary, gives the following reasons for its formation:

Because as a nation we are responsible through our Indian Government for a trade which is ruining the bodies and souls, and destroying the homes of multitudes of the Chinese.

Because our national connection with this evil traffic is peculiarly close and revolting. The poppy is grown in Bengal alone over an extent of more than 500,000 acres, and this growth is carefully fostered by the Indian Government. The opium drug is manufactured under constant Government direction and supervision. It is sold at auction by the Government, expressly and intentionally for the Chinese market. Including

that from the native states, about 85,000 chests, containing over 5,000 tons of opium, are thus exported annually from India to China, and a revenue of five, six, or seven millions sterling is derived by Government from it. It is a great Government institution, for which England is directly and peculiarly responsible.

Because through many, many years this traffic has been carried on in spite of the remonstrances of the Chinese Government, and of the thousandfold testimony that it ministered only to debauchery, and to moral and social ruin. The Convention of 1885, though it has given to the Chinese the right to put a heavier tax upon imported opium, has not altered in the slightest degree our own relations as a country to the gross immorality of the trade.

Because while, for very shame's sake, we have done a little (only a little) to restrain the havoc which opium was working among our Burmese [fellow-subjects, we have done *nothing* to check the ruin which it is working in China among a people in friendly alliance with us.

Because every thoughtful and educated Chinaman, heathen though he be, cannot help denouncing the immorality and unrighteousness of the nation which has deliberately sown among his people a seed of ever-extending vice and degradation.

Because in the largest mission field of the world, according to the unanimous testimony of missionaries in China, our relations as a country to the opium traffic form one of the chiefest hindrances to the spread of the gospel.

Because national judgment must surely follow upon national sin, and it falls upon British Christians especially, not only to acknowledge this sin, but to lead the community in protesting against it, and in continuous efforts to effect its removal.

—The Foreign Liquor Traffic. We are glad to hear that the Foreign Missionary Society of the Glasgow Y. M. C. A. are making investigations into this subject with a view to the taking of some definite action. Britain has a terrible account to settle with the Almighty in this matter. The blood of thousands of natives in India and Africa is to-day crying out to Heaven against her. These dark races implore our aid in turning the tide of a traffic which threatens them with rapid ruination; but Church and State alike seem to turn a deaf ear to every appeal. Why is the voice of our churches silent? Can it be that the terrible extent of the trade is not fully known? or is it that the Church shrinks from fear of the revelations which a careful search would entail? Silence, in view of the facts which many of her ministers and pastors do know, only increases her blood-guiltiness. Already it is known that in her very bosom are a number

of the vilest offenders in "the trade," some holding positions as office-bearers, others, through their liberality and pecuniary aid to missionary and charitable institutions, enjoying contentedly the admiration of their fellow-worshippers as great Christian philanthropists. It is a sin and disgrace that the representation of a Christian to a heathen mind should be the rapacious cupidity of merchants whose merchandise is making the unhappy peoples they trade amongst "twofold more the children of hell than themselves." It is impossible that the Church's foreign missionary effort can succeed as long as she goes with a soul-saving gospel in the one hand and a soul-damning trade in the other. May God give her ministers grace to declare His whole mind and will in the matter, and enable her to wash her hands and garments clean from all complicity therein. If her efforts in the ensuing struggle are not to prove futile, in deep contrition her first step must be that of self-judgment and purification. Judgment must begin at the house of God. As co-workers with God all His true followers are under a threefold obligation to do their utmost. We owe this for the sake of our Lord and Master, who has commanded His gospel to be preached in every part of the world; for the sake of our missionary brethren, in removing the stumbling-blocks we have placed in the way of their work; and for the sake of the poor heathen whom we have enthralled body and soul.—*Christian Leader*.

India.—We have received the report of the Travancore District Committee of the London Missionary Society. It is a closely packed little volume, and its perusal leaves a vivid impression of unusual activity and ingenuity in all departments. Reading-rooms have always played an important part in Travancore. The room at Nagercoil has now been the scene of special gatherings on Sunday afternoons for many months. At these meetings the people have produced the publications of the Hindu Tract Society, and have put forward their best men to argue the case against Christianity, while the Christians have replied forcibly and clearly. This is excellent work, stirring up in the people a great excitement, and making them feel that Hinduism must fight if it is to continue to live. The medical mission has proved itself of great value. There is a medical native agency, carefully trained, and doing most valuable work in the branch dispensaries, and it is proposed to enlarge this department by training a large number of young Christians as dressers. Classes have been held in which domestic medicine has been carefully taught to catechists who have to labor in the remoter parts of the districts; and the elements of obstetrics have been

taught to Bible-women similarly situated. A new dispensary has been opened at Paruttipalli, and another one is being erected at Nagercoil. Toward the latter H. H. the Maharajah of Travancore has contributed Rs. 300. The evangelistic work of the mission has been encouragingly successful, 411 adults from heathenism having been baptized during the year. During that period 503 persons were admitted from the rank of adherents to that of church members.

Japan.—Progress. An interesting letter appears in *The Christian Advocate* from Abel Stevens, D.D., now in Japan. He groups together an extraordinary chapter of events, indicating the rapid approach of Japan toward Christian civilization.

The following is a summary of the remarkable changes that have taken place amongst the Japanese :

1. They have abolished their old dual sovereignty, and restored to power their ancient Mikado, the representative of a dynasty more than 2,000 years old.

2. They have thrown off the strongest system of feudalism that history records.

3. They have established a single national army, a navy, and a general police after the Western models. All these are clothed in European costume and drilled in European manner.

4. They have organized a remarkable system of national education, which Gen. Grant pronounced, when here, the best he had seen in his circuit of the globe. It was devised by an American. It comprises primary or common schools, normal and polytechnic academies, and an Imperial university, on the model of the German university.

5. They have established a mail system, and have entered into the "Postal Union." After the example of England, their postal department includes the savings-bank system, and the deposits (mostly by the poorer classes) for last year amounted to \$12,500,000, nearly double the amount of the preceding year.

6. They have established a scientific medical faculty, with native physicians educated in Europe, and all the European improvements, in place of their old medical jugglery.

7. They had no knowledge of the public journal before the arrival of Perry; they now have the public press, including no less than 500 periodicals—dailies, weeklies, monthlies; political, literary, scientific.

8. They have introduced the steamboat, the telegraph, the telephone, etc., now made by native hands. Native companies navigate the rivers and neighboring seas with excellent steamers, quite satisfactory to foreign travelers.

9. They are to have in 1890 a constitutional government—the first native example of it in Asia.

10. They have separated Shintoism and Buddhism from the Government, and abolished their administrative Bureau of Religion. Universal toleration prevails. The ancient faiths are considered barbaric and incompatible with the new career of the empire. The Government acknowledges itself to be without a religion, and is considering what form of Western cultus it may best adopt.

11. They have legally recognized the Christian Sabbath, and it is observed as a day of rest by all Government offices, the public schools, banks, etc.

—**Japanese Views of Christianity.** Several eminent publicists of Japan are carrying on a very interesting discussion just now. The object is to determine whether or not it is advisable for the people of Japan to embrace the Christian religion. *The Japan Weekly Mail*, in a recent issue, summarizes this discussion. It states that those connected with the movement say that Christian dogmas are a bitter pill to swallow, but advise that it be swallowed promptly for the sake of the after effects. Mr. Fukuzawa, a well-known writer, urges this course, although he says he takes no personal interest whatever in religion, and knows nothing of the teaching of Christianity; but he sees that it is the creed of the most highly civilized nations. Professor Toyama, of the Imperial University, has published a work to support his view. He holds that Chinese ethics must be replaced by Christian ethics, and that the benefits to be derived from the introduction of Christianity are: (1) the improvement of music; (2) union of sentiment and feeling, leading to harmonious co-operation; and (3) the furnishing of a medium of intercourse between men and women. It is argued by others that the youth of Japan, being free from the thralldom of creeds, and free to act according to reason, are so far in advance of Europeans, and instead of talking about adopting a foreign religion, Japanese should go abroad and preach their religion of reason to foreign countries. Other writers urge the same views. The writer in the *Yokohama newspaper* says that those who urge the teaching of Christianity represent an influential section of educated Japanese opinion; they are signs of the times. "To Japan, in an emphatically agnostic mood, came Western science, with all its marvelous revelations and attractions. At the shrine of that science she is worshipping now."

Jews.—Dr. Dalman's statistics of the work and success in Jewish evangelization must surprise all who have not watched the course of events. There are no less than 47 Protestant missionary societies devoted exclusively to this arduous vocation. These employ 377 missionaries, laboring at 157 centers of Jewish population, and have an annual income of about

half a million dollars. In addition to these other missionary societies engage in this special work, as a branch of their general work. England has eight of these 47 societies, sends out about two-thirds of the 377 men, and supplies about two-thirds of the money. Scotland has five societies, Ireland one. Germany twelve, Switzerland one, the Netherlands three, France one, the Scandinavian lands five, Russia (*i. e.* the Protestant churches of,) four, North America seven. The cities in which the largest number of missionaries are engaged are London, Budapest, Constantinople, Damascus, Jerusalem, Tunis. As the total of all the Jews on the face of the globe is about 6,400,000, there is one missionary for every 16,976 Jews. In addition to these the Roman Catholic and the Greek Churches also engage in this work. Pastor de le Roi, of Breslin, also a reliable statistician, claims that at least 100,000 Jews have confessed Christ since the beginning of the present century. Those yet living of these, together with their descendants, probably number 250,000 children of Abraham who have entered upon the spiritual inheritance of their father. When we recall the fact that ten years ago there were in existence only 20 societies for the evangelization of the Jews, with only 250 laborers and an income less than half of what it is now, the marked progress in this sphere of Christian activity is peculiarly encouraging.

—The existing Jewish Congregation at Mossoul (Mesopotamia) boasts of very ancient origin. When Tiglath Pileser, King of Assyria, conquered the northern regions of the kingdom of Israel, he carried captive a number of the inhabitants, and settled them in different parts of his own dominions. At that time a Jewish congregation was established at Nineveh (now Mossoul), and it is this congregation which has withstood the vicissitudes of ages. The Jews of Mossoul even now consider it as a special favor of Providence that their ancestors became captives before the destruction of the first Temple, so that they were spared the great misfortune which overtook Jerusalem. They glory in the fact that their congregation is older than that of Babylon, and that later on, when the kingdom of Judea came to an end, those of the inhabitants who made their way to Assyria, were enabled to enjoy their hospitality, and to receive every possible support from their brethren in faith already settled in that country. The Mossoul Jews possess two synagogues, a Beth Hamedrash and a cemetery. The ancient burial ground which was first used by the early settlers was destroyed at the capture of Nineveh. The present-day Jews have adopted the Sephardim ritual as their *minhag*.—*Jewish Chronicle*.

Spain.—Persecution. When (in 1883) the late Archbishop of Canterbury said "powerful influences are at work which are entirely antagonistic to Christianity," and that "the Church of Rome is absolutely powerless to meet these anti-Christian movements," he expressed a

very patent fact in a very plain phrase. The Protestant Church has not only skepticism and indifferentism, but also Vaticanism, to deal with, and a fresh illustration of the narrow, persecuting and intolerant spirit of the Roman Church is seen in the trial and imprisonment of Rev. J. M. Vila, a hard-working and successful Protestant pastor of Malaga, in Spain. A Roman Catholic priest issued a violent pamphlet against him, to which Mr. Vila replied in another pamphlet. Vila was arraigned in the courts on charges, the chief of which was that he had said that the "timber of the manger out of which the priest's horse fed was the same kind of wood employed by the artificer to manufacture an image of the Virgin of Sorrows, and that one timber had quite as much virtue as the other." From an account just at hand in *Light and Truth* we learn that the trial took place in the presence of a large crowd of people. The public prosecutor asked the Court to sentence the accused to six years' imprisonment, a fine of 2,500 pesetas and costs. The counsel for the defense claimed that the Bible supported everything found in the pamphlet.

"Then Señor Vila spoke, and his simple, eloquent address greatly moved the people—many of whom wept, and said, as they left the hall, 'We are now Protestants, also!' He said his intention was not to make a personal attack on the priest, but to combat the false teachings of the Roman Church. As true followers of Christ, they did not hate or attack anyone. The Roman Church, on the contrary, had always opposed the truth of the gospel; and, without appealing to history or uncovering the ashes of the thousands sacrificed by the execrable Inquisition, his presence in the tribunal that day was a living testimony to Romish persecution. A large crowd followed Señor Vila from the court, and expressions of lively sympathy resounded on every side. He tells us that he was full of joy that he had been privileged to testify publicly before the tribunal concerning the truth of the gospel."

"Great attempts were made to influence the tribunal, and so powerful are the Roman Catholic clergy in Malaga that only one paper dared to refer to the case. At last, on April 3, the magistrates pronounced sentence, and Señor Vila was forthwith condemned to two years, four months and one day's imprisonment, besides 250 pesetas fine and payment of costs. The Spanish prisons are such abominable dens of filth and iniquity that this sentence is no light matter. Señor Vila has appealed to the Supreme Court at Madrid, the sentence of which will be final.

"The trial has been the means of producing a great awakening in Malaga, and numbers of persons are confessing Christ. It has also led many to attend for the first time Señor Vila's church, and all the services are very crowded—even on week-nights persons are turned away. The same growth is taking place at the mission stations in the surrounding villages."

IV.—INTERNATIONAL DEPARTMENT.

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

Mohammedanism in China.
BY REV. H. V. NOYES, CANTON, CHINA.

How was Mohammedanism introduced into China? What has been its history? What is its present status?

In this attempt to answer these inquiries, information has been derived from the following sources: (a) Mainly from a work printed in Paris in 1878, and written by P. Darby De Thiersant, Consul General and Charge d'Affaires from France to China. He tells us that his book is the result of investigations running through fifteen years, and that he got much information from Mohammedan priests. Doubtless he was able also to get much definite knowledge from Roman Catholic priests, who are scattered so widely through the country. (b) From writers on the subject in the eighteen volumes of the "Chinese Repository." (c) From Williams' "Middle Kingdom." (d) From writers in the *Chinese Recorder*, and the *China Review*.

It is generally conceded that little information, as to their origin, can be obtained from the Chinese Mohammedans of the present day. What is known in regard to it, seems to have been obtained from: (1) Inscriptions on tablets found at the mosques in or near Canton City. (2) Accounts of India and China by two Mohammedan travelers, written, one A.D. 850, and one A.D. 877, in Arabic, and translated into French by the Abbé Eusebius Renaudot. (3) The Chinese annals of Kwangtung (Canton province). (4) A Chinese work "Ui Ui Yuen Lvi," that is "Origin of Mohammedanism," "Ui Ui" being the name given to Mohammedans in China. (5) A Chinese book found in the province of Yunnan and translated by Rev. George W.

Clarke in 1886. (6) A proclamation published in Peking in 1866, by a Mohammedan mandarin, and translated by Professor Vassilief, a Russian learned in Arabic.

The evidence is all in favor of believing that Canton City is the place where Mohammedanism was first established in China. The account given in the "Annals of Kwantung" seems pretty well corroborated, viz.: "At the commencement of the dynasty of Tang (618 to 908) there came to Canton a considerable number of strangers, natives of the kingdoms of Annam, of Cambodia, of Medina, and of several other countries. They worshiped heaven and had no statue, or idol, or image, in their temples. The kingdom of Medina is near to that of India, and is where the religion of these strangers, which is very different from that of Buddha, originated. They do not eat pork, nor drink wine, and regard as impure the flesh of every animal not slain by themselves. Having asked and obtained from the emperor an authorization to reside at Canton, they built magnificent houses of an architecture different from that of the country. They were very rich and subject to a chief chosen by themselves. By reason of their good fortune, they became so numerous and influential that they were able to maltreat the Chinese people with impunity. This was carried to such a pitch that a mandarin high in rank was impelled to issue a proclamation in the name of the emperor, warning these foreigners that if they continued to conduct themselves so badly they would be punished severely."

The tablets at Canton, the Peking proclamation and the two Chinese books already mentioned all give, in

somewhat different forms, the story of a bright appearance in the Western sky, connected with a singular dream of the emperor, which the astrologers and soothsayers interpreted to mean that a great sage had arisen in the West, who was ruler of a powerful country named Medina, and that it was very important, in the interests of the empire, that friendly relations be established with him; that then the Emperor sent an embassy to Mohammed, who appointed three envoys, of whom only one lived to reach China, by way of Si Ngan Fu, and afterwards settled in Canton. This sounds wonderfully like the story of the introduction of Buddhism, and may be taken with at least one grain of salt. This much, however, appears to be true, that in the early part of the Tang dynasty, about A. D. 628, a maternal uncle of Mohammed, Wahib Abi Kabcha, came to China, was received with much favor by the Emperor, and established himself in Canton. P. Darby de Thiersant states that "this man obtained an authorization to build a mosque at Canton, and, at the same time, the right for his co-religionists to profess freely their worship in the empire." He then goes on to say: "Wahib Abi Kabcha, his mission accomplished, returned to Arabia in 633, hoping to find again the Prophet, but on arriving he was apprised of his death, which caused him profound grief. He rested for a time, and when Abu Becker had formed the Koran from the scattered leaves left by Mohammed, he took the holy book and set out again for China. He suffered much in returning to Canton, where he died, worn out by the fatigue of the voyage. He was interred in one of the suburbs of the city, where his tomb remains until this day, an object of veneration to all believers in the extreme East. It is to him that Muslims are indebted for the construction of the most ancient mosque in

China. The first Mohammedan temple, built afterwards in the Northwest, at Si Ngan Fu, one of the two capitals of the empire, dates from A.D. 742, from which we may suppose that Islam did not penetrate by land into the north of the empire until that time. In the flourishing period of Kai Yuen (713-742), relates the Si Yu Chen, 'the barbarians of the West arrived *en masse* in the Middle Kingdom, and, as by an irruption from more than a hundred kingdoms, removed at least a thousand leagues, bearing with them as presents their sacred books, which were received and deposited in the hall for translation of sacred books and canons of the imperial palace. Starting from that epoch, the religious doctrines of different countries of the West spread themselves and were practiced openly in the empire of Tang.'

"The first real nucleus of Mohammedans of the West implanted in China was a contingent of 4,000 Arab soldiers, which the Kaliph Abu Giafer sent, in the year 755, to succor the Emperor Sou Tsong, menaced by the rebel An-lo-chan, and who, as a recompense for their services, permitted them to establish themselves in the principal cities of the empire. These soldiers, who married Chinese wives, may be considered the first stock origin of Mohammedan Chinese."

The above extract contains the substance of what is known concerning the entrance of Islam into China, and the account is corroborated by the fact that those who have given attention to the matter say that the Mohammedan Chinese are different by race from other Chinese; that in them may be clearly recognized a mixture of Arabic, Turkish and Chinese blood.

From this time, A.D. 755, or thereabout, until the latter part of the ninth century the trade of Canton with Arabs and other people from

the West must have been very flourishing. One writer says that "under the dynasty of Tang the ocean was fatigued with the thousands of ships sailing from the Orient to the Occident." In 1068 the emperor appointed a foreigner named Siu Ya To Lo to administer the government of merchants from the West. That functionary designated quarters for the foreigners, and their families continued to be inscribed on the registers of the State. It is probable that harsh measures were afterwards employed against them, for a number emigrated to Kiungchow, on the island of Hainan, where they built four mosques which still exist. On that island also are yet found the descendants of ancient Mohammedan families. From this time the commerce of Canton with foreigners diminished continually, and they for the most part returned to their native land.

In the Yuen dynasty, commencing 1280, the Arab merchants, profiting by the influence which their co-religionists had at the court of Kublai-Khan, renewed on a grand scale their relations with China. But for the most part, instead of returning to Canton, they betook themselves to the provinces of Fuhkien, Cheh-kiang and Kiangsu. The port of Foochow became by this circumstance a grand center of commerce.

We have given a view of the course of events which brought Islam into the provinces that lie along the eastern coast of China. It evidently came by means of commercial intercourse to a great extent, and by way of the sea.

It remains to inquire how it was planted in the remaining provinces. At the extreme south of the western border is the province of Yunnan, said to contain three and a half million Mohammedans. In the earlier centuries this province seems to have been inhabited by wild tribes not less savage than the North American In-

dians. This is the account given of them when Yunnan was constituted a province of the empire in 1295. "They were true savages, without the least trace of civilization, living in a state of nature, ignorant of how to cultivate the soil, sustaining themselves by hunting and fishing, and burning their dead without ceremony." The emperor, Kublai Khan, appointed one of his ministers, called Omar by some, by others Sayid Edjell, or Si Tien Che, to administer the government of the province. He taught the people agriculture, social obligations, and the art of writing, and by wise institutions succeeded in civilizing them. He taught them the religion of Mohammed, and at the same time the respect which they ought to have for Confucius, to whom he erected temples, and also built mosques in all the cities. He gathered around him a great number of Mussulman scholars and others whom he loaded with favors, and who established themselves in the country. He governed for six years, and died much lamented. The people built for him a magnificent tomb, while the emperor erected a temple in his honor. This man was originally from Bokhara, but submitting to Genghis Khan became a part of his guard. He evidently had a large influence over the people. Marco Polo says that from 1280 to 1300 the whole population of Yunnan was Mohammedan.

There have been several rebellions. One, in 1817, induced by the massacre of a number of Mohammedans by other Chinese, the burning of a mosque, and the injustice of certain mandarins, sustained by the governor. The insurgents, after having defeated in several encounters the imperial troops, laid siege to the capital of the province, where the governor had shut himself up. The emperor sent at once, a large body of soldiers who defeated the rebels and obliged them to take refuge with the

savages on the frontiers. The chief was made prisoner and cut into fragments. This insurrection continued about a year.

Another rebellion broke out on the western frontier in 1826 which was ended in 1828. Another took place about 1834, provoked by the mandarins of Chan Ning Fu, who caused a massacre of Mohammedans at the city of Mong Mien, under the pretext that they wished to revolt. More than 1,600 men, women and children had their throats cut without mercy, and this horrible butchery was continued until Mohammedans from the neighboring towns ran to their succor, and meted out terrible reprisals. The troubles were settled by a general whom the Viceroy sent for that purpose.

By far the most serious rebellion in this province commenced in 1855, and was not ended till 1873. It originated in a contention about some silver mines, but grew until the whole province was embroiled. Near its commencement a fearful massacre of Mohammedans took place, encouraged and even ordered by the officers of government. This was followed by eighteen years of bloody strife culminating in the surrender of Ta Li Fu by the Mohammedans, which virtually ended the rebellion. After the surrender seventeen Mohammedan chiefs were invited to a banquet, and suddenly, a preconcerted signal being given, were all beheaded; those who had favored the surrender as well as those who had opposed it. To the lasting disgrace of the Chinese general, within three days, in the city and surrounding villages, out of 50,000 inhabitants 30,000 were mercilessly butchered by the soldiers acting under the command of their chief.

In regard to the rest of China, it is only necessary for our present purpose to consider particularly the provinces of Kansuh and Shensi. They contain nearly three-fourths of

all the Mohammedans in China. And these Mohammedans came by a different route from those who entered the eastern provinces. Those came from Arabia, by way of the sea, but these from Turkey and Persia, through Bokhara, and thence into the province of Kansuh. This province is therefore considered the central point of the sect, in the extreme East. And the sect has had its existence there mainly since the general breaking up that took place when that fearful Tartar general, Tamerlane, swept not only through Central Asia, but over the burning plains of India, and over the frozen steppes of Siberia, passed beyond the Caspian Sea, beyond the Black Sea to the banks of the Danube, conquered Asia Minor and Syria, and even went down into Egypt, and stopped, at last, not because defeated, but only tired of conquest.

The first mosque in the northwest was built at Si Ngan Fu, in the province of Shensi, A.D. 742. The *Chinese Repository* mentions an embassy sent with valuable presents, by way of Kashgar, as early as 708. From a Mohammedan writer in the same periodical we have the following: "In the reign of Wan Tsing, A.D. 842, several myriads from the tribes of the Ui Ui (Mohammedans) petitioned to enter China, and the emperor directed them to be settled in the various departments of Shensi, where they have enjoyed the support of many sovereigns and have furnished a succession of loyal and upright scholars for the service of the State. These have maintained the pure, true faith for a thousand years without defection." The information about Kansuh in these early times is very meager, but we have the following in regard to the country lying farther west. In 713 a Moslem, Couteybe Ibu, conquered Bokhara, and took Samarkand. The Chinese emperor was much alarmed at his conquests, and treated the ambassadors that he sent

with the greatest respect. This event is important, as from it dates the establishment of Mohammedanism in Khouresm, where later was founded the kingdom of Ui Ui, or Mohammedan Chinese. In 1124 this kingdom gave its subjection to China at Samarkand. There is not much more of importance to relate in connection with these provinces, until the present dynasty. It is evident that in the contentions which were continually occurring between the Chinese and the Mohammedan provinces on the west and in Central Asia, the Chinese now and then conquered portions of Mohammedan territory, and now and then these outlying provinces regained their independence; that Mohammedans were more or less employed as allies or soldiers in the Chinese army, became officials, sometimes occupying very high positions, and that in this general mixing up along the border a large number of Mohammedans became permanent inhabitants of the western provinces of China.

This account would not be complete without some notice of the great rebellion which took place in Shensi and Kansuh from 1861 to 1873. Like all other Mohammedan rebellions in China, it was not on account of religion. The members of this sect are quite as clannish as the pure Chinese, and generally go together in any attempt to resist what they deem oppression or to gain dominion. The outbreak of 1861, commencing in Shensi and spreading to Kansuh, originated in this way: "A Chinese rebel chief, after having devastated Sz Chuen, invaded Shensi. To resist the invasion the militia was organized in every locality. The Mussulman militia, commanded by their own chiefs, were by their own wish kept separate from the other militia. The bandits at length took the city of U Nau. The Mussulman militia took back the city, in which they found immense treasure, either brought

there by the rebels or abandoned by the owners, who had been obliged to flee to save their lives. The Chinese militia of the neighboring districts, learning of this, clamored for a part of the booty, which the Mohammedans stubbornly refused. The Chinese did not dare to attack them, but waited an opportunity for revenge. It came at length from quite a small affair. One day a Mohammedan cut some bamboos from a grove near the village where he was. The owner, not a Mohammedan, charged him with cutting them without permission, and was answered arrogantly. He then complained to the Mohammedan religious chief, and not obtaining redress went to the Chinese district magistrate. The magistrate did not dare to punish the offender, but plotted with the leader of the large town of Chely to massacre the Mohammedans. One of their villages was therefore laid waste by the Chely militia. This was followed by a general uprising of the Mohammedans, and a sanguinary contest of three days and three nights, in which they came off victors. When the mandarins sent imperial troops to succor the vanquished, these were also obliged to beat a shameful retreat.

"The insurrection then spread throughout the province and made its way into Kansuh. It was kept up for twelve years, and cost an immense amount of blood and treasure before it was finally and most thoroughly put down by that valiant General Tso Tsung Tang."

"In regard to the central provinces of the empire, the following quotation will suffice: "The history of Mohammedans in these provinces is the history of the inhabitants of each province. We need not speak particularly of them. We only say that since the dynasty of Yuen, 1280, a great number of them have occupied very high positions, both in the capi-

tal and in the provinces, as ministers, generals, viceroys or governors."

Mention ought also to be made of those colonial dependencies of the empire which are largely Mohammedan, viz.: Koko Nor on the south of Kansuh, and on the west all that part of Ili which lies south of the Tien Shan Mountains, and where are situated the noted eight Mohammedan cities.

The following is an approximate estimate, in round numbers, of the present Mohammedan population of China. Dr. Williams says that, north of the Yang-tsz Kiang, there are at least 10,000,000.

P. Darby De Thiersant gives an estimate, more particularly by provinces, as follows: Kansuh, 8,350,000; Shensi, 6,500,000; Yunnan, 3,500,000 to 4,000,000 (this includes the savage tribes who reside on the frontiers of Burmah); Shansi, 50,000; Chihli 250,000. Of these 100,000 are in the neighborhood of Peking. There are in the city eleven mosques, one near the palace, very beautiful, built opposite the imperial pavilions, in honor of a Mohammedan queen, whom the Emperor Kien Lung espoused in 1735. Shantung, 200,000; Hunan and Hupeh, 50,000; Kiangsi, 4,000; Kiangsu and Nganhwui, 150,000; Kwangtung, 21,000; Kwangsi, 15,000; Kweichau, 40,000; Szchuen, 40,000; Honan, 200,000; Chekiang and Fuhkien, 30,000. If we add to these a probable estimate of 300,000 for Koko Nor and the southern part of Ili and take the larger estimate for the province of Yunnan, we have a total of somewhat more than 20,000,000.

Having given a cursory view of the introduction of Mohammedanism into China and its subsequent history there, having given statistics to show its present strength, we will not venture to tread the delicate ground of prophecy, but leave others to answer the question, What in the future is likely to be its influence in China?

noting, however, some facts which have a bearing upon the answer.

(1) Mohammedanism in China does not seem to have gained its numbers by proselytizing. The Mohammedans of to-day in general trace their descent, for hundreds of years, from Mohammedan families. They have multiplied by a natural increase. They also add to their strength by purchasing, in times of famine or other calamity, large numbers of children, whom they bring up according to the doctrines of their religion. They have been known, during a single famine, to purchase 10,000.

(2) They hold to their religion very tenaciously, by which is only meant that they do not easily leave their sect. The instances are rare where they become Christians. On the other hand, they sit so loosely on their foundations of doctrine that they find no difficulty in going through all the forms of the Chinese ritual when they are appointed to office. They can worship the tablet of the emperor, but they put the picture of the Prophet behind it.

(3.) There does not seem to be any special antipathy against them, on the part of either rulers or people, on account of their religious belief. They have often held office and have had many favors granted them. The contests or rebellions in which they have been, from time to time, concerned have seemed more like immense clan fights than any contention about religious belief. The question has been about dominion, not about faith. This is evident from the fact that when, in one part of the country, Mohammedans are engaged in a bloody rebellion, those in other parts are not molested. During the years of rebellion in the northwest, and also in Yunnan, Mohammedans, under the very shadow of the imperial palace, lived without the least appearance of molestation. The great clan fight about a silver mine in Yunnan could never have

been drawn out into an eighteen years' bloody contest, unless there had been something more than that silver mine at stake. So in the north-west, a contest about the division of spoils, or the cutting of a few bamboos, was, indeed, the match which set fire to combustibles, but certainly did not furnish fuel for combustion to the flames of that fierce contest that raged for twelve years, and was only quenched at last in rivers of blood. The contest was a contest for power.

(4) We can never be sure how much the Mohammedans in China are influenced from without. Dr. Williams says that the last great rebellion was largely fomented by Turkish sectaries.

Ramabai's Institution for Orphan Widows.

THE little high-caste Brahman widow, Ramabai, bearing the highest honorary and literary degree bestowed by the Brahmanic brotherhood, and known by the title "Pundita," invented by an English lady for convenience of foreign introduction, came among us in an unostentatious way, studied our institutions and organized support of a cherished plan of her own for elevating and educating "little widows" of high-caste families in India, and departed the country as unostentatiously as she entered it. The organization which she accomplished while in this country is entitled "The Ramabai Association," which was formed at Channing Hall, Boston, Dec. 13, 1887. It was supported by Rev. Edward E. Hale, D.D., who was elected President, and Dr. Phillips Brooks, Miss Frances E. Willard, Rev. Geo. A. Gordon, and the since ascended, Dean Rachel L. Bodley, M.D., who was Ramabai's patron saint all the while she was in America.

A Board of Trustees was constituted for America, and an "Advisory Board" was appointed for India. Miss A. P. Granger, of Canandaigua,

N. Y., became Corresponding Secretary. Twenty-five thousand dollars was estimated as necessary for purchasing and finishing buildings to accommodate fifty boarders, and \$5,000 annually for its maintenance. Salutations came to the organization from England and from India.

Sir William Wedderburn, of England, lately retired from the Indian Civil Service, wrote :

"Both Lady Wedderburn and myself are very glad to receive news of Pundita Ramabai. We are both much interested in female education, especially in India, and it will give us much pleasure to do what we can to promote the Pundita's proposed normal school. When you have completed your plans I shall be glad to hear from you again ; in the meantime allow me to express the pleasure I feel that Pundita Ramabai has found such good friends and supporters in America."

Dr. Ramakrishna Bhandarkar, professor of Sanskrit in a college in Poona, India, after a conference with several of his friends, wrote :

"We are glad that you American ladies are going to interest yourselves actively with the amelioration of the condition of your unfortunate sisters in India. I assure you we shall consider it a duty to give you all the assistance we can. I suppose the details of the scheme will be settled when Pundita Ramabai and the female teachers will arrive in India."

Dr. Bhandarkar and his friends were indorsed by Hon. Lionel Asburner, who was for thirty-six years in the Indian Civil Service, as "very responsible, influential men."

On the eve of her departure from the United States we received from her the following personal note :

"VALLEY STATION, NEB., June 16, 1888.

"DEAR BROTHER IN CHRIST :

"I received your kind letter a few weeks ago, but could not answer it through want of time. I have sent a few circulars to you already, and am sending a new one which has just come out. It is just twenty months since I have seen you when we talked about my work and when so little of hope seemed to exist, but the Heavenly Father has been with me in all that I have attempted, and my hopes are now almost realized so far as the material assistance goes. The main work is yet to be done, and I hope and pray that the heavenly grace will strengthen and sustain me in my undertaking.

"Many good people seem to have a misunderstanding about the work that I am trying to start, and are generally inclined to discountenance my project. Their fears seem to have arisen from the fact that my institution for child-widows is to be a purely secular one, and also from a misapprehension that its founder is diverting in this direction the energies of Christian women and funds which should properly go into missionary channels. This latter I emphatically deny, having never, in public or private, attempted to do such a thing which will injure the foreign missionary cause.

"I have good reasons for making my school purely secular. Such institutions are a necessity at present.

"Because:

"The orthodox Hindu widows will not go to any school home if the study of Christian religion is made a condition to their admittance.

"It is against their faith, and they will not sacrifice their conscience to worldly advantages.

"Such a condition will prove a strong temptation to many light-minded women, and make hypocrites of them.

"Missionaries do not reach the strictly orthodox widows, who suffer most, and who are in the keeping of their male relatives. Some of these relatives will be glad enough to have their daughters or sisters educated in purely secular schools, but they will by no means let them be instructed by missionaries. Such widows, if once educated and become self-supporting, having all the freedom of action and thought, and untrammelled, it is hoped that they will accept Christ, when they realize the advantages of His religion, which they will be requested to study if they choose to do so. And even if we are disappointed in our hopes for their conversion, we shall at least have the comfort of having done our duty in relieving their sufferings and giving them the means by which they may lift themselves out of the lamentable state of drudgery, and become self-respecting, self-supporting members of society. The Bible will be placed in their hand, but we cannot make its study a condition for the above reasons. I do not ask any people to give their money to this *instead* of to missionary work, but I earnestly solicit the assistance of our friends who have it in their power to help forward more than one good cause.

"Very truly yours, RAMABAI."

Ramabai affirms the unique character of her proposed institution as devoted to high-caste widows—a class which she thinks is wholly unreachd and absolutely unapproachable through missionary or other

religious schools. High-caste girls, she says, may be in the missionary schools in some instances prior to marriage, but not after that event, either as wives or widows. She says the missionary schools are open to all castes, as they should be, and are none of them devoted exclusively to high-caste women, much less to high-caste widows. In the circular referred to in her letter, she set forth some features of the case. The movement is truly unique, its author, talented, sincere and standing in her individual capacity for what she esteems an important reform in her own country, by what she thinks is the only feasible method for reaching and relieving high-caste Hindu widows, whose trials and deprivations she has experienced. It would seem that even Anglo-Saxon love of fair play, not to say of freedom of speech and press, would justify us, even if we disapproved her measures, which we do not, in allowing her to reach those of our readers who may not otherwise have had the opportunity, through the following quotations from her own statements of the case.

She says:

"A few Hindu parents would not mind their daughters coming in contact with children or people of inferior castes before the marriage, but this cannot continue after the girl has gone through the marriage ceremony, the only religious sacrament to which she is entitled and which is considered the means of her regeneration and by virtue of which she becomes a high-caste woman and a member of her husband's family. A few married high-caste girls and women are allowed to be seen and instructed by foreign missionaries in the zenanas, but not in the missionary schools. These women, it must be remembered, do not belong to the strictly orthodox families; their husbands, fathers-in-law or fathers, in whose keeping they happen to be as wives or widows, being half skeptical, half Brahmanical, or, perhaps, partly Brahmo and partly Christian in belief, and all of them men who are educated in Western ideas.

"Even among these families the education of women is limited to merely reading, a little writing, and at the best the four fundamental rules in arithmetic—an education not so thorough as to enable them to

think for themselves or to qualify young widows to become teachers or to engage in any occupation which would make them independent of male relatives. There may be a few exceptions to this statement among the Brahmos and other non-orthodox families, but among these the necessity is not so great, as widows are not put to the severest trials as in orthodox communities.

"It is strictly true of every orthodox Hindu family that women are never allowed to be visited or instructed by a foreign missionary. I derive my knowledge of the social condition of the orthodox high-caste Hindu women neither from fables nor from the statements of half-informed persons, but I get it directly from what I have seen and known. I myself was born and reared in an orthodox Brahmanical household, and though my parents approved of women being educated they would have been the last persons to allow their daughters under the instruction of missionaries.

"It was not until after their death when I had attained my legal age, and then there being no male relative to control me, and my education having enabled me to get my independence, that I had any chance of seeing the missionaries and other people not of my own caste, and of reading the books which were antagonistic to my ancestral religion. This is true to-day of every other household like that of my parents.

"I have deduced from these facts that the orthodox high-caste women of India cannot be helped by missionary societies. An agency which is neither identical with nor antagonistic to these societies must be employed in order to draw these women out of their secluded homes. Purely secular institutions are the necessity of the hour in India, institutions which will be like homes to the little widows, where their material wants will be supplied, and their physical pain alleviated. The education afforded in these homes must prepare them to face the world and must put within their reach the power which will be the means of their independence, leaving them free at length to think and choose for themselves. . . .

"As for ourselves we are convinced that it is not against our Christian belief to carry to those who need it help in any shape, even though we may not be able to carry our creed with it. It will do no harm to any of us to read the beautiful parable of the "Good Samaritan" twice over, and try to find out what our Lord Christ meant to teach by it.

"I am aware that even after setting forth this plan in the plainest language, many Christian people may still misapprehend or misrepresent it without meaning to do so; and, on the other hand, all enemies of woman's progress and freedom in Hindustan,

together with the pious Hindus who look upon this movement as dangerous heresy, may try to annihilate it.

"But our trust is in the Heavenly Father, who is our strength and who, because He is almighty, is able to bring us safely out of this serious difficulty."

Death of Mr. Ahok's Mother.

WE say "Mr. Ahok's mother," because we cannot present her after our custom by her own name, and also because her estimable son has become so widely known that the mother shares in the luster of his renown, though her sterling qualities merit wide recognition and respect. Mr. Ahok is a wealthy Chinese merchant who was led to Christ through the agency of Rev. S. L. Baldwin, D.D., now Recording Secretary of the Methodist Episcopal Missionary Society, and who before he professed Christianity at all donated \$10,000 for the founding of an Anglo-Chinese College at Foo Chow. Mr. Ahok was a lay delegate from the Foo Chow Conference to the Methodist Episcopal General Conference held in New York last May, but was unable to come; whether alone because he was unwilling to risk his chances of escaping the leashes of our obstructive Chinese legislation, we cannot say. Ahok's mother stoutly antagonized his acceptance of Christianity, but later herself became a genuine Christian with marked individuality of experience.

We take from the *California Christian Advocate* the following account of the funeral of Mr. Ahok's mother:

Not long since, at the age of eighty-six, occurred the death of the mother of Mr. Ahok. The first intimation the writer had of the sad event was the receipt of the following note, written by an English-speaking clerk in Mr. Ahok's store: "I am sorry to inform you that my mother left this world at 7 o'clock this evening, and we shall put her in her everlasting bed to-morrow morning at 8 o'clock. Will you please notify others," etc. Having been requested to conduct the funeral exercises, we reached Mr. Ahok's residence a little before the time appointed, and noticed a coffin in a

framework of a recess of the room where the services were to be held. Soon after the company had assembled loud weeping was heard, and immediately Mr. Ahok and his two adopted sons, together with several other male relatives, slowly entered the recess from another room, bearing the body, encased in elegant silk, and laid it in the coffin. The weeping continued while the unoccupied space in the coffin was being filled with the pith of a certain plant, and with bits of paper rolled into small balls. After this, the assembled friends viewed the face of the deceased, when we were requested to proceed with the services. These consisted of the singing of a hymn, prayer, a short address from the words, "Blessed are the dead that die in the Lord," etc., followed by another hymn and the benediction—all, of course, being in Chinese. During the services Mr. Ahok sat on a piece of matting on the floor, near the head of the coffin. When the benediction was pronounced, the friends quickly dispersed, leaving the sorrowing relatives alone with their dead. In a short time the coffin was closed and hermetically sealed; but it has been decided that the interment will not take place until the forty-ninth day after the death. In this part of China the wealthy families, and many of the middle classes, begin on the seventh day after a death a series of "meritorious" ceremonies for the repose and general benefit of the soul of the departed, or the *three* souls, according to the heathen notion. In one form or another these ceremonies are repeated every seventh day from that of the death, some continuing until the forty-ninth day. Buddhist or Taoist priests are hired to manage these exercises, which are described in that painstaking work, "Social Life of the Chinese," by Rev. Justus Doolittle, for fourteen years a missionary here at Foochow.

Mr. Ahok is following the custom of having his friends and relatives meet every seventh

day until the burial; but, instead of having senseless heathen ceremonies, social religious meetings are held, and the gospel is preached. Thus our Chinese Christians adhere to harmless native customs, only substituting Christian for heathen worship.

We are informed that about five years ago Mr. Ahok's mother had quite a protracted struggle, deciding whether she would become a Christian or remain a Buddhist. Since his conversion, Mr. Ahok has had preaching Sunday afternoons at his residence, as well as mid-week social meetings and family prayers. His mother used to alternate between these services and the worship of the idol, which had for so many years deluded her. While continuing this practice she had a good opportunity to compare the two religions. One day, after attending Christian worship, she said to her friends: "You may take my idol away; hereafter your God shall be my God, and your Saviour my Saviour." And the joy which shone in her countenance showed that she had indeed found him of whom Moses and the prophets did write, Jesus of Nazareth. The idol was presented to Bishop Merrill when he was here in 1883. From the time of her conversion, this aged Chinese lady had a bright evidence of acceptance with God, and became more and more firmly established in the faith during her few remaining years. Through her influence Mrs. Ahok's mother, who still survives, was also constrained to turn from idols to the true and living God.

How encouraging all this to the missionary of the cross, who, in such a benighted land, is oftentimes depressed by the mass of heathenism, which, like a moral miasma, environs him as does the very atmosphere! What proofs the conversion of these aged ones that in China, as elsewhere, the gospel of Christ is "the power of God unto salvation to every one that believeth"! Our millions of dear brothers and sisters in America, who, by their prayers and money, are advancing God's cause in heathen lands, may well rejoice with us over all such triumphs of grace.

V.—THE MONTHLY CONCERT OF MISSIONS.

BY A. T. PIERSON, D.D.

GENERAL SURVEY.

OUR intention is during the twelve-month to turn the whole wheel round and bring successively to view every part of the world-wide circle of missionary labor. We give the scheme for the year, and as far as may be the structure of THE REVIEW will conform throughout to this plan:

JANUARY: General Outlook. Survey of the World.

FEBRUARY: China and Confucianism. Thibet.

MARCH: Mexico, Central America. City Evangelization.

APRIL: India and Ceylon. Brahmanism.

MAY: Burmah, Siam and Laos. Buddhism.

JUNE: Africa. Freedmen in North America.

JULY: Islands of the Sea. Utah. North American Indians.

AUGUST: Italy, France, and Papal Europe.

SEPTEMBER : Japan, Korea. Medical Missions.

OCTOBER : Turkey, Persia. Mohammedanism and Nominal Christian Sects.

NOVEMBER : South America, West Indies. Papacy. Home Missions.

DECEMBER : Syria. Jews. Educational Work in Missions.

As in January we propose a general survey, it may be well, first of all, to keep before us certain figures and facts of world-wide significance, even at risk of repetition.

There are 3,064 languages in the world, and its inhabitants profess more than 1,000 religions.

The most careful computation which we have been able to make or find makes the present population of the globe somewhat over 1,500,000,000. Of these, pagans, heathens and Mohammedans constitute 1,040,000,000, and the rest (460,000,000) are nominally Christian, Papal, Greek and Protestant. There are, however, not more than 31,500,000 Protestant church members. At least one-half of this 460,000,000 are *Nothingarians* and *Confucionists*. To these more than thousand millions, Protestant Christendom sends 6,230 messengers of the cross, of whom 3,000 are ordained missionaries and 2,500 women. To these, in estimating the sum total of workers, we must add some 30,300 native preachers, teachers, catechists and lay helpers, who have been raised up out of pagan, heathen and Mohammedan communities as the first fruits of missions, making a total force in the foreign field of 36,530, of which about *five-sixths* are *converts from heathenism*. Could these workers so be distributed as that the entire unevangelized population could be equally divided among them, each would still have to reach, within an average lifetime, at least 28,400 souls with the gospel! And this, too, with all the disadvantages of having to get to the field and get over the field,

and master the languages that must be the vehicle of communication.

To estimate the entire number of converts in all foreign mission fields at 3,000,000 is very liberal, in fact in excess of the real number; but it must be remembered that these represent not less than 600,000 families and 30,000 churches, mission stations and schools; and that out of these 3,000,000 converts, 30,000 workers have gone into the field, or *one out of every 100*, while Protestant Christendom has sent forth but *one out of 5,000*!

The money annually raised for carrying on Protestant foreign missions is a little short of \$11,250,000, or an average of 37½ cents per year for each evangelical church member, or less than *one tenth of a cent* a day. Accurate figures we are unable to give or get concerning either medical missions or the educational work. As to the first, their growth is so rapid that if we could present accurate returns they would be hopelessly in the rear before we could get this number of *THE REVIEW* electrotyped. For example, the Edinburgh Medical Missionary Society alone, which had in 1871 only 7 students, and in 1881, 16, had in 1886, 170 *qualified medical missionaries* in active service. Within ten years the income of the society increased *five-fold*.

As to schools, they exist in connection with all missions and are often the first form of evangelistic agency. It is computed that for every fifteen church members and adherents gathered in heathen lands, there is one school. If so, then the total number is not far from 200,000, which, including schools of every size and grade, from the primary to the collegiate, is not, we are persuaded, far from correct. But we hope before the year closes to gather more accurate and trustworthy figures. There are in the world 16,447,990 Sunday-school pupils, by the last

figures published. The average membership is probably about fifty, which gives 329,000 Sunday-schools in the world. All these figures are approximate only, but they may help to form a general conception of the world's present condition and needs, the comparative growth of missions, and the outlook for the future.

Certain grand facts ought to stand boldly before us like the mountains on a landscape.

1. The world has been fully explored. There remains probably no undiscovered territory.

2. The origin and history of every nation have been traced; languages have been reduced to forms, and literature created.

3. The present marvelous facilities for rapid travel and communication give easy access to all parts of the globe.

4. Commerce of the globe, especially by sea, is in the hands of Protestant nations; postal and telegraph unions extend into all countries.

5. The Bible has been translated into more than 300 tongues—the press is greatly utilized.

6. Barriers so completely removed—Christian missionaries under protection of law in every land.

7. A native ministry is developing, and the churches gathered out of heathendom will soon be taking care of themselves.

As to *missionary societies, etc.*, *The Quarterly Review* for July, 1886, estimated the total number as not fewer than 146. They must in 1889 exceed 150, at the least, and more likely reach 170. In Great Britain there are from twenty-five to thirty; in the United States from forty to fifty; on the continent as many more, known to exist at the beginning of the last year, while scattered through heathen and Mohammedan lands are as many more; from the Hawaiian group to Japan, and from Japan to Syria, and Madagascar round to Polynesia again.

Of the *results of missions*, we have no space to present facts, which must be exhibited as the various fields pass before us.

The American Board alone occupies 1,000 centers of evangelical influence, and \$124,274 were contributed last year by native converts in these various fields!

The largest body of the Presbyterian Church of our land, and in the North, has organized and sustains 34 missions in both hemispheres, manned by 550 foreign missionaries, of whom 195 are ordained ministers and 154 unmarried ladies, besides 151 native ordained ministers, 171 licentiates and 804 other native helpers. The churches number 311, with 23,740 communicants, of whom 2,897 were received during the past year; in schools of all grades 23,770 pupils were enrolled; 80,000,000 of pages in 21 languages were issued from 8 printing presses, and upward of 75,000 patients were treated in hospitals and dispensaries.

Reports of other denominations may be found in our pages for the past year, and can be traced by the copious index appended to the December issue.

Missions to the Jews are assuming new importance and meeting with new success. The professed converts from Israel number 1,000 to 1,500 annually; and most of these are from the educated class. Joseph Rabinowitch in Bessarabia, and Rabbi Lichenstein near Buda-Pesth, are leaders in this modern movement among their own countrymen.

The *destitution* of the world must not be overlooked. During the century since Carey went to India, Dr. Murray Mitchell computes that *at least* 200,000,000 have been added to the pagan population of the globe; and that for every 10,000,000 added to nominal Christendom, fully 15,000,000 have been added to heathendom.

Some countries like Thibet have so far been practically inaccessible to

evangelism. Immense tracts, embracing a thousand miles square and millions of people, have not, in some cases, *one missionary station*. Mexico is called a Christian country, yet Bishop Hurst of the Methodist Church says that there are 8,000,000 *people there who never saw a copy of the Holy Scriptures*. In many papal lands St. Joseph is practically worshiped as superior to the Virgin Mary his wife, and Jesus Christ her Son.

SUGGESTIVE PARAGRAPHS.

PAUL and Barnabas went on a mission tour. (Compare Acts xiii: 2-4; xiv: 3, 27; xv: 3, 7-12.) Their career and report to the churches at Antioch and Jerusalem typify and prophesy the whole history of missions. It has been a history of supernatural interpositions. God has given testimony unto the word of His grace, and granted signs and wonders to be done by the hands of His servants. At the London Conference the modern apostles of missions gathering the Church together in the metropolis of the world, rehearsed all that God had done with them and how He had opened the door of faith unto the Gentiles, declaring what spiritual miracles and wonders of transformation God had wrought among the nations by them. Every result wrought in apostolic days has its correspondent and counterpart in modern days:

1. God gave testimony to the word of His grace.
2. Opened the door of faith to the Gentiles.
3. Converted the Gentiles and purified their hearts by faith.
4. Gave them witness, imparting the Holy Ghost.

LIVINGSTONE'S SLAB IN WESTMINSTER.

Brought by faithful hands
Over land and sea, here rests

DAVID LIVINGSTONE,

Missionary,

Traveler,

Philanthropist,

Born March 19, 1813,

at Blantyre, Lanarkshire.

Died May 1, 1873,

at Chitambos Village, Ulala.

For thirty years his life was spent in an unwearied effort to evangelize the native races, to explore the undiscovered secrets, to abolish the desolating slave traffic of Central Africa, and with his last words he wrote, "All I can add in my solitude is, may Heaven's rich blessing come down on every one, American, English, or Turk, who will help to heal this open sore of the world."

"And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one flock and one shepherd."

TEXTS AND THEMES FOR MISSIONARY SERMONS.

THE following is old, but worth preservation:

"Goe into all the world, and preach the gospel to every creature."

Unbelief. There are so many heathen, and so much opposition to the gospel, the world can never be converted.

THE LORD. "The God of heaven shall set up a kingdom which shall never be destroyed: but it shall break in pieces and consume all other kingdoms, and it shall stand forever." Read Dan. ii: 44, 45. Psalms ii: 8, and lxxii: 8. Isa. ii: 2, 4.

Unbelief. The heathen will be saved without the gospel.

St. Peter. "There is none other name [but Jesus] under heaven, given among men, whereby we must be saved." Acts iv: 12.

St. John. "He that believeth not the Son shall not see life; but the wrath of God abideth on him." John iii: 36.

JESUS CHRIST. "He that believeth not shall be damned." Mark xvi: 16.

Unbelief. The gospel makes the heathen no better.

Facts. Eighteen hundred years ago, except the Jews, there were none but heathen; what nations are now better have been made so by the gospel.

GO, PREACH THE GOSPEL TO EVERY CREATURE.

Scripture. But all have not gifts to preach.

St. Paul. "Having then gifts, differing according to the grace that is given to us; whether MINISTRY, let us wait on our ministering—he that GIVETH, let him do it with simplicity. For as we have many members in one body, and all the members have not the same office; so we, being many, are one body in Christ." See Rom. xii: 4-13. 1 Cor. xii: 14-22. Read 1 Cor. ix: 7, 13. Rom. x: 15.

Truth. God hath made all nations of one blood. Every man is one member of a body of

1,500,000,000, 800,000,000 of whom are perishing, through ignorance of the gospel and the way of life.

Inquirer. As one member of this family, what ought I to do?

JESUS CHRIST. Have the same care for your fellow men, as the members of the body for every part. Place *yourself* in their condition, then in yours. "Whatsoever ye would that they should do to you, do ye even so to them."

Perplexity. I have a family and friends to provide for—so many calls, I cannot attend to the wants of the heathen.

Benevolence. Yourself in their condition, would you have them thus treat you? "Render to all their dues." Provide for every part.

False Philosophy. By giving much to send the gospel abroad, I shall rob myself and children, and come to want.

THE LORD. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." "The liberal soul shall be made fat, and he that watereth shall be watered also himself." Prov. xi: 24, 25.

Selfishness. But I ought to lay up something beforehand, for myself **FIRST**.

JESUS CHRIST. "He that trusteth in his riches shall fall." Prov. xi: 28. "Seek **FIRST** [to promote] the kingdom of God, and his righteousness." Matt. vi: 33. "*Lay not up for yourselves treasures on earth.*"

Worldly Prudence. But if I lay not up something against time of need, who will take care of me, when old and infirm?

JESUS CHRIST. "Take no thought for your life," etc.—"Shall he not much more clothe

you, O ye of little faith?" "Sufficient unto the day is the evil thereof." Read Matt. vi: 19-34.

Miser. Then you forbid me to provide for my family? "He that provideth not for his own is worse than an infidel."

Experience. Is the best way "to provide" for your own to "rob" God and your fellow men? Read Mal. iii: 8-10. The very way "to provide" a curse. "There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches." Prov. xiii: 7. See also 2 Cor. viii: 9.

Avarice. I am not able to do much. If I had as much as some men I shouldn't value giving.

St. Paul. "If there be first a willing mind it is accepted according to that a man hath." 2 Cor. viii: 12.

Ignorance. I would give, but I know not what becomes of my money.

Public Prints. Read and understand.

Pride. I am ashamed to give so little as I feel able. I must do more, or it won't be thought anything.

THE LORD. "The pride of thy heart hath deceived thee." Obad. iii. See the widow's two mites. Luke xxi: 1-4.

Self-Indulgence. But why banter and urge a man so? What the "great hurry" of sending the gospel to the heathen?

Mercy. Heathen die as fast as Christians; 15,000,000 sink into the grave every year, and go, without the gospel, to the judgment unprepared.

Zeal. "What thy hand findeth to do, do it with thy might." Ecc. ix: 10.

GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL.

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

Africa.—The native boats on the Upper Congo have begun to fly the Free State flag, which insures to them protection. From Stanley Pool to Equator Station, traveling is perfectly safe. One boat brought from Stanley Falls five tons of ivory.

—At Badza Manteke, in the Congo Mission of the American Baptist Missionary Union, seven persons have been put to death for the testimony of Jesus. The work is steadily progressing.

—**REV. CHARLES W. KILBON** writes from Adam's Mission Station, Natal, South Africa, July 19, as follows:

"You will be interested to know that while the 'International Missionary Union' was opening its sessions in New Jersey the Natal Missionary Conference of our little colony was holding its annual meeting at the capital, Pietermaritzburg. Your first day was our last. On that day, in our devotional exercises, your meeting was spoken of, and special mention of it was made in their prayer.

"We have never had fuller and more appre-

ciative attendance of colonists at purely missionary meetings than at the public evening sessions of the conference this year. We were thankful to see it. Missionary work among the natives here is not definitely understood among the colonists generally. They get some strange impressions of it which a very little personal observation shows them to be wrong. We want them to inform themselves.

—At Kangwe, on an island of the Ogowe, 379 candidates were recently received into the class for catechumens, and 91 persons have entered the church.

—The first section of the Trans-African Railway from St. Paul de Loanda to Ambaca has been finished, and the work is going on. This section is forty miles long, extending from the coast to Kabiri. The road from that point turns south to the Coanza River, whence it is to be extended directly west to Ambaca, 225 miles from the coast.

China.—The communicants, which were scarcely a score forty years since, according to the report of the American Board, now exceed 32,000, and are increasing at the

rate of 2,000 a year. Telegraph and railroad lines thread the land, a knowledge of the English language is eagerly sought, and the stir of a great movement is felt in the land. A proclamation lately issued in many provinces describes the missionaries as teachers of virtue, and their influence as helpful to the state, enjoining all citizens to refrain from violence, and to live with them in the relation of hosts and guests.

—After eighty years of contact with England, there are 32,000 Christians, for which we may be thankful, and 150,000,000 opium smokers, for which we may hang our heads in shame. The slave trade, the liquor traffic, the licensing of immorality—these were bad enough, but the opium curse is the sum of all villainy.—*J. Hudson Taylor.*

—The Chinese Government threatens to drive all missionaries out of Pekin and Canton in retaliation for the bill which has been adopted excluding the Chinese from the United States.

—The Baptist Missionary Magazine for December reports 260 baptisms, and news has been received of 23 recent baptisms at Swatow, China, and 73 at Ongole, India.

—The first railroad built in China with the sanction of the government was completed in August. It runs from Tientsin to Taku, fifty miles, and the trains are crowded with passengers.

England.—London Missionary Society. The Ladies' Committee, in connection with the society, does not form a separate organization, as in the case of some of the other large societies. We append the leading statistics: Mission stations and sub-stations, 1,787 (1,161 in Madagascar); foreign workers, ordained, 150; lay, 21; native workers, ordained, 1,143; lay, 5,156; communicants, between eighty and ninety thousand, of which more than sixty thousand are credited to Madagascar. The statistics are not quite complete. Full returns would show somewhat increased figures. The total income is over a hundred thousand pounds sterling.

—The valedictory dismissal of a band of forty-five missionaries in connection with the Church Missionary Society took place in St. James's Hall, Piccadilly. Twenty-five of the missionaries are returning to the field, and twenty are new recruits. Already nearly twenty others have departed, chiefly going to Africa. Except Bishop Crowther, who returns to the Niger, and one lady for Lagos, all the forty-five taken leave of are for Asia—Palestine, Persia, India, China, and Japan. Eight of the new recruits are university men. Sir J. Kennaway, Bart, M. P. (president), presided over a large gathering of friends and supporters, and on behalf of the society and the meeting bade the missionaries Godspeed.

—The latest outburst of "Paganism" in England is an arraignment of missions as a "failure." Canon Taylor last year made a sensation by a laudation of Islam as a system of

faith and as a missionary force. Now he appears in an article with the title, "*The Great Missionary Failure.*" He enters into calculations and comes to the conclusion that "it would take the Church Missionary Society 2,750 years to overtake the additions made in India by birth in a single year." His manipulation of figures is deceptive. Sir Charles Atchison, an Englishman in India, says that "in the Punjab, the Hindu and Mohammedan religions are practically stationary, that of the Sikhs has declined, whereas the Christian religion has increased 38½ per cent." The quality of Canon Taylor's intellect may be judged by the fact that at the late Episcopal Congress at Manchester "he expressed the opinion that the bishops' physical powers often gave way because they were compelled to put their hands on the greasy heads of thousands of confirmation candidates." There were cries of "shame" from the audience.

France.—The annual report of the *Société du Nord* says that they have now in the north of France 52 pastors and 145 places of worship, of which 84 are temples, and nearly 30,000 adherents.

—Dr. Pierson was present and made an address at the opening of a new station in Paris, the Salle Rivole. The very name of this hall is associated in Paris with all that is included in the words, "The world, the flesh and the devil," and where for one hundred years Satan has held sway. It is situated in a densely populated quarter, at the confluence of the rue St. Antoine and the rue de Rivole, about half way between the Bastille and the Hotel de Ville. It was formerly used as a ball room; then a fashionable billiard room; later it was most notorious for the low dances which were held in it; and since the days of the republic it has been the meeting-place of the Anarchists. This wicked den, in the very heart of Paris, has been transformed, by the McAll Mission, into a gospel temple, where every night the "good news" will be proclaimed. Its support is furnished by the New York Auxiliary.

India.—Out of the 555 adult converts baptized by the English Church missionaries at Amritsar, India, since the establishment of the mission in 1852, no less than 253 have been converts from Islam. While this betokens no great movement among the Mohammedans toward Christianity, it shows that Moslems can be reached and brought under the influence of the gospel.

—A revival of Hinduism is taking place in Madras Presidency, India. In the past the Hindus have looked on the efforts of the missionaries with contempt or indifference. Now they are becoming alarmed at the progress of Christianity, and are opposing it by every means in their power. They have formed "preaching societies" and "tract societies," and are fighting for Hinduism by the methods which have proved

so effective for the spread of Christianity in the hands of the missionaries.

Japan.—The Christian converts increased 50 per cent. last year, till they number over 7,000, with more young people seeking instruction than ever before. Contributions of Japanese Christians the past year for educational and religious objects amount to over \$41,000; and not only professed Christians give, but others who see the work in progress, especially parents, for the sake of the moral culture obtained in our schools. Mr. Neesima reports \$31,000 subscribed by a few Japanese gentlemen, including two of the highest officials of the government, toward the enlargement of the Doshisha school into a Christian university. Count Okuma, minister of foreign affairs, Count Inouye, late minister of foreign affairs, but who has recently returned to the cabinet as a minister of agriculture and commerce, have subscribed 1,000 yen each. Viscount Aoki, vice-minister of state, gives 500 yen, while six other prominent officials and bankers have given together 28,500 yen.

—The number of converts in the Japan Mission of the American Board has increased in fifteen months from 4,226 to 7,093, a gain of 2,867. This is the most remarkable record in any mission of the Board, except the Sandwich Islands.

—**Awakening.** The Rev. A. B. Hutchinson, C.M.S., Nagasaki, says: "In this remote corner of distant Japan there is an awakening and inquiry after the truth which have already resulted in the baptism of over 200 converts, principally adults, in the northern part of Kiushiu, which is the portion allotted to me as my special sphere of work. Others are being prepared for admission into the fold of Christ. My fellow-worker on the eastern side of Kiushiu, Rev. J. B. Brandram, and our brethren of the Presbyterian and American Episcopal Methodist missions, are rejoicing over similar proofs that the gospel is still the power of God unto salvation to every one that believeth. I would ask earnest prayer for the workers in this land."

—According to *The Chinese Recorder* the need of Japan at the present moment is 1,000 preaching missionaries. Out of 100 ordained missionaries, only thirty are engaged in preaching. Some Buddhist priests have taken such titles as bishop and reverend, and a Professor of the Old Testament has been engaged by the Kioto Buddhist college. There is a crying demand for lady teachers for women of rank, and also for Christian teachers for private and government schools. This is as true of India as of Japan.

Madagascar.—The London Missionary Society continues to push its work here with increasing success, notwithstanding the political changes and the aggressive attitude of the Church of Rome. With its 30

English missionaries, it reports the astounding number of 838 native ordained ministers, and 4,395 native preachers, 61,000 church members and 230,000 adherents. But as yet scarcely one-half of the population has been reached by the gospel.

Mexico.—Mexico is a Christian country, yet Bishop Hurst of the Methodist Episcopal Church says that in Mexico 8,000,000 have never seen a copy of the Holy Scriptures.

New Mexico.—The South American Missionary Society has started a new mission in Paraguay under encouraging circumstances.

New Guinea is one of the most interesting points in the world's missionary work at present. A few years ago the whole people were the worst lot of cannibals known. Now many of them are receiving the gospel, and a change is rapidly coming over the island.

New Zealand.—New Zealand, as a matter of fact, is evangelized. Christianity has not failed of success in a single island. In India and elsewhere they had to gather the converts one by one, but in New Zealand a movement set in, and great numbers came forward; its advance was almost like a bush fire. The number of native clergy at present laboring there is quite three times what they had previously been. These are not supported by money from home, but by the contributions and endowments of their own people.—*Bishop Stuart, D.D., of Waiapu.*

Scotland.—A recent number of *The Scottish Geographical Magazine* has papers dealing with subjects specially engaging the attention of the friends of missions. Not to speak of Mr. H. O. Forbes's paper on "Attempts to Reach the Owen Stanley Peak," which goes over ground occupied by the New Guinea Mission of the London Missionary Society, we have notes on "Recent Explorations in the Territories of the African Lakes Company," by E. G. Ravenstein, F.R.G.S., with a map of the territory, at this moment of more than usual interest, between Lakes Tanganyika and Nyassa, far in advance of anything that has yet been given of that region of Africa. There is also a very graphic account of "Lukoma," an island in Lake Nyassa, by Archdeacon Maples, F.R.G.S., the headquarters of a hopeful branch of the Universities Mission in Central Africa. The Archdeacon, like his chief, Bishop Smythies, warmly commends the work of the Scottish Mission on the Lake, referring to the members of the Established Church of Scotland at Blantyre as competent translators of the Scriptures, and to the Buchanan brothers as the enterprising missionary-colonists at Zomba. His account of the work of his own mission at Lukoma is most instructive, showing how the missionaries in their mission ship, *Charles Janson*, reach the coast villages to

the south, holding classes for inquirers and preaching the gospel to the people who come out to hear.

Syria.—The first volume of Dr. Eddy's Arabic Commentary on the New Testament, including Matthew and Mark, has been published in a book of nearly six hundred pages.

—The Abein field has a force of 50 workers, 89 being teachers and 8 licensed preachers. There are 4 organized churches, with a membership of 297, 24 having been added during the past year. Regular preaching services are maintained at 18 places. There are 20 Sabbath-schools, with 980 scholars; 43 high and common schools enroll 1,681 scholars. The total contributions for benevolence and education amounted to \$2,308.

—The Death of Dr. Meshaka, of the Jewish mission in Damascus, is a great loss. Says the *Presbyterian Messenger*, London:

"He was, perhaps, the oldest Protestant Christian in Syria, and exerted a powerful influence for good. He was respected by his townsmen of all classes and creeds, and his funeral was the largest ever seen in Damascus. The streets, windows and housetops were crowded all the way through the city, and even outside the gate vast crowds were assembled."

Turkey.—Government opposition to all evangelical influences is manifested in restrictive legislation towards the mission schools, and in interference with the personal liberty of native teachers, and sometimes of missionaries. Mr. Straus, the American minister at Constantinople, is ably guarding the interests submitted to his care, and his efforts are warmly appreciated by the missions, and are worthy of hearty commendation. . . . Colleges at Aintab, Harpoot, and Marsovan, almost the only schools of this grade in the Turkish Empire, the great number of boarding-schools for boys and girls in all these missions, and the far greater number of day-schools taught by graduates of these higher schools, are far superior to all other schools of the same grade in the land, and are steadily pervading the life of the whole people with the sentiments and examples of the Christian faith. The theological seminaries at Marsovan, Harpoot, and Marash are quietly raising their standards according to the growing needs of the field and the better class of candidates for the ministry furnished by the colleges.—*Report to the American Board.*

United States.—Magnificent Gift for Freedmen. Securities to the amount of \$1,000, -894.25 have been placed in the hands of the treasurer of the American Missionary Association by Mr. Daniel Hand of Clinton, Conn. The interest of this munificent gift is to be spent every year in the education of the colored youth of the South, and is given by one who for many years was in business in the South. He has had a purpose to devote his fortune to this work for a long time, and has fulfilled it in the closing years of his life. He is now in the eighty-ninth year of his age. It is said that

he was for more than thirty years superintendent of the Sabbath-school of the First Presbyterian Church, Augusta, Ga.

—A Gift of Books. The author and publishers of "The Crisis of Missions," Rev. Dr. Pierson and Robert Carter & Brothers, have offered to the Presbyterian Board of Foreign Missions a second thousand copies for gratuitous distribution. These will be sent promptly by the Board, postpaid, to all who will order them with the understanding that they are to be read and loaned to others. A thousand copies have been offered by the same parties to the American Board.

—Y. M. C. A. The eleventh World's Y. M. C. A. Conference, at Stockholm, in August, showed the American continent at the front of this great work. The United States and Canada, taken together, report 1,240 associations and 152,721 members. Canada organized the first association on the American continent in Montreal on the 9th of December, 1851. The choice is to be between Amsterdam and Paris for the twelfth World's Y. M. C. A. Convention.

—Christian Endeavor. The report of the Seventh Annual Convention of the Society of Christian Endeavor gives the very rapid growth of this movement within two or three years, until it numbers over five thousand societies with over three hundred thousand members (while scores of new societies are being formed every week in all denominations). This indicates a widespread desire and need for that which in some degree at least is met by this organization. The United Society of Christian Endeavor asks no allegiance, exercises no authority, levies no taxes. It simply exists to give information, and to aid the societies, by giving them the best methods by which young people can be trained for usefulness in the Church. Its affairs are managed by representatives of the evangelical denominations.

—Protestant Episcopal Missions. The 20th annual session of the Missionary Council of the Protestant Episcopal Church was recently held in Washington, D. C. About 250 delegates were present. The report of the Board of Managers of the Domestic and Foreign Missionary Society showed that the society has in foreign lands 41 principal and 145 out stations, an increase of 37 since last year; that it has 133 missionaries and 227 native helpers in the field, an increase of about 60; that it has 91 day and boarding schools, an increase of 12, and 3,364 pupils, an increase of 793. At the hospitals and dispensaries in Japan and China 16,331 individuals were treated during the year. The treasurer's report shows a balance of \$53,000 to the credit of foreign missions. The report of the Woman's Auxiliary to the Board of Missions showed that the gifts in money and boxes this year amount to \$276,154.

—Inter-Seminary Alliance. The meeting held in Boston this year was the largest of the gatherings of this association ever held. It was the ninth convention. Five hundred young men from the seminaries were reported to be present. The papers presented were valuable. Drs. Herrick Johnson, Phillips Brooks, A. J. Gordon and Joseph Cook stirred the hearts of these young men.

VII.—STATISTICS OF THE WORLD'S MISSIONS.

BRITISH CONTRIBUTIONS TO FOREIGN MISSIONS, 1887.

[We are indebted to Rev. W. A. Scott Robertson, Hon. Canon of Canterbury and Vicar of Throwley, England, for these highly interesting statistics, summarized and analyzed.—Eds.]

Summary of British Contributions to Foreign Missions, 1887.

Church of England Societies (Table No. I.)	£461,236
Joint Societies of Churchmen and Nonconformists (Table No. II.)	187,048
English and Welsh Nonconformist Societies (Table No. III.)	367,115
Scotch and Irish Presbyterian Societies (Table No. IV.)	202,940
Roman Catholic Societies (Table No. V.)	10,420

Total British Contributions for 1887.....£1,228,759

N. B.—This total does not include any funds derived from Rents, Dividends, or Interest, nor Balances in hand from the previous year, nor any Foreign Contributions.

ANALYSIS OF THE RECEIPTS, 1887.

Table No. I. Foreign Missions of the Church of England.

When Founded.	Name of each Society, and Total Amount of Receipts for 1887.	Analysis of Receipts.	
		From Abroad & from Investments.	British Contributions.
1799....	CHURCH MISSIONARY SOCIETY, £221,330 (in addition to £48,604 received at Mission Stations).		
	British Contributions.....		£207,704
	Home Receipts from Churchmen Abroad.....	£1,075	
	Dividends, Interest, and Rents.....	12,551	
	<i>N. B.—This Society maintains the Church Missionary College at Islington, which it founded in 1825.</i>		
1701....	SOCIETY FOR THE PROPAGATION OF THE GOSPEL, £112,245.		
	British Contributions.....		98,811
	Home Receipts from Churchmen Abroad.....	3,388	
	Dividends, Interests, and Rents.....	10,051	
1808....	LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS, £31,964.		
	British Contributions.....		28,174
	Home Receipts from Churchmen Abroad.....	1,090	
	Dividends, Interest, etc.....	2,700	
1880....	CHURCH OF ENGLAND ZENANA MISSIONARY SOCIETY, £23,268.		
	British Contributions.....		22,674
	From Abroad.....	594	
1823....	COLONIAL AND CONTINENTAL CHURCH SOCIETY, £37,673.		
	British Contributions.....		18,395
	Raised and Expended Abroad.....	19,237	
	Dividends, Interest, etc.....	41	
1698....	SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, £33,699 (in addition to £79,000 derived from trading).		
	Portion paid in aid of Foreign Mission work, about.....		12,000
1860....	CENTRAL AFRICAN MISSION ON THE UNIVERSITIES, £13,285.		
	British Contributions.....		12,169
	From Abroad.....	399	
	Interest.....	717	
1844....	SOUTH AMERICAN MISSIONARY SOCIETY, £12,215.		
	British Contributions.....		8,745
	Raised and Expended Abroad.....	3,470	
1870....	MISSIONARY LEAVES ASSOCIATION (aiding Native Clergy of the Church Missionary Society), £3,348.		
	British Contributions.....		8,815
	Dividends.....	33	
	SPANISH AND PORTUGUESE CHURCH AID SOCIETY, £4,787.		
	British Contributions.....		4,672
	From Abroad and Sales.....	115	
1865....	LADIES' ASSOCIATION FOR PROMOTING FEMALE EDUCATION AMONG THE HEATHEN, £3,188 (included above in the S. P. G. total).		
1860....	BRITISH SYRIAN SCHOOLS, £4,196.		
	British Contributions.....		4,010
	Grants and Interest.....	186	
	MELANESIAN MISSION, £4,703.		
	British Contributions.....		2,215
	From Abroad.....	2,488	
1841....	COLONIAL BISHOPRICS' FUND, £12,546.		
	British Contributions.....		495
	Dividends and Interest.....	11,437	
	Grant from S. P. C. K. and S. P. G.....	614	
1869....	"THE NET'S" collections, £2,084.		
	For McKenzie Memorial Mission.....	110	1,311
	For other Funds.....		663
1883....	CENTRAL AGENCY FOR FOREIGN MISSIONS, £1,646.		
	Sums not herein included in the totals of other Societies, about.....		385
1848....	ST. AUGUSTINE'S MISSIONARY COLLEGE (exclusive of Endowments for a Warden, a Sub-Warden and three Fellows), £2,862.		
	From Missionary Studentship Associations.....		2,251
	From Funded Exhibitions.....	611	

When Founded.	Name of each Society, and Total Amount of Receipts for 1887.	Analysis of Receipts.	
		From Abroad & from In- vestments.	British Contri- butions.
1860....	CORAL MISSIONARY FUND (to aid Schools and Catechists of Church Missionary Society), £274. British Contributions.....		£952
	Interest.....	£22	
1840....	FOREIGN AID SOCIETY (for France, Belgium, Italy and Spain).....		986
1854....	ANGLO-CONTINENTAL SOCIETY, about.....		997
1867....	DELHI MEDICAL MISSION TO WOMEN AND CHILDREN, about.....		570
1877....	CAMBRIDGE MISSION TO DELHI.....	69	442
1891....	CHRISTIAN FAITH SOCIETY FOR THE WEST INDIES (Rents).....	2,176	
	COLUMBIA MISSION, about.....		300
	Total amount of Donations, Legacies and Annual Subscriptions from the British Isles to the Societies above named for 1887....		437,236
	ESTIMATED VALUE of other gifts sent direct to Mission Stations, or gathered specially for Missionary dioceses, schools or Zenana work.....		24,000
	Total for Church of England Foreign Missions, 1887.....		£461,236

Table No. II. Foreign Missions—Joint Societies of Churchmen and Nonconformists—A. D. 1887.

1804....	BRITISH AND FOREIGN BIBLE SOCIETY, £147,834 (in addition to £102,443 derived from sales) Devoted to Foreign Mission Work, about.....		£89,000
1799....	RELIGIOUS TRACT SOCIETY, £29,340 (exclusive of £179,950 derived from Trade). Devoted to Foreign Mission Work.....		16,812
1866....	CHINA INLAND MISSION, £33,717. British Contributions.....		29,961
	From Abroad.....	£3,756	
1852....	INDIAN FEMALE NORMAL SOCIETY, £9,995.....	112	9,888
1843....	BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE Jews, £8,183.....	74	8,109
1834....	SOCIETY FOR PROMOTING FEMALE EDUCATION IN THE EAST, £6,249 (in addition to needlework sent abroad, valued at £1,306). British Contributions.....		5,171
	Dividends, etc., £931; Grants, £147.....	1,078	
1732....	MORAVIAN (EPISCOPAL) MISSIONS OF THE UNITED BRETHREN, £16,893. British Contributions.....		4,626
1872....	EAST LONDON INSTITUTE FOR HOME AND FOREIGN MISSIONS, £11,592. Portion devoted to Livingstone Mission and other Foreign Mission Work, about.....		6,000
1858....	CHRISTIAN VERNACULAR EDUCATION SOCIETY FOR INDIA, £4,742 (in addition to £4,904 received in India from sales). British Contributions.....		3,274
	Grants and Contributions in India.....	1,402	
	Interest.....	66	
	WALDENSIAN MISSIONS AID FUND. English and Irish Contributions, about.....		3,100
	TRINITARIAN BIBLE SOCIETY, £1,521 (in addition to £456 from sales). British Contributions.....		1,517
	Interest.....	4	
1856....	TURKISH MISSIONS (FROM AMERICA) AID SOCIETY.....		2,595
	ESTIMATED VALUE of other contributions in money and in needlework, &c.....		7,006
	Total amount of British Contributions through Unsectarian or Joint Societies of Churchmen and Nonconformists for 1887.....		£187,048

Table No. III. Foreign Missions of English and Welsh Nonconformists, 1887.

1813....	WESLEYAN MISSIONARY SOCIETY, £133,303 (in addition to £58,827, raised and expended in Mission Stations). British Contributions.....		£119,898
	From Abroad.....	£7,035	
	Dividends and Interest.....	6,370	
1795....	LONDON MISSIONARY SOCIETY, £146,410. British Contributions.....		118,554
	Raised Abroad.....	23,716	
	Dividends and Interest.....	4,140	
1792....	BAPTIST MISSIONARY SOCIETY, £75,058. British Contributions.....		56,173
	Raised Abroad.....	17,351	
	Dividends, Interest, etc.....	1,534	
1855....	ENGLISH PRESBYTERIAN FOREIGN MISSIONS, £13,450. British Contributions.....		13,400
	From Abroad, etc.....	50	
	For Women's Mission Fund see below.		
1867....	"FRIENDS" FOREIGN MISSION ASSOCIATION, £8,964. British Contributions.....		8,529
	Dividends and Interest.....	435	
1832....	WESLEYAN LADIES' AUXILIARY FOR FEMALE EDUCATION, £7,529. British Contributions.....		7,347
	Interest and a Grant.....	182	

When Founded.	Name of each Society, and Total Amount of Receipts for 1887.	Analysis of Receipts.	
		From Abroad & from In- vestments.	British Contri- butions.
1856....	UNITED METHODIST FREE CHURCHES' FOREIGN MISSIONS, £17,475. British Contributions.....		£7,722
	Raised Abroad.....	£2,753	
1840....	WELSH CALVINISTIC METHODISTS FOREIGN MISSIONARY SOCIETY, £7,811. British Contributions.....		5,118
	From Abroad.....	2,332	
	Interest, etc.....	361	
1817....	GENERAL BAPTIST MISSIONARY SOCIETY, £8,107. British Contributions.....		4,735
	From Abroad.....	3,181	
	Interest, etc.....	191	
	METHODIST NEW CONNECTION FOREIGN MISSIONS, £3,782. British Contributions.....		3,210
	From Abroad.....	464	
	Grants £61, Interest £47.....	108	
1845....	EVANGELICAL CONTINENTAL SOCIETY, £2,208. British Contributions.....		2,194
	Interest, etc.....	14	
1836....	COLONIAL MISSIONARY SOCIETY, £6,314. British Contributions.....		6,058
	Repayments.....	190	
	Interest, etc.....	71	
	" FRIENDS " MISSION IN SYRIA AND PALESTINE.....		1,889
	PRIMITIVE METHODIST COLONIAL MISSIONS, about.....		2,000
	PRIMITIVE METHODIST AFRICAN MISSION, £2,154.....		
	British Contributions.....		2,042
	From Abroad.....	112	
	ENGLISH PRESBYTERIAN WOMEN'S MISSIONARY ASSOCIATION, £2,356. British Contributions.....		2,311
	Interest.....	45	
	ESTIMATED VALUE of needlework sent to mission Stations, and other un- reported Contributions.....		6,000
	Total British Contributions through English and Welsh Nonconform- ist Societies for 1887.....		£387,115

Table No. IV. Foreign Missions of Scotch and Irish Presbyterians.

FREE CHURCH OF SCOTLAND MISSIONS, £102,112.			
Foreign Missions.....	{ British Contributions..		£35,488
	{ From Abroad.....	£5,465	
	{ School Fees and Grants	28,053	
	{ Interest.....	5,792	
Ladies' Society for Female Education.....			11,005
Jews' Conversion Fund.....		921	6,706
Continental Fund.....		130	5,116
Colonial Mission.....		63	3,373
UNITED PRESBYTERIAN FOREIGN MISSIONS, £57,465.			
General Fund.....	{ British Contributions and Legacies.....		48,309
	{ Interest, etc.....	4,077	
Continental and Colonial.....			931
Zenana Mission.....			4,148
CHURCH OF SCOTLAND MISSION BOARDS, £55,709.			
Foreign Missions..	{ British Contributions.....		24,481
	{ Raised Abroad, School Fees, Grants, etc.....	10,799	
	{ Interest.....	346	
Jewish Mission.....			7,165
Colonial and Continental Missions.....			4,988
Ladies' Association for Foreign Missions.....		1,131	5,721
Ladies' Association for Educating Jewish Girls.....		11	1,117
1864....NATIONAL BIBLE SOCIETY OF SCOTLAND, £16,077 (in addition to £16,439 from sales).			
British Contributions.....			15,266
Interest.....		811	
1841....EDINBURGH MEDICAL MISSIONARY SOCIETY, £6,981.			
British Contributions.....			6,481
Interest.....		500	
WALDENSIAN MISSIONS AID FUND, about.....			
1853....LEBANON SCHOOLS, about.....			3,000
1871....ORIGINAL SECESSION CHURCH'S INDIAN MISSION, about.....			1,300
			774
ESTIMATED VALUE of other Scottish Contributions.....			3,000
Total Scottish Presbyterian Contributions, 1887.....			£188,319
IRISH PRESBYTERIAN MISSIONS, £18,500.			
Foreign Missions, £8,710..	{ British Contributions.....		6,098
	{ School Fees and Grants.....	2,053	
	{ From Abroad.....	285	
	{ Interest.....	274	
Jewish Mission.....		3	3,553
Ladies' Female Missionary Society.....			2,800
Colonial Mission.....			1,719
Gujarat Orphanage.....		97	288
Continental Mission.....			163
Mrs. Magee's Indian Education Fund (interest).....		1,167	
Total British Contributions through Scottish and Irish Presbyterian Societies for 1887.....			£202,940

Table No. V. Foreign Missions of British Roman Catholics, 1887.

Founded.	British Contributions.
ASSOCIATION FOR THE PROPAGATION OF THE FAITH, £8,760.	
England.....	£1,888
Ireland.....	6,572
Scotland.....	305
<i>N.B.—The total income of the Roman Propaganda for 1887, collected from every diocese in Christendom, amounted to 6,462,276 francs; i. e., about £258,491.</i>	
1870....ST. JOSEPH'S FOREIGN MISSIONARY SOCIETY AND COLLEGE, at Mill Hill, Hendon.	1,660
Total.....	£10,420

SUMMARY FOR SEVENTEEN YEARS.

TOTAL BRITISH CONTRIBUTIONS FOR FOREIGN MISSIONS.

1871.....	£855,742	1890.....	£1,108,950
1872.....	882,886	1881.....	1,093,569
1873.....	1,032,176	1882.....	1,191,175
1874.....	1,009,199	1883.....	1,216,530
1875.....	1,048,408	1884.....	1,220,861
1876.....	1,048,472	1885.....	1,228,951
1877.....	1,100,793	1886.....	1,195,714
1878.....	1,071,944	1887.....	1,228,759
1879.....	1,086,678		

VIII.—EDITORIAL NOTES ON CURRENT TOPICS.

The Earl of Aberdeen.

THE Earl of Aberdeen, whose picture forms our frontispiece, was honored by the presidency of the great Conference of Missions in London, which began June 9, 1888.

He is a man comparatively in his youth—we judge not over thirty-five years of age—with black hair and eyes, a slender figure, and a nervous temperament. While speaking he moves from side to side, rests on one foot at a time, frequently crossing one leg over the other; is by no means a fluent speaker or a great orator. But his character and life are his standing oration. He is known among his countrymen as a man foremost in every good word and work, a friend and patron of all benevolent societies and institutions. While other landed proprietors are using their immense estates for their own emolument, grinding their poor tenants into more abject poverty, and while the wretched crofter system leaves the land which the tenant has improved and even the hut he has built to revert to the landlord when the term of the apprenticeship expires, the Earl of Aberdeen is enabling his tenants to become owners of their own little farms and houses, parceling out his own estates among his tenantry. What a blessing to Britain to have such a

man in the House of Lords and at the same time moving as a benefactor among the common people! We are pleased to be able to put before our readers the “counterfeit presentment” of a man noble in a double sense, perhaps the nearest to the late Earl of Shaftesbury of any of the many lords of England, and whose lady is not a whit behind him in true nobility of character.

As president of the Conference he performed the duties of the chair with much grace and manifest pleasure, and right cordially welcomed the delegates in a brief speech. He also entertained the Conference at his countryseat a few miles from London. Our readers, we are confident, will be glad to look upon his face. A. T. P.

The Slave Trade in Eastern Africa.

It begins to look as if the hour had struck for the suppression of this curse of curses! For the first time in history there is a coalition formed of the great powers of Europe effectually to stop a traffic that for centuries has been the scandal of Christendom, and has entailed untold miseries and horrors upon Africa. Competent witnesses testify that the trade was never carried on more extensively than at the present time, nor with greater cruelty and sacrifice of life.

Against this enormous and iniqui-

tous trade the British Government has waged a single-handed and almost useless warfare for half a century. Her vessels have pursued the slavers wherever they have been found. She has kept them in constant fear and mitigated the evils of the trade, but has not succeeded in breaking it up; indeed there has of late years been a revival of it. Thank God, several of the other European powers have now agreed to assist in the good work. The first suggestion for a movement of this character is credited to the *North German Gazette*, a paper which is supposed to be the mouthpiece of Prince Bismarck. Recently an article appeared in the *Gazette* which stated that the Arab slave hunters were not only the curse of the native tribes but a menace to the English, the Belgians, and the Germans, and to the work of civilization carried on by those nations. Hitherto, it was said, England had been the only power that had made any effort to put a stop to the slave trade. The work, however, was too large for any single people. "Only by co-operation can the civilized nations concerned succeed in putting a stop to a state of things which is a disgrace to our century, and we may confidently hope that the German as well as the English people will prove equal to the task which is here imposed upon them alike by the sacred principles of religion and of humanity." In other words, Germany invited England to join her in putting down the slave trade—the invitation being backed up by a subsequent proposal which seems to suggest that the anti-slavery crusade started by Cardinal Lavigerie might be advantageously used as the basis for common action.

What stirred up Germany to make this proposal were the troubles lately experienced by the German settlers and traders on the East African coast. So long as the affairs of the German East African Company were

prosperous, there was a disposition to regard the activity of England in the same quarter with jealousy, and there was ground to suspect that the value of British co-operation was not thought of till the Arab slave traders had proved more than a match for the company.

With England's support secured, the circle of the alliance was completed by assurances of assistance from Italy, Austria, France, Belgium, Russia, Greece, and, last of all, Portugal, in maintaining a naval blockade of the East African coast. For a century or more Portugal has been the greatest European helper of the slave trade, having not only not interfered with the slave hunters, but encouraged them by putting difficulties in the way of those who attempted to do so. For years England has endeavored to force a reversal of her policy, but Portugal's very weakness has protected her, and she has only yielded now reluctantly and when the pressure has become irresistible.

Among the methods of action suggested by these powers for the suppression of the slave traffic, the most practicable, under the present circumstances, is the establishment of a naval patrol along the coast of the Red Sea and as far south as the southern boundary of Zanzibar. This coast is now controlled for the most part by England, Germany and Portugal, and these three powers might together form a most effectual blockade against the slave ships touching at Eastern ports. If these outlets are permanently closed and the slave traders cut off from all their principal markets, the traffic must soon come to an end of itself. J. M. S.

THE refusal of the American Government to unite with other great powers in putting an end to the drink traffic, so utterly destructive of piety, morals, human happiness and human life in the Western Pacific, may well arouse all true men and women to a

vigorous remonstrance. In Polynesia the native races are in danger of extermination by the "unrestricted use of firearms, ammunition, dynamite, and especially intoxicating drinks." For the sake of the profits accruing from this infamous business traders push their trade and thrust "fire-water" upon these poor savages. Then these ignorant and degraded and half brutal people, maddened by drink, act like madmen, and use murderous weapons and explosives with fearful recklessness. Is it any wonder that *Christian missions* make but little progress among them? What headway can the most heroic labors make when offset by a diabolical intoxicant that unseats reason from her throne and turns the human body into a stronghold of Satan and sets every power and passion on fire of hell! Austria and Germany, Russia and France, and even Protestant England and America, join hands in this nefarious traffic. To such a terrible extent has it gone that an effort to terminate it was inaugurated through the "simultaneous and united agreement of all the powers interested." Lord Granville, the English Foreign Secretary, the prime mover in the undertaking, received favorable answers from *all the governments except the United States*, which should have been prompt to respond and to second the laudable movement without regard to the money interests of traders. Secretary Bayard has heretofore taken high moral grounds in his state papers, but the Christian sentiment and conscience of the nation demand a better and more positive answer than the following, of our Secretary of State:

"While recognizing and highly approving the moral force and general propriety of the proposed regulations, and the responsibility of conducting such traffic under proper restrictions, the government of the United States does not feel entirely prepared to join in the international understanding proposed, and will, therefore, for the present, restrain its action to the employment, in the direction outlined by the suggested arrangement, of a sound discretion in permitting traffic between its own citizens referred to, and the natives of the Western Pacific Islands."

This evil of drink is so mighty and so increasing that the most strenuous exertions should be at once put forth to at least prevent its finding new fields for its destructive and demoniacal work with the countenance of a Christian government. A. T. P.

The Brazilian Synod.

It is doubtless known to our readers that the last General Assembly of the Presbyterian Church appointed Drs. J. Aspinwall Hodge and Charles E. Knox to assist in the organization of the independent Union Synod of Brazil, representing both the Northern and the Southern Presbyterian Church. While these two branches of the great Presbyterian family at home were not ready to come together again as one, the mission churches of both and the missionaries of both, in Brazil, earnestly sought a union, which has been happily accomplished. The occasion was one of intense and memorable interest, and the Union Synod will undoubtedly become a great power in that kingdom. The delegates came back full of enthusiasm, which they have imparted to several of the great home synods.

"It is a grand truth, when one fully comprehends and measures it," says *The Church at Home and Abroad*, "that another independent Presbyterian body has been created in the world by purely missionary work. Five months ago the Presbyterian Church of Persia, also a child of missions, was taken into the fellowship of the Presbyterian Alliance in London. Now the second, the offspring of the Presbyterian Boards North and South, is ready to be added to the Alliance; and by the time that the next quadrennial meeting of that body shall be held in Toronto we hope that there may be still others ready for admission."

From the letter of our Editorial Correspondent at Chefoo, China, Rev. Dr. Nevius, elsewhere given, we learn that one of the important questions discussed by the Synod of China, at its recent session, was the union of all missions in the empire holding the Presbyterian system of doctrine and form of government. A committee, consisting of A. P. Happer, D.D., John L. Nevius, D.D., and Rev. George F. Fitch, with an equal number of native brethren, was appointed to correspond with the representatives of the other "consulting" missionary bodies laboring in China, and to propose a meeting of delegates from all such bodies at Shanghai in 1890 during the meeting of the Missionary Conference already arranged for. Another forward step in the interest of union on mission ground

J. M. S.

THE MISSIONARY REVIEW OF THE WORLD.

VOL. XI. No. 2—*Old Series*.——FEBRUARY.——VOL. II. No. 2.—*New Series*.

I.—LITERATURE OF MISSIONS. THE VINDICATION OF MISSIONS.

[EDITORIAL.—A. T. P.]

ALL along the lines Satan seems to sound the signal for an assault on missions. Perchance the day has dawned, foreseen in apocalyptic vision, when “the devil is come down, having great wrath because he knoweth that he hath but a short time” (Rev. xii : 12). Certainly there is, just now, a very unusual commotion among the foes of Christ and His Church, and it is manifestly caused by the unparalleled progress of Christian missions.

Satan is a master strategist. His favorite device is to employ respectable agents, and, best of all, professing disciples, to do his business. He disguises the *personnel* of the attack by getting them to hold the bow while he directs and discharges the venomous arrow. And so we find leading journals of America and Great Britain, and even a Canon of the Anglican Church, indulging in unfair and unfriendly criticism, and actually trying to prove “Christian missions a great failure”!

As to that “distinguished clergyman of the Church of England,” too much notice has been taken of him already. He has bought a cheap notoriety by his antagonism to missions, without ever earning a costly reputation by his defense of the faith. In the November issue of the *Church Missionary Intelligencer* our friend “K.” has given him and his paper an examination and an exposure so searching, so skillful, so analytic, so critical, that it leaves nothing for any other reviewer to do. That scholarly article we wish every one might read. It is at once a dissection and a castigation, reminding us both of the scalpel and of the scourge. The accomplished writer, with keen analysis of character and thorough knowledge of missions, cuts quick and deep beneath the cuticle of superficial information and professed impartiality, and reveals the real ignorance of facts and perversion of the truth which vitiate the Canon’s essay. He calmly and coolly exposes and elucidates the entire structure of that misleading, if not malicious, paper, and justifies the judgment already pronounced upon its author by a very competent observer, that the “like of him for pretentious inaccuracy was hardly ever seen.”

In another aspect that reply is a terrible castigation. Long before "K." gets through, his victim is, figuratively speaking, dead under the scourge; and we wonder why the whipping goes on, unless it be on the principle of the boy who kept on beating a dead dog, because, as he said, "he wanted to show all living dogs that there is punishment after death." We hesitate to refer further to the Canon's essay, for it is not magnanimous to kick a foe who is already *hors du combat*, not to say lifeless. But while an author may not be worth notice, his false and fallacious statements and inferences may demand contradiction and exposure. We may not hope to overtake error, which "runs around the earth while truth is pulling on his boots," but we will do what we can to undo the mischief already wrought. Even out of the bramble may come a fire which, if not quenched, shall devour the cedars of Lebanon; and so we undertake to address to candid minds some of the mighty facts and weighty considerations which, to every careful observer, are a triumphant vindication of missions.

It needs but little learning and less logic to see that the basis, on which the Canon rests the great missionary failure, is unsound. It will not bear investigation. First, as to the facts, so far as they are facts, there is nothing new. No intelligent student of Christian missions is taken by surprise or trembles with alarm. The main body of the statements, based on comparative statistics, the most ardent advocates of missions, and even missionaries themselves, have not only conceded but furnished. He who has read Christlieb and Croil, Anderson and Stevenson, George Smith and Thomas Smith, Gammell and Goodell, Laurie and Livingstone, Bainbridge and Bartlett, Doolittle and Dorchester, Warneck and Wilder, Gordon Cumming and James Johnston, has seen these "vital statistics," facts and figures, fully set forth; indeed to Dorchester's "Religious Progress" and Johnston's "Century of Christian Progress," Canon Taylor probably owes no little of his own material. But while we concede the facts we dispute the inferences. Many a good scientist or statistician proves a poor philosopher or logician; and even those who have gathered and classified these very facts follow them with no such induction, as is plain from their attitude toward missions, some of them being the foremost leaders and most eloquent pleaders of the whole mission host!

That is a false maxim that "facts and figures cannot lie." They may be arrayed in a garb so delusive, and arranged in a relation so deceptive, as to justify the quaint counter-saying, that "nothing can be made to lie so badly as figures, unless it be facts." For instance, the increase of population is contrasted with the increase of Christian converts, and the former is shown to outstrip the latter by ten millions a year; and this is one of this Canon's shots, by which he proposes to demolish Christian missions. But look at the comparative agencies producing these respective results. Suppose we estimate the uneven-

gelized population of the Eastern Hemisphere at 1,000,000,000, and their annual net increase at 10,000,000, or one per cent. The whole Christian Church at home sends into the mission field only some 6,000 men and women, and last year the "Church Missionary Society" *alone* reported 4,000 converts, or sixty-seven per cent. upon this whole force; while the entire gain from the whole mission field, in the last fully reported year, was more than 150,000, or *twenty-five hundred* per cent. If now we count into the working force the 30,000 laborers who are converts from heathenism, even yet the results are amazing; for, while the population of these non-Christian countries grew by one per cent., the number of converts advanced by *over four hundred per cent.* upon the whole number of workers in the field! Does that look like failure?

But while we find fault with Canon Taylor's figures and his worse inferences, we most of all find fault with his sinking the Christian in the mathematician. Figures cannot exhaust facts. There are results that cannot be reckoned by numbers or reported in figures, and the greater part of the actual fruits of missions cannot be thus estimated or tabulated. Think of the direct results in the elevation of man as man, and in the creation of Christian communities in the very heart of heathenism and paganism! The gospel lever has lifted whole peoples to a higher level during this century of modern missions: new dignity has been given to manhood and womanhood and honest toil; new sanctity to marriage and family ties; new security to life and liberty, property, and happiness; cruel customs, degrading superstitions, caste distinctions, have been modified and even abolished; and there has been a wide diffusion of such ennobling conceptions as the Universal Fatherhood of God and the Universal Brotherhood of man!

To all these and many other direct results, we must still add the indirect influence of the gospel—refining, subduing, civilizing, even where it does not renew, sanctify, Christianize. There are many changes which stop short of conversion, which are both invaluable and inestimable. Dr. Lindley declared that when a naked Zulu got so far toward Christianity as to put on duck pants and a calico shirt and sit on a three-legged stool nine inches high, he was about nine thousand miles above his nude neighbors. Before Christianity entered India, lepers were treated with shocking inhumanity, many of them being buried alive. Not only has a stop been put to this cruelty, but for fourteen years there has been a special Christian mission to the 135,000 lepers of India. Rev. James Chalmers, the veteran missionary, after twenty-one years of experience among cannibals; after visits to the Loyalty, Samoan, Society, and New Hebrides groups; after ten years of life in the Hervey Islands, and almost ten more among the savages of New Guinea, declares that he has never yet seen a single man or woman that has been civilized without Christianity's influence; and he

declares that the gospel is the only true civilizer, and that if this were all, it is worth while to send Christian missionaries to the field.

If Canon Taylor thinks missions a failure, he ought to have been wrecked, like a certain Scotch seaman, on that island in the South Sea, where, eight years before, a whole ship's crew were thrown ashore, escaping the devouring jaws of an angry sea only to be roasted in cannibal ovens and eaten by remorseless savages; yet here natives in English dress and with English words of welcome now pulled their canoes toward the sinking ship, eager to rescue the perishing and invite them to hospitable Christian homes. Has Canon Taylor heard Mr. Calvert and Mr. Webb tell the story of Fijian missions? How heathenism has been so swept away that the visitor cannot believe that those people, polite as Parisians and honest as Norwegians, were wild cannibals a generation ago! How, out of less than 112,000 Fijians, over 100,000 are attendants on Christian worship! How, where fifty years ago there was not one Christian, there is to-day not one avowed heathen! How there are over 1,200 places of Christian worship and not one cannibal oven or heathen temple! And yet Christian missions are "a great failure"! Is it not rather the Canon himself?

The argument by which the Canon would reduce Christian missions to an absurdity is itself capable of an easy *reductio ad absurdum*. He calculates that at the present rate it would take from 300,000 to 1,000,000 years to convert the world—a result rather remote for any of us now living to hope to see! What a shallow argument against missions! Shall we haul down the flag of the cross before this noisy cannonade? Behold the logical inference as to all other work—reformatory, benevolent, philanthropic. What if it can be demonstrated that, notwithstanding the Herculean labor of temperance reformers, it would take, at the present rate, a million years to make every man a total abstainer or even to clear the world of drunkards, would that prove the temperance work a failure or lessen the value of individuals already rescued and homes already redeemed from this curse? Give the Canon's argument a broad enough application, and all existing philanthropies would cease to-morrow! There are in operation a thousand forms in which unselfishness ministers to want or woe—asylums for the blind and deaf, the incurable, the cripple, the insane; refuges for homeless orphans and midnight missions for lost women; soup-houses and coffee-rooms for the poor, night-schools and lodging-houses for bootblacks and newsboys. Blindness, prostitution, crime are said to be on the increase. All our best efforts cannot overtake human poverty and misery. Shall we then pronounce all beneficent work a failure and abandon all eleemosynary institutions?

This is a "distinguished clergyman of the Church of England." Well, how does he measure values? After the law of a carnal commandment, or after the power of an endless life? Results that affect

a human soul—its character, history, destiny—are not to be gauged by quantity, but by quality ; not to be counted by numbers, but weighed in the scales of God. Who shall measure the worth of one human being, of one human life, of one home redeemed from poverty and misery, lust and filth, rum and ruin? One child's possibilities for evil or good suggest a profound height and depth which even the mind of a cherub and the heart of a seraph could not sound or explore. Even if eternity be left out of account, for the sake of benefits accruing in this life we shall still run the unequal race with human sin and suffering, though we never supply all needs or banish all crime and wretchedness.

Canon Taylor's preaching, it is to be hoped, saves here and there one out of the thousands about him. Does he consider his ministry a failure? If so, why not doff his canon's robes and take up some work that pays better than preaching? The fact is, if he be a true disciple, his heart is better than his head, his love is sounder than his logic, and so he goes on patiently, rescuing here and there one soul from the awful wreck of faith and hope and love and life—because he cannot help it. And so Christian missions are the necessary vent to a pent-up fire in our bones which makes us "weary with forbearing, so that we cannot stay" from the telling of the old story. It is because love, the expansive, expulsive, explosive law of the new life, will work to save, though the more abundantly it be lavished the less we be loved !

This question, "Do missions pay?" is a characteristic sign of our materialistic and commercial age. We have a supreme contempt for such methods of measuring duty and responsibility. A divine command is our authority for Christian missions, and their sufficient vindication. With results we have nothing to do, however discouraging. But since this Canon and others like him set up such standards of measurement, we cannot forbear to show that even on this basis missions are triumphantly vindicated. The witnesses that testify to the magnificent successes of missionary labor are legion. They may not, in the Canon's eyes, be men of the highest learning, but they speak what they know and testify what they have seen ; and their knowledge, however limited, cannot be offset by his ignorance, however extensive.

This paper in the *Fortnightly Review* hints that the *quality* of converts on mission fields scarcely justifies the expenditure in lives and treasure. Is the average very high in the home churches? Where is the pastor who does not mourn over the dead driftwood that somehow gets into the current and then lodges in some bend of the stream to block all progress? Half of our church members give no sign of vital godliness. In a land where the very "atmosphere" is Christian, professing disciples trample on the whole decalogue, and even the churches are the shrines of idols. Can we reasonably expect a higher average of genuine and steadfast piety where the whole atmosphere is poisoned

with paganism? But what are the facts? Whether judged by holy living or by ample giving, by faith or by works, the average convert in Turkey and Persia, Siam and Burmah, China and Caffraria, is far beyond the home standard, as the best missionaries testify with remarkable unanimity. Out of their poverty they give with an abundance of liberality that puts to shame the gifts of our richest and most generous donors; and while Protestant Christendom sends to the direct mission work abroad only one out of every 5,000 members, these small churches, gathered on heathen soil, give at least one out of every hundred.

In all Canon Taylor's comparisons of Christian life on these different fields, there is the same obvious warping of facts by the determination to make out his case. He repeats the common error of those who would applaud morality at the expense of piety, and who uniformly appropriate for the contrast the *best* specimens of the former with the *worst* of the latter. If the converts in the home and foreign fields are to be compared, we insist upon fairness and equity. Let us take for our examples those whose education, capacity, environment, opportunity, most nearly correspond; and even then let us take into consideration every circumstance to which charity would accord a hearing in the court of reason and conscience. For a plant to live at all in a desert is a greater proof of vitality than for the same plant to thrive with luxuriance in a well-watered garden; and only they who, on pagan soil, where even the language has no terms for spiritual ideas, have seen the plants of godliness grow like flowers of Eden, can feel the full force of the proof that a divine Husbandman has been at work!

But here, again, something besides numbers is to be taken into account. The most subtle substances evade analysis, and the most important results defy representation in the crude colors of the mathematician or statistician. Theodore Parker rose from reading Judson's life to declare that if missions had produced but one such hero, all costs were repaid. With as profound persuasion do we affirm the same of multitudes of single converts in the foreign field. Foreign missions would be a grand success had they produced no results beyond creating, out of materials found in such soil, such men as Asaad Shidiak in Syria, Deacon Guergis in Persia, Kho-Thah-Byu and Sau Quala in Burmah, Africaner in Namaqualand, Kamehameha III. in Hawaii and Rona-valona II. in Madagascar, Tawai and Miti in New Zealand, Tubou and Bulu in Haabai and Finau in Vavau, Motele and Moshesh in Basutoland, Pomare in Tahiti and Papeiha in Raratonga, Kayarnak in Greenland, Aquilar in Mexico, Leong-on-Tong in China, and Brindelbund and Das Maitra in India; not to mention hundreds of others who are not individually named, like the converts of Uganda, who sang of Jesus till their tongues were crisped in their martyr fires! One might as well try to weigh in a scale the worth of a sunbeam as to estimate by

mere arithmetic the value of transformed men and women, who in the centers of pagan, papal, heathen and Mohammedan communities shine as lights in the world holding forth the word of life. The unconverted pagans themselves often confess amazement at transformations of character so radical, and, with Pharaoh's magicians, are compelled to say, "This is the finger of God!" When the vindictive Indian learns to forgive, the brutal cannibal to be compassionate, the cruel savage to be gentle, the treacherous Turk to be faithful, the sordid Chinaman to be unselfish, the vile Hottentot to be chaste, there is a *creative* energy at work. This is more than reformation or transformation: it is a miracle. It contradicts nature and natural law, and argues a new nature, a new birth, a new creation. He who does not know how repeatedly and unmistakably such transfigurations have been realized, even amid the habitations of cruelty and the shadow of death, is not a competent witness as to the value of missions, and no man who does know these facts can or will pronounce missions a failure.

Moreover, when a man writes on the great missionary failure, first of all we would like him to settle the meaning of terms. What is a failure? Manifestly the opposite of success. And what is success? This is the accomplishment of a plan or purpose. In the last analysis, the success or failure of Christian missions must depend upon the real purpose of Christian missions.

We are constrained therefore to raise the question, What is the purpose of the gospel in this dispensation? There is a grand distinction which even students of the Word and advocates of missions often overlook. With the work of conversion we have nothing to do, and for that we are not responsible. Our mission is one of evangelization. "Go ye into all the world and evangelize—preach the gospel to every creature." Our Lord Christ never said that it was our duty to convert everybody, nor did He promise such a result. We give the community a free school, though not every boy that goes to school will turn out a scholar. We are to give the community a free gospel, though not every hearer does turn out a convert.

"This gospel must first be preached for a witness in all the world." This means no superficial, hasty, formal proclamation of the good news of grace. It means thorough work, the implanting and erection of all the institutions of Christianity. Everywhere men are to be confronted with the Christian church and home, school and college, society and civilization. They are to see demonstrated before their eyes, and by the logic of events, what the gospel of Christ can do for the man, the woman, the child; what it can do to elevate labor, dignify humanity, abolish cruelty and even discourtesy, supplant caste by a true equality, and lift all society to a higher level. The contrast will thus be made to appear between the religion of the Nazarene and all other faiths. The Mohammedan, heathen, pagan, will be compelled to confess the

immense superiority of a gospel that is not satisfied with mere evolution, but demands revolution; and that, not out of ruins but upon them, rears a temple to God, in which unselfishness, benevolence, charity and purity are the white-robed priests. That is preaching the gospel as a witness, and it gives to all men a fair chance for intelligent choice. Such is the purpose of the gospel in the present age, and such is the commission of the church during this dispensation, viz., world-wide evangelization; and so far and so fast as the church accomplishes that mission, however few or many be the professed converts, so far and so fast does the church succeed in missions, for she is doing the very work her Lord has given her to do.

While it is not promised that everybody who hears the gospel shall be converted during this age of gospel witness, great results have accompanied, and greater will follow, the missionary efforts of the church of God. Already results that rival Pentecostal wonders have been realized. McKay at Formosa gathered 1,200 converts at the Lord's table on the twelfth anniversary of his advent to that island. William Johnson saw Sierra Leone transformed into a Christian state within seven years. Dr. Clough, at Ongole, baptized 10,000 converts in three months in 1878. The South Seas were Christianized in forty years, from Tahiti to New Guinea. A thousand spires displaced cannibal ovens, in the Fiji group, in less than half a century. Transformations have taken place within the memory of men still living, that are as inexplicable by any human philosophy as the creation of a world out of nothing. Madagascar, Polynesia, the Karens, the Zulus, the Maoris, even the Japanese in our own day, furnish modern miracles as astounding as the cleansing of a leper, the empowering of the impotent, the exorcising of the demoniac, or the raising of the dead.

The fuller exhibition of the fruits of missionary enterprise must be left to a future paper on the "Exposition of Missions." But, as a specimen both of the success of missionary labor and of the witness of impartial observers, we refer the reader to the recently published "Life and Letters of Charles Darwin." In contrast with Canon Taylor's assault, let us once more summon this apostle of materialism from his grave, to give his testimony. Mr. Darwin, though not a Christian, had the greatest respect for the good in Christianity, and was great enough to acknowledge it. This is the way in which he answered some shallow critics of foreign missionaries. We give space to his testimony because it deserves to be quoted in full. After his visit to Terra del Fuego, he wrote:

"The Fuegians are in a more miserable state of barbarism than I had expected ever to have seen a human being. In this inclement country they are absolutely naked, and their temporary houses are like what children make in summer with boughs of trees. I do not think any spectacle can be more interesting than the first sight of man in his primitive wildness. It is an interest which cannot well be imagined until it is experienced. I shall

never forget this when entering 'Good Success Bay'—the yell with which a party received us. They were seated on a rocky point, surrounded by the dark forest of beech; as they threw their arms wildly around their heads, and their long hair streaming, they seemed the troubled spirits of another world. . . . There is in their countenance an expression which I believe, to those who have not seen it, must be inconceivably wild. Standing on a rock they uttered tones and made gesticulations than which the cries of domestic animals are far more intelligible."

Admiral Sir James Sullivan testifies that Mr. Darwin "often expressed to him his conviction that it was utterly useless to send missionaries to such a set of savages as the Fuegians, probably the very lowest of the human race." But subsequently, about 1869, he wrote to the Admiral "that the recent accounts of the mission proved to him that he had been wrong in his estimates of the native character and of the possibility of doing them good through the missionaries, and he requested the Admiral to forward to the society an inclosed check for £5, as a testimony of the interest he took in their good work." Yet later, in 1874, 1879, and 1880, he wrote: "I am glad to hear so good an account of the Fuegians, and it is wonderful; the progress of the Fuegians is wonderful, and had it not occurred, would have been to me incredible. I have often said that the progress of Japan was the greatest wonder in the world, but I declare that the progress of Fuegia is almost equally wonderful. It is truly wonderful about their honesty and their language. I certainly should have predicted that not all the missionaries in the world could have done what has been done."*

Again Mr. Darwin writes:

"In our passage across the Pacific we only touched at Tahiti and New Zealand. Tahiti is a most charming spot. Delicious scenery, climate, manner of the people, all in harmony. It is moreover admirable to behold what the missionaries both here and at New Zealand have effected. I firmly believe they are good men working for the sake of a good cause. I much suspect that *those who have abused or sneered at the missionaries have generally been such as were not very anxious to find the natives moral and intelligible beings*. They forget, or will not remember, that human sacrifice and the power of an idolatrous priesthood; a system of profligacy unparalleled in any other part of the world; infanticide, a consequence of that system; bloody wars, where the conquerors spared neither women nor children—that all these things have been abolished, and that dishonesty, intemperance, and licentiousness have been greatly reduced by the introduction of Christianity. In a voyager to forget these things is a base ingratitude; for should he chance to be at the point of shipwreck on some unknown coast, he will most devoutly pray that the lesson of the missionary may have extended thus far."

We are compelled to leave the "pretentiously inaccurate" paper of Canon Taylor with these brief comments on the "facts" it presents and the inferences it draws. Its answer must be found in the mis-

* Vol. ii. 307, 308.

sionary annals of the entire century since the pioneer English missionary went to India. There is not a true worker on the field who will for a moment be disturbed by the reckless shots from this ecclesiastical gun. Nor will the missionary enterprises of the church be for one hour arrested or delayed. Infidels have been trying for centuries to overthrow the Word of God by scientific speculations. So soon as some new "fact" or "law" is discovered, they make haste to load up their guns and fire, expecting to see the defenses of the Christian faith totter and tumble under the tremendous shock of this scientific artillery. But lo! the fortress stands, with not even a hole or breach in the wall. And when we come to examine what was hurled against the walls, we find not some huge, heavy shot of solid fact, but a mere paper-wad of fanciful theory that took fire from the powder before it was out of the mouth of the gun!

We seriously apprehend that in this noisy assault on missions there is more flash and roar than force and fire. This gun kicks so badly that it were better to be before it than behind it. And when the smoke clears away and the effect of the assault is seen, this "distinguished clergyman" will find himself famous only for his blunders, while his inexact statements and illogical conclusions may have led many a reader, like Nathanael, to come and see whether any good thing can come out of Nazareth, and to confess that the despised Nazarene is the Son of God and the miracle worker among the nations! These attacks, whether from nominal friend or from professed foe, are like the wild dash of the birds of the night against the crystal inclosure of that superb light that shines on the colossal statue in New York harbor: the assailants beat themselves into insensibility, while the light shines on undimmed, and the grand statue, reared on granite pedestal, stands unmoved and immovable, still guiding the watching sailor to a peaceful harbor.

MISSIONS TO THE LEVANT: THEIR PROBLEMS, METHODS AND RESULTS.

BY REV. EDWIN M. BLISS.

[Our readers will be interested to know that the writer of this interesting series of papers has but recently returned from Constantinople, where he spent several years as assistant agent of the American Bible Society for the Levant. Hence his thorough knowledge of the subject which he discusses.—EDS.]

III. THEIR RESULTS.

IN considering the results of missions in the Levant we note: 1. The development of the agencies employed. 2. The direct effect of those agencies in the establishment of evangelical communities and churches. 3. Their indirect effect upon other communities in the line of intellectual, social, and religious life. 4. The type of character developed as a foundation for the future.

1. The development of the agencies employed. The success of an undertaking is often measured in a degree by the amount invested in it. The work of the American churches in the Levant, commenced by the little band who sailed from Boston under the auspices of the then infant American Board, is now carried on by seven organized American societies—six representing the Congregational, Presbyterian, United Presbyterian, Reformed Presbyterian, Southern Presbyterian, and Methodist denominations, and one, the American Bible Society, representing all, and helping to unite all upon the one foundation of the Word of God. There are also two colleges—Robert College at Constantinople, and the Syrian Protestant College at Beyroot—independent in endowment and management of the societies. Three more, at Harpoot, Aintab, and Marsovan, in Asia Minor, with endowments and boards of trustees, but practically under management of the societies. Two more, at Oroomiah, Persia, and Osiout, Egypt, under direct control of the societies. There is also the Bible House at Constantinople, connected with no society, owned and managed by a board of trustees in New York, the income from which goes toward Bible work, supplementing that of the societies. The Disciples of Christ and the Baptist Union are represented by a few native preachers, whose work has been, so far, almost entirely among the existing evangelical churches.

These different organizations are represented by 133 American gentlemen, mostly ordained and married men, and 119 single ladies. They are located in 42 central stations, and have nearly 500 out-stations connected with them. Over 1,700 native preachers, teachers, and colporteurs work under their superintendence. There are 185 churches with 15,226 communicants; 763 schools with nearly 33,000 scholars; 43,000 copies of the Scriptures, in whole or in part, have been distributed in one year. Unfortunately the statistics of religious and educational books are not kept distinct by the different societies. A general estimate of 50,000 books, 100,000 text-books, and 400,000 tracts would perhaps represent the work of a year. Aside from these are the periodicals, 5 weeklies and 6 monthlies, the latter chiefly child's papers. One weekly in Bulgarian reached a circulation of over 4,000. The medical work has assumed great proportions. Here again no statistics are given, but to say that 25,000 cases are attended yearly would probably be within the truth. These all involve an annual expenditure of American funds amounting to nearly \$500,000. How much the native communities contribute in salaries of preachers and teachers, tuition, cost of books, and general community and church expenses, it is impossible to say without better data than are furnished as yet. The value of property in land, buildings, school, printing and binding apparatus, stock of printed sheets, bound books, etc., is very great. In Constantinople alone it is over \$400,000. These figures indicate the amount of the investment that the American churches

have made in evangelical work in the Levant. The question then comes, Is this investment so placed as to secure the widest possible returns? The 42 central stations include nearly every city of size and importance in Bulgaria, Roumelia, Asiatic Turkey, North Persia, Syria, and Egypt. Attention has been paid especially to centers of population. There is probably no country where the annual shifting of the population is so great as in Turkey. Constantinople, Smyrna, Adana, even such interior places as Harpoot and Cesarea, are thronged by men who leave their village homes for a few months or a few years to earn a little and then return. These are the people that are most easily reached, and there is scarcely a hamlet, from the Balkans to the Persian Gulf, from the Caucasus to Luxor, that has not some one or more of those who have been reached by preacher, teacher, or colporteur in the larger cities. There is also a regularly organized system by which the whole field is visited each year. The results are brought into discussion in native presbyteries and unions, and then into annual meetings of the missionaries, where plans suggested on the field are scrutinized most carefully, matured, and put into active operation. In fact, as a matter of business management of the sums committed to their care, the missions of the American churches to the Levant have often won the highest encomiums from those who have taken the pains to examine into the matter.

2. The direct effect of these agencies in the establishment of evangelical communities and churches. The statistics already given show 185 churches with 15,226 communicants. Of these about 1,200 were added during the past year. If we follow the style of arithmetic in vogue with Canon Taylor and others, this would give a cost to the American churches of about \$400 per convert, to say nothing of native contributions. Of course it is easy to say that this cost includes the expense of a vast school system, a large amount of publication, etc. But as all these have for their aim the actual conversion of men, the number of such conversions must constitute, it is claimed, the real test of success. Education, publication, etc., are all *good*, but are legitimate for a *missionary* society only as they have direct results in Christian life. What are these direct results, as shown by open connection with Protestant evangelical Christianity? Are they accurately measured by the membership in Protestant churches *alone*? Not in the Levant, any more than in America. Hardly even as much. The position of the evangelical churches there, is not unlike that of the Puritans of two and three centuries ago. Membership in the old Oriental communions is a mere form, even more civil than religious in its character. A man partakes of the sacrament very much, as he registers his name as a voter here. This, of course, is not true of all, but it is true to a great degree. When men leave these churches to connect themselves with Protestants, they are actuated by differing motives. Some do it under the pressure

of the longing for a closer communion with God than is possible for them in the formalities of the old service ; others from intellectual conviction that the Protestant worship is purer and represents a truer faith than their own ; others in disgust at the corruption of the priesthood ; others in protest against ecclesiastical domination in civil as well as in church life. Were all these to be gathered into churches and enrolled as communicants, as they would have been by Xavier and the Moslem missionaries over whom Canon Taylor waxes so eloquent, there would be 500 churches, and the communicants would be numbered not by tens but by hundreds of thousands. The missionaries in founding these churches have realized that the acceptance of Christian doctrine, the practice of Christian worship, amounts to nothing without *Christian life*. With the exception, perhaps, of the first class referred to above, most have joined the new community with little or no conception of what *Christian life* meant. They have come, for the most part, with old views, old practices, still in full sway. To bring them at once into the young, uneducated churches would have been to bind all to the level of those around them, with little or no hope of a pure, elevated Christian character. There have thus grown up around the churches large communities with many strong, intelligent men, accepting to the full, evangelical doctrine and worship, but remaining non-communicants, because the heart does not seem yet to have accepted what is clear to the mind. They are passing through a process of education, and it is from their number chiefly that the additions to churches come. How to guide the churches so as to admit to them only those who have some conception, faint though it may be, of a true *Christian life*, and a genuine purpose, however weak, to lead that life, has ever been a most difficult task, akin to that of Gideon in his assault upon the Midianites. To gauge the direct effects of Christian missions by the membership of native churches alone would be as incorrect as to claim that Gideon's three hundred represented the whole result of Mosaic teaching.

3. The indirect effect of these agencies upon other communities in the line of intellectual, social, and religious life.

At one time, Rev. Dr. Van Dyck, the veteran missionary to Syria, said, as he started for a village on Mt. Lebanon, "I am going to——— to start three schools." "What do you want of three schools there?" "Oh, I am only going to manage *one*. But just as soon as I get mine started, the Maronites will start one and the Druses will start one. That makes three." So it has been all over the Levant. Wherever the colporteur or evangelist has gone the teacher has followed. With the advent of text-books "things new and old" have been opened up out of the storehouses of ancient history and modern science. Children have learned that the world is wider and older than they had supposed. Parents have learned from their children and have begun to

question the correctness of the views in which they have been trained. A very large percentage of the geographies, histories, and general text-books have gone, not into schools but families, and families too not in any way connected with the Protestant communities. The result has been a general quickening of intellectual life. The old communities found that men were beginning to think for themselves, and realized that they must guide that thinking or it would wander far from their control. Hence, on every hand, schools have been started—Armenian, Greek, Bulgarian, Maronite, Moslem. These have been in some cases heavily endowed, furnished with the best modern appliances available, yet even so they have not been able to keep pace with the evangelical schools, as is shown by the fact that, periodically, anathemas are hurled from the old altars against those who dare to place their children under the baneful influence of Protestant teachers. Not long ago there was a most earnest appeal in the Turkish papers of Constantinople for teachers who could meet Protestantism on its own ground, could grapple intelligently and successfully with the questions of modern thought. They said, "The time is past when the dictum of an Imam carries with it conviction. Men are thinking for themselves, and if we would hold our young men true to the faith in which they were born, we must show them that we are the equals in thought of those who would entice them away." The result was a series of statements about Protestantism of much the same grade of accuracy as certain recent paragraphs on missions in the *Evening Post* of New York, and renewed press censorship so severe as almost to destroy the character of mission newspapers. No one can go through even the remoter sections of Turkey without seeing on every hand the signs of an intellectual life such as has not been since the days when Byzantines fought over Greek prepositions in the baths of Constantinople; and there are few, even of those opposed to missions, but will admit that this is due primarily to them. The influence of Christian missions on the social life of the East has been most marked.

Scarcely, even under the caste systems of India, has the power of social custom been more severe than in the Levant. Fifty years ago there was little or no family life. The men during the day were at work, in the evening at the coffee-shop. The women bore children, cooked and served meals. The wife could not sit at the same table or tray with her husband, shared in no way the responsibilities and honor of the home. Marriage was a matter of barter and sale. Social entertainments were of the lowest grade. Conversation turned almost solely on personal scandal. Personal purity had not sunk as low as in some other countries, but it was by no means high. Business was purely a matter of keen wits, never of fair profit. He who could cheat most was the best man. This has not all changed. Else America might go to school to Asia. There has been, however, a wonderful

improvement. There are comparatively few Turks now who would consider it an insult to receive inquiries after the health of wife or daughter, and the rigid seclusion of the harem is more and more a thing of the past. In many a home the mother shares with the father the honor of receiving a passing guest, and the daughter feels free to express her feeling toward the suitor for her hand. The evening finds books and newspapers on the table, and the Vermont farmer who astonished Dr. Hamlin with his inquiries about Fuad "Pachy" finds his counterpart in the Koordish Sheik who talks intelligently about Bismarck and Giers, Gladstone and Boulanger.

The power of Christian missions over the religious thought and life of those who do not openly declare their adherence to evangelical Christianity is shown in many ways. Up to the present year there have been distributed by the American Bible Society not less than 800,000 copies of the Scriptures. Add perhaps 700,000 by the British and Foreign Bible Society, and we have one and a half millions of copies put into the hands of the people. These have been in about the proportion of 1 Bible, 3 Testaments and 5 Portions, *i.e.*, single Gospels, Psalms, and Proverbs. When it is remembered that the immense majority of these have been *sold*, and that certainly not more than one-half, if more than one-third, have gone into evangelical families; when it is remembered too that book-purchasing is not in the Levant what it is so often in America—that it almost uniformly represents a genuine earnest interest in the book—some idea may be gained of the unseen influence that is being exerted all over that great country.

A Bible Society colporteur in the inn of a small village on the Black Sea coast, was challenged to argument by a group of young men thoroughly versed in European infidelity. Being an uneducated man, he found it difficult to meet them. To his utter surprise, a Turkish priest sitting by, asking him for a Testament, took up the argument, and utterly silenced the young men, who left acknowledging their defeat. To the colporteur who expressed his thanks for the timely aid, he said: "Go tell the gentleman at the Bible House not to be discouraged. There are many like myself who read this 'good Book,' accept its faith, and are trying to lead the life of Christ. We do not openly confess Him, for we feel that the time has not yet come, but it will come, and then you will see the fruit of the seed you are sowing." Among the most significant facts in the religious life of the old Christian communities of the Levant are the changes that have been brought about in not a few places in the church services. Worship before pictures has been very generally discouraged, and in some cases the pictures have been taken down. It is becoming an increasing ambition on the part of the clergy to be known as good preachers, and many an earnest gospel sermon is given from pulpits where, until recently, nothing was heard but an intoned liturgy in an unknown

tongue. Sabbath-schools and Bible-classes have been established, and at the present time the American Bible Society is printing in Constantinople an edition of the ancient Armenian Bible, at the combined earnest request of Gregorian and Papal as well as Evangelical Armenians.

4. The type of character developed as a foundation for the future.

The earnest, thoughtful supporter of foreign missions will and must meet this question: What relation have these results to the future? We are glad of what has been and is being done; glad for every soul brought to a truly Christian life; glad for the growth in intellectual, social, religious life of those who cannot see their way clear to join our numbers; but America cannot always support the East. Foreign missions must inevitably have something of the exotic in their nature. A real live Christianity must be in a sense indigenous to the land where it lives. Is the character of the native evangelical Christians such as to warrant the belief that in due time they will be able to develop their own life, normally, successfully, and independently? For the answer to this we must not look to statistics of increasing or decreasing contributions. These are very apt to be misleading. Famine, war, pestilence, emigration, taxation, all enter in as disturbing elements. In not a few cases increased missionary expenses are coincident with decreasing demands from native churches, because new doors are opened and new work commenced. Neither is the increase in church membership a very safe guide, as may easily be inferred from what has already been said.

The correct answer can be fully gained only as we go into the churches, attend the meetings of pastors and helpers, learn their methods and their spirit, and this must be done, not only along the seaboard but in the interior. Any one who will do this will find large churches managing all their affairs, financial, executive, religious, with skill and success; local unions and presbyteries consulting earnestly and courteously in regard to the interests of the one great work; home missionary societies supporting and conducting operations in outlying districts; Young Men's Christian Associations, not patterned after those here, but developed according to local needs and opportunities. Undoubtedly much is lacking. A single generation under such conditions as obtain in the Levant can hardly suffice to develop a Christian people of the highest grade. There are not a few native pastors that are overfond of foreign money, seek unduly to copy foreign life. But they do not represent the great number of those who from pulpit and desk, by the roadside and in the home, are seeking men to lead in the *life* of Christ. There are church members who do not give of their substance as they should, but the proportion who give conscientiously the tithe, and even more, would put to shame many an American congregation.

It is easy for the chance traveler or superficial observer to find occasion for legitimate criticism. Not so easy for even the careful sympathizer to judge accurately the forces that are working for the development of communities. Those who know best and most intimately the local internal life of these communities and churches have the most faith in them. They recognize that mistakes are made, but they believe that throughout these lands dear to every Christian heart the life planted by the apostles, nourished by the church fathers, almost overwhelmed by the adhesion of an unconverted empire, held in bond for centuries by an ignorant ecclesiasticism, is now reasserting itself, and will ere long more than regain its pristine purity and strength.

THE SEMI-CENTENNIAL OF DELITZSCH'S HEBREW NEW TESTAMENT.

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

ALTOGETHER the most remarkable and unique work in modern mission literature is Delitzsch's Hebrew translation of the New Testament. According to the latest reports, officially sent out from Leipzig, the modern headquarters of Jewish Christian enterprise, the British and Foreign Bible Society, since the first appearance of the new version in 1878, has published no less than nine editions, making a grand total of 80,000 copies. The literary success of the work, aside from its great merit as a mission agency, is indeed phenomenal. Fully 60,000 copies have been disposed of among the Jews of Southeastern Europe and Western Asia, and have all been employed in the gospel cause among the lost sheep of the house of Israel. The present is an exceedingly timely moment gratefully to call attention to this great literary monument of modern mission enterprise. It was in 1838, or just fifty years ago, that the first specimen chapters of the new translation were given to the world. For forty years the now venerable veteran labored incessantly and with characteristically German diligence, perseverance, and scholarly accuracy on his important task. In 1870 he published a translation of the Epistle to the Romans, with a full introduction on the history and present status of the Hebrew New Testament problem, together with extensive notes from the Talmud and the Midrashim, in which he elucidated the methods and principles pursued in the work and gave the reader a clear insight into the intricacies of the problem and the thorough and scientific manner in which the author was solving it. It is accordingly now just one-half a century since the labor of love for Israel was undertaken by Delitzsch. It is proposed to celebrate this peculiar literary and mission semi-centennial in a manner suitable to the cause. An appeal has been published, addressed to the pupils and friends of Franz Delitzsch, asking for contributions toward the establishment of a permanent fund, the income of which is to be used for the spread of this New Testament in Israel. The appeal is signed by

Pastor Wilhelm Faber, the energetic young leader of the *Institutum Judaicum* of Leipzig, who has for the last six or eight years been giving his whole time and attention to this work, and has made eight long mission tours among the Jewish Diaspora of the East. A jubilee of this sort is certainly deserving of the sympathy and co-operation of active mission friends everywhere.

Another reason for drawing attention to this work now is the fact that the version is now to be issued in permanent shape and form. While the first nine editions were going through the press corrections of greater or less number and extent were made in each edition. Hebrew scholars all over the world have taken a deep interest in the literary character, correctness, and finish of the work. Suggestions have been made by some of the best specialists in this department, and these have been duly weighed and measured by the translator, who himself is doubtless the greatest Hebraist of this generation, if not of this century. How carefully this has been done by him is clear from a report, published in English by Delitzsch some six years ago, in which he discussed some of the principal suggestions made, and made special acknowledgments to Professor Driver of Oxford for his valuable aid. In this way it can be candidly said that probably no work issued within our day and date has been so searchingly examined under the critical microscope and has for so long a time been constantly before the eyes of our unofficial college of Hebrew scholars all over the world as has this Hebrew version of the New Testament. Accordingly it is a work of rare literary and critical correctness. It is now thought that it has reached the stage in which it can be given out in a permanent shape, and the coming tenth edition will be the first in that form.

The work is issued in two sizes. It originally appeared in a small 12mo form of 471 pages. The type was very small, but still clear-cut and easy to read. In this shape alone the first six or seven editions appeared. Later it became clear that its mission value would be enhanced if it could be published in the same type and size as the Old Testament Hebrew text and be bound with the latter, thus constituting the one Holy Writ of the two covenants in the sacred tongue of the chosen people. This was done, and it has proved to be a wise undertaking. The Jews in examining and studying the writings of the New Testament do so solely with an eye to their relation to the Old, as the fulfillment and completion of the latter. To have the two together in one cover naturally facilitated this work a good deal. As this edition of the two Testaments in Hebrew can be had for about one dollar and a half, no pastor able to understand this venerable tongue should be without a copy.

It would probably be hard to say from which side this noteworthy publication presents the greater number of attractive features—from its literary or its missionary. No doubt our readers are interested more

in the latter, and these in themselves constitute an interesting chapter in the annals of this present mission century. On the face of matters it is certainly remarkable and almost beyond credence that a book written in Hebrew should be the most widely circulated specimen of the non-popular mission literature of the day. And yet when certain facts, not all of which are generally known, are taken into consideration the strangeness of the phenomenon at least in part disappeared. It is generally accepted that the Hebrew is a dead language. This is one of the many popular mistakes of the times. It is true that for the Jew as we see him in America and Western Europe the Hebrew is only a sacred language, which he uses *pro forma* in his synagogal worship and often does not understand any more than the Roman Catholic does the Latin of the mass. But the Jews of the western world and Western Europe are modernized, more or less superficially, and are by no means the representatives of genuine Judaism. These must be looked for further East. Of the six and one-half million Jews constituting the Jewish Dispersion, about four millions are found in the East, and for all of these the Hebrew is the only literary language in which they can be approached. They themselves generally speak not a pure Hebrew, but a jargon; but the pure Hebrew is the language of their books, papers, etc. It would be worse than a waste of effort or time to offer them a defense of the claims of the Christian faith in any other than their own literary tongue. They are a most peculiar people, and in the mission efforts among them this peculiarity must be taken into consideration as a most important factor. They are the exact opposites of the Western Jew, who is ever willing to compromise with modern thought, if it only accrues to his social or financial benefit. The Eastern Jew is a conservative of the conservatives. The adherence to the ways of the fathers, so characteristic a feature of all Semitics, is especially strong in him, and has made his system of religious beliefs and customs little better than a petrified formalism of the Talmudic centuries that have gone before. For them religion and religious instruction is unthinkable except in the sacred tongue.

It is for this peculiar people that the Hebrew translation of the New Testament has been made. The underlying principle in the undertaking was that the New Testament is the best commentary on the Old, and if the erring children of Abraham in the Orient could be persuaded to compare the words of the New Covenant with those of the Old they would, more readily than by any other way, learn that, as the Old is the necessary foundation of the New, so the latter is the necessary completion of the Old.

The adoption of this method of reaching these people was not a new discovery, nor is Delitzsch's the first Hebrew translation of the New Testament. Away back in the first Christian centuries there existed a Gospel for the Hebrews, which was doubtless a Hebrew translation

(not the Hebrew original) of our present Matthew. During the Reformation period a translation of this kind was made. Later portions were again translated, especially under the influence of the original *Institutum Judaicum* of Callenberg, in Halle. The present century witnessed repeated efforts in this direction. Especially was this true of the London Society for Promoting Christianity among the Jews. With much expense and labor edition after edition was issued, until the final issue of 1863. This last is in general a good production, but not by any means equal to the work of Delitzsch. Shortly after the publication of the latter, an entirely original Hebrew translation was published as a posthumous work of the Jewish missionary Salkinson, and was edited by the Jewish scholar Ginsburg, the editor of the *Mas-sorah*. This, however, has not proved a satisfactory work in all particulars. It also is extensively used for mission purposes.

How wise it was to select the Hebrew as a literary language for the mission work among the Jews of the East is apparent when we look at the extensive use made of this language for literary work in general. Salkinson himself has published a magnificent Hebrew translation of Milton's "Paradise Lost," and also of Walker's "Philosophy of the Plan of Salvation"; S. Hoga, a Jewish convert, has translated in elegant style Bunyan's "Pilgrim's Progress" and the "Old Paths" into Hebrew. The Book of Enoch has been translated into this tongue, also the Koran, Goethe's "Faust," and even Sue's "Mystères de Paris." Periodicals, both religious and secular, in large numbers are published in Hebrew; some of them, as the *Hamelliz* of St. Petersburg, are very influential.

Just what the extent of the blessing achieved through this New Testament is and will be of course no man can tell. That it has done great good is certain. There are ministers in the Lutheran church of Germany and America now who were converted in Russia from Judaism through studying this translation. It is also certain that the demand for the book is great among the Jews, and that there are many Nicodemus souls there who come to Jesus by night, but fear publicly to proclaim their newly found faith. As no Testament is given or sold to a person unless the missionary or colporteur is reasonably satisfied that the person receiving it will read and study the book, it is evident that there is a real and not an imaginary demand for it. And this willingness and eagerness to search for the truth in the New Covenant book is the most promising feature in Jewish mission work in the Oriental lands. Faber's reports, published under the auspices of the Leipzig *Institutum Judaicum*, are filled with accounts of eager anxiety on the part of these people to read of the Messiah. To bring them this news in an acceptable manner has been and is the great mission of Delitzsch's Hebrew New Testament. He has aided materially in solving one of the most intricate of mission problems.

A PILLAR ON THE BORDER OF EGYPT.

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

"PEOPLE are so wofully like sheep!" thus once wrote Thomas Carlyle's piquant wife: "all running where they see others run—all doing what they see others do; have you heard of the wonderful Bishop Colenso! Such a talk about him too! And he is not worth talking about for five minutes—except for the absurdity of a man's making arithmetical onslaughts upon the Pentateuch with a bishop's little black-silk apron on!" This outburst of the indignant woman, made twenty-five years ago about an almost forgotten prelate, reminds us of the French proverb so often quoted: "It is always the unexpected that happens." Only we now propose to parody it by saying that it is always the absurd that grows popular. Just now it is the wild attacks on the books of Moses, forced forward by a desperate skepticism, which are drawing the crowd. It is God's own wisdom which has suddenly unearthed the mummies of Rameses's dynasty, making Egypt for a while the most conspicuous of lands.

In a previous article we have spent some space in showing how an irresistible pressure of Western ideas and civilizations is continually changing the face of Egypt and turning the people away from Oriental customs and worship. At that time it was announced that some sort of illustration must be adopted to serve as proofs of the prophet's open prediction that evangelization would immediately follow in the advancing steps of civilization. New Testaments would soon begin to arrive upon the cars. I can make that my theme in the present paper.

Still it seems to me that I can reach my end more safely by taking my readers with me again in a kind of tourist's ramble. We are to think with our eyes now. Arguments are not to be spun for an indoors debate when the question is one of fact and not at all of philosophy. Let us take a railway trip, the first and the simplest the country has to offer, going up the usual course after landing on the frontier. It is worth while to keep looking out of the car-windows, from the moment when an Arabian official receives us at Alexandria to that when an enthusiastic American missionary welcomes us into his home in Cairo.

Of all the unearthly-looking fellow beings you ever herded with, you may be sure the people, eastern and western, who throng the trains and pour forth at each station are the most inexplicable and the most indescribable. Dresses in most Oriental countries denote rank, lineal descent, nationality, and occupation. But who can interpret the inexhaustible variety of shades and discriminations presented in even this one day upon such a thoroughfare as the overland route to India across Egypt! Persians, Armenians, Copts, Turks, Frenchmen, British, Syrians and Greeks, besides the aborigines of the region itself—all of

these our careful dragoman pointed out one after another in the single crowd we saw at the midway station—I cannot put down the Arabic name they called it by—lazily watching our arrival, halt and departure.

Dean Stanley, in speaking of the usual presentations hereabout, uses a most apt similitude. He compares the lines of camels, the solitary traveler who shows himself now and then, the stiff trees, few and far between, to the rude views of a magic lantern. Any one who has in the old times before photographs came in vogue ever seen those preposterous paintings on glass for the Sunday-school exhibitions which were offered during such historic years as Biblical illustrations, will recognize some original models immediately. So clear is the atmosphere that any object in the wide reach of landscape seems startlingly vivid and plain, even at a great distance. Along the tops of the low ridges and swells of land caravans are outlined upon the blue sky with an almost miraculous distinctness; and so stately and rigid, so precise in step and so ungainly in proportion, are the camels especially, that an observer can hardly refrain from imagining they are mere figures shoved along, like so many fancifully-colored slides, into the groove of a lantern poorly focussed and dimly lit. Occasionally a lonely Arab appears in the field of view; then a company of merchantmen, resembling perhaps the Ishmaelites of old who bought Joseph; then a big Turk upon a small donkey; and all are so angular and awkward that any one (if he has ever been in the stereopticon line) feels like beginning a lecture.

We became commentators upon this ride as usual, receiving at many points a happy explanation of some Scriptural text. A new building attracted my attention, and as upon nearer inspection I found that the walls were filled with cut straw, it became worth our while to ask the question as to customs in such matters; this resulted afterward in our visiting a quite extensive and busy manufactory of brick close by the station. There we learned with the aid of our eyes all we needed to be told; for the men were at the moment molding the square blocks of wet clay and chopping the stubble with which to mix them, while stretched out over the field were great patches of level land covered with those which were already drying in the sun. No one can know the thrill that comes over the mind of a tourist when he sees such things, until he is in the midst of surprises, all going to prove that the same processes, the same habits, the same traditions, are found now as in Moses's time.

The maidens were coming in as the blazing noon drew on, with an awkward weight of some sort of grain which they had been industriously gleaned, done up in huge bundles and carried on their heads. This we noticed had not been cut with scythe or sickle, but the damsels had in their own fashion pulled it up roots and all. Thus the proper antitheses of the royal preacher was reached in exact language when

he spoke of "a time to plant, and a time to *pluck up* that which is planted."

We observed also that large areas of land which had evidently at no great time back been covered with water were now baking under sunshine as hot as if it had been the glow of a blast-furnace. Some portions of the soil had hardened as it dried; workmen were actually cutting up the caked ground with axes, and the plow was following along behind. Then first we really appreciated the admonition of the man of God: "For thus saith the Lord to the men of Judah and Jerusalem, Break up your *fallow ground*, and sow not among thorns." These are the words of Jeremiah, and no doubt he addressed them to the Jews; indeed, Hosea says the same thing under the same figure: "Break up your *fallow ground*, for it is time to seek the Lord, till he come and rain righteousness upon you." But scholars have settled long ago that Jeremiah wrote his prophecy in Egypt, in full sight of what he daily interwrought into the forcible rhetoric he was wont to employ.

These are good exercises for a weary railway ride in desolate Egypt, especially if one is really jammed up against the uncleanest sort of things most of the time! As the day waned we drew closer, evidently, to some great center of population. A grove of palms appeared now and then; a few tamarisks with feathery branches; occasionally a white tomb with a diminutive dome over it; then a train of camels, or a Mussulman on a donkey. Just before our tickets were taken preparatory to an arrival, far off upon the right our attention was arrested by three vast masses of majesty, pinnacled their triangular shapes against the clear blue heaven, silent yet speaking, tranquil yet full of exciting history. And he must be tame of heart and dull of spirit who can now without emotion look for the first time on the Pyramids of Ghizeh!

Piazzi Smyth, astronomer-royal for Scotland, has prefixed to his interesting book, "Our Inheritance in the Great Pyramid," a verse from Isaiah's prediction concerning this kingdom of the ancient Pharaohs—a verse which he makes the motto for the whole volume: "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord." He considers that the great pyramid is what the prophet intended by an "altar" or "pillar"—that is, a monument acknowledging the true God.

The commentators do not agree with him in this. Addison Alexander calls attention to the usage of the Hebrew language; he rather accepts the "altar" as a sign of devotion, and he does not refuse such a "pillar" as the sign of monumental or commemorative acknowledgment. But he quotes other passages to show that an altar in the midst of the land, and a pillar at its border, denote altars and

pillars throughout its whole extent. He translates one of the verses : "And Jehovah shall be known in Egypt, and the Egyptians shall know Jehovah in that day."

Josephus has been quoted as saying that he was the one who gained permission from Ptolemy Philometor for Onias to erect the temple in Heliopolis for Jewish worship, and that he did this by showing him the passage from Isaiah under our study now, for this convinced the king.

At this point we must pause ; thus much of the verse is absolutely fulfilled : Egypt is beginning to speak the language of Canaan ; civilization is changing the East into its own likeness. The rest of the prediction will be brought to pass soon : Egypt is to be converted unto God. The declaration of Isaiah is very explicit : there shall come one day when the land of Egypt shall change its form of religion, which is now that of the prophet of Islam, and receive the service of the Lord, the gospel of Christianity ; then its life will be laid on God's altar. We have the fair permission to strengthen our faith with this prophetic promise that the cities of the Egyptian land will soon begin to see the true light that is shining for them ; they will cry unto the Lord a great cry because of the oppressors, and he shall send them a Saviour.

Our illustration is just at hand. In witness of a fact so specially welcome to every friend of foreign missions, and so honorable for a testimony to the zeal of one branch of our American Presbyterian denomination, I shall close this article with a note lately received and published in the public prints, written by one who has been familiarly acquainted with Cairo itself and with its vicinity for many years :

"Years ago, right opposite Shepheard's Hotel, was an open space, where dragomans pitched their tents, so as to show travelers intending to take the trip across the desert to Sinai, or through Palestine, how the thing was done. Now the dragoman's occupation is mostly gone ; the railway and the steamship have made him a 'lost art.' Where the tents were pitched in front of and beyond Shepheard's are magnificent blocks of buildings, one of which is the large edifice (covering a square) of the American United Presbyterian Mission.

"There is no thoughtful man but will rejoice when religious toleration, under the ægis of England, shall cover this land as this day it covers India. Our United Presbyterian brethren have not awaited that time. Their works for the Lord here are already known in our own land. It is a proud sight for me to look upon the British soldiers flocking to the mission church in Cairo to attend the Sunday service, the week-day prayer-meetings, and the temperance meetings ; but it is a grander sight to see the schools of these American United Presbyterians filled with Copt and Moslem children—to see large audiences of converted men and women on the Sabbath day come up to the house of the Lord ; and it is a thing of the moral sublime to find that now not a year goes by in this ancient land without more than two hundred souls converted to the Lord. What is especially encouraging is

that within a comparatively short time some forty Mohammedans have come to the knowledge of the truth, through good report and evil report (mostly the latter), and some through persecution, and have taken their stand for the Master.

"Truly this work of our Benjamin among the American Presbyterian churches commends itself to all our brethren of the great Pan-Presbyterian band. We thank God and take courage when we think what He has accomplished through His servants Lansing, Hogg, and their companions here. This day more than 'five cities in the land of Egypt speak the language of Canaan,' and the prophet's words have been fulfilled, which he pronounced 2,500 years ago: 'In that day shall there be an altar to the Lord in the midst of the land of Egypt' (Isa. xix : 19). The altar is erected, and thanks be to Him who has done this through the instrumentality of this faithful little band of American Christian men and women."

A MISSIONARY POEM.

DEAR DR. SHEERWOOD: It seems to me that the following, from Frederic Myers's "St. Paul," is an exquisite description of the missionary work. It is put into the mouth of the Apostle of the Gentiles.

CHARLES C. STARBUCK.

EAST the forefront of habitations holy
 Gleamed to Engedi, shone to Eneglain;
 Softly thereout and from thereunder slowly
 Wandered the waters, and delayed, and came.

Then the great stream, which having seen he showeth,
 Hid from the wise but manifest to him,
 Flowed and arose, as when Euphrates floweth;
 Rose from the ankles till a man might swim.

Even with so soft a surge and an increasing,
 Drunk of the sand and thwarted of the clod,
 Stilled and astir and checked and never-ceasing,
 Spreadeth the great wave of the grace of God:

Bears to the marishes and bitter places
 Healing for hurt and for their poisons balm;
 Isle after isle in infinite embraces
 Floods and enfolds and fringes with the palm.

Ay, and afar to realms and to recesses
 Seen in a storm, discovered in a dream,
 Fields which no folk nor any power possesses,
 Oceans ungirdled of the ocean stream.

Yes, or if loose and free, as some are telling
 (Little I know it, and I little care),
 This my poor lodge, my transitory dwelling,
 Swings in the bright deep of the endless air.

Round it and round His prophets shall proclaim Him,
 Springing thenceforth and hurrying therethrough
 Each to the next the generations name Him,
 Honor unendingly and know anew.

MIRACLES OF MISSIONS.

MISSION TO THE HALF MILLION OF BLIND IN CHINA.*

[EDITORIAL.—A. T. P.]

ANOTHER of those marvelous adaptations of history which so signally evince and evidence a divine plan has recently appeared in the Celestial Empire.

William H. Murray was born at Port Dundas, near Glasgow, and, as the only son in a family of ten children, would naturally have entered the sawmill of his humble father but for the loss of his left arm by accidental contact with the machinery when only about nine years old. This occurrence, which determined his future as outside the sawmill, was the beginning of a series of providential events which have made him the most conspicuous benefactor of China's blind people that has ever appeared in that vast empire. With but one arm he could not labor physically to much purpose; but though he lacked brawn he had brain and he could study. He improved his mind, and before long was employed in the rural districts near Glasgow as a letter-carrier. His conscience was not asleep, and remonstrated against the Sunday work which this occupation required. To avoid compromise with his moral sense and at the same time retain his position he surrendered two shillings out of each week's wages. His self-sacrifice was not only blest to himself, but sowed the seeds of that extensive reform now in progress to secure for government employes in the postal service a Sabbath respite from work.

Brain and conscience thus being busy, young Murray found his heart awaking to a new longing to be of service. He felt within him a consciousness of a call to some mission among men, he knew not what. He applied to the National Bible Society of Scotland for work as a colporteur. The secretary felt drawn to the modest but persistent lad, but hesitated to have him give up a good position in government service for a venture which might prove a failure. But William Murray "prayed himself" into the work of the society. His long daily walk he divided into three parts: a third of the way he studied the Scriptures in the original Hebrew; another third of his monotonous tramp he gave to New Testament Greek; and the last part of his walk was emphatically a walk with God, consecrated to daily prayer that he might be fitted for some sphere of personal, direct missionary service. He longed to be promoted from a royal mail-carrier to a messenger of good tidings to the King of kings. In 1864, now almost a quarter of a century ago, he was accepted as a colporteur of the Bible Society and began work on the Clyde, among the sailors and seamen. Here was a new link in the chain which connected the sawmill in Scotland with this great work of opening the inner eyes of the blind in China.

The Bible Society soon found that "it never had such another colporteur" as the quiet young man who, without any great mental endowments, graces of person or gifts of speech, was drawing to himself the men that go down to the sea in ships to do business in great waters, and was rapidly picking up such phrases in various foreign tongues as enabled him to effect more sales of Bibles among sailors of all nations than any of his predecessors had done. The colporteur was evidently a divinely called man.

As this work occupied him only in winter months, he was free in the summer season to push his Bible-cart along the rough roads of the Scotch Highlands. One-armed as he was, he had two legs and a brave heart, and

* "Work for the Blind in China." C. F. Gordon-Cumming. Gilbert & Rivington, London, Eng.

so he patiently carried on his work, getting inured to hardness as became a good soldier of Jesus Christ. How many a mighty workman and winner of souls has been trained like Milne and Morrison and Carey and Oncken and Livingstone and McAuley and Johnson and Marshman and Buchanan and Clough, in a very strange school.

And now comes another link in this providential chain. William Murray's unusual aptitude for languages attracted the notice of some of the directors of the Bible Society, and arrangements were made for him to attend morning classes at the old college in High Street. A friend helped to pay the necessary fees, and Murray managed his studies so that they did not impinge upon other duties. He rose at 3 A. M. and studied till 8, then attended his classes till 10, then stood in the streets beside his Bible-cart till evening, when after a frugal meal he studied again till bedtime.

Seven years of apprenticeship were accomplished, and in 1871 he was free to carry out his heart's desire. He sailed for China, where he was to spend half a year at Chefoo trying to learn to distinguish at sight the 4000 intricate, complicate characters by which the Chinese language is represented on paper. It has been quaintly said that he who would master the Chinese tongue needs a head of oak, a constitution of iron, lungs of brass, nerves of steel, the patience of Job, and the lifetime of Methusaleh. But Mr. Murray was not to be easily discouraged. He had tackled Greek and Hebrew characters, and he was not dismayed at the still more elaborate mysteries of Chinese words. He applied himself diligently, and in four months he acquired about 2000 characters. The Bible colporteur started on his work. He devised a mule litter to carry his books, and over mountain roads and facing cold winds made his first journey 250 miles into the interior of Shantung province.

Sixteen years of untiring work as a colporteur passed away, during which this one-armed man undertook journeys even into Mongolia and Manchuria, fording rivers, daring perils, enduring hardship, feeding on wretched fare, sleeping in rude sheds, or perhaps favored with more palatial accommodations in the shape of the *coffin* which dutiful sons have with filial tenderness provided for their father in anticipation of his need, and which the generous host put at disposal of the traveler. Mr. Murray sometimes found himself in the midst of a riotous rabble, but again surrounded by those who clamored for the foreign "classic of Jesus," and on one occasion he found at evening that his sales had reached 3000 copies; then the people begged him to remain among them, and he did so for half a year. During his sixteen years in China he has sold over 100,000 books, containing wholly or in part the Scriptures in the tongues of China and Tartary. These Bibles have found their way into humble huts of poverty, and even into the imperial palace; have been borne to great distances by merchants and scholars who have bought them at fairs and public gatherings, and so this modest man has been permeating this vast empire with the Light of God.

But now we come to another link in this strange story of a useful life. Mr. Murray saw in the thronged streets hundreds of blind men, sometimes in groups or gangs of eight or ten, each one guided by another blind man in front, and the foremost guiding himself and all the others with a long stick—"the blind leading the blind." On one occasion a company of 600 blind beggars was seen waiting for a free distribution of rice! It is thought that there are half a million of blind in China, and that this very unusual proportion of blind people is traceable to smallpox, leprosy, neglected ophthalmia, uncleanly habits, and the dense smoke created in their dwellings

by the dried grass with which their ovens are heated. For generations these sights have been seen in the Celestial Empire—blind beggars, hungry and unclad, beating gongs, singing songs, yelling in chorus, squeaking with flutes, or otherwise torturing the defenseless ears of bystanders until “cash” was given them simply to induce them to move on and torture somebody else.

These blind legions of China awaken a sort of pity and even reverence by their very infirmity and misery, and are addressed by title of “Teacher”—Hsien-Shêng—but the most of the adult blind are so hopelessly vile that Mr. Murray himself has never ventured into their night refuge in Peking, but seeks to isolate and educate the blind lads, beginning with them when but seven years old.

But we are anticipating. His soul was strangely drawn out in behalf of these thousands of blind children. His appeals to others in their behalf were met by the usual response, that the work already on their hands was too great to be done with the few helpers and slender means at their command. And so his only way was once more to “walk with God” in prayer for guidance and help. The Bible colporteur must himself undertake to help these sightless crowds.

Here we touch another link. Mr. Murray, before he left Scotland, had mastered Professor Melville Bell’s “System of Visible Speech for the Deaf,” and had found it so great a help in his Chinese studies that he had prepared a pamphlet upon it for use of foreign students. The thought flashed on his mind that this system might be modified so as to become eyes to the blind as well as ears to the deaf. He saw that the fingers of the blind must take the place of eyes, and that the first step was to reduce the *sounds* of the language to symbolic *forms*. These he made in clay and baked, and from these the blind were first taught to read. But two difficulties presented themselves: first, the system lacked simplicity, and, secondly, as the Chinese adore their written characters, they might worship these clay symbols.

While in Glasgow Mr. Murray had also studied Moon’s “System of Embossed Alphabetic Symbols” and Braille’s “Embossed Dots.” Perhaps these might be adapted to the perplexing “tones” which make it possible for one word to mean a dozen different and absurdly contradictory things. How to bring all these linguistic mysteries within the *touch* of the blind was the problem over which William Murray thought by day and dreamed by night. One day, weary with work, he lay down for a noon nap, when, while yet awake though with closed eyes, he saw outspread before him the whole system he has since put in available form for use, and perceived that it would enable the blind to read accurately and in a short time the Word of God. He believes that vision to have been a revelation to him from above. He made no attempt at an alphabetic system, but employed numerals. He found that instead of the ordinary 4,000 characters, a little over *one-tenth* of that number would suffice to represent the sounds of the language, viz., 408 distinct syllables. Instead of figures he uses mnemonic letters, and ingeniously contrives that not more than three syllables shall be used to represent the longest word, corresponding to units, tens, and hundreds. He found Braille’s system to be more helpful than Moon’s, as being fitted both for writing and musical notation.

So practicable has this method proved that a thorough acquaintance with both reading and writing may be acquired by a blind boy of average faculty in from six weeks to two months, whereas six years of study would be required for seeing eyes to recognize the 4,000 distinct characters of the ordinary written language.

For eight long years Mr. Murray worked to perfect the system which he saw in theory in that day-vision, and it must be remembered that he could devote only odd hours not already taken up with his Bible work. His first practical test was upon "Wang," a rheumatic blind cripple, who soon learned to read for himself the blessed Word. Then a poor blind patient, who had been severely kicked by a mule, relieved the hours of suffering by studying the Murray system, and within two months even his callous fingers could *feel* the precious truth of God. Then a poor blind lad, left on a dung-hill to die, after three months' nursing was restored to health and learned to read and write. Next a blind beggar boy, an orphan taken in out of the winter's cold, within six weeks read more accurately and fluently without eyes than many do with eyes in a score of years.

Miss Constance F. Gordon-Cumming, to whose golden pen missionary literature owes so much, visiting Peking, was astonished as she stood at the door of a dark room to hear the Scriptures read by the touch by men who, not four months before, begged in the streets, half naked and half starved. And the marvel is that this Bible colporteur, this consecrated workman, has been doing this work alone, from his slender income boarding, lodging, and clothing his poor blind pupils! He seemed to hear the Master say once more, "Give ye them to eat," and so he brought his barley loaves to Him to be blessed and multiplied, and they have strangely sufficed for others' wants as well as his own. One boy of twelve, left in his charge by an elder brother, and then left on his hands, though blind, not only rapidly learned to read and write, but became his main dependence in stereotyping and all other work, and developed such musical ability as to become the organist in the chapel of the London Mission.

The rumor of this wonderful school for blind pupils has spread far and wide, and some have come 300 miles to study the system. One pupil developed singular fitness for the ministry and was sent to Tien-Tsin as a candidate for the work. Another has undertaken to stereotype an embossed Gospel according to Matthew, in the classical Mandarin dialect of scholars throughout the empire. The work is but at its beginning, for there must be at least eight different versions reduced to the dot system before the blind of the different provinces can find the system available to represent the various colloquial dialects. The ingenuity of Mr. Murray reminds us of Bezaleel and Aholiab, whom God by His Spirit endowed for the mechanical work of the tabernacle. He has so simplified stereotyping in connection with his method of instruction that a Chinese lad will produce in a day more than three times as many pages as an ordinary London workman by the common method. Thus God is using the special sensitiveness of the fingers of the blind and their proverbial aptitude for music, to raise up blind readers of the Word and blind singers and players on instruments, who may make music the handmaid of evangelism. The system, as we have said, is singularly adapted to represent, not only the sounds used in speech, but in music too. The Peking pupils write out musical scores from dictation with such rapidity that an ordinary "gospel song" will be produced in a quarter of an hour. By means of embossed symbols pasted to the keys they also learn to play the piano and organ. The written score being read with one hand and the music played with the other, the student soon learns both to sing and play by note. Then these Christian songs are made a means of attracting an audience, to whom one of the blind students then addresses his exhortation, and whom he recommends to buy and study the Bible for themselves.

And so a blind boy will often sell more books in a day than the authorized agent of the Bible Society.

Here we reach another link in this chain of providential purpose. We see why Mr. Murray was sent to China as a Bible colporteur. His bookselling and street preaching bring him and keep him on familiar and friendly terms with the natives and prevent his being thought a mere magician or conjurer who by some weird power turns fingers into eyes. Moreover, the superstitious respect felt for written characters and all who can read them, together with the reverence and pity toward the blind, seem to open a new and wonderful avenue of usefulness to these blind Scripture readers and singing evangelists. Mr. Murray ought to be enabled to devote at least half his time to this work of instructing the blind, and abundant means ought to be given him to multiply his schools in every part of the empire. This new development in China suggests a key that may open the doors to 150,000,000 secluded *Chinese women*. A blind woman taught to read the Scriptures may find her way to homes from which all missionaries are practically excluded. As yet popular prejudice has prevented Mr. Murray from teaching but one blind woman, who in a few months mastered reading, writing, and musical notation.

Mr. Murray, having often found genuine converts who had found salvation solely through reading the Word, and who sought of him Christian baptism, has been granted ordination and so returned from his visit to Scotland in 1887 empowered to do the whole work of a Christian minister, and will devote his time to the preparation of books for the use of the blind and instructing those to whom God has denied the gift of sight. Who can foresee to what extent the Providence that raised up this man for this unique work may be pleased to use him for the evangelization of the hundreds of millions in China, transforming blind beggars into Scripture readers and teachers of others blind also, so that it shall be true in a new sense that the *blind lead the blind*, but not into the ditch? The words of Isaiah shall be fulfilled: "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them and crooked things straight." Isaiah xii: 16.

For the sake alike of completeness to this paper and for the information of those who are specially interested, we append a brief *resume* of Murray's "System for Teaching the Blind of China."

The plan that would most naturally commend itself to one wishing to teach the blind, would be to adopt phonetic spelling. I found, however, that "numeral" spelling was greatly to be preferred.

Chinese, as a spoken language, may be reduced to 408 syllables. Now I take a representative written hieroglyphic of each of these 408 syllables, and for my own convenience place them in alphabetic order in a horizontal line. The Chinese know nothing of alphabets.

Then in a line running parallel above that line of representative sounds, I write its equivalent in numerals; but instead of figures I use mnemonic letters, viz. T or D represents 1, N stands for 2, M is 3, R is 4, L stands for 5, Sh is 6, K is 7, F or V means 8, P or B is 9, and S stands for 0.

Then, as the Chinese have no alphabet, I choose simple syllables, as Ti for simple T or D, Ni or No for Q, etc. Therefore the two lines run thus:

Ti	Ni	Mi	Rhi	Li	—mnemonics.
Gna	Gnai	Gnan	Gnang	Gnao	—Chinese.
Shih	Kei	Fei	Pei	Tze	—mnemonics.
Cha	C'ha	Chai	C'hai	Chan	—Chinese.

EXPLANATION.

* These are the first ten mnemonic words. Chinese equivalents that stand for the numbers, and written in a large character, begin the sentence, which, according to the custom of ordinary Chinese books, is written perpendicularly, and is read from top to bottom.

The under line represents ten of the 408 Chinese syllables, and these, also in a larger character

than the intermediary ones, are at the bottom, and finish the sentence. Thus : Tl, shih, shuan, tsai, t'ien, shang, che, hua, shih, nan, hsin, GNA.

There are thus 408 simple sentences, and the pupil is required to commit these to memory, and thenceforth, to write the one, and read it as the other. This he does like a chain of events, and in a very short time, at the rate of about twenty sentences in a day. This is, in fact, his spelling lesson. I know that this description must appear complicated, but in daily practice it is found to be quite the reverse.

The superiority of this method over "spelling" is immense. As an example of its advantages I would instance the Chinese word "C'huang Q" — a bed. It would require *eight* letters to spell this word, but by this plan I only need *three*, i.e. units, tens, and hundreds. There are no spaces or contractions to be a burden to the memory.

Then we only require ten numerals for our "alphabet." But I saw the advantage of employing the other letters thus : namely, using the deep letters, as K, L, M, N, in four sets of four to stand in the first space to represent the hundreds, and by that means they would answer a double purpose, namely, indicate also to which of the four "tones" the word belongs, each having a choice of four letters for each of the 408 sounds.

Let the sound and the number of its tone be indicated along with its aspirate, which is thus—C'huang Q, and be understood to be the hundredth in the order of the syllabary ; and as regards the four "tones" to belong in that sense (*i.e.*, a *bed*) to the second. The letters K, L, M, N equal 100, and in that order indicate the 1st, 2d, 3d, or 4th tone. Then LOO equals C'huang Q. A person acquainted with the Braille alphabet will perceive that as only three letters are thus required, the L takes top, middle and lowest points, while the first line of Braille, which supplies tens and units, has only top and middle points, and consequently the word has always one deep letter and two hollow, making a wedge-like form ; hence there is no need to separate the words in writing, and thus all space between words is saved, which of itself is no small gain, and at the same time greatly simplifies the fingering to the reader.

When time, material, expense, storage, and portage are considered, it will be seen how important are all these points which tend to reduce the inevitable bulk of books for the blind. The fact of each word being represented by three letters, and having thus a definite length and somewhat triangular form, is a great advantage in stereotyping.

It occurred to me that I could simplify the process of stereotyping ; so instead of holding the punch in one hand, and having only the tip of the little finger to guide, while the other hand holds the mallet, I designed a table with a lever at one side, and a mallet to work by a treadle—the mallet always to strike the center of the table, and squared off the plain over which the block would have to describe. The treadle is of course worked by foot, and with side woods, the width of two words, and woods the width of a double line, which exactly correspond in size with the latter ; for the guide in shifting the block upward in the plain of the fixed mallet, as the other, the side woods keep the position sideways ; the stereotyper moves these as he finishes two words at a time, the top piece, at the finishing of the double line, is taken from the top, and pushing up the block, he puts that wood at the next foot, and then the block is in proper position for striking the next, and is firm and fast in its position.

Thus the right hand, which would otherwise have had to hold the mallet, is left free to handle the manuscript, and to relieve the tip of the little finger and take to guiding. Now, with us the process is so simplified that the operator can pell-mell with great speed and pleasure.

The advantage will appear best in the result, when I tell you that the boy can do with ease in one day what would take three men and one-third in England to do in the same time. So what a sighted man would take twelve months to do, my blind boy will do in three months, and the quality of the work is struck more perfectly.

WOMAN AND WOMAN'S WORK AT THE LONDON CONFERENCE.

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

THE first missionary conference with representatives from various mission fields convened in the city of New York, May, 1854. That notable missionary, Dr. Duff of Calcutta, was visiting America, and the churches had been stirred by his eloquent words. His presence was the inspiration of this conference, which had an attendance of one hundred and fifty members and was in session only two days. This meeting was the beginning of a new era in missionary work. Other conferences then followed in England and in the various mission fields of the world.

In the year 1878 a conference was held at Mildmay Park, London, at which thirty-five societies were represented, and this meeting was notable from the fact that for the first time missionary women took part in the pro-

ceedings. Mrs. Weitbrecht read a paper on "Christian Work Among the Women of India," and Miss E. J. Whately one on "Female Missions in the East," and "English Mission Schools in Cairo" was read by Miss M. L. Whately. Several missionary ladies took part in the discussions which followed the reading of these papers.

Woman had gone to the isolation, the dreariness and monotony of heathen life; for years she had braved dangers and made all sacrifices, had established schools and been a transforming power in darkened homes, had aided in the translation of God's Word and Christian hymns, had given to heathen mothers a loftier idea of motherhood, had been imprisoned for the gospel's sake, in loneliness and weariness had she patiently and lovingly toiled, yet only ten years have elapsed since she had a voice in the deliberations of a missionary conference. When she appeared she appeared to stay.

The General Conference of Missions, held in Exeter Hall, London, in June last, with more than twelve hundred delegates, has been universally conceded to be one of the most remarkable gatherings ever held in the history of foreign mission work. It was notable for the presence of so many missionary women, and for the great prominence given to woman's work. Women were present from nearly all mission fields, and when one day the announcement was made that Mrs. Hannington, wife of the martyred Bishop of Africa, was in the audience, the applause was loud and prolonged.

Of the eighty-four American and continental societies represented, *twenty-two* were "Woman's Boards," each of them sending their own accredited delegates, more than fifty in number. On Saturday evening, June 9, the meeting was opened by a service of prayer and praise, and tables were set capable of accommodating hundreds of persons. At this opening session the Earl of Aberdeen presided, with his wife Lady Aberdeen on the platform at his side. Ecclesiasticism and doctrinal differences had no place, for the very introductory speech by Dr. Thompson of Boston sounded the keynote. "What have we come here for?" said he. "Not to see the old country, nor its cathedrals, nor the British Museum, nor the Tower of London, nor palaces, nor objects of art, nor to listen to the eloquence of Parliament, but to hear what the Pauls and Silases of the day are doing in the name of Him who made of one blood all the nations of the earth." "All one in Christ Jesus" was the prevailing spirit from the beginning to the close.

In the prepared programme Woman's Work was the assigned topic for two of the regular sessions for delegates, and for one of the large public evening gatherings. Then there were meetings held exclusively for ladies, and women were made prominent as speakers at a number of public meetings, and some were even called upon for responses at lunches and breakfasts. From many lands the missionary woman was present, and told her sweet and thrilling story, that reached all hearts.

Arrangements were made to hold the morning sessions for women in the "Annex," a hall holding about two hundred and fifty; but the "Annex" was too small, and it was necessary to adjourn to the large hall to accommodate the large crowd. Some one writing of these meetings said: "The women excelled the brethren in the directness and clearness of their statements, and the practical presentation of their work." Almost every phase of mission work was discussed at these sessions. As China was represented, it was claimed that in no country is woman's work so valuable as in the Celestial Empire; others claimed that Japan most needs woman's help; others maintained that of all countries India needed her, and the statement was made that one married missionary, with the feminine influences of

home, is worth more than twenty single men, and that often the missionary's home had been the first object lesson of love in heathen countries, and the wife has been the great helpmeet, carrying on work which her husband could not do.

Sir Robert Phayre presided at one meeting. "His thirty years' experience in India," he said, "convinced him that it is impossible to attempt to convert a world of men, *leaving out the women*, as that is clearly contrary to God's manifested will." He referred to the great amount of misery behind Zenana walls, as having come to his knowledge in connection with his official duties, but said, "There is no amount of oppression and evil-doing that cannot be removed by prayer."

Miss Rainy of the Free Church of Scotland spoke on "The Place of Female Agency in Mission Work." She said: "Women should take up this work because it is evident on many grounds that the Lord will have it so. The scheme is of Him, and the way to carry it out has been made clear by Him. Missionary women give their attention to teaching in Sunday, week-day, industrial, and boarding schools, taking charge of orphanages and seminaries, Zenana mission work, or house to house visitation, evangelistic work in villages and country districts, holding Bible classes and mothers' meetings for converts, training and superintending native agents, preparing a vernacular literature for women, and last, but not least, laboring as medical missionaries among women and children."

Miss Marston, M.D., read a paper on "Woman's Medical Work." She said the work was most hopeful, that "the hospital is an institution of increasing value, and both there and in the dispensary the people are pleased rather than otherwise to listen to the message of the gospel. The difficulties of Zenana medical work were enlarged upon, and, in conclusion, several suggestions were given. Specialists being, as a rule, inaccessible, and consultations being out of the question, medical women in India must either be able to undertake all and sundry cases, or have the pain of occasionally rejecting them. Experience led to the recommendation that, in addition to the usual curriculum, there should be a year's study of special subjects."

A number of ladies took part in the discussion that followed the reading of this paper. Miss Cross spoke of the shocking condition of the women in government prisons and hospitals, and gave an account of a visit she paid to one of the prisons, where she saw a large number of women condemned for the crime of murdering their female children.

Mrs. Emerson of New York read a history of the Woman's Union Missionary Society of America, a society representing all evangelical denominations, organized in 1860.

Mrs. Cappin of the African Church of America was eloquent in her justification of woman's work in many lines. She said that what was required for those women was not mere "book learning," but thorough technical education in the art of housekeeping, and above all in the art of making bright, happy Christian homes. It must be remembered that their work was not merely to educate, however grand a work that was in itself, but to win the precious souls of those women for the Lord Jesus Christ. The object of the society must be strictly evangelistic—that of carrying the gospel, whether by education, Zenana missions, medical missions, or whatever agency might be employed, to the homes of the East. She greatly deplored the small number of lady workers in the field, and she felt it her duty to speak out and to tell her Christian sisters of the great need of workers.

Mrs. Edge of China asked Christian mothers to put no obstacle in the way of their daughters, should the Lord call them to missionary work.

Mrs. Quinton spoke of the women of the Indian tribes of North America. She said: "These women are hungering for spiritual instruction, and almost as soon as they hear the gospel they give their hearts to God."

Miss Abbie Child of Boston, Secretary of the Woman's Board (Congregational), spoke on the "Need and Preparation of Missionaries," saying, "The time is past when *anybody* can be a missionary."

Miss Jerroam, for twenty-eight years a missionary in North India, said: "While preparation is of immense importance, yet missionaries cannot be manufactured; like poets, they are born, not made; nay more, they are called, and called of God; only the Master can make a missionary. The training is in the Lord's own school."

"The Necessity for Trained Native Christian Teachers" was discussed by Miss Askwith of South India, under the following heads:

Who are to be Trained?

What Objects must be Kept in View when Training?

What Methods Should be Employed in Training?

This paper disclosed the fact that there was great need for establishing a United Training Institution for Zenana teachers, in which they may be taught and practically fitted for their special work. Miss A., in closing, said: "If India is to be won to Christ, if its womanhood is to be raised from the bondage and degradation of ages, it must be greatly through the agency of Christian Indian women. We have intrusted to us the training and education of considerable numbers of these our young sisters, who, with God's blessing, may be a power for good in their native land."

Probably the "Relation of Woman's Boards to the General Boards" was among the most stirring subjects discussed. Everybody had an opinion, and both men and women said that women ought to be represented in the general boards. This was a perplexing question to some, and a special meeting was called to consider it.

Dr. Murdock of the American Baptist Union "read a paper in which, while he placed great estimate on woman's work, he advocated that all female agencies should abide by the rules of and be governed by the policies of the General Board; that it would be better for both and have a better effect on the natives when women 'recognized the headship of man in ordering the affairs of the Church of God,' remembering that 'Adam was the head.' He dwelt very impressively upon the union of man and woman in the work, though it would be a sad day for the church when divided by woman's boards endeavoring to *work* independently."

A somewhat emphatic protest was offered by some of the ladies to the sentiments of the brave Doctor, and one—an American—remarked *sotto voce*, "All buncombe!" Experiences were given. Some worked independently in a great measure, others jointly. One, a Nova Scotia board, helped the parent board by raising money for each "mission, and thus felt that they had an interest in all." Another complained that they were "hampered in their work by male committees," while another, the president of a very large and influential society, said she would rejoice to see their work merged into one, for the burden and responsibility were great on women alone. She thought, however, that in that case woman should have a place on committees.

"The Evils of Child Marriages" was discussed by Miss Whately, for years missionary in Cairo, Egypt. She said "this custom was a great hindrance

to missionary work. There are now hundreds and hundreds of Mohammedans who attend my school and other schools, but no matter whether it be a native Copt or a Mohammedan, the girl is taken away at twelve."

Bishop Crowther, the rescued slave boy, now a bishop of the Church of England from West Africa, said: "Long ago, among the freed slave children at Sierra Leone, invaluable services were rendered by ladies. Men were helpless with their threats and scoldings, but by kindness the ladies enticed the children to school, and taught them with great success. To-day, also, ladies are filling very important posts in the Niger territory. Often children had to be whipped into school by the native schoolmaster, till a white lady came, who brought pictures and lesson sheets from England, and taught the children to sing. Soon the news spread, and the other children of the station came with zest, and learned to love education. At Bonny it was agreed by the chiefs that \$10 a year should be paid for each boy and girl who attended the school. When the time came the chiefs objected to pay for the girls, as they could not afterward earn money as boys could. The Bishop himself then agreed to pay for the girls, who were trained to read, and sew, and knit and make bread, etc. A certain day came when the chiefs were entertained, and Miss Susan Jumbo—daughter of Oko Jumbo—made the bread, which her father praised without knowing who had made it. When informed, he was greatly pleased, and from that time native scruples as to the utility of investing money on the education of girls disappeared.

Lady Aberdeen presided over a special meeting, and in a clear rich voice that could be heard all over the large auditorium, said: "The missionary conference, with its many testimonies of the world's need and of God's gracious work among the heathen, should awaken all Christian people from selfish slumbers. She regarded the sight of so many missionaries and their active friends as a grand one, and when she thought of the great number of British and American nationality, she could not but realize that God has committed to the English-speaking race a very high duty in the evangelization of the world. Last year, with Lord Aberdeen, she had the privilege of seeing some of the missionaries at work in India, and also of attending such conferences as workers can there hold for prayer and mutual encouragement and help. The experience was one never to be forgotten. While now thanking the American delegates for coming to this great conference, she cordially acknowledged the vigorous work of their agents in the mission field, and also that America had greatly inspired and quickened England in missionary effort. The missionaries have all told us one thing—of the power of love, the power of Christ's love when it takes hold of the soul."

In reference to openings in Japan, Dr. Warren of Japan said: "The women have not been in the degraded position they have in other countries, but have long been a great power both in society and politics. The children are under regular instruction, and the way is gradually being prepared for the reception of the gospel. Higher education is well to the front also, and the openings for missionary ladies at the present time are many and important. What is wanted is that this educational work should be accompanied by Christian teaching. Many things combine to accentuate this call to service for Christ, and already much blessing has attended the efforts of women in the country.

"There is a great opening just now for work in mission schools. The Americans have done a great deal in this and in other respects. First in the country by some ten years, the Americans have ever since kept to the front,

Especially are they ahead in women's work. The laborers do not go over in ones and twos, but in sixes and dozens, and their schools have been remarkably successful. In evangelization, also, the women have been greatly blessed. In conclusion, the speaker earnestly begged for more female laborers for Japan."

Of the openings in India, Rev. Mr. Karney said: "India is waiting for English women to go to her, not mere educators, not mere Christians, but consecrated workers for Christ going in the power of the Holy Ghost."

Of openings in China, Dr. Swanson said: "That if the mothers, the wives, and the daughters of a country are secured for Christ, the men are sure to follow; and in no country has a woman more influence than in China."

"There are difficulties to face. Those who go have to go into a new civilization, and to tread on ground more dangerous than they sometimes are aware of; but in the work of education an immense service is being done, not only among the young themselves, but indirectly among their parents also. Therefore the speaker maintained that China, of all other countries, is the field for the mission of women. The empire is awakening, and now is the opportunity. She must either start into life or be buried out of sight; but she is not going to be buried. Here is the chance for pious women, and the female population is constantly sending forth a wail which calls loudly for the light and liberty of the gospel as well as education."

Rev. Dr. Langford, Secretary of the Protestant Episcopal Missionary Society of America, said: "Looking back upon the past, with its record of glorious enterprise and results, and looking to the future, with its blessed possibilities and opportunities, the speaker thoroughly believed that woman is to take a larger part than in the past in the evangelization of the world—not only by going out into the field, but by looking to things at home. In the work of organization, and in getting together and putting into shape the facts which may kindle the fire of enthusiasm for missions, the women have a sphere of great influence. The pastor cannot find time, and has not the aptitude to do many things that are expected of him. In America the women have realized this and they are taking the missionary interest quite into their own hands—editing papers, distributing tracts, sending out reports and circulars, and, having faith to believe that it was by the Spirit of the living God that great works will be accomplished, they have organized prayer unions, to present the matter continually at the Throne of Grace. In conclusion the speaker prayed that God would own woman's work by making it a blessing to the entire human family."

The many social gatherings afforded a rare opportunity for these world-wide representatives to catch a glimpse of the best circles of Christian England. Our American ladies received very marked attention, and made an impression in the meetings, because, it is said, "They spoke with such freshness of thought and ease of manner."

The meeting was a great inspiration to all who were present, and marks certain great facts, viz. that woman is a great power in missionary work, and that there is no longer separation or isolation of nations, of denominations or of language. There is one Bible, one faith, one great desire, on the part of missionaries, to preach the "unsearchable riches" to the people of the earth that are in darkness and the shadow of death.

MISSIONARY HEROES IN AFRICA.

BY ROBERT N. CUST, LL.D., LONDON.

My subject is not so much Africa, its people, its customs and its misfortunes, as the Christian pioneers and their work, and to this I restrict myself. The missionaries cannot speak of themselves; it is the last thing that they would wish to touch upon, except to describe their shortcomings. A particular church or society cannot speak of the whole class fairly, as of some they know too much, and of others nothing at all. We see them in the committee room, when they are young and ardent for the fight, scarcely knowing the difficulties with which they have to contend. We see them a few years on more thoughtful, more subdued and chastened, yet not less earnest; we see them still later on, broken down, unequal for further service in the field, yet still longing to laugh at the doctor, and go back to their life's work. Some we never see again, for they remain where they fell. Many of them are men of high talent, who in secular professions might have achieved wealth and fame, or in the home church might have risen to dignity and influence, but, smitten with the wondrous love of saving the souls of the heathen, they have gone forth, and fresh candidates for the holy office are never wanting. What is their motive? A simple faith in the Word of the Lord, who bought them. Wishing that my hearers may carry away something that may cling to their memory, I ask them to think of the famous eleventh chapter of St. Paul's Epistle to the Hebrews, in which he traces back to faith all the great events in the history of Israel, and I ask leave reverently to adapt his argument to the history of the pioneers of African Missions.

By faith the United Moravian Brethren at Herrnhut in Germany, more than a century and a half ago, were stirred up to send out a missionary to the poor Hottentots, who were treated as dogs by the Dutch colonists. By faith George Schmidt at once offered himself to go out, and suffered hardship with a persecuted race, and, having been blessed by the conversion of a few, was forbidden to baptize them, and summarily sent back to Europe by men who called themselves Protestants, and who were jealous of their own liberty. By faith, fifty years later (1792), the United Brethren sent out three more missionaries, who founded the illustrious mission of Genádendál, or Vale of Grace, on the very walls of the ruined house of George Schmidt, seven years after the great patriarch of African Missions had been called to his reward, dying, like Livingstone and Krapf, on his knees.

By faith the London and Wesleyan societies, the Established Church of England, the Free Church of Scotland, and the American Board of Foreign Missions, took up a share in the blessed work amidst other races of South Africa, and out of their ranks by faith Moffat undertook to translate the Bible into the language of the Be-Chuána, Wilder into the language of the Zúlu, and Boyce, Appleyard, and others, into the language of the Ama-Xosa, or Káfir—languages deemed at the time to be incapable of expressing simple ideas, but which, deftly handled, proved to be apt exponents of every variety of human thought, with an unlimited vocabulary, and an unsurpassed symmetry of structure.

By faith Moffat's son-in-law, Livingstone, abandoned his home, his chapel, and his school, and started off on his great missionary progress, which was destined to illuminate all Africa south of the Equator. By faith he bore up under the perils, the fatigues, the opposition and the bereavement of his dear wife, who sleeps on the shore of the Zambési. By faith he worked his way to Benguéla, on the west coast, Kilimáni on the east, and Nyangwé on

the River Kongo to the north, discovering new rivers, new lakes, new tribes, and new languages. From the drops of sweat which fell from his limbs in those great travels have sprung up, like flowers, Christian missions, founded by men of different denominations and different views of church government, but united in the fear of God, the faith in Christ, love of Africa, and veneration for Livingstone. To the impulse, given by this great apostle, must be attributed the missions of the Established Church of Scotland at Blantyre, the Free Church of Scotland at Livingstonia, the London Society on Lake Tangánykia, and the Universities Mission at Zanzibár. To these must be added the missions of the Church of Rome. In an interview which some years ago I had at Tunis with Cardinal Lavigérie, to implore him to locate his Equatorial Missions at a certain distance from stations occupied by Protestants, to which he agreed in word, though his practice has been different, he spoke with admiration of Livingstone. But to this servant of God it was not conceded to see one single fruit of his labors. He saw no mission spring up; like Moses, he only beheld the promised land from Pisgah; he died without knowing of the secret of the source of the Nile and the Kongo. But even after death he seemed to have power to charm and to conquer, for by faith his bones were conveyed by his faithful Africans to the sea-shore, from Ilála on Lake Bangwéolo, where he died, along a route never traversed before, as if the great discoverer had power to add to geographical knowledge after his death, and the great philanthropist wished to leave a lasting proof that the natives of South Africa can be faithful and loyal, and capable of high enterprises, if they are kindly treated.

By faith Krapf and Rebman sat year after year at the watchtower of Mombása, waiting till the day should dawn, calling to each other, "Watchmen, what of the night?" writing home descriptions of vast lakes, and snow-capped mountains on the Equator, causing themselves to be derided, both as missionaries and geographers; yet they lived to be honored in both capacities, they lived to see the day dawn at last, to hear of Frere-Town being established as a station for released slaves at Mombása, to hear of those internal seas being navigated, and that snow-capped mountain being visited. In his old age Krapf in tearful gratitude read Henry Stanley's challenge, which rang with trumpet-sound from the capital of U-Gándá, and was gallantly answered by the Church Missionary Society, and he lived to hear of the great Apostle's Street, which by faith he had suggested, being carried out from Zanzibár to the Great Lakes, to be extended westward down the Kongo, until hands are shaken with the Baptist missionaries working up that river from the West.

By faith the good Baptist Society established themselves in the island of Fernando Po, and, driven thence by the intolerance of the Spaniards, they crossed over to the mainland, and found what seemed once, but, alas! is no longer, a more enduring inheritance in the Kamerún Mountains. By faith here Saker lived, labored and died, translating the Holy Scriptures into the language of the Dualla, but leaving his work to be revised by his young daughter, opening out a new field for the talent and zeal of women. Hence in fullness of time by faith Comber started to conquer new kingdoms of the Kongo, making, alas! the heavy sacrifice of the life of his wife at San Salvador, before he reached Stanley Pool, with the great heart of Africa open to his assault; for in their hands the Baptist missionaries had carried gentle peace, and their vessel with that name still carries them onward on their blessed and peaceful enterprise.

By faith our good brethren in North America were among the first to send

out their agents to West and South Africa, to pay back the debt which they owed, and to atone for the wrong which their forefathers had inflicted. The sun was thus taken back to the East, to lighten those sitting in darkness. Each and every one of their churches by faith have vied in the desire to found strong missions, translate the Holy Scriptures, and to press forward the work of freedom, education, humbly civilization and evangelization.

By faith the holy and humble-hearted Protestant churches on the Continent of Europe, less amply endowed in material resources, but more richly in intellect, industry and self-consecration, have sent forth a golden stream of missionaries from the centers of Basle and Canton de Vaud in Switzerland; of Barmen, Bremen, Berlin, Herrnhut and Hermansburg in Germany; from Norway, Sweden, Finland and France, to hold the fort in the most exposed situations, to suffer imprisonment, to achieve great literary works, to found living churches, and attract to themselves the affections of the African. The names of the devoted men and women who have lived and died for Christ may not be known to the world, but are written in the Book of Life.

By faith Samuel Crowther was rescued from the captivity into which he, like Joseph, had been sold by his brethren, was restored to his country, to be no longer a slave, but a teacher, a leader, a benefactor, and an example; by faith he was set apart to give the lie to the enemies of the African, to stultify the idle taunt, that a negro is incapable, by his nature, of culture, piety, honesty, and social virtues; by faith he was raised up to mark an epoch in the sad chronicle of his persecuted race, and to be the firstfruit of the coming harvest of African pastors and evangelists. By faith his son Dandison, Henry Johnson and James Johnson were blessed with the great grace of being allowed to tread in his footsteps.

If any of my readers desire to know the real worth of the African missionary, let them read the lives of Mrs. Hinderer at Ibadán, and Mrs. Wakefield at Ribé, and of many other noble men and women, of whom this self-seeking world was not worthy, who left comforts at home to labor among the Africans; who, in spite of overpowering maladies, have been, like Hannington, unwilling to leave the country of their choice, and determined to return in spite of the warning voice of their doctor, or who, like him, have died as good confessors, counting not their lives worthy, but to fill up what remains of the sufferings of Christ. Such lives, in their simple eloquence, cannot fail to chasten the proud heart, to drive out selfish egotism, and to sustain the sinking spirit; they leave a ray of tender light behind them, showing that the age of chivalry and of self-abnegation has not entirely passed away; that the nineteenth century, in spite of its worldliness and infidelity, is still able to supply crusaders to fight the battle of our Master.

We read often in secular books, and too often in missionary biographies, how our Heavenly Father is supposed on some occasions to have graciously interposed to save the life of one of His poor children; in Roman Catholic accounts this benevolent interference is always attributed to the Virgin Mary, or St. Teresa. Not a sparrow, indeed, falls without His command; but if such interference is presumed when a good man's life is saved, how shall we account for the absence of this providential care when the good man is cruelly killed, or cut off by premature disease? Such is but a narrow view of God's providence. His ways are not our ways; He has chosen His servants for particular services: some to honor, some to dishonor. Some are selected to live and work, to others is conceded the peculiar grace to die nobly and set a glorious example. Deaths are required as well as lives to

complete the picture of the new life. Some may follow the steps of our Lord in a life of beneficence and mercy ; to others is granted the sweeter lot of filling up that which is behind of His sufferings. And in the last struggle how by grace they have been sustained, doing nothing common or mean in the last memorable scene of their earthly passion, but sealing their faith by their manner of meeting death !

Hear some of the dying words of these soldiers of Christ. In the hour of death all things are terribly real. There is no room for deception or false enthusiasm there. I have selected these words without distinction of country or denomination, but their number might be multiplied indefinitely. Arrhenius, the Swede, had only a few months of labor in the Galla country after years of preparation for his duties. His last words were :

"Jesus, help me ! Jesus, help me ! Amen."

Prætorius, the Swiss, was sent out for a few months' inspection of the missions on the Gold Coast ; he called upon me on his way out, and promised to call again on his return ; but after a few weeks in Africa he fell. His last words were :

"Is it true that I am going home to-day ?"

Of all the smaller English missions, the Livingstone-Kongo was conspicuous for its overflowing of zeal and life and promise, and of all its agents McCall was the brightest ; but he was struck down in mid-work. His last words were recorded by a stranger who visited him. Let each one of us lay them to our hearts :

"Lord, I gave myself, body, mind and soul to Thee. I consecrated my whole life and being to Thy service, and now, if it please Thee to take myself, *instead of the work which I would do for Thee*, what is that to me ? Thy will be done !"

He had hoped that his destined course might have been among the brave and strong, to toil with high purpose in the service of the African ; but God had chosen another part for him, and as a true Christian he recognized that God had chosen it well, and no weak murmurs escaped the lips of one who was ready to live or ready to die. Golaz, of the French Mission to Senegambia, as well as his young wife, died within the year after their arrival. His farewell words were :

"Do not be discouraged, if the first laborers fall in the field. *Their graves will mark the way for their successors*, who will march past them with great strides."

Pinkerton, of the American Mission in Züluland, was ordered to lead a new mission into Umzila's kingdom ; he conveyed his wife and children to North America, and returned joyfully to his task. He met with many obstacles and rebuffs, but at length found himself well on the road. His last written lines were to his wife :

"The future will bring its needed light, and work, and solace. My thoughts turn sadly to you and our children. *All well. We go right on.*"

It was to him, indeed, all well, for in a few days he breathed his last sigh alone in the African jungle ; he had gone right on into glory ! On the other side of Africa, Bagster, of the same mission, had been sent to found a mission among the Ambandu ; a few months before his death he had proposed to write on "*The Missionary's Joys.*" In the last page of his journal we find :

"We hear His voice of cheer : Go forward : one man of you shall chase ten thousand : the Lord your God has promised you the good land, which he has given to you : most joyous is the service of our King !"

Thomson, of the Baptist Mission in the Kamerun country (that famous mission which has during 1885-86 been uprooted and destroyed by the late German Emperor), a few weeks before his death in September, 1884, uncon-

scious of the ruin which was so soon to come upon the scene of his labors, on his chapels and his mission schools, wrote as follows :

"I am sustained and upheld amid many and heavy anxieties by the growing conviction that the dear Master is, in His great condescension, using me here for the settlement of many difficulties ; and I look forward to the future with more hope than I have known for years. I believe the work here will soon assume a better and a brighter aspect, and my heart glows within me, as by faith I see the time. Oh for more and more of grace to cast all our burdens upon the divine burden-bearer ! Our hope and trust are in Him alone !"

With such men (and these few are but types of many) Africa and the whole world can be conquered. Such deaths are great victories. Such words tell us that some portion of us is immortal. These confessors saw the promises afar off, and were persuaded of them, confessing that they were strangers and pilgrims, and desiring a better country, that is a heavenly.

Still, they were men with like weaknesses, and cravings for love, as ourselves, and it is with heavy heart that I read of the last moments of such servants of God, dying sometimes without the solaces of religion, with no fond breast to lean upon, with none of the ordinary necessities of civilized life to sustain and comfort and smooth the path to that bourne, which men call death, but which indeed is the portal to everlasting life. The last journal of Hannington (who was present when I read this address four years ago) brings this point of view vividly before me. I can see that faithful Christian in the midst of his sad environment, oppressed with anxiety for the future of the work to which he had consecrated himself, still sustained by the daily reading of, and meditation upon, the Psalms of David. We find in these pages, so wonderfully preserved, no rebellious murmuring, no cries for vengeance, no appeal to the arm of the flesh. Still, as he lay tossing on his unsavory heap of straw, before his feverish eyes, during those sad days and weary nights, would rise the vision of the peaceful home, the pleasing duties, the loved companion, the little children, whom he had voluntarily left, obeying the call to serve his Master ; and not in vain, for a still voice would whisper to him :

"It is the Lord's will : obedience is of the essence of true courage and true love. The battles of the Heavenly King are fought in suffering as well as doing, and in dishonor, in prison, and in shameful death, as truly as in the mission chappel, the mission school, and the center of a Christian village."

We seem at this period of the history of our missionary churches to be living over again the trials and persecutions of the early Christians in the first century. Do we not seem to hear the echo of the words of the Virgin-Saint, who at Arles in France was slowly let down feet-forward into a vessel of boiling oil, because she refused to deny her Master?

"Jesus Christ, help me ! Praise be to Thee ! Lord Jesus, grant me patience ! I suffer for Thy name's sake : *I suffer for a little time only ; I suffer of my own accord : Jesus, let me never be confounded ! take me ! take me !*"

Time would fail me to tell of Schlenker, and Reichardt, and Schön ; of Goldie and Edgerley ; of Casális, Mabile and Coillard ; of James Stewart, of Lovedale, and his namesake on the Nyassa ; of Grant and Wilson ; of Ramseyer and Christaller ; of Mackensie, the Bishop who died on the River Shiré ; and of Steere the Bishop who sealed up the translation of the last chapter of Isaiah ready for the printer, and then fell asleep at Zanzibár ; of Parker, the Bishop, wise and gentle, holy and self-restrained, who was called to his rest on the Southern shores of Victoria Nyanza ; of Wakefield and New ; of Stern, Mayer and Flad ; of Southon, the medical missionary, who died at U-Rambo ; of dear Mullens, who could not hold himself back from the fight, and who sleeps in U-Sagára ; of many a gentle ladies' grave—for women have never been found wanting to share the honor and the danger of the Cross.

I have seen and known so many of them. A few weeks before we were holding sweet converse, and then the tidings of the death of some one of them came floating back by letter or telegram. They had, indeed, all gone into a far country, and to me they seem to be all there still; and, when I am musing about Africa, or studying some point connected with that country, and I look up from my paper to my African library, the forms of departed friends seem to enter at the open door, and I seem to see their faces again, and to ask them their opinion. Young Rivière, a Jesuit priest, who had been turned out of Algeria and taken refuge in North Wales, used to correspond with me about Africa. One day he called upon me in London and told me that he had received his orders to start at once to the Zambézi Mission field, to take the place of a dead colleague. He promised to write to me from Tété, and to clear up many questions for me; but he never reached his destination, for he sank under his first attack of fever at the mouth of the Zambézi. Differing as I do from the Church of Rome in every principle and detail of their evil system, I can still recognize and thank God for the zeal, and love of souls, and total abnegation of self, which distinguishes her missionaries. Oh, when they are such, would that they were ours!

I often think of that famous scene in one of Walter Scott's romances, where the clansman and his seven sons all fell for their chieftain, stepping forth, one after the other, gladly into the gap, and crying: "One more for Eachim!" So it is with the reserve forces of missionaries. "One more for Christ!" And how much better to have young lives and treasure spent by the missions in trying to save African souls, than wasted by the English nation in slaughtering the unoffending and undaunted freemen of the Sudán, for the purpose of maintaining an imaginary prestige of having the strength of a giant without the grace of knowing how to use that strength as a Christian. Wherefore, seeing that we are compassed about with so great a cloud of witnesses, let us lay aside every weight and press forward more and more upon our bounden duty and service to evangelize Africa. We owe this debt to those who have gone before, that they should not have died in vain. The Missionary is indeed the most glorious outcome of the nineteenth century; the honest God-fearing man in the darkest corner of the earth, where he is most wanted, to represent the highest type of Christian patience and morality.

"Oh! that we now had there
But one ten thousand of those men in England,
Who do no work to-day!"

NOTES ON NEW BOOKS OF A MISSIONARY CHARACTER.

[EDITORIAL.]

Report of the Missionary Conference, London, 1888. Edited by Rev. Jas. Johnston, F.S.S., Secretary of Conference. Vol. I. London, Jas. Nisbet & Co. This is the first volume of what promises to be the most perfect encyclopedia of missions in the world. We can say no more. We would not be without that report if it cost \$100 instead of \$2.00. The most distinguished men in the world, in the department of Oriental languages, religions, philosophies, and customs, as well as the specific history of missions, are among the contributors to these volumes.

This first volume contains exhaustive papers on Islam, Buddhism, Roman Catholicism, Relations of Home and Foreign Missions, Commerce, etc. Then Part II. gives the mission fields of the world—India, Ceylon, Burmah, China, Japan, Africa and Madagascar, Turkey, Oceanica, North and South America, etc. The second volume will be equally comprehensive and valuable, let us rather say invaluable. I have bought twenty-five copies myself to give away, and if I had the money would put a copy in the hands of every minister and theological student in the country. The American edition is issued by F. H. Revell, Bible House, N. Y.; Chicago, 150 Madison St.—A. T. P.

Life of John Wilson, D.D., F.R.S. By George Smith, LL.D. London, John Murray. This is another of Dr. Smith's masterly books on missions. We intend to give hereafter a review article

on this remarkable man, but for the present advise every lover of heroic life and labor to read the volume. The following laudatory notice from the leading journal of the world, the *London Times*, we adopt verbatim :

"Dr. Smith's life of the late Dr. John Wilson of Bombay is without exception one of the most valuable records of missionary work in India ever submitted to the English public, and equally worthy of its subject and its author. . . . Dr. George Smith's mature knowledge of Indian affairs has enabled him to give an admirable presentation of Dr. Wilson's life and labors in connection with the great public improvements and progress of the years, extending over two generations of official service during which he resided in Bombay. Dr. Smith has given us not simply a biography of Dr. Wilson, but a complete history of missionary, philanthropic, and educational enterprise in Western India, from the governorship of Mountstuart Elphinstone, 1819-27, to that of Sir Bartle Frere, 1862-67. He has arranged the many subjects with which he has had to deal and the materials placed at his disposal with great simplicity, clearness, and effect."

Distinguished Witnesses. By Rev. John Liggins. New York, Baker & Taylor Co. This book is timely. It fits the need of the day as tenon fits mortise in a good joint. To decry and even deny the good results of the work of heroic missionaries is easy; but the logic of events will convince any candid mind, and in this book there is a mighty massing of testimony. Nehemiah is not alone in his experience. He met manifold forms of antagonism : apathy and lethargy on the part of Jews, malicious enmity and derisive ridicule upon the part of Ashdodite and Ammonite and Arabian. But he simply held his tongue, minded his own business, and built the wall, hung the gates and established law and order. "A light word is the Devil's keenest sword;" there are still many that are willingly ignorant, and if all that they do not know were published, the world itself could not contain the books that would be written. We must disregard the assaults of ridicule and enlighten ignorance. Let us give the people the facts, and the facts in abundance. They may become to some the fingers of God.

In this valuable volume the high character and grand influence of missions are established in the mouth, not of two or three, but of hundreds of unimpeachable witnesses. Representative men and women, whose names carry the weight of authority, and from every class in the community, here appear on the witness stand, commanding a hearing in the Court of the Judgment. They speak what they know and testify that they have seen, and only those whose eyes are blinded by prejudice or whose hearts are hardened by willful hostility, will refuse to receive their witness. Modern missions have little to fear from the harsh or hasty words of a few like Dr. Oscar Lenz, Winwood Reade, Sir Lepel Griffin, J. J. Monteiro, Mrs. Scott Stevenson, or even James A. Froude and Canon Taylor, while such as R. H. Dana and J. P. Donovan, James Russell Lowell and Alfred Russell Wallace, Robert N. Cust and James B. Angell, Wm. Elliot Griffiths and Wm. Fleming Stevenson, Sir Bartle Frere and Sir Thomas Tancred, and Sir Richard Temple, Lords Lawrence and Loftus, Napier and Northbrook, Generals Edwards and Haig, Wallace and Wilson, Taylor and Gordon, Admirals Wilkes and Sullivan, Foote and Gore ; nay, where Darwin no less than Dufferin, and Keshub Chunder Sen, no less than Constance Gordon Cumming, feel constrained to give testimony to the unspeakable value of Christian missions.—A. T. P.

Christianity and Humanity. By Chas. S. Eby, B.A. This is a course of lectures delivered in Meiji Knaido, Tokio, Japan, and addressed to the young Japanese mind. The author is a wide-awake student of the great problem presented by a people just losing faith in the traditions and religions of the past and in danger of embracing any plausible errors which offer themselves. The house is empty, swept, garnished ; and now the question is, Shall it be abandoned to the occupation of a sevenfold worse infidelity, or preoccupied by Christian belief ? The author says that a short time since the cry was "No religion" ; then another cry was heard, "Give us some religion" ; and now the question is, "What religion ?" These lectures are an attempt to answer this last inquiry. They were delivered in English and Japanese on alternate Saturdays. Two of the lectures are contributed to the volume by Prof. J. A. Ewing and Prof. J. M. Dixon, respectively. It seems to us that this outline of Christian apologetics is a very thoughtful and fresh one, calculated to awaken attention and well repaying careful reading. Not a few Occidental students will find in them much strong meat for thought.—A. T. P.

II.—ORGANIZED MISSIONARY WORK.

Missionary Society of the Methodist Church (Canada).

SIXTY-THIRD annual report, 1887-88. The General Board in their report say : "The results of the past year's work call for devout thanksgiving to the Head of the Church. The re-

turns from the various Annual Conferences show an aggregate gain in the membership of the church of over 10,000, and a fair proportion of this gain has been won on mission fields. On the financial side there is an advance of some \$18,000, sufficient,

at least, to show that interest in mission work is by no means on the decline. . . . Since our foreign work was begun fifteen years ago, the income of the society has steadily risen from \$108,000 to \$220,000, and such showers of blessing have fallen upon the home churches that there has been an almost continuous revival. The reports this year from Japan will give a further stimulus to missionary liber-

ality and zeal, and should lead us to consider whether the time is not near when the church should turn her eyes toward yet another part of the neglected field of foreign heathendom. Verily, the fields are "white unto harvest," and the demand of the hour is for reapers to gather in the sheaves.

After a full and detailed statement of operations, the following summary is given :

INCOME AND EXPENDITURE FOR 1887-88, COMPARED WITH THAT FOR 1886-87.
Income.

		Increase.	Decrease.
Toronto Conference.....	\$44,488 15	\$620 09	
London.....	16,810 44	540 42	
Niagara.....	25,788 71	1,092 30	
Guelph.....	17,833 07		\$310 56
Bay of Quinte Conference.....	19,587 29	218 24	
Montreal Conference.....	34,708 33	2,001 15	
Manitoba and North-West Conference.....	6,598 36	1,131 94	
British Columbia Conference.....	2,333 17		272 48
Nova Scotia Conference.....	11,594 68		92 15
New Brunswick and P. E. I. Conference.....	8,736 15	750 99	
Newfoundland Conference.....	5,406 42	301 82	
Legacies.....	14,802 38	12,896 08	
Donations on annuity.....			1,500 00
Indian Department.....	8,875 58		172 40
Miscellaneous.....	2,018 07	400 72	
Total income.....	\$219,480 00	\$19,953 25	\$2,347 59
Net increase.....		17,605 66	

Expenditure.

Toronto Conference, including Japan.....	\$29,218 04		\$4,550 79
London Conference.....	10,084 61	\$160 95	
Niagara.....	4,153 69		154 94
Guelph.....	9,427 06		27 54
Bay of Quinte Conference.....	10,752 55	532 99	
Montreal Conference, including French Methodist Institute.....	25,165 79	2,669 93	
Manitoba and North-West Conference.....	29,681 70	1,055 57	
British Columbia Conference.....	17,765 28		1,426 51
Nova Scotia Conference.....	6,615 91	635 81	
New Brunswick and P. E. I. Conference.....	7,587 51	51018 28	
Newfoundland Conference.....	12,678 42	2,030 49	
Mount Elgin Industrial Institution.....	3,458 33	333 05	
Sundries.....	18,359 28	2,327 12	
Cost of management.....	10,571 51	1,628 98	
Total expenditure.....	\$195,469 54	\$12,343 17	\$6,159 78
Net increase.....		618,339	

Leipzig Missionary Society.

Number of stations.....	23
Ordained European missionaries.....	22
Native preachers.....	14
Candidates.....	4
Catechists.....	57
Teachers.....	267
Inferior assistants of various sorts.....	130

Total force.....472

INCOME FOR LAST FISCAL YEAR.

Contributions.....	\$69,614 40
Interest on legacies, profits of the Missionsblatt, etc.....	4,098 72
Balance in treasury.....	10,440 24
Total.....	\$84,153 36
Expenditures.....	\$72,825 60

Balance in treasury.....\$11,835 60

This shows a falling off of nearly \$4,000 from 1886. The society's chief work is in South India, where it numbers more than 13,000 church members. Notwithstanding it has sent out in the last three years eleven missionaries,

the mortality has been so great that it has less European missionaries than stations at present.

British and Foreign Bible Society.

THE eighty-fourth report of this noble society is a voluminous book and one full of interest. The circulation of the Scriptures last year was the largest in the history of the society, the total number of Bibles, Testaments, and Portions being 4,206,032. The gross total of receipts amounted to £250,382 10s. 5d. The total of expenditures, £224,823 9s. 9d. This pays the debt of previous year, over £10,000, and leaves £15,000 in the treasury toward another year's work.

The society affords essential aid to a large number of missionary societies by liberal grants of Bibles and Testaments for distribution in their respective fields. Thus in West Africa the society's work blends with that of the Church Missionary and Wesleyan Societies' work. Development is the law of South Africa, and Bible work keeps pace with it. In East Africa the society works largely with the Universities' Mission, particularly at Zanzibar and Lake Nyassa; it also helps the C. M. S. In Egypt direct colportage work has for the first time been commenced among Moslems. In no part of the society's work are the accounts more discouraging than in Syria and Palestine. The Government opposes, the people are ignorant and unawakened. In Abyssinia but little work was possible, owing to the Italian military occupation; while Arabia seems ready to be more largely occupied. From Persia comes the record of the sure though gradual advance of the kingdom of God, while there are indications of the disintegration of Mohammedanism. The work in India is carried on by six auxiliary societies—those at Calcutta, Madras, Bombay, Bangalore, Allahabad, and Lahore; it is characterized as wide and resistless, though gradual in its advance. Three auxiliaries, Jaffna, Colombo, and Kandy, work in Ceylon. In Burmah the society gives grants of Scriptures to the Burmah Bible and Tract Society. In Malaysia the work is only in its sixth year, but is vigorously advancing. In North China the agent considers that Bible work is the most extensive *seed-sowing* of all the forms of missionary enterprise. In Mid-China there is cause for much encouragement. So also in South China. No message of the year is brighter than that received from Japan. The sales have nearly quadrupled. In Melanesia and Polynesia one event of the year is the comple-

tion of the revised Rarotongan Bible. In Northwest America the work is chiefly "among our own people."

By the important work of giving grants-in-aid to missionary societies for the *employment of Bible-women in the East*, 300 Christian women were occupied in making heathen and Mohammedan women better acquainted with the Word of God. Translations in six fresh languages were added to the list in 1887-88, and with the completion of the version for Japan last year it is believed that the entire Bible now exists in all the great languages of the world. So mightily grows the Word of God and prevails!

Seventh-day Baptist Missionary Society.

THE forty-sixth annual session was held at Leonardsville, N. Y., Aug. 23, 1888. The society maintains a successful mission in China. The statistics of the evangelistic and school work there are encouraging. Mr. and Mrs. Randolph have been added to the Shanghai mission. The society also has a small mission in Haarlem, Holland. Also mission work is carried on in Austria, and on a limited scale among the Jews in New York City. But the society's efforts are largely expended in home mission work, chiefly at the South and West.

SUMMARY.

China.—3 American missionaries; 2 native preachers; 2 native teachers; 1 Bible woman; 5 other native helpers; 5 baptisms; 4,220 patients at the dispensary; 82 medical visits; 40 surgical operations.

Holland.—1 paid missionary, but really 3 workers, and 5 additions.

Mission to Jews.—2 workers; much personal work; no baptisms, but several adherents.

Home Missions.—24 workers, including the secretary; 150 additions—85 by baptism; and 5 churches and 7 Bible schools organized.

Scandinavian Mission.—1 worker.

Total for America.—25 workers; 150 additions—85 by baptism; 5 churches and 7 Bible schools organized, one church and one school being among colored people in New Orleans.

Total additions on the whole field, 160—91 by baptism,

Receipts.

Balance cash in treasury, September 12, 1887.....	\$247 35
Receipts by contributions and income from bequests and permanent funds, from September 12, 1887, to September 20, 1888....	8,633 01
Received on loans	3,800 00—\$12,680 36

Expenses.

Paid salaries and other ex- penses from September 12, 1887, to September 20, 1888	\$9,700 98
Paid loans	2,900 00—\$12,500 98
Cash balance September 20, 1888.....	\$179 38

The American Seamen's Friend Society.

THIS society was organized more than sixty years ago. Its object is "to improve the social and moral condition of seamen, by uniting the efforts of the wise and good in their behalf; by promoting in every port boarding-houses of good character, savings banks, register offices, libraries, museums, reading rooms, and schools; and also the ministrations of the gospel and other religious blessings."

At the present time there are 17 laborers at 14 home stations, and 19 laborers at 17 foreign stations, representing this society.

The Loan Library work is efficient and useful, the society having sent out nearly ten thousand of these libraries to entertain and instruct seamen. It acts also as an agent of the Bible and Tract Societies in distributing the Word of God and religious publications among the men of the sea. It has published 56,900 copies of the *Sailors' Magazine*, 20,000 copies of the *Seamen's Friend*, and 124,200 copies of the *Life Boat* during the past year. In some ports the society is aided by local Seamen's Friend Societies, auxiliary to this society. These develop local sympathies, utilize local energies, choose competent missionaries and superintend their work. It is expected of these, wherever possible, that they will raise in the vicin-

age the funds needed for the support of their Bethel and its work, and perhaps a surplus to be sent to the general treasury in New York. Where it is not possible to raise sufficient money in the vicinity of the work, the parent society feels bound to supplement the deficiency.

At present, says the Secretary, there are urgent calls to service in behalf of the three millions of seamen of all nations, and there is a great opportunity to enlarge this work. Men are wanted specially endowed for labor among seamen. We need more money. We need collections from churches. In arranging the list of benevolent objects we respectfully ask church officers to remember that our society is a Home and Foreign Missionary Society to seamen, who would be largely neglected were it not for its efforts in their behalf. We need gifts from individuals. American shipping merchants who formerly helped our cause are few in number compared with other days when there was an American marine. But the seamen, whether on sailing vessel or on steamer, whether American or foreign, are swarming over the world, exposed to moral temptations, physical hardships and corrupting influences.

Finances.—During the year ending March 31, 1888, the cash receipts of the society from legacies, donations, loan library contributions and other sources of income amounted to \$45,027.08. The disbursements for missionary work, publications, loan libraries, expenses, etc., amounted to \$41,004.81.

The society owns a Sailors' Home in New York, in which 111,326 seamen have found, since 1842, the comforts of a home and protection from the sharks which prey upon "poor Jack" in a great seaport. It is the policy of the society to foster by its influence homes, orphanages, savings banks, reading rooms and similar ad-

juncts to the fundamental work of preaching the gospel and saving souls. It also stands up, as far as it can,

for the sailors' legal rights, trying to secure them by legal enactments and to vindicate them when violated.

III.—CORRESPONDENCE and GENERAL INTELLIGENCE.

Africa.

LAGOS, WESTERN AFRICA, Sept. 30, 1888.

DEAR EDITORS.—Although I am unknown to you in the flesh, yet I beg to write to you that I have been traveling all over Western Africa conducting revival meetings, and delivering at the same time some temperance lectures, and so try to deepen the spiritual life of a few who are only satisfied with mere formal Christianity, and to save some from the cursed rum and gin traffic, which is daily slaying its thousands in our streets. I desire humbly to appeal through your kind influence to a few or all of the Religious Tract Societies in the United States, for a free grant of Gospel and Temperance tracts, which will be of great use in my evangelistic work. The part of the country where I am now conducting mission services is totally in want of tracts and wall sheets of Scripture texts. I shall be exceedingly thankful, and my poor African brethren will be grateful to you, if you will supply us with these. Before this gets to your hands I shall be at Accra for revival services, where you will please address me.

I am your faithful, humble servant,
GEORGE ROSE.

East Central Africa.

BANDAWE, LAKE NYASSA, Aug. 23, 1888.

DEAR EDITORS: In the article, "The Deserted Mission," in the May number of THE REVIEW (p. 361), I notice the following:

"Exclusive of . . . efficient help rendered without compensation by the African Lakes Co."

Work done "*without compensation*" means work done *at the expense of the shareholders*, but I venture to assert that an examination of the books of the Livingstonia Mission will prove, in the most conclusive manner, that the statement in THE REVIEW has not the slightest foundation in fact.

School work is at present in full swing at this station. A staff of 36 native teachers is kept well employed; about 1,000 children attend the schools daily to receive religious and other instruction.

Yours truly,
ROBT. GOSSIP, JR.

Asia Minor.

[In the July number, 1888, p. 530, we gave a brief appeal from Mrs. Beall of San Luis Potosi, Mexico, for help to purchase property essential

to the mission, and at a very low rate. It is touching to print the following response from a far-off missionary, Mrs. Dr. Metheny, though her own mission is in great need.—EDS.]

MERSINE, July 30, 1888.

MRS. M. E. BEALL.—DEAR SISTER: I read your appeal for funds in THE REVIEW. It stirred my heart so that I felt that though I could only give a little, I must give that, and perhaps the Lord would put it into the hearts of others who were more able, to give according to their ability. We are in debt ourselves somewhat for our own house, which we built large enough to accommodate our boarding-school and preaching service. Our Board was not willing to go to the expense of building, and we felt that we could not do without the buildings, so we took the savings of my husband's life-time, \$2,000, and \$800 of a legacy which his daughter left me. The \$2,000 was all swallowed up in the lot, so in order to complete the house we borrowed money from the Board, to be repaid by the rent of the house. The mission has the use of the first and second stories. Our work here is new—began in 1883—though I have been sixteen and a half years in the field—ten and a half in Latakia, Syria; six as a teacher. My husband has been twenty-four. There are now 171 communicants in and about Latakia. The force there consists of Rev. Easson and family, Dr. Balph and family, Misses Wylie, Edgar, and Dodds of the girls' school. We here are all one family—Dr. and I, our four children, Misses Sterrett and Joseph. We have some Roman Catholics, but more Maronites and still more Greeks. Our special work is among a pagan sect, nominally Moslems, but really a secret sect. We also do some work among *bona fide* Moslems. For this reason we are bitterly opposed by the Turkish Government. One of our teachers has for more than three months been in prison for teaching among these people. Our life is one continual strain of anxiety on account of our poor people. Since coming here we have had a great number of people under instruction, and we have a congregation of church members, and their children, numbering 60. Besides these some have died and some have gone away. In all 30 adults have been brought in from heathenism. How could any of us endure if one had not the *sure* Word of

God to rest on! Dear sister, I hope your work may be abundantly blessed. Please remember our work (Reformed Pres. Covenanters) in your prayers.

Your sister in Christ,
MARY E. METHENY.

India.

[We admit the following from a worthy missionary in India as but fair. In the September number we printed an able article, written by Dr. Cust, entitled "The Heroic Missionary Society." Some of its criticisms we thought at the time "unduly severe," and so expressed ourselves in a footnote, p. 669. Our correspondent, in a private note, says: "I know that you have given no sanction to the opinions which I condemn, but rather the reverse. All the same, I think it a pity that such statements as Dr. Cust makes should go unchallenged. A good deal of this kind of writing has appeared lately in Scotland, and I think it is fitted to do no little harm to the cause of missions." In the end we believe such discussions will do good rather than harm to the cause of missions.—Eds.]

INDIA, Sept. 25, 1888.

DEAR EDITORS.—Is it quite true that "missionaries have not a warmer friend than Dr. Cust"? Was he practising the charity that "thinketh no evil" when he insinuated that missionaries "take a worldly view" of their work, "and mix up a mission to a dying world with visions of early matrimony, social advantage, and a pleasant career"? Individuals may do so; but I do not happen to know them. Most missionaries of my acquaintance might have done better in respect to this world if they had remained at home. Again, each man must judge for himself whether or not he should marry, and if so, when. The primitive Church knew no restriction in this matter, nor should we, beyond what is "needful for the present" exigencies of each.

He says: "How often the Indian official or soldier has to ship off a sick wife, and cannot accompany her." In my experience this has been quite as often done by missionaries, in proportion to their number. One would fancy from such remarks that Indian civil servants were either more devoted to their work than missionaries are to theirs, or that their opportunities of going home on furlough or short leave were fewer. Now I think the most self-indulgent of missionaries would think them-

selves exceedingly well off if they could get furlough as often as the average civil servant gets it, not to speak of the three months' privilege leave which the latter can enjoy once in three years without his right to furlough being affected. A good deal might be said about the devotion of the average civil servant to his work; but my design in writing is purely defensive.

Dr. Cust complains that the domestic affairs of missionaries bulk too largely in official reports. Sometimes it may be so; but that evil could be easily remedied. Let no such subjects be referred to in official documents, except in so far as they affect the work of the mission. Our critic may allege that they ought not to affect it. Would the general of an expedition, or the governor of a province, allow them to affect his work? Perhaps he might. The comparison, for which I am not responsible, is not a very happy one. When do you find generals or governors living with their families, as you often find missionaries with theirs, in isolated places, where in times of illness *no efficient help* is to be had for love or money? A general or governor can easily find a competent nurse to wait on his wife, even if she do not happen to have a European lady's maid with her; this a missionary cannot always do, even if he could afford to pay for her services. Many missionaries have to send 100 miles or so for a nurse when one must be had, and when she comes she is often no acquisition; but all the same he has to pay her an exorbitant fee, besides giving her food and drink while she is in his house, and more money for her traveling expenses than he would ever think of spending in such a journey.

What is a missionary to do in such circumstances if his wife take seriously ill? He can scarcely hope to have a nurse in his house till a week has elapsed, if he be able to get one at all. Is he to leave his wife to languish, and perhaps to die, all alone, with no one to minister to her, in order to preach to the heathen? If he may not leave his work for a time to attend to his wife when she is really ill, is he entitled to give up preaching when his own health is such as to indicate need of rest? If a missionary ought to act in this way, ought not every Christian in every land to do the same? In that case, what are we to understand by the words of Christ, "Go ye and learn what that meaneth, I will have mercy and not sacrifice"?

Dr. Cust further thinks that the attention of the mission committee is too much taken up with affairs of missionaries' families, "as if they were a board of guardians of the poor." This is not true of all committees. One committee that I know of acts on the principle of paying missionaries well, and leaving them to look after their own wives and children. If all missions were to act on this principle, they would be relieved of this trouble, but at a pretty large increase in expenditure. As I understand it, committees take this trouble on themselves on

grounds of economy, so that they may decide how much should be given in each case to enable a missionary to "provide for his own" in a decent way. It does seem hard that a missionary separated, at no small cost of feeling, from his children, should be grudging what is necessary for their support. There are people at home rolling in wealth, and enjoying every luxury which it can command, who grudge the small allowance made towards the board and maintenance of children who are to all intents and purposes in the position of orphans for the sake of missions.

We welcome fair, well-considered criticism; when we err, tell us our fault in a brotherly spirit; but do not join the common enemy in maligning and misrepresenting us. We can bear the taunts and contempt of the ungodly; now we are being wounded, and that most deeply, by our friends—our best friends, it seems. Our time will soon pass away; to our own Master we shall stand or fall; but let Christian critics beware, lest by their harsh treatment of us they discourage others from entering on the work, and so injure the cause they seek to serve. It would have been easy to write at much greater length; but I forbear, as I do not wish to encroach unnecessarily on your space.

LETTER from Miss Libbie C. Griffin :

BALASORE, ORISSA, Oct. 23, 1888.

THE Missionary Conference held each year at Lucknow, the capital of Oude, India, began this year Oct. 10 and closed Oct. 14. They are held under the auspices of the M. E. Mission in India, but attended by many missionaries of other denominations.

Rev. J. H. Schiveley, pastor of the M. E. Church, Lucknow, leader this year, is a real evangelist. Sermons were preached by Rev. Tracy, Pres. of Etoma; Rev. Foreman, Pres. Fatigar; Rev. Parsons, Wesleyan, Lucknow; and Rev. Griffin, F. Baptist, Balasore; and by M. E. missionaries as follows: Dr. Johnson, Lucknow; Rev. Stuntz, Bombay; Rev. McCoy, Calcutta, Editor of the *Indian Witness*; Rev. Mansel, Cawnpore; Rev. Marne, Calcutta; Rev. Hollister, Nagpur; Rev. Hoskins, Shah Jehanpur; Dr. Scott, Bareilly; and Rev. Thoburn, Simla. The sermons were strong and spiritual, aiming to bring sinners to Christ and Christians to an entire consecration. The presence of such workers of many years as Dr. Scott, Rev. Mansel, Dr. Waugh, Dr. Johnson, and Dr. Parker, was most helpful. Long may they live to help not only the heathen, but the young missionaries who need their counsel so much. Rev. Forman was doubly welcome because of his work in the home colleges. At the Lucknow Missionary Conference a resolution was passed telling of the thankfulness of the missionaries for the volunteers and

urging them to remain firm to their purpose of working in foreign lands, even though their entering upon that work seemed to them to be long delayed.

The meetings during the five days were held as follows: Each morning the meeting began with a short song service, then the sermon, followed by many short, earnest testimonials in quick succession. After breakfast at ten the children's meeting and the ministers' meeting. At twelve a sermon again, and at three a Hindustani service. In the evening the opening song service and the sermon, followed by an exhortation from the leader and an invitation for all to stay to the after-meeting. Then following the benediction the precious after-meeting, when sinners came to the altar and were converted and missionaries and lay Christians came and the Holy Ghost came upon them. Christians talked of rest, of complete surrender, and perfect trust. Some said that henceforth Christ should not only be with them but in them, taking entire possession, and others that they believed that Jesus would help them hereafter not only to control their tempers, but to lose them, so that nothing would anger or irritate. A Church of England missionary thought that he should have grace to go home and treat his servants better, and a Methodist missionary got back the peace of mind that he had lost in building a church and dealing with the lying, cheating, thieving masons who persisted in putting mud where bricks and mortar should be. Many missionaries knew from experience the temptations and trials of these two men and thanked God for the new-found power which should enable them to work with and for these heathen, so full of dark ways and vain tricks, and not be worried, or wounded, or made to sin by them. Saved to the uttermost even here, soldiers pledged themselves to be as loyal to their new-found Saviour as to their queen, and men, women and children said, "I have found Jesus and mean to serve Him as long as I live." There was joy among the angels and gladness in our hearts for the wonderful things God did for us all at Lucknow. And greater joy shall come when the heathen for whom we go now to labor shall yield to our God their Saviour.

How to Make Missionary Wall Maps and Charts.

(See MISSIONARY REVIEW OF THE WORLD for December, p. 962.)

FIRST secure a carpeted room, sufficiently large for the purpose, and after removing all furniture spread on the carpet old newspapers, lapping their edges four inches. Upon these lay a sheet of muslin, say 8x12 feet. This muslin is double-width ordinary sheeting muslin, and while the map is necessarily limited to 8 feet in width, it

can be as many yards long as is wished, all in one piece, no seam.

This piece of muslin tack at the corners and midway of the sides and ends. Then take $\frac{1}{4}$ of a pound of white glue and dissolve it in one gallon of boiling water, and with a flat three-inch-wide varnish brush apply it rapidly and smoothly to the muslin, and as soon as the muslin is covered quickly untack it and remove the papers that are sticking to its back (the glue having gone through the muslin), and then relay it on the carpet (a cushion of air underneath preventing its sticking to the carpet) and retack it, taking care to keep the edges parallel with the washboard, the room being large enough to allow a passage all around the muslin. Do not stretch it too tight. The sizing will dry in four hours. Next take a straight-edge as long as the map and draw with lead pencil parallel lines for latitude and longitude, and with these as guides outline the map with a lead pencil. Then color the land portions, etc., using Fletcher & Co.'s inks. These come in powder form, in small packages, 25 cents each, and comprise nine colors, but by combining them a number of additional colors can be made. These powders are readily dissolved in water ($\frac{1}{2}$ pint) and can be kept bottled for an indefinite time. Pour some of the color out in a saucer and dilute it and apply with a flat bristle brush. Care must be taken not to let it dry on you, and it is best to put the color on a light tint and by repeated coats darken it to the right shade. The coloring will then look smooth and not smeared. When all the coloring is on, then take liquid India ink (25 cents a bottle), and with a small $\frac{1}{4}$ -inch round sable brush blacken the outlines and lines of latitude and longitude, and make a wide border for the map. Use the brush as you would a pencil, drawing it toward you and backing away. Of course these maps are made on your knees. If the India ink is too black or too thick, dilute a little with water.

Next take a lead pencil and outline the lettering (make it bold), block letters, and then fill in with India ink. If you choose you can buy two sizes of stencil letters and outline your letters with them, and then fill in with the India ink afterward. The India ink must be the last coloring on, for it will wash and blur if colored over.

When your map is finished, trim the ends only. Leave the selvage on edges to prevent the map from tearing. If you are careful to draw your lines with a straight-edge and parallel and at right angles to each other, you will have a pleasing-looking map. If the sizing makes it stiff, fold it up until about two feet square, and then roll it. The creases will all come out. You can thus carry it anywhere, and in use suspend it from the two corners and middle of the upper edge.

P. S. In using the Fletcher inks it is best to keep the maps rolled up, as the colors fade slightly after long exposure to strong sunlight.

KENNETT SQUARE, PA. CLARENCE LARKIN.

New York City.

A CONFERENCE ON MISSIONS TO THE JEWS.

THE First Hebrew Christian Church in America, Rev. Jacob Freshman, pastor, which worships at 17 St. Mark's Place, New York, recently entertained a "conference" of friends of Jewish missions. The conference was opened with a sermon by Dr. Howard Crosby, from the text, "Salvation is of the Jews," which he maintained to be not only an original but a continuing and an ultimate fact; the Jews, pervading all the populations and speaking freely all the languages of the world, are destined, with their matchless aggressive energy and ability, to become the pre-eminent apostles and the predominant agents of the King whom they have hitherto rejected. Among the speakers on succeeding days were Drs. Albert Erdman, James Morrow of Philadelphia, Jas. M. King, H. Friedlander of Jerusalem, J. M. Buckley, Wm. T. Sabine, Geo. Alexander, Henry Wilson, and others. The audiences usually crowded the little chapel, which accommodates about 200, and manifested absorbing interest and great earnestness for the restoration of God's not-cast-away but temporarily blinded people.

Perhaps the most striking feature of the conference, next to the report of Jewish evangelization in New York and other cities from this center, was the Rev. Dr. Friedlander's account of the Jews in Jerusalem at the present time. They are divided, he said, into three classes:

(1) The Spanish-speaking Jews, descendants of ancestors who were expelled from Spain four centuries ago and took refuge in Jerusalem; filled to this day with the submissive complaisance which ages of oppression had taught them, together with the extreme Oriental courtesy which they have assimilated from the Turks, and which makes them the most agreeable (while yet no less impenetrable) listeners to Christian argument and the New Testament Scriptures. They number 7,000, more or less, or about one-third of the Jewish population of Jerusalem.

(2) German-speaking Jews, who began voluntarily to emigrate to Jerusalem from southeastern Europe as missionary pilgrims about fifty years ago on the removal by the Turkish Government of the restriction on Jewish families in Jerusalem to 300; always proud and fearless to be Jews in their native countries; drawn to Jerusalem by intense religious zeal, for the purpose of devoting themselves solely to devout exercises, to the exclusion of business, and supported in their austere lives by contributions from those they had left behind; in these devotees the missionary encounters all the fierce intolerance of militant Judaism, and

it is even dangerous, sometimes, to approach them in the hated name of Jesus; they pursue with extreme ardor works of super-erogation to acquire surplus merit before God, and make the greatest possible sacrifices to maintain, as they do, among other things, scores of Hebrew libraries and reading rooms in the city, tending and mending every book with scrupulous care.

(3) The latest comers, who in recent years have been driven out in utter wretchedness from Russia, Roumelia, etc., and knew not where else to go but to the land of their fathers, a shipload of them having even been turned back from New York. These people are more accessible from having imbibed something of the modern spirit, and also from the contrast of Christian truth and love to the combination of superstition and cruelty which forms of nominal Christianity had presented to them in Europe. This last migration Dr. Friedlander was inclined to regard as a beginning of the return, analogous, in the poverty and lowliness of the exiles, to the earlier period of the return from Babylon. All these Jews speak from three to six languages; but, said Dr. Friedlander, you need not greatly admire their learning, for they get their six languages in infancy as naturally as they learn to sneeze or cough.

The story of the mission in New York under Mr. Freshman may be summarized as follows: Mr. Freshman came here in 1881 from the Montreal Methodist Conference, after some years of successful pastoral service in Canada, following his conversion (with that of his father, a Jewish rabbi of Hungary) from Judaism to Christ. Having a strong impulse to engage in evangelizing the Jews in New York, he commenced public services in the small lecture hall of the Cooper Union on the first Sunday in January, 1882. In two months he was enabled to organize a Hebrew-Christian Church with ten converted Hebrews, the number required by Jewish custom for a congregation. During the succeeding struggles with poverty the little church was tossed about, occupying at different times the lecture room of Dr. Howard Crosby's church, of the Seventh Street Methodist church, and again the room in Cooper Union, and one at the corner of Grand and Allen streets, where preaching, Sunday-school and prayer-meetings were conducted in the German language. The church is denominationally Hebrew-Christian and nothing else.

At length, in 1885, the building No. 17 St. Mark's place was purchased for \$20,000, by the aid of such men as Hon. Wm. E. Dodge, Rev. D. Stuart Dodge, Hon. Samuel Morley of England, and others, who contributed to the initial payment of \$5,000. The indebtedness has since been reduced to \$10,000,

remaining on bond and mortgage, and some \$5,000 have also been paid for repairs, alterations, and furnishing, which have converted the lower part of the house into a tasteful and inviting place of worship, with reading and prayer-meeting room, the upper floors serving as the pastor's residence. The property is vested in a board of trustees, of which Drs. Crosby, Deems and Vincent, Ralph Wells, Esq., and a number of other well-known Christian laymen are members, and the work enjoys the auspices of an advisory committee, in which to the above-named clergymen are added Drs. J. M. Buckley, Wm. Ormiston, Wm. M. Taylor, Wm. T. Sabine, R. S. MacArthur, and others.

Mr. and Mrs. Freshman serve unitedly without salary, depending solely by faith on the offerings which individuals may be moved to make expressly for their support, the collections and general donations going to the payment of ordinary church expenses and of such assistants and publications as can be afforded for the almost unlimited demands of the work, the expenses of converted Jews preparing for the ministry—of whom there are now ten so engaged or laboring under Mr. Freshman's direction in other cities—and to the building fund. A beautiful bi-monthly paper, called *The Hebrew-Christian*, is published at the mission, at 50 cents a year.

Mr. Freshman is a preacher of terse and thoughtful as well as impassioned eloquence and usually gives the Sunday morning to the presentation of the cause of Israel in other churches to which he is invited, with the highest acceptance, whether to cultured or uncultured hearers. In his own church he preaches in English on Sunday evenings, and in German on Saturday afternoons to full audiences of Jews. The pathos and power of the testimonies heard in these meetings from the Jewish converts are such as nothing less than the "great tribulation" through which they enter into the kingdom of heaven could elicit.

WILLIAM C. CONANT.

THE following letter from Rev. Geo. S. Mott, D.D., will explain itself:
FLEMINGTON, N. J., Oct. 26, 1888.

REV. A. T. PIERSON, D.D.: I am greatly interested in the missionary intelligence which you furnished for *The Homiletic Review*, and now in *THE MISSIONARY REVIEW OF THE WORLD*. You have for so long a time made this a specialty that you must be familiar with the many sources of information respecting the foreign field, and I have gathered a large amount of material which probably you have not given to the churches. I take the liberty, therefore, of making this suggestion to you:

There is very much needed for us pastors

a good cyclopædia of foreign missions brought up to the present time. Probably you have seen "The Cyclopædia of Missions" by Newcomb. This was published in 1834, and this statement shows at once that it does not meet present wants because of the marvelous advance in the work. The defect of the work is the details. At the time it was published these details were perhaps desirable, but much respecting climate and geography and natural history can be obtained from other sources. But my idea is that the articles could be wrought over, and that they furnish much valuable material for a new book. In the early days of my pastorate I often consulted it, and even now it is useful as a history of early missionary work. In my opinion a work of this character would be of vast benefit to the cause of foreign missions. I believe many pastors are deterred from presenting foreign mission work because they cannot get the material without a quite laborious search, and they have not the time for that.

There is another work containing very valuable information—"History of the Propagation of Christianity Among the Heathen," by Rev. Wm. Brown. This is a *history*, and not, therefore, in the serviceable form of a cyclopædia. It was published by Wm. Blackwood, London, 1834. It is an extensive treatise spread out into three volumes.

I write to you because I do not know any one who can so well perform the task. We have cyclopædias on almost every subject, but not one that has come to my knowledge adequately meeting the needs of the grand movement in foreign missions.

GENERAL INTELLIGENCE.

Africa.—The Congo Tribes. Those who become intimately acquainted with the negro race as found in various parts of Africa bear testimony to its good qualities. The coast negro who has learned some of the vices of civilization is undoubtedly a sorry specimen of humanity; but where native tribes can be found uncontaminated by contact with foreigners, they exhibit sterling qualities. Rev. George Grenfell, who has visited all the tribes along the Congo, says that the negro would stand his ground before the white man. "There is a vitality of race and power about him that is going to make him take his place some day among the nations of earth." In support of this opinion, he gives several incidents showing the vigor and fidelity of the natives, and especially mentioned an incident which he witnessed at Banza Manteka, the station at which the American Baptists have recently received so many converts. Three years ago their place was a stronghold of grossest superstitions, and there seemed no hope of a spirit-

ual harvest; but as Mr. Grenfell was coming down the river, on his way to England, he met a band of native evangelists going forth on an evangelistic tour. They had set out of their own accord, without even the knowledge of the missionary, evidently taking upon themselves the Lord's command to go and preach the gospel. They had not only forsaken their own superstitions, but were vigorously seeking to propagate their new faith.—*Miss. Herald.*

—George Schmidt. Foremost in the fight with ignorance and evil in South Africa stands the figure of George Schmidt, prepared for the hardships of his missionary life by six years of imprisonment for conscience' sake in Bohemia, during which his brother in tribulation, Melchior Nitschmann, died in his arms. Whence came the zeal which moved Schmidt to make his way alone to South Africa in 1737, and to dwell among his little colony of Hottentots in Bavianskloof, until in 1743 the persecutions of the Dutch settlers and clergy drove him from the country, and their intrigues prevented his return? Whence came the ardent heart's desire, which led him day by day to a quiet spot near his German home, and there poured itself out in prayers for his orphaned flock far away, until, like Livingstone, he died on his knees pleading for Africa? Such burning love and such persistent prayer are not of man, they are of God. And though the answer tarried long—yes, fifty years—it came before this century commenced. George Schmidt was no longer on earth to hear the reports of the three men upon whom his mantle fell—how they found the spot which he had cultivated, the ruins of his hut yet visible, the whole valley a haunt of wild beasts; and, better, how they found one surviving member of that little congregation of 47 who had long waited and hoped for the return of the beloved teacher. This was an aged blind Hottentot woman, who welcomed them as Schmidt's brothers with "Thanks be to God," and unrolled from two sheepskins her greatest treasure, a Dutch New Testament which he had given her. Soon this so-called Bavianskloof (*i.e.* Baboon's Glen) was changed into "The Vale of Grace" (in Dutch, Genadendal), and where Schmidt's poor hut stood there is now a large settlement, with a congregation of more than 3,000 members. From this center the work has spread over Cape Colony, and beyond its borders into independent Kaffraria. Now its two provinces include 16 stations with their filials, where 60 missionary agents have charge of 12,300 converts.

Liberia.—On the 22d of November last the Secretary of the Manchester Geographical Society read an interesting paper contributed by the Hon. G. B. Gudgeon, consul-general for Liberia,

in London. It was stated that the famous negro republic of Liberia was founded by the American Colonization Society in 1822. The work of civilizing and Christianizing the inhabitants of that almost unknown country was entirely carried on for more than twenty years by this society. The missions established along the coast and at various points inland had developed into Liberia's prosperous towns and settlements. It became an independent state in 1847. Nearly 2,000,000 souls were subject to the rule of the Liberian Republic, consisting of about 40,000 freed slaves and their descendants, the remainder belonging to numerous aboriginal tribes. While the state possessed a seaboard of 500 miles and an interior extending over 200 miles, she had acquired no territory except by treaty, purchase, exchange, or barter. Bishop Taylor had described the country as healthy and its climate salubrious and enjoyable, without a plague of flies and with few mosquitoes. Many travelers had confirmed the bishop's testimony. The Republic of Liberia stood before the world as the realization of the dreams of the founders of the American Colonization Society, and in many respects more than the realization. Far beyond the recognized limits of the country, and hundreds of miles away from the coast, the effects of American civilization were to be witnessed. Men of color entirely governed the republic, and if any proof were wanting of the capacity of freedmen to govern, Liberia was an interesting illustration. The ability, learning, and skill of many of Liberia's citizens were found in their code of laws, which for humanity, justice, and morality no other country could excel. The English tongue is spoken throughout the republic.—*From our English Correspondent.*

Ceylon.—Education. An important center of Christian activity in Ceylon is the Jaffna College for the training of native helpers, which originated in a spontaneous effort on the part of the native Christians in 1867. About £1,700 toward its cost was raised in Ceylon, and £6,000 contributed by American friends. In 1872 the college was opened under a board of directors securing its undenominational character. Nevertheless it is a distinctly and decidedly Christian institution, and has from the beginning been presided over by Rev. Dr. E. P. Hastings.

There is a flourishing preparatory school. All students reside on the premises, and are thus separated from heathen associations and brought under Christian influence. Every year there have been conversions, and the majority of those who graduate do so as Christians. There is a Y. M. C. A. in connection with the college, and many of the members are good workers in the town and neighborhood. A goodly number of the graduates have become pastors, catechists, and teachers, not only in Ceylon, but also in India. Some of those who might have been receiving salaries of from 80 to 150 rupees per month in secular employment are content to

preach the gospel and conduct mission schools for from 15 to 45 rupees per month. They have made this choice out of love to Christ, whom they greatly desire to serve.

It is now proposed to enlarge the college, add to its staff of professors, and extend its course of study. The additions will include a fully equipped medical department, with hospital and dispensary. Bursaries will also be founded in aid of poor students professing the Christian faith. The rising generation demands the higher education, and it is hoped by this means to provide it in connection with Christian precepts, sanctions and influence. There is reason to believe that Jaffna College will yet be a great blessing to the Indian Empire. The directors have appealed for £30,000. £3,000 has already been subscribed.

China.—There is a party of progress in China as in Great Britain and Ireland, and many difficulties and discouragements are encountered there by those who resolutely "go forward." For many years a woman has ruled the Chinese. The Regent till some two years ago, and since the Assistant Ruler, the Empress has been invested with immense power, which she has used to help rather than hinder the progressive party. Within her palace grounds, says the *North China Herald*, there are steam-launches on water and model railways on land, and no doubt in the palace itself there are other products of Western civilization. The Empress has not refused to listen to the voices which speak to her from the West, nor has she shown indifference to the suggestions of change coming from the same quarter. It is now announced that in the second month of the next Chinese year the Empress will retire from office and leave the young Emperor to reign alone. He has come to the throne at a critical time. The first railway has been opened, and may be followed by the inroads of the iron horse, with its inevitable following in the overthrow of old customs and the introduction of new conditions of social life and trade. We find, too, that the Chinese Telegraph Company is successful, paying a good dividend in the sixth year of its working. The young Emperor, in a decree, acknowledges with filial gratitude the services rendered by the retiring Empress during the last thirty years, and promises, "with awe and care, to give his whole heart to the multitudinous affairs of the nation." Should young China pursue an onward and upward course, being duly conservative of all that is good in the present, and yet earnestly amending and reforming and perfecting the institutions of the empire, the future of China is assured. For ourselves we look hopefully to days to come. There will be disappointments and reverses. These cannot be

avoided in taking new departures. But if righteousness and good will are shown in relation to foreign countries, and at home proper respect be paid to public opinion, and as much regard to whatever can promote the well-being and prosperity and social happiness of the people, China will maintain her place in the great East and win the confidence and alliance of the more powerful West.

India.—How the Opium Traffic Arose. Mr. David Maclaren, who has been identified with anti-opium agitations since 1840, gave a brief account of the traffic. First of all the East India Company, which was the Government of India at the time, made opium from the juice of the poppy. Then that company sold opium to China. Thirdly, they withdrew from the shipping into China, and left that to private merchants, who were imprisoned, with the consequence that the Chinese war took place. After that the introduction of opium was legalized, and the Chinese began to grow it for themselves. In due course the English Government took over the government of India, and now the largest manufacturer in the world is Queen Victoria. Then the Chinese began to draw a revenue from opium, not only from that imported, but from that grown in the country. So the Government which had said it would never draw a revenue from the misery of the people, has been induced to do so. We are responsible in the sight of God for all these evils. How shall the united influence of missionary societies and churches be brought to bear? I do not know what we can do. We can say to the Government, however, when the Chinese treaty expires, that the Chinese shall be at liberty to do as they wish. The Indian Government are still the makers and producers of the article. Samples are brought from China, and examined chemically, in order that the same kind may be produced. If we say, "Give it up," then bankruptcy seems to stare the Indian Government in the face, because of the failure of revenue. If the opportunity for repentance is not accepted, surely God will take the matter into His own hands. Therefore, I think, we must teach the people of this country, so that when God's judgment falls upon us we may be able to recognize it. The country should be warned that the judgment of God will descend upon us in respect of this. At the same time we must use our endeavors to induce the Government to stay the evil. It is said, "The government must live." That is what the poor outcast of the street says. Do we admit it in her case? Is the argument more valid, then, in the case of a government? I do not see the way out of the difficulties involved in doing right, unless it be by our government considerably curtailing ex-

penditure in India, and not engaging in wars as they have done in the past.

Hawaii.—Since publishing the report on Polynesian missions we have received a further letter on Hawaii, from the very highest American authority. It confirms all that is said in the previous letter, and enlarges on one or two points. "The American missionaries in Hawaii regard the Anglican mission there as an intrusion, except as a single American Episcopal minister might have been serviceable near the palace. . . . I am not aware that there are any Episcopal Hawaiians, save a few, particularly near to royalty, and they have a pretty sorry time of it now that the king has become so utterly degraded. While Queen Emma lived they had some show of respectability; she was a good woman.

"The alienation of the royal family from the ecclesiastical attachments of their country has deprived the latter not only of a valuable element of moral leadership, but of moral influence. The adoption of Christianity by the king and the chiefs had great influence on the masses, and led many, doubtless, to a formal profession of their faith.

"There has been developed of late, largely through the influence of the king, some disposition to revert to heathenism, not very widely, but in some circles. The king, as you know, has introduced heathen customs about his palace, and this tells on the weaker natives."—*Charles C. Starbuck.*

Japan.—Japanese Views of Christianity. Several eminent publicists of Japan are carrying on a very interesting discussion just now. The object is to determine whether or not it is advisable for the people of Japan to embrace the Christian religion. *The Japan Weekly Mail*, in a recent issue, summarizes this discussion. It states that those connected with the movement say that Christian dogmas are a bitter pill to swallow, but advise that it be swallowed promptly for the sake of the after effects. Mr. Fukuzawa, a well-known writer, urges this course, although he says he takes no personal interest whatever in religion, and knows nothing of the teaching of Christianity; but he sees that it is the creed of the most highly civilized nations. Professor Toyama of the Imperial University has published a work to support his view. He holds that Chinese ethics must be replaced by Christian ethics, and that the benefits to be derived from the introduction of Christianity are (1) the improvement of music; (2) union of sentiment and feeling, leading to harmonious co-operation; and (3) furnishing a medium of intercourse between men and women. It is argued by others that the youth of Japan, being free from the thralldom of breeds, and free to act according to reason, are so far in advance of Europeans, and instead of talking about

adopting a foreign religion, Japanese should go abroad and preach their religion of reason to foreign countries. Other writers urge the same views. The writer in the Yokohama newspaper says that those who urge the teaching of Christianity represent an influential section of educated Japanese opinion: they are signs of the times. "To Japan, in an emphatically agnostic mood, came Western science, with all its marvelous revelations and attractions. At the shrine of that science she is worshipping now."

Moravians.—Among the marvels of Christianity must surely be reckoned the missionary work, from century to century, of the Moravian brethren. At their formation they commenced to send out missionaries when they had only 600 members. They labored for fifteen years in Greenland without a convert, and yet in dogged faith and patience they went forward, and to-day there is not a professing pagan in the whole district which they missioned. Their work among the Hottentots is of a similar character, and true to their traditions they are once more the pioneers of an apparently impossible mission. Four of their number are at work right up on the borders of Thibet, and have established three small churches. At one of these churches they have been at work for eighteen years and have made eight converts. Here is a chance for doubters like Canon Taylor to count up the cost of each convert. But let Canon Taylor wait until the Lord of the harvest has brought in the sheaves by and by, and he will no doubt find that, as in Greenland, so in Thibet, the time is coming when "a nation shall be born in a day." The never-tiring patience of the Moravian brethren has won many a hard-fought field for Christ.—*Bombay Guardian*.

Scotland.—The Church of Scotland Young Men's Guild held a seventh annual conference of delegates at Kircaldy in November last. The attendance was large (170). Its progress has been marked. The aim of the guild is to keep young men from falling into temptation. The report of Mr. M. G. Thorburn upon the Guild Foreign Mission recommended:

"1. For the work of organizing in support of the mission there should be a large and representative Guild Mission Committee, consisting of, say—1 member elected by each Council of the Guild, 15; 10 members elected at the annual Conference, 10; 10 members elected by the Committee of Management, 10—35. The duties of this committee would be: (1) The advocacy of the mission throughout the Guild and the Church. (2) The completion and working of the organization already instituted in support of the Guild Mission. (3) The election of 12 of their

number as representatives to act along with an equal number of representatives of the Foreign Mission Committee in the management of the mission. 2. The Foreign Mission Committee should be approached at its meeting on the 17th inst., and requested to appoint a sub-committee with powers to complete all arrangements as to details with this Committee, so as to secure that the mission may be undertaken by the Guild at as early a date as possible. 3. That the salary of the Guild missionary be fixed to begin at rs. 3500 [equal to about £240 per annum at present rate of exchange], which the committee understand is the minimum salary paid to ordained missionaries by the Foreign Mission Committee, and that the terms of the appointment be otherwise the same as those in use by the Foreign Mission Committee. 4. That the Rev. J. A. Graham, M.A., should be formally appointed soon, and arrangements made for his ordination, so as to allow of his going out to India in autumn. 5. That the Foreign Mission Committee shall be responsible for seeing that the mission, before being transferred to the new management, is in possession of suitable buildings for carrying on the work. 6. As already arranged, the ultimate control of and responsibility for the management of the mission shall vest with the Foreign Mission Committee, and the joint committee elected for its management will be in the same position as the corresponding Committee of the Universities' Mission. 7. In the mean time, and until such time as the new management can be instituted, the present Guild Mission Committee shall carry out all the necessary arrangements on behalf of the Guild."

—Alexander Duff. "There was an old man I wanted to see when I first went to Europe in 1867. I was told not to fail to go to Edinburgh and see Dr. Duff of the Assembly. I stayed in Edinburgh a week, to get a little of the old man's fire. He pleaded for an hour and a half once for India, and at the end of that time he fainted away. They took him up and carried him to the vestibule. When he revived, he said, 'I didn't get quite through; let me go back and finish.' They said, 'If you go back, it will cost you your life.' 'Well,' he said, 'I shall die if I don't.' So they carried him back. As they passed up the aisle the people rose, and tears flowed down every cheek at the sight of the old veteran. He said to them, 'Fathers and mothers of Scotland, is it true that you have got no more sons to give to India? I have spent twenty-five years of my life there, and I have come back to die. There is plenty of money in the bank, but your sons are not willing to go. If a call comes from the Queen to go there in the army, they are ready. Is it come to this, that the Lord calls for re-

cruits for His kingdom, and they will not go?' And turning to the moderator he said, 'If there is no one to go to India, I will return to them, and will let them know that there is one old Scotchman that can die for them if he can't live for them.'"—*D. L. Moody.*

Syria.—Ancient Syrian Church. Bishop Mar Gregorius has been making an earnest appeal in England on behalf of the Syrian church. His remarks in Arabic were interpreted by Mrs. Fynn, widow of the late consul in Jerusalem and daughter of the late Rev. Dr. McCane, prebendary of St. Paul's and professor of Hebrew. The bishop referred to the persecution to which the Syrian church had been subjected from the earliest times, and to the great destruction of precious manuscripts and printed books which had taken place. That persecution, he said, had come down the ages, through the Mohammedan occupation of the country, and even within the last forty years there had been Christian martyrs among his people. Not long ago the Egyptian Government tried to annex Syria to Egypt, and along with that there was an attempt to bring the Syrian church into a subordinate position, if not to extinguish it altogether. This was a cause from which the Syrian church had often suffered. When the Egyptian Government made this attempt the Turkish Government called upon

England to help her to resist what was unjust and unrighteous in the aggression, and with England's help the Syrian church had restored to her those liberties which she was on the point of losing. The Lord had till this day preserved the faith of the Syrian church, which was as strong and steadfast as ever it was. Those who belonged to that church believed in Him in whom they were first taught to believe. Many advantages, however, had been in great measure taken from them. Their written books were few, and of printed books they had none. There would have been no schools at all but for the help which was given some fourteen years ago by the late Archbishop of Canterbury to the Patriarch, who then visited England in company with the bishop. Since then the Patriarch had been able to open elementary schools, with such native teachers as he could command, to teach reading, writing, and the first doctrines of Christianity to some 2,400 children of Mesopotamia. On the other side of the Euphrates, where the bishop is located, no schools had yet been established. Educationally, that part of the country was dry and parched. He appealed to the people of England to help him to establish schools and the printing press in Syria, in order that a knowledge of the truth might be spread far and wide among the population.—*From our English Correspondent.*

IV.—INTERNATIONAL DEPARTMENT.

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

The Character of the Chinese.

BY REV. J. H. ROBERTS, KALGAN, CHINA.

THE character of a people is of chief importance to the missionary. I propose, therefore, to delineate the character of the Chinese, and I will first describe

I. GOOD ELEMENTS.

The first sentence learned at school is, "In the beginning, man's nature is good." While this is false, as applied by the Chinese to the individual, it is true if applied to the race. Man, "made in the image of God," retains, when fallen, some lineaments of the divine likeness. More of these traces of primitive excellence seem to have been retained by the Chinese than by other heathen nations.

1. The first good element of their character is that they honor virtue

and attach shame to vice. It is often said that vice is never deified in China. Yet a few such cases have been found. There are gods of cruelty, of revenge, of fornication, and of gambling; but no temples have been erected in their honor. In Kalgan there is one temple to the god of wine. But these exceptions are so few that they only prove the rule. If, among myriads of divinities, there are only four or five gods of vice, and those not regarded with honor nor much worshiped, and among thousands of temples there is only one to the god of drunkenness, it is seen that in general the Chinese do not worship vice. The idols mostly represent great and good men of yore, who are worshiped for their virtues displayed when they were on earth. The ancient emperors, Yao and Shun,

who lived soon after the deluge, were patterns of virtue, and are still regarded with reverence by all the nation. The Emperor K'ang Hsi, who died in the year of our Lord 1721, is to this day loved and honored not chiefly for his success as a warrior, but for his justice and sincere love for the people. He often journeyed through the country in disguise, to learn whether the governors and judges were doing their duty, and to see what could be done to benefit his subjects. Once, on such a journey, when in Mongolia, his presence became known, and an attempt was made to assassinate him.

A servant offered to exchange clothes with him, and was killed in his stead, while the Emperor escaped to Kalgan. For this devotion the servant was deified, and is now worshiped as the tutelary divinity of the Upper City of Kalgan. Other instances of servants dying to save their masters might be mentioned. The virtues of self-sacrifice, brotherly love, and chastity, exhibited by the few, are admired by all the nation. Memorial tablets and arches are erected in honor of heroic men, virtuous women, and filial children. The way the people cherish the memories of such persons shows that there are some good feelings in their hearts.

2. A second good element of their character is that they honor their parents. Filial piety is the chief part of their religion. In infancy they are taught to worship their parents; when older they serve them devotedly; and when the parents are dead they offer sacrifices annually at their graves. Some have been known to lay down their lives for their parents. A hundred years ago in a village among the mountains east of Kalgan a girl was in grief because her mother was dangerously sick. She vowed that if her mother might only recover she would sacrifice herself by leaping from a precipice two

hundred feet high. Her mother did recover, and she fulfilled her vow; and now her image is carved on the face of that cliff, and is worshiped with divine honors. She thought she was saving her mother's life. While her zeal was misdirected, was not her motive most noble? Reverence for parents is a root from which many other virtues may grow. It hallows the family, it honors marriage, it encourages economy and temperance, and it prepares the mind to reverence a Father in heaven.

3. A third good element of their character is subordination. They know how to obey. As children they obey their parents, not merely till they themselves become of age, but as long as the parents live. The younger brother obeys his older brother, and never expects to be on a strict equality with him. The people obey the Emperor as the vicegerent of heaven, the embodiment of justice, and the compassionate father of them all. Disobedience to his commands is often punished with death, or with death preceded by torture. While this leads to cruelty on the part of the magistrates, it enforces obedience on the part of the people; and the latter believe not merely that the rulers have power and must be feared, but that they have the right to rule and ought to be revered. So a law-abiding spirit is a common virtue among them. Socialism and anarchy never enter into their thoughts. When mobs and riots occur, as they sometimes do in China, it is always with the connivance of the magistrates, never in violation of their commands. The people feel that to violate the law would make them become rebels and traitors. The law was published once for all, at the beginning of the present dynasty, 244 years ago, and as it is never altered, it is honored as the expression of absolute right. What the people lack in independence and liberty is balanced by their gain in hearty

allegiance to their rulers, and in unquestioning submission to the law. Their love for their country is intense, and is the source of their hostility to foreigners. But their patriotism does not lead them to try to direct the affairs of the government, but only to submit to its control and to obey its commands. This obedience inclines them to be peaceable, patient, and contented, and to obey the law of God, when they learn what that law is.

4. A fourth good element of their character is the feeling of personal responsibility for their actions. This feeling is stronger in China than in America. If it is proved that a criminal did not know the law, he is considered less guilty; but no plea would be made of hereditary predisposition to commit crime; and an insane person, if harmful to others, would be punished the same as other men. The feeling of responsibility pervades all classes and affects all the affairs of daily life. If you suspect that a man wants to steal your goods, put them in his care and they will be safe. He can be held responsible for anything that has been committed to him for safe keeping. The magistrates are considered responsible for all public calamities. They blame themselves if there is drought, or famine, or inundation, regarding it as a sign of the displeasure of Heaven on account of their sins. While the idea of responsibility is carried too far, its result is good. The Chinese expect to see virtue rewarded and wrong-doing punished, both in this life and in the life to come.

It would be easy to enlarge on their politeness, which, with all its abuses through hypocrisy, is a form of goodness, and enables them to appreciate, as a savage nation could not, the gentler Christian virtues, such as meekness, patience, condescension, and humility. They are an affable people. They enjoy being talked to on any subject whatever, and this

makes them willing listeners to our preaching. They have a great affection for birds and flowers, which shows a kindly disposition in their hearts. They are very industrious. They are always at work, and are sure to have a greater influence in the world than an ease-loving people would. They have a lively conscience and a clear knowledge of right and wrong. In every quarrel some peacemaker will come forward, who will appeal to the innate sense of justice in both parties. Any one who will not listen to such appeals is regarded as a brute. Again, they have a great longing for immortality. Some of them eat pills to ward off death and make themselves immortal in this world, and others perform acts of penance in order to obtain happiness in the world to come. Their actions show a human nature like our own. Their pain and sufferings, their bereavements and afflictions, are as real and as sad as any which we have to endure, but are a thousand times more pitiful because they have no comfort and no hope.

5. I will mention one more good trait of their character, and that is that they have a worshipful spirit toward anything that seems worthy of divine honors. This leads them to worship many idols, many objects of nature, and the good and great men of the past. But the worshipful sentiment is good in itself, and extremely valuable in relation to our missionary work. The Chinese are often said to be materialists and atheists, but they are utterly unlike the perfected atheists of Western lands. They want to worship some divine being, only they do not know whom to worship. They believe that there must be a deity to worship, or else there would be no impulse to worship; and they know that a divine being is as necessary to the human heart as light is to the eye, or food to the hungry mouth. So their spirit of adoration and of trust in a divine

being is very strong, but it finds among the gods of China no object worthy of exclusive worship. Now let the infinite power and wisdom and love of God be made known, and the worship which has been divided between many false gods may be unitedly given to him. It is a natural line of thought to their minds, when they grasp the idea of the creation of the world, that the God who could make the heavens and the earth is so far superior to the false gods as to be alone worthy of praise. Many will confess the greatness and goodness of God who are hindered by fear of persecution from becoming Christians; and all the people will admit, at least in theory, that religion is of the utmost importance, and that the salvation of their souls ought to be the chief object of their lives.

GOOD TRAITS ILLUSTRATED.

The good traits of the Chinese are illustrated in their treatment of foreigners who reside among them. Their feeling of superiority to foreigners was natural in the circumstances. For thousands of years they have shown themselves superior, in arts, in etiquette, in literature, in war, and in the science of government, to all the nations with whom they came in contact. The Koreans, Mongols, Thibetans, the aborigines of China, and the people of Anam, have confessed their inferiority by sending tribute to China. When new races from the distant lands of Europe, with light hair and blue eyes and a strange language, came to China with gifts for the Emperor, it was natural that they should be regarded as representatives of barbarous tribes seeking the favor and protection of the "Son of Heaven." This title is applied to the Emperor, and "all under heaven" is one name of his realm. A civilized nation in the midst of ruder ones has reason for self-gratulation. The Chinese are a vigorous race, with a large and fertile country, a great his-

tory, an extensive and beautiful literature, and polite manners. Being ignorant of the greater civilization of Europe and America, they naturally became self-conceited. They know that foreigners have greater mechanical skill than they, but believe that they are our superiors in morals and religion. They despise us on account of our short, tight-fitting clothes, which are as ridiculous to the Orientals as their long flowing garments are to us. They despise us for using a knife at the table, which they regard as a sign of barbarism. They despise us for our lack of reverence for Confucius, and for our attempt to teach them not to worship their ancestors. The wicked conduct of foreign sailors and merchants in China has sometimes brought disgrace upon all foreigners, and upon the Christian religion. All foreigners are hated and feared, as enemies and kidnappers. The Portuguese traders at Macao, near Canton, enticed the natives on board their ships and sailed away with them. American and English ships, as well as those of other nations, were used for this purpose. In 25 years, ending in 1875, those traders stole and sold into slavery five hundred thousand coolies.

The hatred of foreigners was increased by their connection with opium. The Chinese had a prohibitory law, and supposed that they had a right to keep that poisonous drug out of their land. They captured over twenty thousand chests of opium, worth six million dollars, which the English, in violation of the law, had brought to Canton; and they dug trenches by the seashore and destroyed the opium, by mixing it with lime and salt water. It was an outburst of indignation against a great wrong, like the Boston Tea Party, just before the Revolutionary War. But the British bayonets in 1842 compelled the Chinese to permit the trade in opium, and to

refund the value of the opium which they had spoiled! To this day the English Government has been raising opium in India and sending it to China! No wonder that the Chinese have hated foreigners! If you or I were in their place we should feel as they do. A foreigner can hardly ever go out on the streets without being reviled as "a foreign devil," and the native Christians are called "slaves of devils," but the term denotes fear of foreigners as much as hatred, and is a sign of opposition to us collectively and on political grounds, but not individually, nor because of our religion. In 1860 the French and English soldiers scared the Emperor out of China proper, burned his summer palace near Peking, and forced open the gates of Peking by threats of bombardment, and it would be strange if such a war had left no bitterness in the minds of the defeated people.

The war in 1884 was considered by most of the foreigners in China as unjust on the part of the French. Yet, while the war was being waged, at a time when no Frenchman had a right to expect safety in China, the Roman Catholic priests and other peaceful Frenchmen residing in every part of the land were protected from violence by a special decree of the Emperor. Other instances might be given of kindness shown to foreigners. The Chinese idea is that foreigners in their country are their guests, and ought to be welcomed and cared for with the utmost of hospitality. When foreigners suffer from a Chinese mob, it is generally the result of their own imprudent conduct; but the government is ready to pay the damages and punish the offenders. If a foreigner should be murdered in China, the criminal would pay the death penalty. Would that a Chinaman's death from violence in America were equally sure of being avenged!

BEARING ON MISSIONS.

The good elements of Chinese character and the generally kind treatment which foreigners have received are of great importance in their bearing on the future of missions. They strengthen our hope of the salvation of that great empire. It is evident that there is a sturdy race, with many noble traits, in some respects peculiarly prepared to receive and believe the word of the Lord. The Chinese are a grand material of which to make Christians. Their conservativeness, though now a hindrance, will lead to a thoroughly reasonable faith and to a firm adherence to the truth. Apart from all considerations of the worth of the soul, are not these people, when compared with other heathen, well worth saving? And is it not evident that the consecrated money and the lifelong labors of the missionaries, given for their conversion to Christ, will not be spent in vain?

II. BAD TRAITS.

Secondly, let us consider their character as depraved and degraded by their sins. Let no one think from what has been said that so good a nation needs nothing more. There is another side of the subject—a sad and painful one—and the facts may well call out all our sympathy. The last words of Confucius were: "The great mountain is broken! The strong beam is thrown down! The wise man is decayed!" These words truly symbolize the ruined condition of China. If you scan the faces of the people you will see an expression of moral degradation. There are no radiant faces except those of the little children. Vice among the boys, and pain, from their bound feet, among the girls, make the features wrinkled and sour at the age of from eight to twelve years. With all their pure ideals and lofty aspirations and clear knowledge of their duty, they live very wicked lives. As soon as a child learns to speak it

learns to revile, to deceive, and to lie. The impulses in us to do the same are checked through the wise training given us by our Christian parents, but there is no moral government in the family of the average Chinaman except that of caprice and passion. The adults often bring upon themselves severe diseases merely by fits of uncontrollable rage. They make little or no effort to subdue their own tempers, and how can they teach the children to control theirs?

Their character is thoroughly insincere. This is a fruit of Confucianism. Confucius deliberately told a lie; and a motto of his disciples is that "a lie is the excellent subterfuge of a perfect gentleman!" The result of such teaching is a nation of liars. Their heart and their tongue are utterly false. Only a few questions are replied to truthfully, such as asking which road you should take, but if you do not ask with all the forms of Chinese politeness, you will be answered with a lie. From being insincere they have naturally become suspicious of each other; and experience in dealing with them deepens one's conviction that their suspicions of each other are well founded. Supposing the missionaries to be like themselves, they attribute an evil motive to everything we do. We cannot take a walk for exercise, nor pick up a pebble to look at it, without being suspected of searching for their hidden treasures or of stealing away their good luck. It has been commonly reported and believed in China that foreign residents dig out children's eyes to make medicine of them! and a cellar under the foreigner's house is believed to conceal human skeletons! One cannot ignore such suspicions on the part of his parishioners. To deny the crimes imputed to us would be useless. So we take our visitors down-stairs and show them the cellar. It is a great trial that they cannot trust us. We want them to trust us, so that they will believe our message and have

faith in the Lord Jesus Christ. But those who become well acquainted with us do trust us, and the people as a whole are learning to trust foreigners where they would not trust their own countrymen. The imperial custom-houses, along the coast, are in the charge of foreigners, who, unlike their Chinese predecessors in office, collect the taxes without stealing them.

The skill of the Chinese in cheating is well known, and exhibits at once their intelligence and their depravity. Chinese workmen need to be watched as much as any in the world. Every shop or store has two sets of weights and measures, one for buying and the other for selling. The houses are surrounded with walls instead of fences, to keep off the thieves, but the thieves will come through the gate unless it is constantly watched. If you hire a man to watch your gate he will lay a tax on everything that comes through your gate. If you hire a cook he will lay a tax on everything which comes into your kitchen. As it is impossible to avoid being cheated, each man tries to cheat others the more, to make up for his own losses. They are willing to be deceived, if thereby they may learn how to deceive others. One man asked me to sell him some eye-salve—he was sure that I had it—an ointment which would make the eyes lustrous and which, if rubbed on the skin, would remove every wart, or sore, or freckle, or other defect. He expected that I would sell him some soap, or something like it, and was willing to pay a good price for it, expecting to more than regain his money by palming off the same fraud upon others. A great amount of petty thieving is done. You can see the rascals stealing on the public streets in the daytime. The thieves are in league with the police, and pay them a share of the spoils for the privilege of pursuing their calling unmolested. A bold man will punish the thief by

beating him, and a wealthy man can have the thief arrested, bamboosed, and even tortured to make him confess and restore the property. An honest person, if falsely accused, would be tortured in the same way. Wine-drinking and gambling are almost universal. The best of the Chinese feel free to gamble during the first five days of the New Year. A man who earns eight cents a day will eat four cents' worth of food and drink two cents' worth of wine, leaving only two cents to feed and clothe his numerous family and to clothe himself. Drunkenness is not often seen, but is the source of a great deal of crime. All forms of vice are extremely prevalent, especially in the cities, but also in the villages. It is surprising to find, in the midst of such general wickedness, some places of the utmost depravity, so vile and so violent as to make the other places seem virtuous by contrast. One such notoriously bad place is Ni Chūānz, which means Mud Springs. A man went from there to Kuan Ch'ang to see what he could steal. He stole a leg of mutton from a poor shepherd in a neighboring village. The latter found the mutton at the thief's house, and merely asked whence he had got it. For this insult the thief beat him till he was almost dead, and fined him to the amount of twenty-six pounds of mutton, to be divided between two temples, as an acknowledgment of error in even suspecting the thief. This villain is the next-door neighbor of one of our Christian families, and persecution by such men is truly to be dreaded.

[Concluded in next issue.]

Incidents of the Work in Japan.

BY A RESIDENT MISSIONARY.

A JAPANESE Christian, named Tsuda Sen, has written a tract against the use of strong drink, which is having a considerable circulation and influence. On the title-page is a picture illustrating (in the style of the Japanese) the evils of

which he treats. It represents one family in poverty and wretchedness as the result of using the ordinary native liquor called "sake." In contrast with this is another family where temperance prevails, and they are enjoying every comfort.

One of these tracts came into the possession of a wealthy and influential man named Nakayama, living in the town of Fujioka, in the province of Joshui. He was much addicted to the use of "sake," and was, in fact, a real drunkard. When under the influence of liquor he was very cross to his family, and it quite destroyed the peace and comfort of his home. The reading of the tract made a deep impression upon his mind, and he resolved to reform. The result was such a happy change in himself and in the condition of those around him that he wrote to Mr. Tsuda to express his obligations for what he had learned, and to tell of the great benefit that had accrued to himself and his family by abstaining from the use of intoxicating liquor. Mr. Tsuda wrote to him in reply that unless he believed in the God who made and keeps us all, and trusted in Him for strength, he might not be able to resist the cravings of his depraved appetite, and continue as he had begun. Mr. Tsuda also told him about Christianity, and urged him to accept its teachings.

After some months Mr. Tsuda went to Fujioka on business, and called upon Mr. Nakayama, who received him very cordially. Then Mr. Tsuda told him more particularly about the true God, and Christ the only Saviour from the guilt and power of sin. Mr. Nakayama is a man of good education and intellectual abilities, and quite readily understood and fully accepted all that he heard.

From that time he began to attend the Christian services, together with his family; and his faith and love have been increasing ever since. Such has been the influence of the gospel upon his heart that he has be-

come, in truth, a new creature, and the change is apparent to all. As an illustration of the power of religion in his daily life, his wife had been somewhat careless about a quantity of silkworm eggs, and they were partially destroyed. The loss involved was a considerable sum, and she trembled in fear that he would become violently enraged, as was common heretofore, and would punish her severely. But to her great astonishment, when he found out what had happened he remained perfectly calm, and did not reproach her at all. After a little thought he said, "We can distribute them among our poor and unfortunate neighbors, and so they can secure a larger crop the coming season. Thus it will perhaps be better than if we had sold them and taken all the money ourselves."

This conduct on the part of her husband so astonished and impressed his wife that she said, "This must be due to the power of this Christian religion and the help of God. If this is the result of Christianity, then I want to become a Christian also." From that time she became an earnest seeker after the blessing of God's saving presence, and now she and all the family are rejoicing in a Christian's hope and a Christian's peace.

The great change for the better that has come to Mr. Nakayama's home has been seen and felt by his neighbors. In this way many have been led to a conviction of the benefits that result from following the teachings of Christ, and have thus become seekers after the same blessing. Some time ago one of the missionaries visited that town, and found ten persons who were awaiting baptism. A good Christian church is now growing up in that place.

One of the worst things that is met with in this heathen land is the selling of their daughters by the parents to lives of sin and shame. It is a custom that has been long established and is so common that it is done without shame, and no particular disgrace

is attached to the parents on account of such sinful and cruel practices. It was formerly sanctioned by the Government, and even while the laws have been modified the public sentiment is so corrupt and the morals of the people so utterly vile that but little change has probably been effected. The life of such poor girls is often one of untold bitterness. Many are the cases in Tokyo where they have become desperate and gone and thrown themselves into the river in order to get "anywhere, anywhere, out of the world."

One of the great and blessed results of Christianity is the elevation of the morals and the creation of a better public sentiment in regard to the treatment of women. The result of Buddhistic teachings makes woman a mere appendage to man, and her only use to minister to his comforts.

Some years ago a bright and pretty girl, who had become a Christian and was attending one of the mission schools, was informed that her parents were unable to met all their pecuniary obligations and she had been sold in order to satisfy their creditors. She was very happy in the school, and the tidings was to her like the sentence of death. Such were the customs of her people that she felt there was no hope. But when her teacher, Mrs. John Ballagh, heard what had happened she went to the girl's home, and found her there in a state of most perfect wretchedness. Mrs. Ballagh employed every means that she could to get the girl released, but no arguments or entreaties would move the hearts of the cruel creditors; and, in fact, the parents looked upon it as an act of filial piety on the part of a daughter to thus sacrifice herself for their benefit. Mrs. Ballagh tried to move the hearts of the parents with pity for the poor and helpless child; she told them of the great sin which they were committing against God, and that such acts would surely bring His judgment upon them; but it was

all in vain. The reply was simply, "It has been done, and there is no help for it."

Mrs. Ballagh then turned to the girl, who sat weeping, and said, "Follow me." Both then rose and passed out of the room and into the street, and thence to Mrs. Ballagh's home. There followed a demand that the girl should be given up, but Mrs. Ballagh refused to do so. It was finally arranged that Mrs. Ballagh should pay the sum of \$20 and the girl would be released.

The girl then resumed her studies at the school, and at the completion of her course was married to one of the native officials. She has now a pleasant home and continues a faithful member of the church.

In one of the recent papers is an account of a poor girl who had been sold in a similar manner and had no

one to procure her release. One day she happened to hear the preaching of the gospel and was convinced of her sin and need. She was also truly penitent, but was in great trouble, as she saw no way to escape from her present sinful and sad condition. Her only way to get free was to pay the price for which she had been sold, and for some time she remained as she was, but in great sorrow and trying to devise some means to escape. At last she resolved to sell all she had, even her clothing, and thus purchase her release. When she was set free she came to the preacher and announced her faith in God and her purpose to do His will. After she had given satisfactory evidence of her change of heart she was received into the church and is now a consistent and happy follower of Christ.

V.—THE MONTHLY CONCERT OF MISSIONS.

BY A. T. PIERSON, D.D.

CHINA.

SOME instructive and suggestive facts and thoughts are all we have space for. In the February issue of 1888 the vastness of the Middle Kingdom, the peculiarities of Chinese life and the religions of the empire were referred to at some length. We add here some matter of general interest and importance. The area of China is only one-third that of the United States, yet China's population is six times as large. The United States if as thickly populated as China would contain over a thousand million of people, or more than two-thirds as many as now live on the earth.

Language. Here missionaries confront one of the mountain obstacles which not even *faith* removes, without hard study, as we have already shown in the article on the "Miracles of Missions," in this number.

The grand difficulty lies in the "tones." The language has "only some four hundred and odd distinct sounds" with which to express "ten thousand words," and many of these words are homophonous, although, "by an ingenious system of inflections of the voice, the number of separate sounds—to a Chinese ear, at least—is more than trebled. These inflections are the tones. In Peking there are only four of them, but in the south those who are knowing in such matters declare there are twelve or more." Where the sense of words depends on nice distinctions in the tone of the voice, the opportunities for blunders become countless and boundless. As instances of the mistakes to which foreigners are constantly liable, we may mention a few cases. A man wishing to tell of a mountain two hundred "li" in height, used the expression "erh pai li," instead of "erh pai li,"

and by so doing gave the man to understand that the mountain was of the height of *two white pears*! Again, Miss Gordon-Cumming tells, in her charming book on China, of a man, a resident minister, who told his steward to buy 400 pounds of Mongolian *potatoes*, and the astonished steward brought him 400 pounds of *eels*. A lady ordered a pair of ducks, roasted and served with gravy-sauce, and her butler remonstrated that they would not be eatable. She impatiently told him to do as he was told, and next day her guests saw a pair of her best *gaiter-boots* served up for game, nicely roasted and moistened with gravy! You salute a man "My friend," and find you have said "You fool," or address him as "My lord," and are chagrined to discover you have accosted him as "My pig."

Dr. MacKay of Formosa tells us that the syllable *to*, in Chinese, has *eight* different tones, while each tone has a different meaning. This is a fair example of the many obstacles to be met with in this extraordinary language, that seems devised by the devil to keep missionaries out of China.

Education and Competitive Examinations. There are 10,000 cells for examination of candidates. The leader of the successful list is called about as Mordecai was by Haman. His name is graven on stone in the temple of Confucius, with all other successful candidates.

Students preparing for competitive examinations may like to know the sort of questions with which the Chinese student, under similar circumstances, has to grapple. The *Imperial Gazette* is good enough to publish the subjects for three prose essays and a verse competition, set in the examinations for the degree of Metropolitan Graduate: (a) "Tru-Chang, being asked how a man should conduct himself so as to be everywhere appreciated, replied:

'Let his words be sincere and truthful, and his actions honorable and careful.' Such conduct may be practiced even among the rude tribes of the south or north. When he is standing, let him see these two rules as it were fronting him. When he is in his carriage, let him see them attached to the yoke, then he may be able to carry them into practice." (b) "The course of the mean cannot be attained to." (c) "To take example from others, to practice virtue is to hold them in the same practice; therefore, there is no attribute of the superior man greater than his helping men to practice virtue." (d) Subject for verse competition: "The early morning red is harbinger of rain." It may be admitted at once that these subjects are stiff, and we should especially like to see what a body of English competitors would make of "The course of the mean cannot be attained to." The idea, too, of the two rules attached to the yoke of a carriage would form a puzzler to the majority of English boys.

Filial Reverence in China. A missionary of the China Inland Mission tells an interesting story of a mandarin who gave an entertainment and presented a large testimonial to the Christian hospital out of gratitude for medical services rendered to his aged father. The son was absent on duty and the father was relieved from a sickness which was supposed to be fatal. His gratitude was boundless, and the memorial tablet on which were inscribed the thanks of the donor was eight feet by four in size, suspended from a bamboo pole, carried by two men and preceded by a band of musicians. As they approached the house large bunches of firecrackers were fired, and the tablet was presented with very polite words. The most striking incident connected with this story is that while the old gentleman was at the worst, and when it was supposed

that he could not recover, the wife of the absent son, acting in the place of her husband, performed an act which was supposed to propitiate Heaven and to secure the restoration of her father-in-law. With her own hand she cut a piece of flesh from her own arm and had it cooked and administered to her father-in-law that he might recover. That such a thing is possible in these days, and that it was done in the sight of mission premises and by an educated and prominent family, gives striking testimony to the depth of superstition in heathendom as well as to the sentiment of filial piety which exists among the Chinese.

Chinese Graveyard Customs. The Chinese in this country adhere tenaciously to their old country customs. To provide food for the dead, and servants to wait on them, is too foolish for any portion of the human race. But lately the time came for this custom to be observed, and the *Herald* says that every Chinese grave in Woodlawn and Greenwood cemeteries has been decorated with incense paper, joss sticks, roasted pigs, and other articles. At one of the graves was laid a whole pig, roasted beautifully brown and nicely spiced, the odor of which, when carried past the crowd that were looking on, was so aromatic that it made them hungry. The whole pig thus roasted was a little over two hundred pounds. After an hour's exposure before the spirits of the dead it was brought home in the evening. It was cut up into three-pound slices and sent around to the different shops on Mott street and eaten up. The most peculiar of all the ceremonies of the week was the sending of servants to the dead. This is done by making paper men and women, which in the midst of the sacrifices are burned, the bystanders saying, "Here are the servants who will wait upon thee." If there are any important messages to be conveyed

to the dead they are always written and fastened upon the hands of the paper men.

Habits of the Chinese. According to our notions of living, they live on a starvation basis. Ex-Secretary Holcomb of the American legation at Peking is authority for the statement that in that vast empire 300,000,000 out of 403,000,000 of its inhabitants expend for food *less than* \$1.50 *per month*. This seems incredible. These people appear to know how to make their mites go farther than perhaps any other people upon the face of the earth.

Boots are an object of honor, especially if they have been worn by an upright magistrate. When a judge of unusual integrity vacates his office, crowds accompany him to the city gates, and his boots, drawn off with great ceremony, are enshrined in the hall of justice. A new pair is put on and drawn off, five minutes on his feet being sufficient to consecrate them!

Chinese Religions. The most learned writer on Chinese literature holds the God of China to be our God, and as he ascended the "altar of heaven," he took off his shoes! But if so theoretically, it is not so practically.

Confucianism is really not a religion at all, yet it is practically the religion of China. Confucius was a Chinese philosopher, who taught that man's duties are summed up in five relations—that of king and subject, parent and child, husband and wife, elder and younger brother, and that of friend to friend. It does not recognize the relation of man to God. Whoever cares to study this whole subject will find Rev. B. C. Henry's book on "The Cross and the Dragon" one of the most fascinating and instructive volumes in the whole range of missionary literature. It is published by Randolph & Co. So also would we recommend Rev. H. C. DuBose's volume on "The Drag-

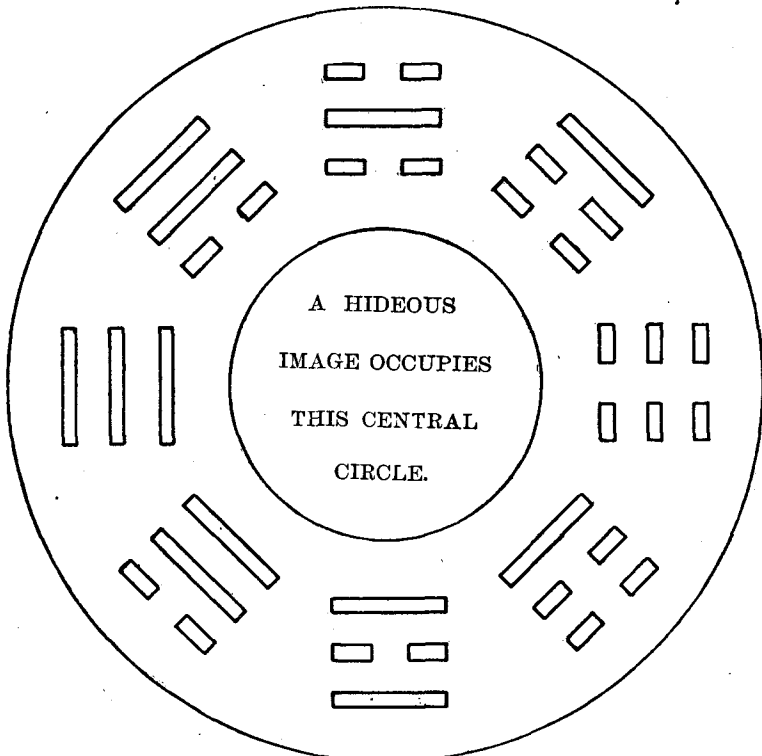
on Image and Demon, or The Three Religions of China," published by A. C. Armstrong & Son. The chapter on Confucianism is especially analytical and clear, and we have from it the best conception we ever had of the character and influence of this ethical system.

The higher classes either embrace the doctrines of Confucius or of Lao-tse (or Lau-Kiun), a philosopher. Both deny divine revelation, are little

presented four images, corresponding to the four cardinal virtues—piety, morality, equity, wisdom, thus :

From a double combination they get eight signs, which respectively represent heaven, moisture, fire, winds, water, mountains, thunder, and earth, thus :

Confucius arranged these in a circle,



more than systems of ethics clothed in a fantastical symbolism. Thus Confucius teaches that from the original substance (Tai-ki) two principles emanate: YANG, perfection, the celestial, light and caloric, the masculine principle symbolized by the longer line —; and YIN, imperfection, the terrestrial, darkness and cold, the feminine principle, represented by the divided line — —. By combining these symbols, there are

and this is held to be a complete description of the universe; and, corresponding with mental and moral properties, he constructs his ethical system! The whole thing strikes the Occidental mind as mere child's play, toying with blocks and making new combinations out of one long and two short blocks.

Hence comes one of the most curious features of Confucianism, the *Chinese Philosophical Chart*. We

give a sort of diagram of this really remarkable relic of the religion of a great people.

Round this, rudely radiating in eight directions, are the aforesaid eight combinations of heavy dark lines or bars, the difference being in the arrangement of the longer and shorter ones.

A "Christian Mission Institution for Home and Abroad" was established Dec. 25, 1879, and is therefore now in its tenth year. The founder is Pastor Samuel T. Davis, M.D., Denver, Col. It is a faith work, and one of its four departments is Foreign Missions. It supports native preachers in China, who at a very small cost preach to their kinsmen according to the flesh. They are trained to preach, teach, and labor, under the direction of Rev. Dr. Hunter Corbett of Chefoo. For this life work given to winning souls they get only food and clothing, and travel in the Shantung province with its 35,000,000 souls. We know of no work more apostolic in plan and conduct on the face of the earth. They preach in villages, by the wayside, on streets, wherever they can get hearers; they guide inquirers, open schools, and do any work for which they are deemed capable. Dr. Corbett furnishes annual reports of this work. In 1887-88 twelve were supported by this "institution." The Lord's blessing attends their work in a remarkable manner. In one year, 1884, Dr. Corbett by this method gathered in, after careful examination, 348 converts; while Dr. Nevius, pursuing similar plans, gathered 260, these two men together in one year receiving 608 new disciples. The self-denial of these poor natives—who are no sooner brought to Christ than they become evangelists to their fellow-Chinese—is something marvelous. They live on about four or five dollars a month. One of them gave his own house and lot for a church and school, and then hired of a neigh-

bor a humble hut to live in! While we are playing at missions, here is a large and consecrated body of native evangelists being raised up from the poor native converts of China, the house of a devoted missionary their theological seminary, and their field the province of Shantung—with half as large a population as the United States—and their "wages" fifty to sixty dollars a year!

The Medical Missions are very useful, but have some curious experiences. One day there came into the dispensary a young man of twenty, with a large wound, evidently cut or dug out with a dull instrument. His father had been ill with dropsy, and the relatives decided that the son must sacrifice himself to save his father's life. A piece of flesh was cut out of his left arm and cooked and given to the patient as the infallible remedy. Nevertheless the patient died. The relatives decided that the lad must be lacking in purity of motive and filial piety. And so the poor boy had not only to grieve for his father's death and a bad arm, but had to bear the reproach of uncles and cousins.

In a temple outside of Peking is a brass mule of life size, supposed to have wonderful healing properties for patients suffering from every imaginable disease. They first rub the particular part of the brass mule corresponding to the painful region of their own bodies, and then with the same hand rub their own disabled member, and the pain is expected to go. Is your tooth aching? Just scrub the mule's teeth, and afterward your own, and the cure is complete. Have you an ulcer of the cornea? Pass the tips of your fingers to and fro over the particular eyeball of the mule, and then with well-regulated pressure rub repeatedly the afflicted eye. True, the eyeballs of the mule have been gradually worn away by constant friction, until now only the empty orbits are left; but

the success is guaranteed to be as real as formerly. The temple is covered with laudatory tablets in honor of the mule, which is patched in all directions with fresh pieces of brass, put on to cover holes produced by constant rubbing; and a new mule stands awaiting the day when the old one has fallen to pieces.

A Sketch of the Missions. When this century began China was destitute of the gospel. In 1807 Dr. Morrison, first Protestant missionary to China, landed at Canton, a few years later followed by Dr. Milne and others. First these men sought to acquire the language, constructing a dictionary and translating the Scriptures; but thirty years after, there were only *three native Protestant Christians in the whole country*, and only six in 1843; there were 350 in 1853; 2,000 in 1864; 20,000 in 1875; ten years later fully 25,000, and now over 30,000.

In 1885 about 606 missionaries were in China, in connection with thirty-two societies in upward of seventy cities and towns, in fifteen out of eighteen provinces, over 1,100 native teachers and preachers being associated with them in their work, in more than 500 stations. In 1875 there were no missionaries west of Hankow, on the Yang-tse-kiang, 600 miles from the sea, but in 1885 fifty men and women were located in western China, some of them 1,500 miles from Shanghai; and the journey from that port to their stations takes longer than from America, or England, to China. In 1885 only two medical missionaries were at work among the hundred millions in western China.

During the last ten years the Bible societies have been making great efforts to scatter the Word of God. The most fruitful field is Fuhkein, in which are about one-third of the whole number of converts; and yet it was for eleven years before the first convert was brought in. Con-

verts come principally from the lower classes; we have never known of a mandarin becoming a Christian, who was in office at the time of his conversion. Literary men are seldom found among church members; but a very few Buddhist and Tauist priests have been led to Christ.

The principal hindrances to missionary work are: 1. The notorious conservatism which resists anything foreign. 2. Self-satisfied pride. 3. The veneration paid to their sages, Confucius, Mencius, and others. 4. Evil reports, spread among the people, poisoning their minds against the missionaries and their message. 5. Superstition. 6. The opium traffic, with its untold misery, leading to enormous crimes.

The main helps available to the missionary are: 1. The street chapel, with opportunity after the preaching for personal conversation. 2. Itinerary journeys for evangelistic purposes. 3. Day schools, which influence parents as well as pupils and afford nucleus for meetings of a general character. 4. The dispensary and hospital, which afford access gained in no other way. 5. Social calls. 6. The bookstore, reading room, and guest rooms. 7. The wide distribution of the Word of God and of religious tracts and books.

From all parts come reports of steady progress in Christian work. The Rev. Mr. Lloyd has labored in Tuh-chow, under the auspices of the Church Missionary Society, for twelve years. The 1,600 converts whom he had found in 1876 have grown to 6,000, himself having baptized 1,000 in ten years.

Chinese Christians are, almost to a man, ready to pray in public, to exhort one another at their meetings, and to speak for Christ to their neighbors. Rev. Hunter Corbett bears witness to their childlike faith in the power and willingness of God to fulfill every promise, to their unshaken faith in prayer, their love for

the Scriptures, and their honest and faithful effort to live blameless lives, Not a few have persevered in the study of the Scriptures until they repeat entire chapters and sometimes entire books, from both Testaments, and, better yet, they are able to explain them.

SUGGESTIVE PARAGRAPHS.

The Vision of the Cross. Late one summer afternoon there was a rain shower in Virginia, Nevada. It was very unusual, for during summer rains are almost unknown in Nevada. The rain lasted but a few minutes, but clouds and dense darkness overspread the sky. All the vast eastern slope of Mount Davidson that overlooked the city was covered with a pall, and the mountain could scarcely be distinguished from the cloud masses that formed its background. As all eyes looked in that direction, a little tongue of mellow golden flame could be seen upon the very summit, wavering in the midst of midnight blackness. It was very small, but it looked large, by contrast with the darkness around it. No one at first understood what it was. It was the nation's flag waving from the mountain peak. It happened that, through a narrow rift in the clouds, the rays of the sinking sun had found their way, and that flag was the only object they touched. It was directly in their path and they rested on it and glorified and transfigured it. And for an hour that burning banner of the Republic held the fascinated gaze of the multitudes. How strange! That sinking sun that transfigured the nation's emblem had that same day looked on the fall of Vicksburg and the victory of Gettysburg!

Darkness overspreads the earth, and gross darkness the people, but God's glory shall arise on thee and His glory shall be seen on thee! We have only to lift up our eyes to-day and see on the very summits of heathendom, in the midst of the death-shade, the waving flag of the Cross! The glory of God transfigures it, and while it waves and burns, the strongholds of Satan are giving way before the onset of the missionary host!

TEXTS AND THEMES.

WHAT saith the Scripture? regarding
1. The Condition of the World: "The whole world lieth in wickedness."—1 John v: 19. "The dark places of the earth are full of the habitations of cruelty."—Ps. lxxiv: 20. ii. The Divine Purpose and Command: "God our Saviour will have all men to be saved, and to come unto the knowledge of the truth."—1 Tim. ii: 4. "Go ye into all the world and preach the gospel to every creature."—Mark xvi: 15. iii. The Divine Promise: "In thee shall all families of the earth be blessed."—Gen. xii: 3. "I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."—Ps. ii: 8. iv. The Grand Motive: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."—2 Cor. viii: 9. "Freely ye have received, freely give."—Matt. x: 8. v. The Final Consummation: "I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."—Rev. vii: 9, 10.—*Selected.*

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

Africa.—Cardinal Lavigerie's mission for the suppression of the African slave trade has been encouraged by the Pope's gift of \$60,000 to his enterprise, accompanied by a letter from Leo praising the Cardinal for his crusade, and encouraging him to go ahead in his work. His plan includes the raising of a volunteer corps to fight the slave traders of the Dark Continent with carnal weapons. About a score of chivalrous young Belgians have already formed the nucleus of this new Salvation Army.

—**Scotch Free Church Mission Among the Zulus.** The Rev. James Scott of Impolweni, Natal, writes to the *Free Church Monthly* in reference to an interesting work among the Dutch Boers, and extending to the Zulus in

the northern portion of Natal about Greytown. Most of the Boers belong to the Dutch Reformed Church, and while they have attended outwardly to Christian ordinances, they have heretofore cared little for the native population. Three years ago a religious awakening began among these Boers, and the genuineness of this interest was shown by their desire to reach the Zulus, whom they had regarded as little better than animals. There are now fifteen preaching places where the gospel is proclaimed, and which Mr. Scott says are simply the farmhouses of the Boers. He speaks of seeing eighty Boers and three or four hundred Zulus gather together for worship. The Zulus come from kraals and

villages, both old and young, some clothed, but most of them heathen in their blankets. Over one hundred in Greytown have been formed into a native church in connection with the Dutch church. This work is now being carried forward under the direction of a committee of the Dutch farmers, employing three native evangelists. One of these evangelists is the son of the Zulu warrior who in 1836, at the signal from Dingaan, the cruel tyrant, fell upon the Dutch leader Retief and his party of about seventy men, murdering them all in cold blood. This father still lives, and is a member of the Christian church and listens gladly to his son as he preaches the gospel of peace.

—The Baptist Mission on the Congo, West Africa, continues to prosper. Seventeen were recently baptized at Banza Manteko, the scene of the great revival, and seven at Palabala. All who have been baptized at Palabala are men. The drink traffic offers great hindrance to the progress of the gospel.

—The Liquor Traffic. In Africa we have to contend against the devil's missionary agency. The liquor traffic is increasing, and it is a gigantic evil—greater, even, than the slave trade—debasement of the people and ruining legitimate commerce. In West Africa it has deepened the degradation of the negro instead of civilizing him. Over 180,000,000 gallons of spirits had been imported last year in the district of Sierra Leone, and in Lagos it was far larger, while all the land was strewn with demijohns. The Niger Company imported 220,000 gallons during the last two years, and 500 cases of gin and 500,000 gallons of rum were landed by the Caliban, in which I sailed from Liverpool. The selling price of rum is less than a penny a gallon, and the gin sold at three-pence a bottle. The liquor so sold was of the most execrable character.—Rev. W. Allan.

—In the schools of the Scottish Free Church Mission at Bandawe, Lake Nyassa, 1,179 pupils were in attendance the day before they closed for the vacation. Of these one-third were girls. Thirty-eight native teachers are at work in the schools.

—Basutoland has frequently been saved from the destruction of its nationality by the intervention of the missionaries, and the natives blessed their name. The result in respect to education is that we have 80 elementary schools, having together 4,666 pupils, besides the normal school and the higher girls' school, with 30 or 40 pupils, and 15 industrial, biblical, and theological school stations, 94 out-stations, 19 missionaries, 176 native workers, 6,029 communicants, and 3,412 catechumens.—Rev. A. Boegner.

—It is stated that a nephew of the late King Cetewayo, after six years in Sweden in theological and other studies, has gone

back to carry on mission work in his native land.

Alaska.—The Moravian mission on the Nushagak river is 3,000 miles from supplies and trained workmen. It was so cold there on the 18th of December, '87, that the moisture in the smoke congealed and filled up the chimney with frost so that Mr. Wolff was compelled twice to go up on the roof and clear out the chimney so that the stove might draw.

Burmah.—The latest intelligence from Tayoy tells of great suffering on account of the scarcity and high price of rice. In the town it was selling for more than double the ordinary cost, while far in the jungle, where the Karens live, it was not to be had at any price. The government was shipping it from Maulmain and Rangoon, and sending it inland as best they could to save the Karens from starvation. It was not given to them, but sold at a price much below what it cost. The carriage of rice a distance of fifty to one hundred miles on a jungle path, at a season when the rainfall averages sixty inches per month, is no slight undertaking. Some had already died, either of starvation or from eating improper food, and there is little doubt that before their next harvest is reaped in December many of these poor people will die.

—The Sgau Karen Mission at Rangoon, Burmah, has been under the care of the Vintons from its beginning in 1836, and now the native Christians are to erect a large schoolhouse as a "Vinton Memorial." More than 3,000 rupees were subscribed at the first meeting.

Ceylon.—Mission Work at Jaffna. News from Jaffna, Ceylon, tells of continued blessing following upon the recent awakening among the churches. Believers have been quickened to new zeal in the work of God; and the conversions among the heathen have been very cheering. At a recent communion service six students of the Jaffna College were received into the church on profession of faith. The religious interest is deepening in this important educational institution. Besides the two weekly prayer-meetings conducted among the professors, there are now three such meetings held weekly among the students themselves.

China.—Forty years ago Dr. Morrison was addressing in a locked inner room two or three Chinese, who listened in peril of their lives; now there are in China some 50,000 converts. "Do you think," asked the captain of the ship who took him out, "that you can make an impression on the 400,000,000 of Chinese?" "No," he answered, "but God can."—Canon Farrar.

—The Blind in China. A half a million, it is estimated, are totally blind. The sightless crowds at Canton present a pathetic spectacle. A photograph we have seen of a party of them before the Presbyterian Missionary Hospital, taken last winter by Edward W., son of Dr. Thwing of Brooklyn, is a moving appeal in itself. Mr. J. Crosssett, at the United States consulate, Shanghai,

writes, Oct. 10, earnestly begging for teachers of deaf, dumb and blind Chinese. Foreign residents are willing to aid in supporting schools for such. Wealthy natives will help, specially those who are in commercial relations with foreigners. Mr. Moody at Chicago, Dr. A. Gordon and Dr. Cullis of Boston are interested in this movement. Mrs. Gutzlaff, a pioneer missionary, secured the education of a Chinese girl and a Portuguese girl at London, both blind, to labor in China. The latter died, but the other, known as Agnes Gutzlaff, founded an enterprise at Ningpo. A hospital at Shanghai was another memorial she left at death. Teachers of like consecration are now urgently needed. A professor in the Government School at Korea has expressed a willingness to come to China. Will not America send other teachers?

—Rev. D. W. Nichols writes from Nankin, Sept. 24: The great examination that has been going on for the past two weeks has closed. Students from all parts of three provinces were here. There were three courses in the examination, requiring three days to each. When the students enter the examination hall, they are not allowed to go out until the examination in one course is completed. On Friday night, September 14, at midnight, the gates were opened, and the students began marching out, continuing in solid phalanx for twenty-four hours. *Twenty-nine thousand were enrolled* and entered for the first examination. Early Saturday A.M., Sept. 15, we missionaries were on the ground with 15,000 books for distribution among the students. Had we had 100,000 books we could easily have given them away, and not more than one to each individual. At any time during the day we had a commanding view of from one hundred to one hundred and fifty thousand people. So eager were they for the books that it was with difficulty that we were enabled to give them to the students. Thus 15,000 books have gone out in one day. Many of these books will go to the remoter parts, where the voice of the servant of God has never been heard.

—The mission property both of Catholics and Methodists in Chungking, destroyed by the anti-foreign riots of 1883, is being replaced with costlier buildings.

—The missionary work in China seems to be everywhere becoming easier and more promising. If the Chinese Government does not retaliate on Americans for the exclusion of the Chinese from this country and so obstruct the missions, we may look for great results in the next few years.

—China Inland Mission. On December 3 Exeter Hall, London, was filled with a large audience assembled to bid farewell to a band of missionaries about to depart for China under the auspices of this mission. Last year the income of the mission was £33,700, and the staff numbered 324, including representatives of six

denominations. One hundred new missionaries were last year sent out to China, and already this year several parties have been despatched. During the last three months 42 have left England, and 16 more leave in December. News had just been received of the death of one of the missionaries in China, Mr. Eldred S. Sayers, who went out in 1836, making 3 deaths in November. —*Our English Correspondent.*

England.—Turkey Missions Aid Society. The receipts of the society for the year 1887–88 were \$13,980. The society conducts no missions of its own, but in a spirit of broad catholicity aids existing organizations in Turkey, largely those of the American church.

—When Garibaldi had been defeated at Rome, he issued his immortal appeal: "Soldiers, I have nothing to offer you but cold and hunger and rags and hardship. Let him who loves his country follow me!" And thousands of the youth of Italy sprang to their feet at that high appeal. And will you, the trustees of posterity—will you turn your backs to the appeal of your Saviour Christ? I know that you will not. You cannot all be missionaries; but some of you may be called to that high work, and all of you may help it forward.—*Canon Farrar.*

—The Church of England Women's Missionary Association has sent out four ladies to Jerusalem to form a branch of Mrs. Meredith's work there, for education and sick nursing among women and children in the East. Two more ladies follow directly. There is work for many more as soon as they are ready to go.

—The Church Missionary Society has 333 missionaries, and received more than three hundred offers of service in the year ending April 30, of which forty-six were from women.

Fiji.—From special information respecting this colony, anticipatory of the Blue-book for 1887, it appears that the total population that year was 124,653, eighty-four less than in 1886, the falling off being mainly in Indian and Polynesian laborers. Education seems to be in a satisfactory condition. It is almost entirely under the care of the missionaries. In 1887, 41,724 children were at the Wesleyan mission schools and about 1,000 at the Roman Catholic schools. There is a Government Industrial School, at which youths are trained, among other things, in boat building, house building, and cattle tending. In 1887, 102,890 persons attended the Wesleyan places of worship, and 9,830 the churches of the Roman Catholic missions. The total number of pure Fijians in 1887 was 110,754.—*Our English Correspondent.*

Finland.—Rev. Eric Jansson reports 180 baptized during the year in Finland. The mission work encounters great opposition from the priests of the state church, but the progress among the people is encouraging.

France.—There recently died at Montpelier, France, an old servant woman, who had given in the course of some years no less

than 10,000 francs, the result of most careful economy, to the French Protestant Foreign Mission Society. She loved missions, regularly read the missionary journals, and never prayed without mentioning by name M. Coillard, a veteran missionary in South Africa.—*Spirit of Missions.*

—A second Baptist church is to be formed in Paris, France. As the first church has recently opened a new hall for evangelistic services, this will make four places for worship in that city under the control of the Baptists.

India.—Speaking in Edinburgh, at the opening of the session of the Edinburgh Philosophical Institution, upon "Madras and Southern India," Sir M. E. Grant Duff, G. C. S. I., late governor of Madras, said that the two great languages of the Madras presidency, each spoken by about 12,000,000 people, were Telugu and Tamil, both Dravidian tongues. Less than 36,000 people out of 31,000,000 claimed English as their mother tongue. As to nationality, the immense majority were Hindus; and next to them, but at an enormous distance in point of numbers, came the Mohammedans; then came the Christians—far more numerous in southern India than in the north. Among the Christians 68 per cent. were Catholics and 32 per cent. Protestants. Among the Protestants the Anglicans were the most numerous, and in Tinnivelly they had a large number of native converts.—*Our English Correspondent.*

—November 2 three missionaries sailed in the Pavonia for the re-enforcement of those devoted toilers in that far-off land who labor under the appointment of the Free Baptist Foreign Board. Rev. and Mrs. E. B. Stiles are known as the A. C. F. missionaries, because their support is to be provided in full by the new Free Baptist organization, which is composed chiefly of young people and known as the Advocates of Christian Fidelity. Rev. F. W. Brown, it is understood, is to be supported, at least in part, by the Missionary Board of Hillsdale College.

—Pundit Raghunath Rao, the Dewan of Indore, has put forth a catechism of the Aryan-Vedic religion, which has excited great attention, taken word for word from the Westminster Shorter Catechism, leaving out the references to Jesus Christ! This is certainly the most remarkable plagiarism of modern times.

—The Christian Vernacular Education Society reports that the Training Institution at Ahmednagar has been in full working order throughout the year 1887, with fifty-seven students in attendance; thirty students left the Dindigal Institution with teachers' certificates. The system of inspecting and improving the indigenous schools in Bengal has been vigorously worked. Nearly 7,000 children are under Christian instruction. The chief feature of the

work of the publication department has been the issue of several books for educated Hindus.

—Special features of encouragement in the work of the Indian Female Normal School and Instruction Society are the Zenana work at Lucknow, where the pupils have increased from 400 to 500; the work at Patna, which has been enlarged and consolidated; the school work at Bombay, especially that of the Normal School, which has supplied teachers to East Africa, Western India, Karachi, and other places; Mrs. Sorabji's work at Poonah, which is in a most flourishing condition; and, lastly, medical work.

—The princes of Rajpootana have abolished the custom of infant marriages. In the future no girl shall be married under the age of 14, and no boy under 18, unless prior to the adoption of this law a contract of marriage had been entered into. These princes hold the highest rank, and their example will have wide influence.

—The proportion of the native Christian students of the University of Bengal who have become Masters of Arts is 23 times greater than of the Hindu and Mohammedan students.

Italy.—We have noted the publication of the Bible in Rome by Martini, the well-known publisher, in penny parts. The experiment has been successful beyond expectation. About 50,000 copies are sold every week. The book is well printed, and each part has been reduced to eight pages.

Japan.—Buddhism cannot long hold its ground, and Christianity must finally prevail throughout all Japan. Japanese Buddhism and Western science cannot stand together. They are inconsistent the one with the other.—*Japanese Gazette.*

—One of the most hopeful indications for the future of Christianity in Japan is the missionary character of the native Christians. They are zealous in carrying the gospel to their own people, and also to Korea and the islands dependent on Japan.

—No better proof of the genuine interest of our Japanese Christians in the new civilization could be given than their contributions the past year for educational and religious objects, amounting to over \$41,000; and it is not professed Christians only that give, but others, impressed with the character of the work in progress, especially thoughtful parents, for the sake of the moral culture obtained in our schools. A few weeks since word came from Mr. Neesima of \$31,000 subscribed by a few Japanese gentlemen, including two of the highest officials in the government, toward the enlargement of our Doshisha school so as to make it a Christian university.—*Miss. Herald.*

—A revival has been going on simultaneously in different parts of Japan. As a result, the increase in all the churches of Tokio cannot be much less than a thousand. Yokohama has also enjoyed a rich blessing, and reaped a glorious harvest. Many of the cities and towns of the empire are now wonderfully stirred up.

—A Worthy Example. An exchange says

that a brewer who did a large business at Mishima, Japan, has become a Christian and joined the church. He had a long and hard struggle to give up his profitable business, but at last the grace of God triumphed; he gave up brewing and gave his large and costly building to be used as a church.

—**Japanese Mission to Christendom.** A Japanese paper published at Kioto, called the *Byou of Asia*, has a report of a proposed mission for the conversion of Europe and America to a "purer faith." Its conductors say that they have noticed that Christianity is on the decline, and that, as religion is indispensable to man, this mission is projected. There is already a Buddhist mission in the United States, and something of a literature has been created. *The Watchman* says: "Whereabout the evidence of the 'decline' of Christianity has been 'noticed' we cannot conjecture, but it was probably in some of those pessimistic utterances now and then put forth by weak believers, or the still more insignificant boastings of unbelief."

Java.—Missionary work began 40 years ago. Seven societies of Holland are represented by 26 missionaries, having 25 mission stations, numbering 12,000 native Christians. The British and Foreign Bible Society has one agent in east Java, and will soon send another for the west. Not only Java, but the whole Dutch India, including Java, Sumatra, Borneo, Celebes, has a strong claim not only on Europe, but on Christian America for the gospel. Twenty-seven millions of people and only 69 Christian missionaries to give them the glad tidings! In all Malaysia, with its 35,000,000 people, there is only one American missionary.

—In the central district of Java there are some 5,000 native Christians in connection with the Netherlands Reformed Missionary Society. For many years this field has been under the exclusive care of one missionary, who is stationed at Poerworedjo. Recently two other missionaries have been sent to Poerbolingo, one of whom is to be engaged in training native evangelists and preachers. Still more recently a young medical missionary has been sent out. He is to be supported by the Dutch Reformed Missionary Society in London. An attempt is being made to form the various churches or stations into a presbytery, presided over by a synod. Meanwhile Christianity is spreading also in the Djogjakarta district, and some 5,000 natives have accepted the truth.

Madagascar.—The growth of the elementary schools has been extraordinary. Twenty-five years ago they numbered seven, with 365 scholars; in 1886 they numbered 1,005, with 102,747 scholars. The several provinces are divided into districts, and each district has a meeting-house, used both as a church and school-house. Most of them are built of adobe, with thatched roof, and are very plain buildings, with mud floors. The school outfit consists of a few lesson sheets and text-books for the

teacher's use. The pupils provide themselves with a primer, a copy of the New Testament, the native Christian newspaper, a catechism, grammar, and geography. The teachers are supported in part by the natives. The object of these schools is to teach the children to read the Bible, and so these schools become the chief auxiliary to the direct preaching of the gospel.—*Chronicle of London Miss. Soc.*

—**At Tamatave**, the capital of Madagascar, Mrs. Mary Clement Leavitt, representing the Woman's Christian Temperance Union, recently addressed an audience of 1,500 natives, the lecture being translated by an interpreter. The Tamatave paper gives a full account of the occasion, and thanks God for the arrival of "that grand woman, Madame Mary Clement Leavitt of the United States."

Mexico.—The Presbyterian missionaries in the city of Mexico have recently located seven preaching stations in the outlying wards and districts. In this way they touch the people who could not be brought into anything known as a church edifice. Lay talent is utilized, one-half of these services being sustained by native elders.

Paraguay.—The South American Missionary Society has started a new mission under very favorable auspices.

Persia.—Dr. Bruce writes to the *Church Missionary Intelligencer*: "We have no opposition from Moslem priests or people worth mentioning; the latter, in nine cases out of ten, gladly receive our colporteurs and evangelists, and welcome their visits. The Moslem priests now have lost all their power for good or evil in Persia. The Persian Government is also liberal in its treatment of Christians and Jews, but through the intrigues of the Roman Catholic and (led by them) of the American ecclesiastics, it allows Protestant Christians to be opposed, and thereby gives us great trouble. During all my mission life among Mohammedans, every persecution and opposition to our work from which we have suffered has been set on foot, not by Moslems, but by nominal Christians."

—High Church missionaries from England are establishing schools and churches in utter indifference to the work done by American men and women in past years, thus fomenting schisms and divisions.

United States.—Indians of North America. The annual conference of the Dakota Indian churches and missions of the Presbyterian and Congregational denominations was held in September at Oakes, Dak. There were represented there all the missionaries to the Dakotas of the Presbyterian Foreign and Home Boards, and those of the Congregationalists under the charge of the American Missionary Association. There were present also 225 native delegates and visitors, besides those from the Cheyenne River Agency. The attendance ran from 500 to 800.

—The American Baptist Missionary Union calls for eighty men to fill vacancies and open new work on the various mission fields.

VII.—STATISTICS OF THE WORLD'S MISSIONS.

Foreign Mission Work of Women's Societies.
UNITED STATES.

When Organized.	Denominations and Societies.	No. of mission- aries sup- ported.	No. of Bible Wo- men and Na- tive Helpers.	No. of Auxili- aries and Bands.	Receipts.	
					1887-8.	In all.
1861..	Woman's Union Missionary Society, New York	53	27		\$43,024	About \$1,000,000
1868..	Woman's Board, Boston (Congregational).	102	132	1,700	123,240	1,651,329
1870..	Woman's Board of the Interior (Congregational)	62	....	1,500	51,117	481,175
1872..	Woman's Board of the Pacific (Congregational)	5	....	75	4,045	45,151
1870..	Woman's Board, Presbyterian Church	133	111	2,725	159,640	1,647,618
1870..	Woman's Board, Presbyterian, of the Northwest	71	57	1,522	102,499	728,277
1870..	Woman's Board, Presbyterian, of New York	41	32	900	65,544	430,346
1871..	Woman's Board, Presbyterian, of Northern New York	5	13	220	10,413	120,812
1877..	Woman's Board, Presbyterian, Southwest	7	....	376	7,193	28,968
1877..	Woman's Board, Presbyterian, Southern	....	....	457	20,732	172,906
1879..	Woman's Board, United Presbyterian Church	....	....	43	15,619	66,273
1879..	Cumberland Presbyterian Church	....	....	822	7,658	42,771
1869..	Methodist Episcopal, North	75	....	4,383	191,158	1,680,000
1878..	Methodist Episcopal, South	22	45	2,399	69,729	355,345
1879..	Methodist Protestant	....	....	300	7,100	25,000
1881..	Friends	8	....	....	11,288	40,000
1875..	Evangelical Association	....	....	78	1,854	....
1875..	Christian Woman's Board (Home and Foreign)	....	....	697	26,226	145,120
1875..	United Brethren	7	7	315	....	65,472
1875..	Reformed Church (Dutch)	....	....	200	17,544	126,874
1879..	Evangelical Lutheran (Home and Foreign)	....	27	436	14,197	....
1870..	Baptist Woman's Society (Northern Convention)	38	....	1,859	75,369	780,608
1871..	Woman's Baptist Society of the West.	45	....	....	44,846	313,628
1871..	Executive Committee Auxiliary to Southern Baptist Convention	....	....	....	15,554	80,000
1873..	Baptist Free	6	....	....	7,200	60,000
1871..	Protestant Episcopal	....	....	....	25,321	272,671
	Totals	680	424	21,034	\$1,117,110	\$10,307,990

CANADA.

1876..	Woman's Society (Presbyterian), Western Division	....	....	475	\$25,657	....
1877..	Woman's Society (Presbyterian), Eastern Division	....	....	....	5,091	....
1877..	Woman's Societies (Baptist), Ontario and Quebec	....	....	....	6,182	....
1881..	Woman's Union (Baptist), Maritime Provinces	....	....	....	4,493	....
1881..	Woman's Society (Methodist)	....	....	189	14,197	46,909

GREAT BRITAIN AND IRELAND.

1884..	Society for Female Education in the East	....	40	....	\$35,000*	....
1852..	Zenana Bible and Medical Mission	....	....	202	50,000*	....
1859..	Ladies' Wesleyan Missionary Society	30	35	....	35,000*	....
1860..	British Syrian Schools	28	116	....	25,000*	....
1868..	Ladies' Association (Baptist)	44	105	....	30,000*	....
1873..	Female Association (Irish Presbyterian)	....	12	160	10,000*	....
1878..	Female Association (Presbyterian Church of England)	13	8	....	10,000*	....
1880..	Church of England Zenana Missionary Society	88	49	....	115,000	....
1880..	Zenana Medical College	....	....	....	4,000*	....
1880..	Ladies' Committee Auxiliary to London Missionary Society	24	250	....	....	....
1880..	Ladies in Connection with Society for Propagation of Gospel	71	300	....	....	....
1880..	Ladies' Free Church of Scotland	32	177	....	55,000	....

* About this sum annually.

J. M. S.

Tabular View of the Missions of the A. B. C. F. M. for the Year 1888-89.

MISSIONS.	When begun.	Stations.	Out-stations.	MISSIONARIES AND ASSISTANTS.										PREACHING.			CHURCHES.			EDUCATION.										Native Contributions for all Purposes, in Dollars.
				AMERICAN.					NATIVE.					Places for stated Preaching.	Average Congregation.	Adherents.	Number.	Members.	Received on Confession.	Theological Schools.	Scholars.	Colleges and Boys' High and Boarding Schools.	Scholars.	Girls' Boarding Schools.	Scholars.	Common Schools.	Scholars.	Total under Instruction.		
				Physicians and other men.	Wives.	Other Women.	Total American.	Pastors.	Other Preachers.	Teachers.	Other Helpers.	Total Native.	Total American and Native.																	
East Central Africa	1883	2	3	3	1	7	2	12	35	4	19	142	150	16	979	108	1	14	1	62	2	100	2	115	115	5				
Zulu Mission.	1835	8	17	11	10	8	29	2	12	35	4	25	?	6,891	1	14	1	1	12	1	88	2	76	23	1,471	1,655	2,548			
West Central Africa	1880	3	5	1	5	1	12					2	100	100	1	14								1	20	20				
European Turkey	1858	4	29	10	9	5	24	6	11	20	10	83	1,000	1,211	8	650	113	1	12	1	89	4	185	135	5,138	6,289	32,177			
Western Turkey	1819	8	121	22	22		64	17	57	190	19	126	10,588	12,802	29	2,648	244	1	14	7	456	7	386	135	4,157	4,448	7,955			
Central Turkey	1847	2	51	7	3	7	26	19	27	110	4	60	10,000	17,056	33	4,050	229	1	8	2	89	4	213	144	5,261	6,392	13,508			
Eastern Turkey	1836	5	115	14	1	15	41	27	51	170	48	124	11,010	15,413	41	2,542	151	1	8	12	553	3	224	103	2,017	2,802	4,779			
Marathi	1813	7	102	12	1	10	6	29	15	32	141	67	255	284	88	3,076	3,351	27	1,823	157	1	9	7	514	6	434	155	4,722		
Madura	1834	12	234	10		10	8	28	20	144	228	31	233	451	234	7,214	11,881	36	3,233	239	1	10	7	44	2	132	127	7,864		
Ceylon	1816	7	25	5		4	4	13	11	30	229	34	304	317	39	1,065	1,806	14	1,389	79	1	6	6	457	2	132	8	384		
Hong Kong.	1883	1	3	1					3	8		11	12	?	384	2	34	19						17	296	388	349			
Foochow	1847	3	21	6	1	6	6	19	2	12	21	6	41	60	26	650	1,250	15	368	54	1	2	3	44	17	296	388	161		
North China	1854	7	29	18	4	20	8	50		17	13	12	42	92	26	684	2,485	4	976	105	5	1	11	2	42	3	43	10	142	
Shansi.	1882	2	4	1	4	1	4	10					2	75	75	1	5	5												
Japan	1869	8	124	23	4	22	27	76	27	21	53	11	112	188	171	6,309	11,000	43	6,340	2,114	2	92	6	1,054	9	1,060		2,206	41,022	
Northern Japan	1883	3	46	7	1	7	6	21	12	21	14		47	68	103	7,785	12,300	47	4,644	549	2	30	2	58	2	64	41	1,933	2,085	1,456
Micronesia.	1852	3	6	2				5	1				2	120	150	2	101	10	1	12				1	23	1	30	30	209	
Western Mexico	1872	2	5	4				3		3			8	18	9	194	841	4	115	68		2			3	93	93	537		
Northern Mexico	1882	3	6	4				3		7	18	8	33	36	14	436	1,215	10	413	85				1	44	13	736	780	3,076	
Spain	1872	1	13	1				2		7			19	740	1,053	3	222	59	1	8	1	4	1	80	1	33	78	656		
Austria	1872	1	19	1				2		7			11	13	19	740	1,053	3	222	59	1	8	1	4	1	80	1	33	78	656
No. Pacific Institute	1872	1	1	1				2																						
Total.....		90	960	167*	19	160	126†	472	166	448	1,253	1,128	61,188	100,914	336	30,546‡	4,388	17	251	59	3,947	50	3,068	892	34,855	42,733§	\$124,274			

* Of whom eleven are physicians.

† Of whom four are physicians.

‡ Including Hawaiian missionaries.

§ To which might be added 753 baptized believers not yet organized into churches.

1 Including some under instruction but not reported in school.

2 The Common Schools of Jafna, connected with the mission, are under the direction of a Board of Education, and the teachers are not reckoned as mission helpers.

—Missionary Herald.

Foreign Missionary Societies of the United States, 1887-88.

SOCIETIES.	Income.	Stations.	Out-stations.	Mission-aries.		Native Helpers.	Churches.	Communicants.	Added last Year.	No. of Schools.	Pupils.
				Male.	Female.						
American Board.....	\$667,289	90	960	186	286	2,185	336	30,546	4,388	1,018	42,733
Presbyterian Board, No.	901,180	112	400	205	297	1,123	311	23,740	2,897	464	23,770
Presbyterian Board, So.	88,049	38	89	31	35	44	39	1,897	305	20	1,238
Ref. Church (Dutch)....	155,381	12	123	29	32	293	47	4,559	180	122	3,357
United Presb. Board....	103,323	15	154	19	21	385	32	6,878	1,437	216	9,942
Cumberland Presb. Ch.	15,295	3	5	6	13	8	5	500	235	6	283
Reformed Presb. Church	21,133	2	6	4	5	50	2	209	44	32	1,165
Asso. Ref. Presb. Church	2,696	4	.....	2	.....	8	8	206	76	2	28
Reformed Church of the											
U. S. German.....	20,000	3	12	5	7	18	8	1,170	420	5	216
Ref. Presb. Gen. Synod..	4,000	2	4	2	7	2	2	20	5	1	28
*Baptist Mis. Union....	390,835	60	831	101	161	1,798	642	61,062	5,070	754	17,504
Baptist Southern Conv..	86,385	14	72	24	34	59	48	1,967	344	17	610
Free Baptists.....	15,244	3	59	6	13	15	10	654	62	85	3,058
Seventh Day Baptists...	4,528	1	.....	2	3	9	1	23	5	3	76
Baptist Conv. of U.S.	4,598	3	2	2	1	2	1	175	50	2	27
German Baptist Breth- ren (Tunkers).....	1,620	2	3	.....	.....	.....	5	150	35	.....	.....
*Methodist Epis. Church	826,784	620+	135	192	2,051	505	22,635	2,711	694	22,448	.....
Meth. Epis. Church, So.	234,564	104+	28	25	80	42	3,786	450	54	1,545	.....
Protestant Methodist...	18,000	3	.....	3	7	4	2	229	84	5	350
African Meth. Episcopal	12,000	7	5	7	8	9	900	302	5	408	.....
Free Methodist.....	2,000	3	1	4	6	8	.....	6	.....	2	45
Prot. Epis. For. Miss.Soc.	189,362	41	145	75	28	227	32	2,073	443	91	3,364
Evangelical Association	11,074	5	2	3	3	4	4	224	123	9	445
Un. Brethren in Christ..	14,619	4	16	5	5	25	14	4,105	.....	19	462
Evangelical Lutheran,											
General Synod.....	30,000	2	2	4	3	147	101	3,436	1,178	161	3,558
Evangelical Lutheran,											
General Council.....	10,288	6	50	5	4	72	4	805	235	57	767
For. Christian Miss.Soc.											
(Disciples).....	51,408	24	.....	24	12	22	24	2,473	798	18	380
Amer. Christian Conv...	2,000	2	2	1	6	2	2	64	43	.....	.....
The Mennonites.....	.....	1	.....	3	3	.....	.....	.....	1	2	100
Friends.....	22,760	7	11	6	9	6	4	392	67	.....	.....
Total.....	\$3,906,967	1,193	2,954	927	1,200	8,617	2,243	174,784	21,978	3,864	137,905

* Work of these societies in Protestant countries of Europe is not here reported.

† Principal and subordinate stations.

‡ The portion of the missionary receipts of the church appropriated to Foreign Missions.

§ Incomplete returns.

Moravian Missions are included in the table of British societies.

—A. B. C. F. M.'s *Almanac of Missions*, 1889.

Canada.—The Canadian Congregational Year-Book for 1888-89 reports the following statistics:

	Churches.	Sta- tions.	Minis- ters.	Mem- bers.
Ontario.....	77	26	49	6,300
Quebec.....	20	15	17	1,650
Nova Scotia.....	17	21	7	858
New Brunswick...	3	11	4	341
Newfoundland & Labrador.....	5	0	3	200
The Northwest...	4	2	4	180
	126	75	84	9,529

—Jesuit Missions. In the Balkan peninsula there are 45 Jesuit missionaries; in Africa, and especially Egypt, Madagascar and the Zambesi region, 223; in Asia, especially Armenia, Syria, certain parts of India, and parts of China, 699. In China alone the number is 195, all of French na-

tionality. In Oceania, including the Philippines, the Malay Archipelago, Australia and New Zealand, the number is 276; in America, including certain specified States of the Union, portions of Canada, British Honduras, Brazil and Peru, 1,130; the total number of Jesuits scattered over the globe in purely missionary work being 2,377. These are of various nationalities, but the vast majority are French.—*London Times*.

—The Cherokees have in operation 100 common schools, with an aggregate attendance of 4,049 pupils and an average of 2,486; a high school for boys, with an aggregate of 211 and an average of 156 students; a female seminary, nearing completion, with a capacity for 165 students; an orphan asylum containing 145 children.—*Christian Advocate*, Nashville.

Contributions to Missionary and Bible Societies for Fifty Years.

IN view of the Missionary Conference, it may not be unseasonable to present to your readers the results of a careful examination of the home contributions to the five great religious institutions named below during the first fifty years of the present reign. I have divided that examination into decenniums, bringing out the average amounts contributed in each, with the relative increase or decrease upon the preceding period. With these it is unnecessary to occupy your columns.

It may be interesting, however, to notice that—whatever it may be owing to—the decennium 1848–1857 differs from all the rest in the lower rate of increase, while in the case of two of the societies there is a positive decrease of two per cent. and eleven per cent. respectively.

The increase of the average annual amount of home contributions, including legacies but excluding dividends, in the last decennium, 1878–'87, over the first, 1838–'47, was, in the case of the Baptist Miss. Society... £34,953 or 157 per cent.
 Wesleyan Miss. Society. 34,114 " 45 "
 Church Miss. Society.. 102,717 " 118 "
 London Miss. Society... 23,707 " 38 "
 British and Foreign Bible Society..... 62,101 " 131 "
 Aggregate increase (five Societies)..... 257,592 " 86 "

The annual average amounts of the five societies for the last decennium was £556,631, and the total amount for the *fifty years* £20,798,160, being about the amount spent on drink in this country in *sixty days* at the rate of last year's consumption.

It ought to be stated that these amounts include both ordinary and special contributions, excepting in the case of the Church Missionary Society, where the figures of the special contributions for the whole period could not be so easily ascertained. The annual average of these, in that society, for the last *five* years was £19,115. Probably this was a high average. One feature brought out in this examination is worthy of note. When a large contribution has been raised for a special object, it does *not* seem to tell adversely on the succeeding years; rather the contrary. So at least it seems to be in the case of the British and Foreign Bible Society. In 1854 that society raised special contributions of almost exactly £100,000 for the Jubilee and Chinese New Testament Funds, with the result that the aggregate ordinary contributions (exclusive of legacies) for the three *following* years *exceeded* those of the three previous years by almost £30,000, or twenty-three per cent.; and that notwithstanding that in one of the last three years a further special contribution of £10,000 was raised for these objects. But when the special contribution is raised not for any definite object, but merely to make up a deficiency in previous years, I apprehend the result is very different.—*David McLaren, in British Weekly.*

—Statistics show that there are in Burmah at the present moment 502 Baptist churches, with 23,559 communicants and about 70,000 adherents. In 404 schools there are 12,000 pupils, and during the year there have been 2,134 baptisms upon a profession of faith. The report reminds the Christian public that it is just seventy-five years since Adoniram Judson, driven out of Calcutta by the officials of the East India Company, arrived in Rangoon and established the first Baptist mission at Burmah.—*Christian Weekly.*

—The Methodist Episcopal Church have 2 missionaries in Italy, 23 native preachers, 883 church members, 16 Sunday-schools and 392 scholars. In Mexico they have 9 missionaries, 33 native preachers, 995 church members, 740 probationers, 30 Sunday-schools and 1,202 schools.

Jews.—Between the years 1880 and 1885 the Jewish population of Prussia has increased only 2,763. The proportion of the Jews (366,543) to the entire population shows a falling off of .04 per cent. The diminution has been chiefly in the provinces of Posen and Silesia. There were only three towns in the entire kingdom with a Jewish population exceeding 15,000, viz., Berlin, 65,355; Breslau, 17,655; and Frankfurt, 15,554.—*Jewish Chronicle.*

—The various Protestant missionary organizations at work in India have 249 missionaries, 317 native preachers, and 83,819 native communicants. This is an increase of 67 missionaries, 76 native preachers, and 23,748 native communicants since 1881.

—The Lutheran Missions among the Tamils of South India amount to 14,000 adherents, 23 European missionaries, 12 ordained natives, 6 candidates, 56 catechists, 241 teachers, 149 schools, and 3,653 scholars.

—The General Missionary Committee of the Methodist Episcopal Church has appropriated for the coming year \$1,200,000 for home and foreign missions, of which \$100,000 is to meet outstanding drafts and interest. The receipts from the churches were \$2,900 larger than ever before, but the treasury was \$78,340.13 in debt at the end of the year. The appropriations for mission work are about fifteen per cent. less than last year. The foreign missions receive \$511,639.01, divided as follows: India, \$109,300; China, \$108,019.01; Japan, \$60,166; Korea, \$16,104; Malaysia, \$6,500; Africa, \$4,800; South America, \$52,960; Italy, \$47,000; Germany, \$30,300; Sweden, \$25,068; Bulgaria, \$19,220; Norway, \$14,000; Switzerland, \$9,840; Denmark, \$8,362. The new Malaysia Mission was regularly constituted. Dr. Thoburn is missionary bishop of India and Malaysia. In all the foreign missions there are 720 native preachers and 41,338 church members.

VIII.—EDITORIAL NOTES ON CURRENT TOPICS.

[The lack of space constrains us to lay over a mass of Editorial Notes already in type.—Eds.]

Editorial Card to the Public.

In the Jan. number of this REVIEW, (1888) we admitted an article from Rev. Wm. Clark, D.D., on "Mission Work in Papal Europe," and in a prefatory note we warmly indorsed the writer and commended his cause—the Female College at Florence, Italy. Dr. Clark was a stranger to us, but he presented so many strong testimonials from eminent clergymen and others whom we knew, that we uphesitatingly gave full credence to his statements, and said what we did in his behalf. We deeply regret to say that we have lately received evidence from the best sources of information that we were deceived and imposed upon by this man, and that he is unworthy of confidence or aid, and we hereby withdraw our indorsement and forbid him to use it. From the American consul at Florence we learn that no such institution now exists in Florence. And Dr. Cyrus Hamlin assures us that our statement about his services at Constantinople is essentially untruthful. It grieves us to make such a statement, but truth and justice and the cause of Christ demand it at our hands.

A Correction.

In our January issue we gave credit for the article—"England and Foreign Missions"—to Rev. James Johnston, "Secretary of the World's Missionary Conference." We were misled in making this statement in a way that attaches no blame to any one. But we desire to state that, though possessed of the same honored name, our contributor is another clergyman, a resident of Bolton, England, who has volunteered to post us from time to time with the current ongoing of missionary life in Great Britain. He will continue his useful service and, when the topic is too brief for a separate paper we shall append his simple initials, or *Our English Correspondent*, as in the present number.

The Bound Volume for 1888.

THE first volume of THE MISSIONARY REVIEW OF THE WORLD is now bound and on sale. Its appearance is certainly striking, and marks an advance, if not a new epoch, in missionary literature. It is a royal octavo, printed on heavy and first quality of paper, making 974 compact pages, and substantially and prettily bound in crimson cloth with gilt back.

No one can form a correct idea of the extent, variety and quality of its contents till he looks through this imperial volume. A brief analysis will show that it is in itself a *library of mission literature*, containing matter equal to half a dozen books, and all fresh and inspiring, and from the ablest missionary writers in the world. At the same time it is an invaluable *cyclopædia of missions*, containing a vast amount of the latest and most accurate information on every subject connected with Christian missions. The eight departments are crowded with matter of interest and importance to the friends of missions, in all lands and in all branches of the Church.

I. *Literature of Missions.* Contains some 130 separate articles, most of them original, and by the ablest writers at home and abroad.

II. *Organized Missionary Work.* Gives the latest reports of over 130 of the leading missionary societies of the world.

III. *Correspondence and General Intelligence.* From leading missionaries in all lands, as well as intelligence from the world-field.

IV. *International Department.* By Dr. Gracey, containing 100 pages of great interest and value.

V. *Monthly Concert of Missions.* By Dr. A. T. Pierson. Full of stirring papers and suggestive themes and thoughts.

VI. *Progress and Results of Missions.* A world of the latest doings and facts, gathered from every source and field.

VII. *Statistics of the World's Missions.* A large amount of the latest and most authentic statistics. Many invaluable tables, etc., etc.

VIII. *Editorial Notes* on many current subjects of missionary interest.

And to add to the value of this bound volume, it contains a full and skillfully prepared *Index of Contents*, so that every topic treated in it, and every important fact or statement or table of statistics given can be readily found and made available to the reader. One will be amazed, on examination, at its literary merits, its vastness of scope, and the plenitude and value of its historical and statistical information. It will adorn and be a valuable acquisition to any library, private or public. The price is but \$2.50, free delivery. It is a marvel of cheapness.

Statistical Tables.

"The Missionary Review," in the hands of Mr. Wilder, earned a deserved reputation for the skill and painstaking labor shown in the matter of missionary statistics. "Wilder's Tables" were simply marvels in their way and are cited as authority everywhere. We had hoped and planned to carry on this good work unto perfection, but our wishes and plans for the first year failed. But we still purpose to accomplish it at any cost, and are maturing arrangements that will bring it about during the year. In the meanwhile we avail ourselves of the results of others' labors. The tables we give this month, published by the American Board, are exceedingly valuable for reference, while our own table on woman's work is full and reliable.

THE MISSIONARY REVIEW OF THE WORLD.

VOL. XI. No. 3.—*Old Series.*——MARCH.——VOL. II. No. 3.—*New Series.*

I.—LITERATURE OF MISSIONS.

THE CITY AS A FACTOR IN THE WORLD'S EVANGELIZATION.

“WHAT a fermenting vat lies simmering and hid in the great city.”—CARLYLE.

[SOME two or three years since we wrote and published an article in *The Homiletic Review* entitled, “The Enormous Growth of our Cities, and the Duty of the Church in Relation to it.” The paper attracted no little notice at the time, and we have been repeatedly asked to reproduce and give it a wider circulation. While written for a different specific purpose, the following article will embody many of the facts, statements, and considerations given in the paper referred to. We freely quote our own language, where it subserves the end we have in view in the present contribution. The facts here stated have been carefully scrutinized, and the statistics, wherever obtainable, brought down to a late date. Our object now is not to suggest or discuss the best methods of city evangelization—we have not space to do justice to that burning question—but simply to show, *from their rapid growth, and the character and outcome of that growth, the absolute necessity of evangelizing our cities if we would save the nation and evangelize the world.*—J. M. S.]

[EDITORIAL.—J. M. S.]

THE history of great cities is, substantially, the history of man. Not only have they played a conspicuous part in the political affairs of nations, but they have originated and determined the social and intellectual, the moral and spiritual conditions and destiny of the various peoples and communities that have dwelt upon the earth and made its history. Blot out the record of a dozen ancient cities and but little will remain of man's history prior to the coming of Christ. Babylon and Nineveh ruled the largest empires of antiquity. The cities of the Nile gave to the Pharaohs for many centuries vast dominion and power. Jerusalem was long the glorious life, and finally the overthrow and ruin of God's chosen people. Rome *imperial* long dictated laws to the world and subjected it to its iron scepter, while Rome *spiritual*, for more than twelve centuries, has perverted the faith and ruled the consciences of a large part of the Christian world. While Athens swayed a majestic power in the realm of the intellect and of the civilizing forces of humanity.

Coming down to later times we find that Paris was France under the Empire, and is substantially so under the Republic; while under both, as the goddess of Fashion and the genesis of the French novel and the French play, Paris is fast corrupting the morals of Germany and England, and spreading her infection on this side the sea. London to-day dominates Great Britain and Oceanica and the commercial world, and rules 200,000,000 souls in India, while New York has long corrupted and cursed, politically and morally, the Empire State, And Chicago

and Cincinnati and other cities of our land are fast becoming centers of tremendous forces and agencies of evil, which the patriot and the Christian cannot contemplate with complacency. The opening of the next century will find New York, Brooklyn, Philadelphia, Chicago, Cincinnati, St. Louis, San Francisco and New Orleans, *the dominant force* in the government, and in the moral, social, and religious life of from ninety to one hundred millions of souls spread over this vast national domain, speaking, for the most part, one language, and living under one system of laws.

What is to be the character and influence of these cities thus destined to overshadow and shape our political, social, and religious development as a nation in the near future is, therefore, a vital question. The problem, confessedly, is one of tremendous proportions, and the solution of it is proportionately difficult and momentous. It is a problem which presses more and more every day upon the attention of the thoughtful patriot, the Christian, and the social and political economist. We *must* grapple with it in dead earnest, and solve it in the interest of law and order and sobriety and good morals and Christianity, or it will solve itself in the overthrow of our institutions and the reign of lust, communism, and anarchy in their worst forms. We sound no trumpet of the vain alarmist. But we cannot shut our eyes to facts which are patent to observation—to a state of society already existing in our chief cities and towns, and daily growing worse and spreading throughout the country, and permeating society everywhere, which, unless checked and remedied, must at no distant day imperil, if not actually subvert, state and church alike.

I. The first matter for consideration is the enormous growth of our cities, and the character of this growth.

1. There is a *marked tendency in our day to gravitate toward great centers* of life—to mass in cities and large towns—and this tendency becomes more and more general and intensified every year. The census of the last few decades shows that our cities are growing with unprecedented rapidity in population, as well as in wealth and luxury, and consequently in power and influence on the body politic—growing so rapidly, indeed, as to essentially change the elements, conditions, and relations of the social problem. This marvelous increase of *city* life and wealth and power is at the cost of the *rural* population, wealth and influence. Notwithstanding the importation of so many foreigners into our manufacturing towns and districts, the growth of the city population is much faster than that of the country districts. In fifty years the ratio of city growth has advanced from 4 1-2 per cent. to 22 1-2 per cent. The next census (1890) will show that *one-fourth of our entire population is massed in our cities!* So great is the drain to the city that very many of the country districts of New England, of central and western New York, and of other of

the older States are actually *decreasing* in population and thrift and wealth; and the school-house and church, once their glory and strength, are dying out!

We need not stop to point out the meaning and outcome of this startling fact. The enterprise, the sinews, the hope of the rural population, are fleeing to the city. What the city gains the country loses! What might prove the glory and salvation of country life may prove the shame and evil of city life! From 1790 to 1880 our *entire* population increased but 13 times, while the *city* population increased 86 times! In 1800 we had but 6 cities, with a population above 8,000; in 1880 we had 286! The census of 1890 will make this showing still more significant. Such phenomenal growth and preponderance of city population constitutes one of the most serious portents of modern times. We are not prepared to forecast its final effect on our national life, political, social, or religious. But its influence, whatever be its character, will be tremendous, if not irresistible.

2. Another fact of momentous importance. The condition of our large and rapidly expanding cities has *unquestionably changed decidedly for the worse during the present generation*. The growth has not been a healthy growth, whether viewed politically, morally, or religiously; whether estimated in its influence on country life, on business integrity, on political and commercial morals, on the spiritual life of the church and the welfare of the government, or in its bearings on class relations, on social economics, and on the uplifting and purification of society in general. There has been a marked and alarming deterioration. There is no denying this fact—the evidence is too overwhelming. We are confronted to-day with gigantic and rapidly augmenting evils, economic, social, political and moral, caused mainly by the massing of such multitudes in a few great centers, which attract the worst elements of society, as well as the better—centers where all restraints are thrown off, and vice and crime and lawlessness run riot, and corruption and all manner of wickedness take on huge proportions, and endanger the peace and welfare of the people at large, and ultimately the permanence of our free institutions.

The depravities of our great cities increase in the ratio of their growth in population. Of one thing we may be sure, the cities, owing to advantages of centralization and organization and countless wealth, will ultimately triumph over the rural regions. It has been so always in the history of the world. And history repeats itself to-day along this line, and will repeat itself with greater emphasis in the future. It is evident, then, that the decisive battles between Christianity and infidelity and agnosticism; between true liberty and licentiousness; between law and order and virtue, and the hostile alien forces which are waxing so strong and defiant among us, are to be fought out in a dozen centers of our widespread republic.

Tacitus long since described Rome as the *colluvies gentium*—the sink of nations—and his history, and that of Gibbon, justify the designation. Our chief cities are fast becoming the sinks and slums of the Old World depravities, added to those which have their source in our own soil. Hither they flow in a broad, ceaseless, putrid stream—a menace to our institutions, a curse to society, a disturbing and corrupting element in the body politic. “A little less than a third of the entire population of the United States is foreign by birth or parentage, and yet 62 per cent. of the population of Cincinnati are foreign, 63 per cent. of Boston, 83 per cent. of Cleveland, 88 per cent. of New York, and 91 per cent. of Chicago!” This fact alone is enough to startle us out of our fancied security and excite the gravest apprehension for the future. The danger is not so much in their numerical strength as in their social ideas and political affinities and hostility to religion and the church and the old order of things. They come here largely, not for liberty, but for license. They are as a class ignorant, degraded, hostile and dangerous.

Romanism has its centers of organization and strength in our cities, where there is such a vast foreign element, largely in sympathy with it, and offering favorable conditions for propagandism. Here it concentrates its strength, plants its institutions, organizes its forces, sways political influence, fills its coffers from the city treasury,† and openly fights and secretly intrigues for the overthrow of our public schools and for ultimate ascendancy. Beyond a question, Romanism is a menace to our free schools, to a free Bible, and to an enlightened, patriotic, catholic Christianity. And yet Romanism is rampant in New York and other cities of our land. More than half of the teachers in our public schools are Roman Catholics. Our municipal offices are largely in their hands. The Romish Church is growing rich on the favoritism of politicians and legislators. Its influence is courted obsequiously by office-seekers.

Already the large foreign element concentrated in our chief cities is making its power and pernicious influence tremendously felt in our social condition, in our politics, in municipal, state, and national legislation, and in public sentiment, which is stronger than law. Many of

* “Our Country,” page 129.

† The Compendium of the Tenth Census gives the number of persons foreign-born in each of the fifty principal cities, but does not give the native-born population of foreign parentage. We are enabled to compute it, however, by knowing that the total number of foreigners and their children of the first generation is, according to the census, 2.24 times larger than the total number of foreign-born.”—*Ibid.*

† The *Independent* gives a chapter of what it calls “Sectarian appropriations,” which have been made during the current year in the city of New York. The total amount appropriated during the year to the charitable and benevolent institutions of the city is \$1,142,232.61. The non-sectarian, private and public, institutions receive \$510,092.33. The surprising thing is that sectarian institutions receive a larger sum than the non-sectarian, to wit, \$632,130.23. The Hebrew Benevolent Society receives \$60,000 annually. Several institutions of the Episcopal church receive altogether \$31,814.63. The Roman Catholic Church receives for its institutions the large sum of \$540,325.60.

our city governments are controlled by this element, and when it gets the ascendancy the people are cursed by the most corrupt rule ever inflicted upon a Christian people. This is the Force that is at war with our American Sabbath, and with all our American ideas and habits in relation to social economics. It is an un-American, socialistic, atheistic, dynamite force that is fast intrenching itself in the chief centers of our commercial, social and political life. Its manifest purpose is to *revolutionize* the entire order of things, in the interest of what is called labor, socialism, communism, the rights of the masses; *and it will do it*, if suffered, even though it drenches the nation in blood, and plunges it into a state of absolute anarchism.

The city is also the chief seat of the *saloon or liquor power*. Here it has rapidly grown into a formidable power, antagonistic to every interest of the individual and of the public. Here it is intrenched, and corrupts and ruins, and crowds our prisons and jails and asylums with its victims, sets laws at defiance, and outrages decency and public sentiment. Such a gigantic iniquity—satanic in character, satanic in its work and designs—never before in the sunlight of heaven so afflicted and cursed a Christian community. It decoys and pollutes our young men. It controls the ballot-box. It corrupts our legislatures, and dictates to our political parties. It spends money freely to gain its ends. It has of late grown arrogant and defiant. In our recent election it dictated the nomination, and carried the election of the Governor of the Empire State, the friend and abettor of their interest and schemes! And they will rule him and use him, and he dare not say nay to his masters. There is not at the present time an element or force in American politics and American social life so powerful for evil, so actively at work to corrupt and destroy all that is good, as the liquor power, the saloon element, which our cities foster. And it will yet throttle the city and the nation, if not checked and put down. The more than 200,000 saloonists who flank our thronged streets and avenues are mostly *foreigners*, multitudes of them are ex-convicts, and their dens are so many centers and sources of political corruption, as well as of social ruin and crime in every form.

3. The most alarming fact of all, in our judgment, is, that *this appalling state of things is largely the product of our boasted modern civilization!* If it were caused by accident, or by agencies and forces which are artificial and transient, there would be infinitely less to fear from it, and we might reasonably hope that society would in time right itself and pass the crisis without serious permanent damage. But, alas! we can indulge in no such pleasing dream. The causes which have produced the several great evils and imminent dangers which to-day threaten the United States, and more or less threaten every other civilized nation on earth, are radical in character, every one of them. They enter into the very structure of modern life.

They are born of new ideas, new forces, new agents, new developments, in nature, in social economics, and in the laws which govern humanity and organized society. The wonderful growth of our cities in population, largely by immigration; the rapid increase of wealth and its concomitant evils; the corruption of morals and the decadence of religion; the formation and grasping greed of odious and oppressive monopolies; the rage for mammon, and the reign of lust and pride and sensuality; the rise of socialism and anarchism, and the assertion of power on the part of the laboring class; the strange contrast of overgrown wealth and extreme poverty in city life, and the discontent and muttering tempest we hear—are but the *natural outcome* of the new elements which permeate and rule our nineteenth-century civilization. Such gigantic and deep-seated evils are not easily checked, much less eradicated. “Seven devils” possess the city, and nothing short of Almighty power, in response to much fasting and prayer, will be able to cast them out. If we are ever to find and apply an adequate remedy for these formidable evils, we must dig down deep into the subject, and meet the new condition of things in the only way that will afford relief, namely, by an enlightened apprehension and appreciation of the natural and social causes and conditions which are at work in our day antagonistic to our prosperity; and then work along the great lines of Providence and Christianity, to restrain and uproot by methods and forces adapted to the changed state of things which exist. The *old* ideas and modes and appliances will not meet the case! The old easy-going and half-earnest policy of the church, and of organized governments, will end in awful disaster, if adhered to. The church certainly can no longer afford to slumber. The danger is imminent. The enemy is at hand, strong and defiant. A single decade will be likely to decide for us whether Romanism, rum and corruption, and anarchy and agnosticism and a gross materialism, shall rule this great nation; or whether the church of God, Christian morality, and a purified and Christianized civilization shall predominate in it.

II. The facts already cited in regard to the growth of our city population, and the character of that growth, raise the question whether the church of Christ is alive to the duty which such a condition imposes, and whether the policy and the methods which have ruled past efforts to advance Christ's kingdom in the world have been wisely adapted and vigorously prosecuted? It seems to us that we have made a terrible mistake. We have not estimated on the one hand the appalling evils incident to the city, and on the other hand the mighty lever it puts into our hands to uplift the world. We have not bent our energies to evangelize this mass of humanity brought to our doors from all quarters of the world, nor concentrated our efforts to Christianize it and enlist it in the work of the world's evangelization. We think we hazard nothing in saying that our cities have been, for the most part,

left to take care of themselves, and that our present policy and methods are a sad and conspicuous failure in both particulars. And our condition is waxing worse and worse every year, and on a gigantic scale of proportions. The church is fast losing ground *relatively*, as to population, and *actually*, as to its hold on the masses, and its restraining and evangelizing influence on the whole community. Under the very shadow of our costly and stately churches, and in spite of the ten millions of money given yearly to foreign and home missions, and to the various works of charity and benevolence among us, there are to-day millions of souls as ignorant, as degraded, as godless, as abandoned to iniquity, as any community in heathendom! The gospel exerts no more influence on them, or over them, except it be to excite their hatred and contempt, than if they lived in Africa! The church, with all her institutions, and machinery and appliances, does not so much as touch the hem of their garments; nay, they are bitterly *hostile* to it, and to its teachings. The ministry they denounce, the Sabbath they scout, the laws and the restraints of virtuous society they set at naught, and a feeling is growing up among them not only adverse to Christianity and the church and Christian society, but absolutely destructive to them. Many will question the truth of such sweeping statements, and cry out against them as exaggerations. But it will be only those who have not been, or who will not be, at the pains of studying the problem in the light of existing facts and tendencies.

Take an illustration or two, which is better for purposes of argument than general statement. We select the city of Brooklyn, where the writer happens to reside, once designated "The City of Churches," and doubtless above the average of city population in point of intelligence and social standing. The population of Brooklyn in half a century has advanced from a few thousand to full 800,000. But statistics prove that the church, instead of keeping pace with the incoming population, has fallen so far behind that its relative strength to-day is *tenfold less than it was three decades ago*; indeed, so far as church accommodations for the Protestant population are concerned, it *actually makes a worse showing than any other city in the land*! The Presbyterian, Congregational and Reformed (Dutch) churches—once in the ascendant, and which, it might be said, had the right of domain—have added little or nothing to their number and strength in the last twenty years! While several new churches have been started, so many have died or been consolidated that the number to-day is but a trifle in excess of that 20 years ago. Hence this great city, rising into such prominence, is a city of relatively few churches. And the most of these are in the older part of the city. The outlying wards, where the main growth is, are poorly supplied, while the older and wealthy down-town churches leave them to struggle with

debt, and many of them to die out. In nine of the wards of the city, with a population of 195,131, there is no Presbyterian church whatever.

And what is the result, from a moral and spiritual point of view? Full half the population of this once favored city are living without church instruction and influence. The Protestant Church provides for only a small part of her population. There is already a marked change for the worse in the tone and moral sentiment of the city. The Sabbath is now largely a day of pleasure and dissipation. More than 3,000 saloons are in full blast, defying the law even on the Sabbath. King's County has become the "Paradise of Gamblers."* The rum power and "bossism" rule our politics. Theaters have multiplied at a fearful rate, and some of them are of a most demoralizing character. The church, though manned with some of the most popular and gifted ministers in the world, is essentially weak, and her power is scarcely felt on the mass of population. If this state of things continues and grows worse, as it naturally will, for ten or fifteen years to come, Brooklyn will inevitably become one of the wickedest and most God-abandoned cities in our land! There is no helping it. Her doom is decreed as truly as if a mystic hand traced it on the sky.

And what is true of Brooklyn is substantially true of New York, Boston, Philadelphia, Chicago, Cincinnati, and other great cities of the United States. The same conditions exist, the same forces are operating, in them all, and with similar results.

Take New York. The population of the city has for years been steadily and rapidly increasing, while at the same time the number of churches has been relatively decreasing. In 1830 there was one Protestant church to every 2,000 people; in 1880, one to 3,000; and in 1887, one to 4,000. South of 14th street there is an estimated population of 587,616; and north of 14th street, exclusive of two wards, 732,048. Survey the latter first.

The xvi., xvii., xx., xxi., xxii., xix., and xii. wards had a population, according to the census of 1880, of 622,872, probable increase in eight years of 109,176. Present population, 732,048. These wards had 221 Protestant churches and chapels in 1880; *now*, 195. They contained 2,947 saloons in 1880; *now*, 3,988. In these *seven* wards there was *one* church to 2,947 of population in 1880, and *one* to 3,754 in 1888. In these *seven* wards there was *one* saloon to 211 of population in 1880, and *one* to 184 in 1888.

"Ten thousand saloons, or *one* to every 150 of the inhabitants of the entire city, stand over against the 355 Protestant churches, or *one* to 4,464 of the inhabitants of the entire city, as a constant menace. They breed poverty and crime. They increase in ratio faster than the churches and schools. They are open day and night. They make legislators, aldermen, district attorneys, and judges. They modestly claim to control 40,000 votes in this city; and twenty men, mostly brewers, hold 4,710 chattel

*The main issue in a recent election in Brooklyn was, whether the laws relating to gambling should be enforced or remain a dead letter, and the candidate who had prostituted his office to shield the open violators of the statute from punishment, and who on the eve of the election made a bold and scandalous bid for the saloon influence, was re-elected to office! And he is anything but a terror to evil doers.

mortgages on saloon fixtures to the value of \$4,959,578. Thirty-two tenement-houses contain an average of thirty-three persons each, with 1,079,723 tenants and with 237,972 families. Home is virtually banished by these abodes, and physical and moral misery necessitated. How can Christianity reach these people?"*

NEW YORK SOUTH OF FOURTEENTH STREET.

Estimated population, 621,000. The number of churches 127, and this includes Catholic churches and Jewish synagogues. In 1868 there were 141 places of worship. There are now, with nearly 200,000 more people, only 127, Protestant, Catholic and Jewish. That is to say, a city double the size of New Haven has moved into the lower half of New York, and 14 Protestant churches have moved out. Even these figures do not tell the whole story. For with a few notable exceptions these places of worship are very small, and will not seat over 150 each.

"New York has an enormous population—larger than five of our largest Territories combined. Many of these Western States and Territories, for which appeals are so often made, and where such vigorous and constant efforts are made by us to plant new churches, *are better supplied with churches than New York and Brooklyn!*" It seems incredible, and yet it is true. And still the astounding fact has little or no influence on the policy of the church. We strain every nerve to build up Christ's kingdom in remote and sparse regions, while we neglect the multitudes that throng our streets and are living in heathenish ignorance and sin and moral and social degradation under our own eyes! We send missionaries abroad—would that we sent more—while we have tens of thousands in our midst from the very countries we send our missionaries to for which we are doing little or nothing. We seem slow to comprehend God's purpose in pouring such immense tides of immigration upon our shores from almost every nation and people, and criminally remiss in taking advantage of the opportunity it gives for their evangelization—certainly at far less cost, and in far more favorable conditions, than if they staid at home. We have 400,000 Germans, 30,000 Bohemians, 10,000 Hungarians, a large number of Jews, and some 25,000 Italians. Why send missionaries to these nationalities when we have so many of them living in the midst of us, and who have come here to stay, and who, as all testify who have made the experiment, are easily accessible to gospel influences when wisely approached. They are as "foreign" in ideas and habits of life as if they were in their native land, while they have stronger claims on us than if they had staid at home. Promising mission work has been begun among them, and why should not our "Foreign" Mission Societies as well as our "Home" and "City Missions," lay hold of

* These facts and figures respecting New York City are condensed from the addresses of Rev. J. M. King, D.D., and Rev. A. F. Schauffler, D.D., at a Christian Conference held in Chickering Hall, Dec. 3, 4 and 5, 1888. The entire proceedings of this important Conference, called by a large number of the leading clergymen and Christian laymen of the city, with all the addresses made, have been published in a book, paper cover, by the Baker & Taylor Co., fifty cents, entitled, "The Religious Condition of New York City." We advise all who desire to know what that "condition" is, to get and study it. It is a fit companion of Dr. Strong's famous book, "Our Country."

these agencies and reap a glorious harvest here at home as well as in foreign and pagan lands?

It is time to look at the question of *policy and methods in the matter of the world's evangelization*. For this end the church exists, and for no other. What can be done to save our cities in order to save the world? We are confronted with facts and conditions that demonstrate that the cause is imperiled—that our past policy in reference to the city is a ruinous policy—and that without immediate, concentrated and united efforts to Christianize our great and growing centers of life and power the conversion of the world is hopeless.

1. First of all let our ministers, our intelligent laymen, and all our church-workers study carefully and thoroughly this serious, stupendous problem, which we have brought to their attention. It is of the utmost moment to the whole church of God. There is none more urgent. It touches her at every point. It demands immediate, solemn, prayerful attention, and prompt, intelligent and combined action. We cannot take these facts into full view, and give them due consideration, and yet sit still and do nothing. We cannot discern the failure of past methods and policies, and not anxiously cast about for something better adapted to the tendencies and changed conditions of the times. Upon the *church* of God devolves the fearful responsibility of solving this greatest problem of the age. Let us fully understand it, in all its essential facts and relations, as a necessary condition to suitable action. The movement which found expression in Chickering Hall recently was not begun a moment too soon. Let it be followed up in every city.

2. The teaching and example of Christ and the Apostles present a marked contrast to the policy which has ruled the church in these modern days.

(a) Christ himself devoted almost His entire ministry to the *city* population. Says Matthew: "And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their *cities*." Luke quotes Him as saying: "I must preach the kingdom of God to other *cities* also, for therefore am I sent." "And behold the whole *city* came out to meet Jesus." "And all the *city* was moved, saying, Who is this?" He taught and wrought wonders in Nazareth, Jericho, Chorazin, Bethsaida, and Capernaum. He was frequently at Jerusalem. It was over that metropolitan *city* that He "wept," crying: "Oh, Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Though born in the country, and living there till He entered upon His public ministry, yet the greater part of that ministry was given to the *city*. And how He upbraided the *cities* "wherein most

of his mighty works were done, because they repented not!" "Woe unto thee, Chorazin; woe unto thee, Bethsaida," etc!

(b) Christ enjoined the same policy upon His disciples. To the "twelve" sent out, His instructions were: "Into whatsoever *city* or town ye enter," etc. And also the "seventy": "Into every *city* and place whither he himself would come." "Into whatsoever *city* ye enter and they receive you," etc. But "into whatsoever *city* ye enter, and they receive you not, go your ways," etc. "When they persecute you in one *city*, flee ye into another; for verily I say unto you, ye shall not have gone over the *cities* of Israel, till the Son of Man be come." Why such prominence given to the *city* if its reception of Christ were not of supreme importance?

(c) The same rule is laid down and emphasized in the last commission which the risen Lord gave to His disciples, and through them to the church in all ages, not only in reference to itself, but to the establishment of His kingdom in the earth. That blood-stained city was the center of the new Faith and the new Life that were to conquer the world. There the royal commission of Zion's King was to be opened and proclaimed. There the Spirit of God was to descend in mighty power and inaugurate the new dispensation. There the Christian Church was to be organized, on the very theater of the crucifixion, and of resurrection marvels. And thence "the Word of God was to sound out in all the region about." There "the banner of the cross" was to be planted, in the royal city of David, on Calvary, by the open sepulchre, and nigh to the mount of Bethany; and when persecution arose, thence the chosen and anointed army were to bear that consecrated banner forth and plant it, in a single generation, in all the chief cities of the Roman Empire. Had not the Apostles given their main, if not exclusive, attention and labors to large cities, Christianity could not possibly have made such rapid progress, and in so brief a time conquered the Roman world for Christ. They felt, as did the Founder of the Church, that to convert the great cities was to convert the country. Hence they went direct to Antioch, Ephesus, Corinth, Philippi, Thessalonica, and Rome itself. There they preached Christ, wrought miracles, and organized strong churches. Paul, the great Apostle to the Gentiles, spent three years in the city of Ephesus—the Paris of antiquity—and with such success that from that great city "sounded out the Word of God over all Asia, both among Jews and Greeks." He spent two whole years also in Rome, the capital of the world, and among the fruit of his ministry there we have the grandest Epistle of the New Testament. "One who studies even cursorily the beginnings of Christianity will not fail to detect a masterly *strategy* in apostolic policy. Christian enterprise at the outset took possession first of strategic localities, to be used as the centers of church extension. The first successes of Christian preachers were

in the great cities of the East. The attractive spots, to the divine eye, were those which were crowded with the densest masses of human beings." *

Now if centralization was so vast a power for good or evil in Paul's day, it is even *more* so in our day, for reasons that will readily suggest themselves to the reader. If cities have been the strongholds of Satan in the past, so that God has swept them with the besom of His wrath, as with Sodom, Gomorrah, Babylon and Jerusalem, because there was no other way to maintain His religion on earth, they are fast becoming satanic strongholds at the present time, blighting and cursing the earth with their pestiferous influence.

4. *The policy of the church of modern times contravenes both the letter and the spirit of her Master's example and parting instructions.* The divine policy involved in the memorable words, BEGINNING AT JERUSALEM, is practically disregarded. Our great centers of life and power have been left to take care of themselves, after being drained of all available means to help others. The church has been more anxious to plant and foster feeble churches in sparsely settled rural districts, and in far-off heathendom, than to do it amidst the teeming populations of our cities. *There is more spiritual destitution prevalent to-day among a million of the dwellers in New York and Brooklyn than exists among a dozen whole States and Territories at the West!* And what is being done for this million of degraded sinners, who are our neighbors, in the way of providing churches, or of evangelizing efforts? Nothing—or next to nothing. There are single wards in the cities whose population exceeds that of whole states, in which there is scarcely a Protestant church or even mission chapel, or evangelizing agency of any kind. If such a state of things existed *out of the city* anywhere, the church would put on sackcloth, and the land ring with appeals. New York City, below 14th street, and the outlying wards of Brooklyn, into which a mighty tide of souls is pouring, present as dark an outlook for the future as many parts of heathendom itself.

And still the ministry here, and the church at large, for the most part, sleep over the volcano which is smoldering under us—over “the fermenting vat which lies hid and simmering” with the worst elements of society. It is easier to-day to plant a dozen new churches in districts or hamlets never heard of, or in India or China or Africa, than to plant and nourish into vigorous life one in either of these cities. We write from a painful knowledge of this subject, and on the basis of well-established facts. Forty years ago, when Brooklyn had just begun its rapid growth, the writer, with a few brethren, made a vigorous fight in the Presbytery of Brooklyn for a plan of church extension and evangelization, the fundamental principle of which was, *beginning*

*Prof. Austin Phelps, in Introduction to “Our Country,”

at Jerusalem. But it was resisted by the pastors and elders of the wealthy churches, and by the American Home Missionary Society. And what has been the result? The Presbyterian Church there, as we have shown, is but a trifle stronger to-day than it was then; while, relatively to population, it is tenfold weaker. Until quite recently our Home Missionary Boards and Societies refused to aid churches located in any *city*, and presbyteries and associations and large city churches were required to pay over all their funds to these national agencies, and let their own local feeble churches go! It just begins to dawn on the minds of some of the brethren that this is a most unnatural and losing policy.

And what is true of Brooklyn and New York, is largely true of all our great cities. The Protestant Church located in them is growing relatively weaker in numbers, strength and effectiveness, year by year, while sin and wickedness and ungodliness in every form are waxing stronger and more aggressive and dominant.

What will be the outcome of all this? But one answer can be given, unless the church shall quickly arise in the might of her power, and concentrate for the next few years her attention and means and prayers and evangelizing agencies upon our large and wicked cities, till the plague is stayed, and they are made centers of a powerful spiritual life and power. This, as a Christian duty of the hour, is imperative. The crisis is upon us and can be met in no other way. No other policy will save us as a people! What if the country population and the heathen world, for the time being, receive less attention and aid from us? *Save, Christianize, our cities*, and in the end the whole world will be infinitely the gainer. One strong church in the city is a greater force than twenty in a sparse population! The larger part of the wealth and talent and enterprise and liberality and aggressive power of the church is in the city. The church is a *unit*. The church is the incarnate Christ seeking the salvation of the world. *Work where the greatest results can be had!* The field is *one*—no home, no foreign, no East or West or North or South. John Angell James, of England, never made a truer or more pregnant remark than when he said, in urging that the first duty of the American Church was to evangelize our own land: “America for Christ for the sake of the world.” And we say, *convert our cities to Christ for the sake of America and the world.*

THE EXPOSITION OF MISSIONS.

[EDITORIAL.—A. T. P.]

THESE are days of great “expositions.” This term, imported from the French, does not convey to us the exact meaning it does to a Parisian—an exhibit of those products of human invention and industry which are the exponents of the progress of the age,

For example, there was the late International Exposition in Glasgow. A vast building, a quarter of a mile in length, was filled with twenty-five classes of industrial products. Agriculture and horticulture; mining and engineering, both civil and naval; machinery of the most colossal and the most minute and delicate character; cutlery and arms; carriages and all manner of wheeled vehicles; the most recent and improved methods and devices for illumination by oil, gas and electricity; textile fabrics of wonderful variety and delicacy; food and cooking utensils; paper, printing, and book making; furniture and decoration; fishery, pottery and glass; jewelry and plated ware; ship-building, with a profuse display of exquisite models; nay, even the subtler sciences and fine arts—physical training and education, chemistry and philosophy, music and painting and sculpture and architecture—all these and much more found there exhibition and exposition. What a new world was unveiled in the single department of woman's work, the arts and industries at which her deft and delicate fingers preside. How far and wide the field represented in this garner of abundant harvests. Not only England, Scotland, Wales and Ireland, but Canada, France, India and Ceylon—all helped to make this International Exposition one of the world's wonders.

What if we could have an exposition of missions, as the first century of modern missions draws to a close the triumphant history of this sacred evangelism! What if the present condition of the world, of every land and people touched by missionary effort, might be compared, contrasted with that of one hundred years ago! What if we could have there, represented in miniature, the Schway Mote Tau Pagoda on one hill, with its idol shrines and superstitious wild men, confronting the Kho-Thah-Byu Memorial Hall with its holy worship, its reverent church members, its intelligent classes of pupils, and the fifty thousand living and dead Karen converts, of which it is the "Ebenezer." What if we could have the thousand cannibal ovens of the Fijians to confront in glorious contrast the twelve hundred Christian churches now reared in their place; the chiefs' huts, built on piles round which human beings were buried alive; the chiefs' canoes, launched over human bodies as rollers; to compare with the Christian homes in which the voice of family worship now may be heard, and the floating bethels where seamen may learn of the Christ who came not to kill but to save. What if we could in the same department represent the horrors of that mixed multitude in Sierra Leone, the refuse from slave-ships, that had no communication but that of vice, and no co-operation but that of crime, until William Johnson introduced that gospel which became a common dialect and brought this score of hostile and fiendish tribes into harmony at the Lord's table. What if Sierra Leone could be "exposed" as it was in 1816, and again exhibited as it was in 1823! Suppose we could on one side set Mada-

gascar as it was under Ranavalona I., and then as it was under Ranavalona II., or Nanumaga as it was when Thomas Powell set a native evangelist there, and the superstitious inhabitants kept him two hours on the beach while they reconciled their dumb idols to his remaining; and two years later, when there was not an idol to be found on the island, and the whole community was under Christian instruction.

And these are not exceptional, but rather representative cases; for wonders like these make the march of missions, like the "milky way," a pathway of light. Take the story of Tahiti. Captain Cook thought and said: "This island can neither serve public interests or private ambition and will probably never be much known." This was before 1779 when he perished at the Sandwich Islands. About the close of the last century, under the rousing appeals of William Carey and others, the London Missionary Society sent missionaries to Tahiti. There was indeed a long "night of toil." Sixteen years and not a convert or a sign of blessing, so hard was that fallow ground to break up. Behold a missionary with a group of savages about him. The only weapon in his hand is a manuscript of the gospel of John. He reads chapter iii., and as he repeats the sixteenth verse a warrior in the group asks him to read it again and yet again. Amazed at this new revelation of a love of which he had never heard, he said: "If this is true it must be for you only." But the missionary read again, "that *whosoever* believeth on Him should not perish." "Then your God shall be my God," said the savage warrior, with the ardor of Ruth; "for never have we heard such a message as this. Our Gods do not love us so—we never heard of such love as this." At Dufftown, this summer, I heard Mr. Green himself testify, that in 1861 on the island of Taha, he himself received from his predecessor in charge an old female chief who had been converted from the lowest state of savagery, whose wonderful conceptions of grace filled even Christian missionaries with amazement. Not yet seventy-five years have passed since the first convert crowned these labors, and that convert was the first fruits of all Polynesia. Now in those Pacific Archipelagoes there are 750,000 converts and the work has reached that greatest of islands, New Guinea. A band of not less than 160 young men and women, themselves native converts, have gone from Tahiti and surrounding islands, as evangelists, and of them all not one has ever proved recreant or faithless. Among no equal number of Christian laborers in the most favored part of Christendom can a like measure of consecration and fidelity be found. And yet these are the very people, who, before the gospel touched them, had absolutely no conception of God save that somewhere, somehow, afar off from men, some sort of a being dwelt, who wielded the scepter of a divine despotism; these are the very people who were wont to go to the graves of their ancestors, and beseech them to plead with that same unknown, unattractive, unap-

proachable God, not to destroy his human victims altogether. Missionaries found in their language no adequate terms to express divine and spiritual conceptions. The idea of God had dropped out of their native tongue. A new matrix was needed in which to cast the forms for conveying spiritual ideas. And yet this is the people who have been setting, even to Christian England and America, an example of intelligent piety, discriminating insight into spiritual truth, loyalty to Christ, passion for souls, and self-sacrifice in giving !

It was but a few years ago when in Zululand, Dingaan, a cruel chief, caused one hundred innocent maidens to be slaughtered, who bore propitiatory offerings from a tribe which had offended him. For that offense the penalty exacted was a thousand head of cattle, and in the arithmetic of those savages one girl was equal to ten cattle ; hence to slay one hundred girls was the equivalent of the thousand oxen or heifers. This same Dingaan gouged out the eyes of the scouts, who being sent out to search for cattle, mistook tame herds for game. "Dig out their eyes," said the monster. "Of what use are eyes to such men?" Go now to Zululand, visit the Christian homes where every amenity of Christian civilization sheds its lustrous light. Hear those eloquent native preachers with tearful eyes illustrate love, by love's stupendous sacrifice ; go into those churches, sit with those converted savages at the Lord's table ; see them bring their weekly offerings, saved by such self-denial as we have never known, to send the gospel to others still in the habitations of cruelty ; behold those churches, self-governing, self-supporting, self-propagating, and then pronounce missions a failure if you can or dare.

In the leading daily paper of Britain* there appeared, during the sessions of the World's Conference of Missions, an editorial, in which, after sundry compliments to the distinguished membership of that grand gathering, we read this closing paragraph :

"One of the conference chairmen congratulated his fellow delegates on the pleasant places in which the lot of modern missionaries is cast. They have no longer, he said, to break the ground. They have not, he might have asserted with still more assurance, to strive against a dead weight of English apathy less penetrable even than Hinduism and Islam. They have their countrymen with them in their endeavors to extend the frontiers of Christendom. Criticism is not hostile to their object because it cannot express itself as altogether contented with the amount of ground which has been annexed. An army of diligent and learned laborers is occupied in missionary work. Two millions sterling are annually subscribed for their maintenance. An appeal is being made for more men and more money. It is declared that the income of missions should be nearer eleven millions than two. Before the promoters of missionary work can expect to have greater resources confided to them they will have to render a satisfactory account of their trust in the past. Their progress, it is to be hoped, is sure ; indisputably it is slow. A congress like the present would be better employed

* London Times, June 15, 1888,

in tracing the reasons for the deficiency in quantity of success than in glorifying the modicum which has been attained. The cause it advocates has vanquished the obstructions interposed at home to the accomplishment of its aims. It enjoys a sufficiency, which according to ordinary estimates might seem an abundance, of good will and funds. Still it marches at a pace which, unless it be registered by the enthusiasm of Exeter Hall, appears little more than funereal. If Carey could have foreseen the magnificence of the means which his successors were destined to command, and the removal, as if by magic, of all the barriers which hemmed him in, he would have supposed that the foes were beaten, and the harvest was being reaped. Exeter Hall says it is, and that the only thing now to be done is 'to hold the conquered forts, and to push on to fresh conquests.' For eyes not endowed with the second sight of the platform, the principal citadels of heathendom continue to flaunt their banners as before. If some people profess to believe, as one speaker deplored the other day, that they hear too much of foreign missions, the explanation is that they see too little of their results."

With this "editorial" in his hands, the present writer from the platform of the Conference made the bold challenge, which, from the more commanding platform of this REVIEW, with its many thousand readers, he now repeats: he defied any man to show, in any other sphere, in whatever age or by whatever means, results so magnificent, and so out of proportion to the agencies and instrumentalities employed, as have been wrought in the last century by a few pioneers in the field of missions! With a conviction as profound, he is prepared to add, that, of all the evidences of Christianity, this is the perpetual and present proof, that, in face of foes so gigantic and of obstacles so insurmountable, such progress has been made. To him who will *study* it, the whole history of missions is the overwhelming demonstration of a supernatural Gospel, environed by a supernatural Providence, and enforced by a supernatural Spirit!

Of course rhetoric is not logic, and declaration and declamation are not demonstration. We neither ask nor wish such a statement to be accepted without investigation. On the other hand, it is a searching examination that missions court. The main difficulty is that, to most disciples, and even to the more intelligent, the field of missions is a *terra incognita*. When a leading philanthropist of Britain confesses himself to have been ignorant of the great facts of missionary history, we shall not wonder if the bulk of disciples have yet to make their first voyage of discovery. But to those who, like the Genoese navigator, will venture on the unknown sea, a whole continent, a new world of startling facts, waits to be unveiled and revealed.

The flippant fashion in which too many dispose both of the conquests and claims of missions finds illustration in a conversation overheard by the writer on the *Umbria*. "I have been in a number of countries," said one, "and never yet saw much good done by missionaries." "Nor I," said another; "and in fact I think the people would have been as well off without them as with them." Perhaps

these far-traveled observers were related to that wise woman who said that she lived at Kobe for eighteen months, "right opposite the mission chapel, and never saw one native Japanese enter there." A good reason why! for that happened to be the chapel *for foreign residents*, and of course the natives did not attend there; the mission premises were in other quarters. An American clergyman, passing through Beirut, said to a friend, "The missionaries here seem to accomplish nothing." Further inquiry revealed that he had not even heard of the crowded audiences of Drs. Thompson and Van Dyck on the Sabbath, nor visited one of the schools which are the glory of the Syrian Mission and the envy even of the Moslems; nor had he looked in upon the presses and publication rooms, which kept a score of men constantly busy, and send Arabic Bibles and Testaments to every quarter of the Mohammedan world.*

Instead of being straitened by lack of proofs, we are rather embarrassed by the riches of the evidence both of the extent and rapidity of missionary progress. The first Malagasy who ever learned the alphabet of his own native tongue died six years ago last month, aged seventy-two. He had lived to see fifty thousand of his countrymen taught to read, and over seventy thousand profess their faith in the Christian's Redeemer. We could fill the pages of this REVIEW with similar testimonies from all quarters of the mission field, and even then should have but gleaned, like Ruth, a few handfuls from a harvest field that has supplied the vast garner of missionary biography and history with countless sheaves. In fact, these astonishing successes of missionary effort are so world-wide and conspicuous that we feel as though we were arguing with willful ignorance, or attempting to point out the glories of a prospect to eyes blinded or voluntarily closed.

The writer in *The Times* calls the progress of missions "funereal" for its slowness. To us it seems rather triumphal for its rapidity. We cannot understand how any intelligent observer can apply such a term to the march of missions during the century. If anything has been conspicuous about it, it is the wonderful *celerity of movement* which has marked its whole history. The writer in *The Times* manifestly knows more of the kingdoms of this world than of the Kingdom of Christ. Some of us who are "not yet fifty years old," have seen the major part of all this astounding development. The century is not complete by three years since the first Baptist society was organized by William Carey, and yet within that space of time there has been both in Christendom and heathendom a revolution so wonderful that we can only account it a revelation of supernatural energy at work among men. Missionary organizations have multiplied, averaging considerably more than *one every year*, until now their network wraps

* Ely Volume, Introd. viii.

the globe in its golden meshes. Within this ninety-seven years, they have averaged nearly three translations a year; and for nearly each year a new language, which had neither alphabet, grammar nor lexicon before, has been reduced to writing by the missionaries, and a literature created out of nothing. During this ninety-seven years, a total force of not less than 20,000 missionaries has gone from Christian lands, an average of 200 for each year. Where scarce one door was open a century ago, scarce one door is shut to-day; women, who were then secluded in seraglios, harems, zenanas, are now accessible; and in great cities, even in India, one society alone has access to 2,000 homes.

It is estimated that the number of converts gathered within this time, including those who have died in the faith, forms an aggregate of from 10,000,000 to 30,000,000. Among the Karens alone we know of 60,000. And every convert represents both a rallying and a radiating center for all holy and benign influences. During this time whole systems of polytheism, idolatry, superstition, have been swept away like chaff from a threshing floor. Jno. Geddie, after eighteen years in Aneityum, wished to bring away some idols as relics, and *none could be found*.

Of the great mass of missionary history we have no written record. A converted Chinaman on our Pacific Coast sold himself to work as a coolie in New Guinea, for the sake of working among his own countrymen; and before he died personally led to Christ two hundred of his companions. But how many such heroic lives have no written annals, save in God's "Book of Remembrance?"

Were no other results of missions apparent, their *reflex influence* on the church at large no gauge can measure. Had not one convert been gathered or one conquest won in pagan lands, the effort put forth on behalf of the heathen by the Christian church would have been more than repaid by the healthy reaction upon home life. One of the leading thinkers of our day,* discussing the question, "What have the home churches gained by foreign missions?" cites in reply, "The noteworthy examples of Christian zeal and self-sacrifice, an answer to skepticism, an impulse to earnest Christian labor, and the prevailing spirit of Christian brotherhood." But this covers not half the ground. At the beginning of the last century, and during its first half, the church of God was almost dead of apathy and inactivity, like a half-frozen man amid arctic ice and snow. Irreligion, immorality, and infidelity, together, seemed closing in upon the body of nominal disciples, folding the church in the fatal embrace of a merciless winter. Nothing but the activity of a new missionary era broke the awful charm of this deadly stagnation and congelation. God's clarion peal, "Go ye into all the world and preach the gospel to every creature," rang once

* Rev. Dr. Wm. M. Taylor.

more in the ears of a slumbering and half-frozen church. A new college of apostles—the apostles of modern evangelism—laid hold of the body ecclesiastic and violently shook the church with impassioned and prayerful appeal. Men woke to see that, as Samuel Blair said, “piety at home lay a-dying,” while pagans abroad were perishing; and it was this arousing to a new activity for the lost, that brought back warmth, restored circulation, and quickened all the pulses and currents of spiritual life. Canon Taylor may try to depreciate modern missions, but a far greater than he, who a century ago bore the name he is dishonoring,* declared that England herself was “in a state of virtual heathenism” until William Carey led the way in foreign missions. Missions a failure? No, not if it be worth while to displace a fatal frost by a summer’s sun, barrenness by fertility, and spiritual apathy and lethargy by a world-wide, unselfish ministry to human want and woe, whose reflex influence is even more precious than any direct blessing it bestows!

England and the Anglican Church, to which the Canon belongs, are justly proud of her cathedrals. But there are no Gothic structures on British soil that compare, in grandeur, symmetry, and beauty, with her magnificent Bible and missionary societies. “Walk about Zion, tell the *towers* thereof, mark well her *bulwarks*, consider her *palaces*.” What “*towers*” are those Bible societies that lift the word of God, in three hundred tongues, to such a height that all the world shall see and read its witness! What “*bulwarks*” are those great, aggressive, organized activities whose offensive warfare against the foes of Christ are the best defensive and protective measures of the church at home! What “*palaces*” are those churches where the King himself delights to dwell, drawn to abide by that spirit of missions which is the Spirit of Christ! It is these united movements of the great Christian brotherhoods to give the gospel to every man in his own tongue and by the lips of the living missionary, that are reversing the miracle of Babel and perpetuating the miracle of Pentecost!

Three years hence, in 1892, Spain proposes in an imperial way to celebrate the four hundredth anniversary of the discovery of America, and to honor the memory of Christopher Columbus. A royal decree has been issued, announcing an exposition to which the Kingdom of Portugal and the governments of Latin America are to be invited. The object of the exposition is declared to be “to present in the most complete manner possible the condition of the inhabitants of America at the time of its discovery, by collecting for that purpose all the objects which can give an idea of the state of their civilization, and of the civilization of the races inhabiting the American continent at the end of the fifteenth century; and by a separate exhibition at the same time of all the products of the art, science, and industry which char-

* Isaac Taylor.

acterize the present culture of the nations of Latin America." In that same year, 1892, the full century will be complete since William Carey formed the first distinctively Foreign Missionary Society of Britain.* What a grand celebration of that centennial would it be, if in some great center like London or New York, there could be an actual colossal exposition of missions! What if, in some magnificent building like the Crystal Palace at Sydenham, the Christian Church might undertake to exhibit to the eye some such comparison as Spain proposes, in the language of the royal decree just quoted! Would it not be worth while to express, by the unspoken and unwritten language of such an exhibition, the fruits of missionary toil?

Let us suppose pains to be taken to bring together, from all parts of the world, the visible, tangible proofs and products of the work and its success. In one department the Hawaiian Isles would have their place—on one side rude hovels with earth-floors, in which two-thirds of all children born on those shores were, by their own mothers, buried alive; a despotic Tabu system putting even between husband and wife impassable social barriers; idolatries and cruelties, innumerable and indescribable; then over against this exhibit of the islands as they were a century ago let them be represented, transformed into the abode of a Christian nation, when instead of being a *field* for missions they supply a part of the *force* to work other fields, like Micronesia. In another department Polynesia and Melanesia would be shown as they were and as they are. On one side would stand the idol shrines and cannibal feasts, with half-naked savages engaged in senseless rites of worship, or in their horrible butchering, roasting and devouring of human bodies; on the other side converted natives in decent dress, with their neat cottages, commodious churches, varied industries and Christian literature.

Burmah would have a department. Her wild Karens as Boardman and Judson found them, and the Christian Karens as they now stand among the aggressive missionary force of the day, their huts, habits, dress, degradation, sharply in contrast with their present high level of Christian civilization. France would have a department as she was when, as the right arm of papal despotism, she was ready to sound another tocsin from the tower of St. Germain, and repeat the tragedy of St. Bartholemew's Eve to uphold the papal tiara and crush out the hated Huguenots; and France as she is now, with Reveillaud and Sailleus and McAll and Miss DeBroen teaching and preaching the simple gospel of the Apostles to hundreds and thousands of attentive workmen, and that, too, with governmental approval!

In such an exposition there would, of course, be one department assigned to the literature created by missions; to the seventy-five

*The "Society for the Propagation of the Gospel in Foreign Parts," formed in 1701 rather for colonial than foreign missionary objects, became a distinctly missionary agency in 1821.

tongues whose alphabet was first formed by missionaries, with the three hundred translations of the Word of God and the millions of pages of religious reading produced by hundreds of mission presses. The industries planted and developed by missions would demand a like display; in a word, the entire results of this unselfish ministry to lost man would as far as possible be put into visible forms.

Could some such exhibition of the results of a century of missions be actually planned and properly conducted; could such industry, zeal and disregard of cost, as mark commercial and industrial expositions, be put at the service of the Kingdom of God; could Christian merchant princes and men of letters combine to gather from all lands, from museums of archæology and private collections of curious relics, the needful material; could master workmen be employed to construct and arrange the material basis for such a display; in a word could the Christian Church take up the task of furnishing such a Centennial Exposition of Missions, and give the work of her devoted men and women such an exhibition as all other forms of labor have, in this nineteenth century—we are not sure that Christian history would record an achievement more important in its impression upon the minds and hearts of men. Thousands, it may be millions, who do not see the exposition of missions already furnished in the printed page would see presented, represented, before their eyes, the testimony of a century's work in a form not easily to be forgotten.

Nor are we persuaded that the conception of such an exposition is merely chimerical, a vagary of the imagination. Modern enterprise, in the Crystal Palace at Sydenham, has built upon a scale of one-third the actual size the Assyrian palaces, rock-tombs of Egypt, Greek and Roman temples, gorgeous Alhambra, superb dwellings of ruined Pompeii, and cathedrals of mediæval France and England, so that visitors walk through them and see three thousand years of successive civilizations crystallized into material forms. In the Egyptian museum at London, vast galleries and corridors are assigned to the huge tablets, sculptures, sarcophagi, papyri, vases, gathered from Babylon, Nineveh, Thebes. In Paris, the "Nouvelle Bastille" is the actual reproduction of the old fortress prison demolished one hundred years ago; you may cross the drawbridge over the moat, descend to the subterranean dungeons, see prisoners in effigy, and realize somewhat the horrors of those cells when the Bastille actually stood where now stands the Colonne de Juillet.

Such are the costly and elaborate methods by which the children of this world seek to impress the eye in the interests of trade and manufacture. Is there any adequate reason why a corresponding effort might not be made to impress the actual and stupendous achievements of a century of missionary labor?

The thought may not seem practical and practicable, but it was

first suggested by the Indian Department of the Glasgow Exposition. There were to be seen, not as pictures or photographs merely, but in actual forms on a small scale, the native habitations and dress, the Hindoo temples, car of Juggernaut, suttee-piles, modes of torture, etc. In San Francisco, Chinese Joss-houses, pagodas, shops, and theaters may be seen confronting Christian churches and mission halls. In the Church Missionary and London Missionary Societies' rooms are relics of a half century ago that tell more eloquently than any words can the depths out of which the gospel has lifted whole tribes of men; and those remains of idolatrous customs and savage life, gathered from among peoples now pervaded by the light of the gospel, would go far to furnish such an exposition of missions.

The fascination of such a scene would be marvelous. It might be made so attractive as to draw visitors from every quarter, and so effective as that no one could evade the force of its argument and appeal.

But those who are familiar with the rich literature of missions are already constantly walking through the corridors of such an exposition. Even an English canon cannot infect them with suspicion touching the "Failure of Missions." To them the story of missionary labor and success is a tale of fact, rivaling, surpassing the tale of fancy which finds expression in the "Arabian Nights." They have seen a more wonderful lamp than that of Aladdin. Its rays reach into the deepest darkness and banish the death-shade. Touch that lamp and the angels of God are at your side to do your bidding. Place it in the huts and hovels of misery and poverty and it transforms them into the palaces of princes where dwell the heirs of celestial thrones and crowns! Give it a place in the midst of pagan society and with incredible rapidity it changes the whole aspect of mankind. Robes take the place of rags; virtue, of vice; cleanliness, of filth; intelligence, of ignorance; courtesy, of cruelty; and health and happiness, of disease and wretchedness. Yes, the magician's enchantments are once more outdone by the miracles of the Spirit of God, and even unbelievers are compelled to confess, "This is the finger of God." Fables and fancies fade before facts, real, tangible, indisputable. That fine, poetic saying, "Architecture is frozen music," has been attributed by some to Madame de Stael, by others to Schlegel. The structures which missionary heroism has built are crystallizations of piety. They are God's temples; they rest on rock; their timbers are as of cedar, fragrant and enduring; and within and without they are covered with the gold of the upper sanctuary!

CRITICISMS UPON FOREIGN MISSIONS.

BY REV. EDWIN M. BLISS.

[ON page 95 of the February number of *THE REVIEW*, in my paper on "The Results of Missions in the Levant," the sentence, "Up to the present year there have been distributed by the American Bible Society," etc., should have read, "During a single generation, from 1858 up to the present year," etc. The total distribution of the two Bible Societies from the beginning is estimated at about 2,250,000 copies.—E. M. B.]

ATTACKS upon foreign missionaries and their work, such as have appeared recently, voiced in England by Canon Taylor, and echoed in New York by *The Evening Post*, are nothing new. The would-be zeal covers over for the multitude the writer's absolute ignorance of his topic, and many, supposing that position implies knowledge, are inclined to applaud what appears to them a frank looking in the face of important questions. A writer in *The Church Missionary Magazine* has pretty thoroughly riddled Canon Taylor's claim to worthy consideration, showing him up as a man who, having failed in his regular work, has undertaken a sort of guerilla warfare as a free lance in an outside field, in much the same spirit as Napoleon used to start a foreign war—to hide defects of home administration.

Were it possible to penetrate the obscurity surrounding the authorship of an editorial paragraph in a New York daily, it would probably appear that the one who is so earnest lest "poor Sunday-school children should be cheated out of their hard-earned pennies" for the benefit of a school in Athens, or for reconverting an Armenian Christian, is some disappointed agent for a torpedo or rifle manufactory, a naval officer disgusted at being compelled to leave the fashionable charms of Nice, or a chance traveler who goes abroad with the idea that a missionary ought to be a sort of Christian dervish, a Protestant anchorite, like the Greek hermit of Cape Matapan. Such critics it is of little use to argue with. Their attacks are not the result of serious conviction founded upon careful investigation, but upon chance information or constitutional prejudice.

Not all hostile critics, however, are of these two classes. It not infrequently happens that travelers not especially interested in mission work, yet with no positive prejudice against it, receive decidedly adverse impressions; and sometimes those who are genuinely, heartily interested in it, and who make earnest efforts to get at the truth, come to the conviction that missionary work, as carried on, is not what it ought to be.

The opinions of such critics carry weight, and should be fairly and honestly met. Their complaints may in general be included under four classes. 1. That the missionaries do not accurately represent their work to the churches at home. 2. That they are extravagant in the use of funds. 3. That they are not in cordial sympathy with the native Christians and churches. 4. That they pay undue attention to education and civilization to the neglect of spiritual work.

To answer these fully would require a treatise, not an article. Little more can be done here than to offer certain suggestions. The first charge, of misrepresentation, is sheer nonsense. There is no line of action in any department of life so fully described, so thoroughly advertised as is that of foreign missions. Secretaries and missionaries are doing their best to give a "clear idea" of their work, but no one who has not tried it, can understand how difficult a thing it is to give a "clear idea" of a *foreign* field. Even those who have made it a special study are constantly compelled to revise their opinions as they learn more, and it is not unnatural that the great mass of people who give little or no attention to the subject, except as they hear a missionary address, should be surprised at what they see, even during a brief and hasty visit to a mission field. To charge "malversation, deception, fraud," because of this failure to understand, is not only folly, but crime.

2. Extravagance. This has reference chiefly to the style of life among missionaries, their "good, sometimes handsome houses," "sufficient servants," "books, periodicals," "pianos, organs," etc. There is an idea, prevalent in many circles, that the foreign missionary should go to his work just as the home missionary goes to his. That he should live among the people to whom he goes, eat the same food, wear as nearly as possible the same dress, get down to their plane, and then lift them to a higher style of life. Not a few have entered the foreign work with this idea and have sought conscientiously to carry it out. The experiment has never produced the results hoped for, and has been repeatedly abandoned as a failure. The reasons for the failure are several. The foreign missionary has to create an ideal, and for this he must not merely *instruct* but exemplify. Moral forces are not easily measured, but it is certain that the moral influence of a missionary's home, with its refinement, its comfort, is a very large factor in the development of the communities about him. If he lives as the natives do, they are very apt to say, "Wherein is he better than we? If his Christianity does not bring him more than our religion brings to us, why should we change?" This may not be entirely logical, but it is certainly natural. The average home missionary community has already an ideal of a better life, and cordially works with the missionary toward its realization. Not so on the foreign field, where the ideal has to be set before the people, and a desire for it enkindled. Another reason for the failure of the attempt to live as the people do, lies in the fact of the abnormal strain it brings upon the missionary. Change of climate and food, separation from home, friends, and national life, the nervous exhaustion resulting from the necessity of listening to, trying to understand and be understood in a new language, are at the best a severe tax upon most constitutions. It has been recognized by all Mission Boards that it is economy to reduce this strain so

far as possible, by giving the missionary pleasant surroundings, a healthful, comfortable home. It does not *pay* to send a man and his wife to Africa or India, and have them break down and return in two or three years. Every added year of life and service increases a missionary's usefulness in an almost geometric ratio; hence, *health* is a prime consideration in his arrangements. For health it is as essential there as here that houses be good, food be wholesome and palatable. It is cheaper for the churches to provide "sufficient servants" than to compel their missionaries to spend their time and strength in the ordinary household duties. Not less important than health of body are health of mind and soul. Books and music are not seldom genuine means of grace to the community as well as to the missionary. Of course, when one gets beyond the bare necessities of life, it is difficult if not impossible to draw a sharp line. Personal taste and tact enter in, and produce widely different results with the same means. Some missionaries have private incomes which they use for the advantage of those around them, as well as for their own comfort. Others have wealthy and generous friends who rejoice in adding to their homes those adornments that make a missionary's house like a beautiful oasis in the desert of comfortless dwellings about him. A missionary lady once adorned her walls with arrangements of autumn leaves sent to her from the New England forests. A native preacher entering, exclaimed, "How beautiful! it is a Paradise!" Then drawing nearer and examining more closely, he added, "How much you make out of little!" No foreign missionary ever yet laid by a competence out of his salary.

3. Missionaries are often charged with lack of sympathy with the native Christians and churches, with exercising a sort of tyranny over them, not allowing them that independence of action that is essential to their best development. It is undoubtedly true that here is a great difficulty in community as in home training. The surprising thing is not, that there are so many mistakes, but that so few are made. Every mission has experience of individuals, who begrudge the consideration paid to what they call "foreign" influence, claim that the missionaries are really aliens, do not understand the peoples' needs or capabilities, etc., etc., and demand that the direction of affairs be placed in their own hands. They talk about the funds collected in America as belonging in truth to themselves, and pose virtuously as champions of national rights. Occasionally they secure the indorsement of a native church, but never of any number of churches, and invariably lose whatever hold they may have gained upon the community. Such men are very apt to get hold of passing travelers, and lament over the overshadowing influence of the missionaries, which is so great that the churches are really not free to hold the position of independence that is their due, and for which they are entirely fitted. Occasionally one

finds a missionary who is inclined to be somewhat autocratic, just as one sometimes meets a pastor who knows better than his church what is good for them, but as a rule the whole history of foreign missions is marked by constant deference to the desires and opinions of native churches, an earnest desire to make them as soon as possible entirely independent of extraneous support and influence. Indeed, sifted to the bottom, the trouble with many of these complainants is that the missionaries are putting too much upon the people, in the way of their own self-support, so that they are unable to give to their pastors as large salaries as a few—by no means all, or even many—claim as their due.

4. Perhaps the most serious charge made against foreign missions is that they pay undue attention to education, to the neglect of distinctively spiritual work. Here some, who honor missionaries and their efforts, feel obliged to dissent from their position. They say, "This education is all well and wise, but so long as there are such wide regions unreached by the gospel, it is not right to withhold the offer of salvation to thousands, that a few hundreds may learn more of this world's wisdom." In order to a correct understanding of this most important subject, certain things must be kept in mind. The object of sending foreign missionaries to any community is not merely the conversion of a certain number of individual souls, but the development of a Christian community, founded upon solid Christian character. Except as this is accomplished, there can be no permanence. It cannot be accomplished without education. The native communities cannot give that education, foreigners must. In this all agree. There must then be some education given by missionaries. The question thus becomes one of degree. How much is essential, or rather, how little can possibly meet the most urgent demands. Here it may fairly be claimed that the churches must trust their missionaries. None realize so keenly as they do the great need. None are more fully alive than they to the heavy responsibility resting upon them. None understand so well the shifting phases of the great problem of the world's evangelization, or are so competent to judge wisely how to meet them. At 7,000, 10,000, 12,000 miles' distance, their acts may not always seem wise, but the chances are that they are fully as wise as the criticisms that are passed upon them. They may fairly claim, that if they are worthy to be the churches' representatives, they are worthy of their confidence, especially in so vital a matter as this.

THE MIRACLES OF MISSIONS.—No. XI.
A WONDERFUL WORK IN THE WEST INDIES.

[EDITORIAL—A. T. P.]

FOR years we have been watching one of the most remarkable of all the missionary movements of modern times. It is remarkable for its strange inception, its providential progress, and its unrivaled success.

Dr. Tichenor's brief and beautiful accounts of the work supply the main sources from which we draw the material for this little sketch, which we are confident no one can read without thanksgiving to God.

During the last Cuban rebellion Captain Alberto J. Diaz, then in the rebel army, was dispatched to one of the army outposts to warn against an expected attack by Spanish forces; and in obeying the order he and those with him were surrounded by the enemy. The only avenue of escape was by the sea, and to that they intrusted themselves. They were, however, borne out from shore, and would have perished had they not been picked up by a small vessel.

Captain Diaz then went to New York. Having already been graduated from both the literary and medical departments of the University of Havana, he resolved to prepare himself to treat especially diseases of the eye. During the winter a severe attack of pneumonia brought him to the gates of death. Among those whose regard this polite and intelligent Cuban had won, was a Christian young lady, who visited his room and vainly sought to converse with him. He could speak but little English and she did not understand his Spanish. Leaving the room, she shortly returned with her New Testament, read a portion, and then silently prayed. This she repeated for several days, until the patient sufficiently recovered to write to her, in broken English, his heartfelt thanks. He inquired what was the little book out of which she read every day, and why "she closed her eyes and talked to herself"? She replied that the book was the New Testament, and that, after reading it, she had prayed for him. He had never seen anybody pray in that way before. In the great cathedral of his native city he had seen people kneel upon its marble pavement, count their beads, and, with "vain repetitions," mutter the lifeless forms and call it prayer. But this was a new idea of religion to him. He expressed his desire for the "little book," that he might find out what it was that could make her so love it. She gave him a copy, and he began to translate it into Spanish, as best he could, so that he might the better comprehend its teaching. While thus engaged, he learned that he could procure a Spanish translation at the American Bible Society; and having obtained one, he read that new and wonderful story of the life, suffering and death of Jesus.

Toward the story of blind Bartimeus his mind and heart were peculiarly attracted. The helplessness of the poor blind man, and the wonderful goodness and power of Jesus overwhelmed him. Again and again he read it, until it dawned upon his soul that he was *just like blind Bartimeus*. Christ had been standing before him, but he had no eyes with which to see Him. He fell prostrate on the floor, and in speechless agony lay for a long time. He had never prayed and did not know how. Only with the "groanings unutterable" could he cry unto God. But God who hears just such moans and groans heard the

voice of his longing heart, and opened his lips to ask in the very words of that blind beggar of Jericho, "Thou Son of David, have mercy on me!" The eyes of his understanding were opened. He arose "a new man." How strange, how wonderful! A new world was revealed to him; his blindness was gone; his Saviour was found; his sins were forgiven; he was a child of God.

Having been received into the fellowship of the Willoughby Avenue Church, in Brooklyn, N. Y., he yearned to go back to his native island and tell of Jesus; and he soon set sail for Cuba. He could scarcely wait for the usual salutations of love to be exchanged with his family, so eager was he to witness to the great Saviour who had opened his blind eyes. But when his parents, brothers and sisters learned of his "apostasy from the true church," and of his embrace of the Protestant heresy, they were beside themselves with alarm and grief and forbade him to speak to them further on the subject.

For days this bitter disappointment overwhelmed his soul with darkness; and he could do nothing but in cries and burning tears appeal to God for help. At length it occurred to him, that if his kindred would not hear him, he had friends in the city who might. To these he went, and to his great delight some of them listened and said, "We will hear thee again about this matter." On a Sunday morning a number of them met him in the parlor of the Pasaje Hotel, and to that little company he preached Jesus and the Resurrection. All were impressed; many well-nigh convinced. The next Sunday the attendance was larger, and the numbers and the interest increased until the place became too small. By this time several had found peace in believing, and it was resolved to rent a hall and form a society for religious worship. The Baptist articles of faith were adopted, and only those who had been made new creatures in Christ were permitted to unite with them. Diaz preached to them every Sunday, and shortly about one hundred converts were gathered into fellowship.

One holiday, as he was passing along the shore of the bay, he saw two men fishing. He stopped and began to talk to them of Jesus and salvation. They stopped and listened, and soon another party engaged in sports drew near. Then others were attracted, until from every quarter the people began to throng. In order to command his audience, he mounted a barrel and spoke with great power the wonderful words of God. While he was addressing the eager crowd, two policemen stepped beside him, as he thought, to preserve order. But at the conclusion of his discourse he found himself under arrest. The American Consul secured his release after a short term in the guard house, but he could no longer preach on the streets. The priests resolved to crush this Protestant movement, and warned the people not to employ the heretic physician, under pain of churchly anathemas. Diaz had been supporting himself by his profession in order to make

the gospel of Christ without charge. But now he saw himself compelled either to desert his field of labor or starve.

He sailed for New York, hoping and praying that he might find the means by which to return and go on with his work. Finding that the Ladies' Bible Society of Philadelphia wanted a colporteur for Cuba, he offered his services and was accepted. Joyfully he went back, and once more was among his people; on week days he scattered Bibles and Testaments, and on Sundays met his congregation and dispensed to them the Word of Life. For more than a year the work went on; his brother and sister embraced the faith. Persecutions arose, but this fearless man continued his work.

One day he went to a town in the interior to preach and distribute books. In Cuba no religious service can be held except indoors; and he found every available place to preach barred against him. Nobody dared to allow him to hold religious meetings on their premises. At length an old, unoccupied frame building was found near the Catholic church. At one end a rude platform was built, and Diaz began the services. The multitude thronged the place, but were ready on the slightest pretext to break into open violence. While Diaz was preaching a shot from behind and above him was fired; and the ball, passing close to the intended victim, struck a boy in front of him. The deadly shot had been fired through an opening in the weatherboarding from the tower of the Catholic church, and the priest was the assassin. He was tried and convicted, and sent to Spain for punishment.

The screams of the wounded boy excited the multitude to frenzy. "Kill them!" "Kill the Protestants!" "Shoot the heretics!" was heard on every side. Diaz and his brother who was with him entered a room close at hand and barred the door against the mob. With howlings and curses the infuriated rabble demanded their blood, and nothing but Divine interposition saved their lives. When the tumult died away they unbarred the door and Diaz's brother went out to see if they could find better protection or make their escape. Soon some one ran to Diaz and told him that others were beating his brother to death. He sprang from his place of concealment and ran to his relief. The mob seized him and would have killed him had not the police come to the rescue. With their coats torn off and their hats and shoes gone, bruised and bloody, they were taken before the mayor. They represented to him their treatment by this lawless mob. He promised them protection, tried to dissuade them from prosecuting their persecutors, and ordered his police to see them safe upon the cars. They returned to Havana, glad to escape with their lives.

Meanwhile at Key West, in Florida, W. F. Wood was laboring among the English-speaking population. In that city more than a thousand Cubans were at work in the cigar factories. No attention had been paid to their religious condition. It was taken for granted that, being

foreigners and Roman Catholics, they were inaccessible to the truth.

One Sunday morning, as Mr. Wood arose to announce his text, a stranger and a foreigner, who was deformed, slowly and with halting step moved up the aisle. All knew he was a Cuban. He gave earnest attention to the sermon, and at its close was found by Mr. Wood sitting upon his doorstep waiting to converse. They tried to talk, but as neither could speak easily in the other's tongue, a Miss Adela Fales, who lived near by, was asked to act as interpreter.

It was then found that this Cuban had come to Key West, attracted by a rumor that he could there find what he longed to find—a religious faith that could satisfy him better than the papal doctrine in which he had been reared. He had landed that very morning. Mr. Wood that week gave many hours to instructing this poor, crippled wanderer; and when, on the next Lord's Day, he saw two women baptized he hurried from his seat, saying: "I want to be baptized! I want to be baptized! That what my Jesus tell me do!"

All present were deeply moved by the earnestness of this simple man to follow his Lord in this ordinance representing death to sin and resurrection to newness of life. Mr. Wood wept for joy. A church conference was called. Through Miss Adela Fales he related his experience of grace, and he was received and baptized. For some weeks he remained in Key West. He was a man of intelligence, and one evening in the Baptist house of worship he gave his reasons for leaving the Catholic church and uniting with the Baptist. The house was filled to overflowing. Many Cubans were there; and at the close one of the most intelligent among them arose and asked some questions, which evinced the interest awakened in the subject.

After a few weeks this stranger returned to his home in Cuba, and nothing more has ever been heard of him. Whether he is dead, or whether for his faith in Christ he may be immured in some dungeon, we may never know until that day which discloses the secrets of all hearts. His coming had accomplished one great end: the Cuban people of Key West were no longer to be disregarded. Christian sympathy for them was awakened. The Home Mission Board was appealed to for help, which was cheerfully given. A church was erected, and Miss Adela Fales was appointed missionary to this people. A Sabbath-school and a day school were established. Mr. Wood gave every encouragement and help to the work. Soon one, and then another, and another, until they numbered five, ten, fifteen, twenty, thirty, forty, were, as hopeful converts, brought into the fellowship of the church. The harvest was ripening for the reaper. By a strange Providence the work in Cuba and Key West were thus linked.

This wonderful work in Cuba, considering the time and means expended in its prosecution, *has never been surpassed in the*

history of modern missions. In December, 1885, Alberto J. Diaz was ordained to the work of the ministry at the request of the Baptist church in Key West, of which he was a member. In January, 1886, a church was constituted in Havana. In May, 1887, that church numbered 301, with two other churches elsewhere, four Sunday-schools, and two day schools; and six men preparing to preach.

The whole island is open to Christian labor, and thousands are ready to abandon the system of superstition in which they have been reared, and embrace the truth as it is in Jesus. A house of worship is greatly needed in Havana. It is essential to the highest success in that city and in the island. Unceasing prayer for Cuba, with large and liberal offerings, should be made.

The reports of Rev. Mr. Diaz sound like battle bulletins. They are short, almost telegraphic, but they mark wonderful progress. Here is one of them :

"I baptized 33 the last quarter of 1886; up to March 1, 1887, 69 more, making the total in fellowship 202, and I have received for baptism 100 more. We have now great excitement, and the cry from every part of the island is, 'We want the gospel,' but we have not the means to support the laborers on the field. Your brother, A. J. DIAZ."

Note these remarkable facts from Dr. Tichenor's appeal :

"This Cuban mission, established in January, 1886, grew within the first year of its existence to have in Havana—

"1. A church and five other preaching stations, three Sunday-schools numbering three hundred scholars, and two day schools, where Christ is taught as in the Sunday-schools, numbering one hundred and fifty more, all in the city. This church, numbering two hundred and two baptized believers, with one hundred candidates for baptism and six men studying for the ministry.

"2. Another church, with a Sunday-school and a day school had been organized in a town not far from Havana.

"3. Two churches, numbering over three hundred members, four Sunday-schools numbering about three hundred and fifty members, and three day schools, where Christ is taught, numbering say two hundred pupils—were the work of a single year."

Here is a later account, published early in 1888 :

"Two years ago a Baptist church was constituted in Havana—the first one in the island of Cuba. This church now numbers 700 members. Three other churches have grown out of it, which aggregate probably 250 members. These four churches have seventeen regular preaching stations, twelve of which are in the city of Havana.

"The smallpox has scourged the city terribly in the last three or four months. These Baptist people went everywhere when the disease was raging, visiting the sick, caring for the dying, burying the dead. The martyr spirit animated them. The love of Christ constrained

them, and when the dark pall hung over the city, they became ministering angels to the poor and the needy.

"Thirty-five church members, and 150 of the congregation, became victims of the destroying pestilence. Since last May 200 adults and about 150 children have been buried in the Baptist cemetery in Havana. But see how God has rewarded the faith and Christian heroism of his people. At the beginning of this fearful epidemic the church in Havana numbered 350 members; it now numbers 700. On the 13th of November brother Diaz baptized 105 "new men and women" born into the kingdom of God during this time of trouble.

"Do you wonder at it, and inquire how such a work was accomplished? Here is part of the secret. Two of our female missionaries reported more than 1,600 conversations with individuals about their soul's salvation during the last quarter, forty-four of whom embraced Christ as their Saviour and were baptized into the fellowship of His people. Similiar work was done by many others not in the employ of the Board. Into the plague-smitten homes they carried healing for the soul as well as the body. God blessed their words and let none of them fall to the ground.

"Read brother Diaz's letter, and while you rejoice and thank God for His wonderful work, remember that you can help to redeem the millions of that fair island who yet walk in darkness."

"HAVANA, 27 de December, de 1887.

"The epidemic disease is over, only one or two cases we have daily. We have lost over 150 members. Last month I baptized on Sunday evening (the 13th) 105 that were converted during the epidemic disease. I asked one of the deacons to go with me into the water, and we both expended two hours baptizing the new women and men. The membership in Havana is 700. I calculate we have 1,000 Baptists on the island. Last year we had in our Sunday-school 500 pupils, and in the present year we have 1,844 in the city of Havana. All the missions outside Havana have their own Sunday-schools and they may have 150 or 200, each one of them. We celebrated the Christmas tree this year, and took one of the theaters, where we gathered 2,000 children and over 3,000 adults; the hall was full. We will double our membership if we have the church building.

Your brother,

"A. J. DIAZ."

It is not to be wondered at that the Southern Baptist Convention in its last session at Richmond, Va., declared that in Cuba a crisis has been reached that imperatively demands an expenditure of over \$50,000. The Home Mission Board, to which this work is intrusted, proposes to purchase a property built for a theater, which is admirably situated and adapted to the needs of the work. To purchase this valuable property will enable the congregation to have an immediate place of worship instead of waiting two years to build one. We hope the appeal of the corresponding secretary, Dr. Tichenor, will meet with a prompt response. The door has been opened by God in Cuba and the right man is there to carry on the work.

From Dr. F. M. Ellis, of Baltimore, we have just received additional facts, from which we gratefully glean a handful for this article :

The work has gone steadily forward, and the progress reported has been simply marvelous, until there are now 17 missionaries, six regularly organized churches in as many cities, about twenty preaching stations, over 2,500 pupils in Sunday-schools, and 500 more in day schools where the Bible is taught, large congregations, and a revolution of public sentiment, which is as remarkable as it is hopeful. In a little more than two years, 1,100 have been baptized, and nine native preachers raised up. These converts have contributed \$4,610 in a single year, faced the pestilence, endured mob violence and priestly persecution. Over 8,000 have applied for baptism, but only those are received who give clear evidence of the new birth. One of the most eminent priests is among the converts, and intends to give himself to preaching the pure gospel in Cuba.

PROTESTANT MISSIONS IN EASTERN EQUATORIAL AFRICA.

[We reproduce from the *London Record* a timely article relative to events in which the whole missionary world feels intense interest. The initials to it show it to be from a source which entitles it to the most serious consideration. It presents a different view of the movement on foot to suppress the African slave trade from that usually taken, but it is well to see both sides. Some of the sad events predicted in December have already come to pass.—Eds.]

BEFORE the blow has fallen it is as well that those who are interested in the sacred work of missions should reflect upon what is likely to happen in the first half-year of 1889.

During the last fifteen years (or more in some cases) the following British Protestant Missionary Societies have, out of pure love to their fellow-creatures, without any idea of personal or national profit, prosecuted their quiet and unselfish labors among the inhabitants of the vast region which extends from the Victoria Nyanza south to the River Zambezi, and from the Indian Ocean west to Lake Tanganyika :

- (1) The Church Missionary Society.
- (2) The Universities' Mission.
- (3) The London Missionary Society.
- (4) The United Free Methodists.
- (5) The Established Church of Scotland.
- (6) The Free Church of Scotland.

They have been received by the people willingly, and quite as much progress has been made as the most sanguine dared to hope for. Tens of thousands of pounds have been disbursed, but on this no stress is laid, as missions are not commercial concerns, and it is not easy to assess the value of one redeemed soul. But the prayers, the deepest interest, the greatest self-denial and self-consecration of the British nation have gone forth into Eastern Africa. Bishops Mackenzie, Steere, Hannington, and Parker, and a great army of Christian confessors, male and female, have left their bones in Africa as a witness, before men and angels, that the land has been claimed for Christ.

Suddenly a Protestant continental nation, which had not studied the A B C of colonial policy, or the rudiments of treatment of Oriental nations in a lower state of culture, puts itself forward, and goes in for so-called colonies. Just as an upstart citizen, who has amassed a competency, sets up a carriage and an expensive establishment, so a newly-formed empire, remarking that the elder Powers of Great Britain, France, Spain, Portugal, and Denmark had colonies, cries out, "Oh ! we must have colonies also," and

the statesman of Friedrichsruh sends for the traveler, the botanist, the liquor dealer, and the general merchant, and takes counsel with them as to the unoccupied tracts in Africa and Oceania, on which violent hands can be laid; the more unprotected the less trouble to annex. Unhappy Eastern Equatorial Africa presented an opening. A company is formed, armed at all points, for it has its Protestant and Roman Catholic Mission Department in connection with it. Fictitious treaties are formed with imaginary chiefs, and the German cartographers hasten to recolor their political maps with so-called colonies. Men are sent out to administer, utterly ignorant of the elementary principles of rule. The Mohammedan chief of Zanzibar and his adherents are insulted; it is openly asserted that plantations are to be established, as all proprietary rights belong to the state; that the natives are to be made to work as the condition of existence; and that it is the duty of the missionaries to substitute industrial training for religious instruction and teach the natives how to work. The Hamburg liquor exporters have a new field of profitable commerce thrown open to them.

Last autumn the whole thing blew up; every German is driven out of the country; many are killed, and the work of reconstruction "with blood and iron" has to be recommenced. The British Government has been induced to join in a blockade, ostensibly against the slave dealers, with the Germans, who have never as yet shown any anti-slave-trade interests; the blockade may not do much to restore the German power, but it may do much to injure the British missions, and this is the real and only point of interest to us.

Wherever the missions are planted they have gained the affections of the people, and their very existence depends upon this fact. A capricious chief may give occasional trouble, but he is soon appeased; a covetous chief may demand excessive presents, but, if the missionary has little to offer, he cannot be plundered to any extent. There is the great fact—that the missions were there and were doing well until the German trouble arose. The great object must be to convince the natives that, with the exception of being white men, there is no connection between the British missionary and the German trader and annexationist; that the aim of the two parties is totally different. Whatever may be the object and method of the Germans, it should be impressed on the people that the British missionaries seek not the lands or the products or the wealth of the people; they desire to exercise no authority over them. They will not raise their hands against any one of them, and they are prepared to die rather than fight. It is a shocking thing that it should have come to this, but the only chance of maintaining the missionary position is by asserting this and practicing it. If the rule of "blood and iron" be introduced by the Germans, it will go hard with the British missionaries, unless they take up an entirely separate position from the invaders of a peaceful country with no shadow of right.

The British missions on Victoria Nyanza will suffer from want of supplies of men and means; the mission on Lake Tanganyika will be in great peril on both sides, from the Kongo on the west as well as from the east. The missions on Lake Nyassa may possibly hold their own, if the passage of the Zambezi is kept open. On the Universities' mission in U-Sambára, north of Zanzibar, and on the Rovuma to the south, the storm will burst with greatest violence.

These excellent missions have been conducted on the soundest principles—for the good of the people, spiritual first, and material as a consequence; they have the credit of being popular, and now will come the proof. All

the female agents of the mission have been sent to Zanzibar, and the Bishop and his subordinates will hold the fort, not against the people, but against the Germans and the low creatures of the coasts who may take service for the purpose of plunder. In U-Sambára there is a large population of several hundred thousand agriculturists, dwelling in villages, peacefully disposed, but well armed with European weapons, and under one superior chieftain, a man who is quiet and yet determined, who declares that he has made no treaty with the foreign invader accepting their suzerainty, and who, "like Ulster, intends to fight." Bushirk, whose name is mentioned as leader of the Country Party, is a man well known to the missionaries and of good reputation. These people are not Mohammedans, not Arabs, not Arabized Africans, not subjects of the Sultan of Zanzibar, but an independent Bantu population who will fight, and all that the missionaries can do is to keep clear of the combat both in word or deed, and retire to some safe spot till the issue is decided. Any partisanship in deeds of blood is contrary to their office.

These remarks are made from a missionary point of view, and not a political one. We should be silent if the Germans annexed wantonly a large region where there were no missions. But the highest principles of missionary operations are violated by the German annexationist. Forgetful of the hospitality shown to German missions in British India, he commences his career of colonial government by ejecting the British Baptist Society from the Kameruns in West Africa. The welfare of the Universities' mission on the East Coast is now at stake. The view of the German annexationist as to missions is cynical. He introduces both Protestant and Roman Catholic under the condition that they are German, and teach only the German language; religion must give way to patriotism; the banner of the Lamb to the German flag. How different will be the position of the missionaries in U-Sambára after the country has been invaded, villages burnt, and hundreds shot down; yet there is no other way of re-establishing the German rule, which was based on unprincipled annexation. R. N. C.

[We append two items from the daily press of a more recent date as confirmatory of the above—EDS.]

"The fight of slavery for existence in East Africa is one of desperation, and for the past few weeks all the successes have been on its side. Save for the joint action of the European powers in patrolling the shores, there would be an enormous exportation of the victims of this traffic, who are said to be found in the coast districts in great throngs. The attack on the Dares-Sakem station and the selling into slavery of a hundred natives there captured, besides several of the missionaries themselves, shows the character of the struggle now going on. So does the establishing of a great slave mart close to Bagomoyo. The Arab slave-dealing power is, in fact, now alert everywhere. The whole Mahdist movement had back of religious fanaticism the slave-hunting influence to uphold it, and probably Khalifa Abdullah, as well as his predecessor, has drawn sinews of war from this source. In Mwanga's domains the Arabs have made a clean sweep, and from many points between the lakes and the coasts the mission stations have been recalled. These will hereafter appear memorable days in the history of the slave traffic in Africa, when it made a fierce struggle against the advance of civilization and humanity."

"ZANZIBAR, Jan. 17.—The Arabs have destroyed the German missionary station at Tugu, 15 miles west of Dares-Sakem. A majority of the slaves captured by the German man-of-war Leipzig were lodged at the station. One missionary succeeded in escaping from the Arabs, but eight others were massacred. Three bodies, one of them that of a woman, were found mutilated in a barbarous manner. The Arabs carried off the servants and slaves at the station. The French missionary stations, especially those situated near Tugu, are in imminent danger. The Arabs, who are now joining in the slave trade, come principally from Kilwa and Lindi, and are richer and more influential than Bushirk, and are likely to overshadow him. These accessions to the ranks of the slave traders will have the effect of reinvigorating the revolt, which would have died out if the Germans had not retained Bagomoyo and Dares-Sakem."

THE BONDEI MISSION, EAST AFRICA.

BY W. H. MORSE, M.D., WESTFIELD, N. J.

[In connection with the foregoing article, the following paper we are sure will be read with lively interest.—Eds.]

It is doubtful if, in the history of modern missions, there has been anything more pronounced in the way of the reflex influence of missions than that which has attended the labors of the "Universities' Mission" on that section of the East African coast which is now the theater of the revolt against the authority of the Sultan of Zanzibar. It is less than a quarter of a century since the inauguration of efforts outgrown from the notable work of Bishop Steere on the site of the former slave-market. The spire of the new cathedral had hardly been reared to cast its shadow across the straits upon the dark mainland, when men of the band bore the gospel to the savage tribes whose fire-winged arrows had repelled the advance of trader and teacher.

"We bear Life and we trust to live!" they said when warned of the embrace of death's opportunity. And they lived. Not a knife was drawn—not a spear was raised. Incredible as it may seem, within ten years the Bondei country was the seat of several flourishing stations. Magila had its mud-walled chapel; Pangani was made the port of entry for the good tidings; and all along the water-side from Bagamoyo to Dar-es-Salaam striking results were visible. More than this, the chiefs of Usagara, Nguru, Uzeguha, and Ukami, and the redoubtable Kimweri, Sultan of Usambara, all invited an extension of the sphere of activity and welcomed the missionaries. Nothing could have been more encouraging. Moreover, the country was thus opened for trade, and the merchant, following in the track of the missionary, and profiting by the protection afforded him, gained a success which commercial endeavor could not have achieved alone.

All went prosperously. For benevolence of intentions, modesty of demeanor, and purity of proceedings, the missions had no superior. The year 1884 brought the first premonitions of a change. With the Englishmen came other Europeans—Italians and Germans—men with other aspirations and ambitions than those of evangelization and trade. On the 26th of February the General Act of the West African Conference for the future partition of Africa was signed by the European Powers, and within twenty-four hours the Emperor William chartered the German Colonization Society and confirmed certain papers which Dr. Karl Peters and Count Behr Bundelin had brought from Africa. These papers were distinguished as treaties, and were concluded by Dr. Peters in November and December of the previous year with the four principal savage chiefs, who, by their presents, made cession of large territories to him with sovereign rights. The charter conferred the Imperial Protectorate. Supplementarily there was added to the bundle of treaties a formal concession from Seyid Bargash, Sultan of Zanzibar, which granted to the company for fifty years the administration of the entire coast line from the Umba to the Rovuma river. The secret of the proceedings which led to the signing of these several documents stands unrevealed. One of the missionaries, Rev. J. P. Farler, writing of the matter, says pointedly: "No chief ever did knowingly make such a treaty with utter strangers for no equivalent."

That this opinion had some basis the sequel showed. When the news gradually reached the natives that the Germans had acquired sovereign rights over the countries of Bondei, Chaga, Pare and Usambara, the indignation was of the most intense character. They came in crowds to the mis-

sions to inquire what it all meant, and to absolutely repudiate the so-called treaties as exceeding any intention entertained by them. They inquired of the missionaries as to who the Germans were, and were greatly relieved to find that they were a different nation from themselves, speaking a different language. To again quote Mr. Farler: "They said, 'The English we know, and the Arabs we know, but who are these people?'" As we foresaw trouble," he continues, "we made it clear to the chiefs and natives, that in Europe, as in Africa, there were many races, speaking different languages, and ruled by different sovereigns." When the news of the Sultan's concession was added to the previous information, and was emphasized by the sad fact that it had been obtained on his death-bed, "the Arabs and Swahili of the coast towns were highly indignant, and openly said: 'The Sultan is our lord, and we will obey no other master. If the Germans merely take over the administration of the customs, and we remain under the Sultan's rule, we shall offer no objections. But if they attempt to exercise sovereign rights we shall oppose them by every means in our power.'"

It is easy to see the reason for the insurrection with which the cable is still burdened. When the time came for replacing the Sultan's officials by Germans, they unfortunately, through their want of tact and experience in dealing with indigenous tribes, excited the anger of the people by ignoring their customs, and treating both the flag of the Sultan and his officials with contempt. The patience of the natives gave way, and the whole coast rose against them. The tribes of the interior shared the feelings of the coast peoples, and in September they began to come down to the coast in vast numbers to support the Arabs and Swahili against the obnoxious foreigners. Thousands quickly assembled, and beginning with Tangani, the port of Magila, they visited town after town, until the Germans were all driven out or killed. In less than thirty days the company were driven out of the country, and the new Sultan's authority was in abeyance at all points.

Toward the close of the month grave fears for the safety of the missionaries began to be entertained at Zanzibar on the part of their friends, and especially on that of the British consul-general, Colonel Euan-Smith, who at once implored the Sultan's aid. An Arab of importance, and possessing large influence with the insurrectionists, was dispatched to Pangani in one of the Sultan's ships, under orders to bring away the missionaries, if they had survived the rising. At Pangani this official was refused permission to land, and had to return to Zanzibar. The following day (Sept. 27) the insurgents surprised all by sending Col. Euan-Smith a letter, "guaranteeing the safety of the missionaries, in recognition of their many good deeds." "They have always treated us with courtesy," the letter simply said.

Soon after the mission party found means of communicating with Zanzibar, and sent word that they were not in any danger, and that they were receiving the kindest of treatment from the natives. The Arabs and the chiefs, who have the most influence at Pangani and in its neighborhood, are the close personal friends of the missionaries; and one, an Arab of the highest prominence in the country, had paid a long visit to Magila just before the rising, and had been hospitably entertained. Indeed, there is not the slightest hostility of the coast people; and the same may be said of the inland tribes. There might be danger from some of the savages from the far interior, who might consider all white men of one race, and make no discrimination.

But this peril will hardly be great, from the fact that Usambara lies between the Bondei country and the interior, and Kimweri, its sultan, who

has a warm friendship for the missions and the Christian religion, would not allow any tribe to pass who would attack Magila. "We can therefore conclude by saying," writes Mr. Farler, "that we believe our missionaries to be in no greater dangers than are incidental to uncivilized countries. The time of anxiety for our brethren at Magila has at least shown that the natives far and near are our friends, and that we have won our way into the respect and confidence of the people among whom we dwell."

Nevertheless, the British Government wants to "remove" the missionaries "to save them from the savages." It advises them to leave, and offers to help them get away. Protection is declined, and would not be given were it needed. "Solicitude for their welfare" is Lord Salisbury's wish; but so confident is Bishop Smythies of Magila that, in answer to the proposal he has written the Foreign Office: "If you remove us by force we shall return; and the only way to get rid of us is to take our lives." There may, of course, be a matter of mistake as to the political fault in the case; but putting aside all question as to the honor of intent and purpose, the idea of removing a number of Englishmen accepted by the natives as their instructors and benefactors is characteristic of the time as it is interpreted in England. But the brave men propose not to be removed, and while the hatred for the Germans and the Sultan's officials is intense, they are enjoying their steadily-progressing labor of love. Not one of the members has been molested, and the brave band of eighteen remain to do more for the extinction of African slavery and the suppression of the rum traffic than all of the efforts of Cardinal Lavigerie and his crusaders.

The success of the missions in the real work of evangelization, while not wonderful, is certainly notable. The New Testament, translated into Swahili, is read by hundreds, if not thousands, who, from the sea-coast to the lake-country, have a general acquaintance with that language. There has been accomplished a real work of civilization; but the testimony to the value of the results is as nothing when there comes forth the fact that such is the influence of the missionary that, in this time of fiercely jealous savagery, he stands protected by the Divine favor shown in the savage heart.

[We append the following items of interest from the London *Times* of a late date.—EDS.]

Extract from a letter of Prince Bismarck to the German Consul at Zanzibar, censuring the German Company:

"As to the events at Bagamoyo and Pangani referred to, the detailed accounts thereof now before me confirm me in the opinion that the hoisting of the Company's flag at the ports was neither called for nor advisable, and that the disputes which have arisen on the subject might have been avoided had the agents of the Company prudently confined themselves to doing what was practically needful, which constitutes the primary condition of success in hazardous undertakings on unknown territories. . . . The Company's conduct, as it appears to me, was more energetic than circumspect, and energy in a region which is beyond the range of our guns can only be displayed at the cost of incommensurate sacrifices."

BISHOP SMYTHIES' PROTEST.

Extract from a letter from Bishop Smythies of Zanzibar to his brother:

"I hope it is clearly understood in England that the disturbances on the coast have had nothing to do with opposition from the slave-traders, or with Mohammedan feeling; but are entirely due to the high-handed action of the members of the German East-African Company, who have treated the parts of the coast where they have settled as a conquered country."

MISSIONARY VOLUNTEERS.

[THE movement among college students in our day is so remarkable in its inception, progress and possible results, that we think it ought to be chronicled in these pages. We have put into competent hands the work of preparing from time to time a brief statement of new developments.—Eds.]

THE two leading features of the student movement at present are the steps, first, toward a better system and permanency in organization, and secondly, toward having each college send its representative to the foreign field.

At first a man was sought who should give his whole time as chief executive; afterward it was thought best to choose instead an executive committee of one representative from the Y. M. C. A., the Y. W. C. A., and the Inter-Seminary Missionary Alliance respectively. The Y. M. C. A. was already represented in Mr. John R. Mott, College Secretary, one of the "Mt. Hermon Hundred." The other members will be chosen soon by the Northfield Committee, subject to the approval of the national Y. W. C. A. and the Inter-Seminary Alliance committees. Mr. R. P. Wilder, inseparably connected with this movement, consents to give one more year to develop and extend it by visitation among the students. He has already visited several institutions and conventions with rich results. There will be, too, a corresponding secretary and a press secretary of the movement.

The success of the Princeton college men last year in raising money to support a representative in the foreign field, and the prompt departure of Mr. Forman for India, stimulated like effort in the theological seminaries of Princeton, Union, Xenia, Rutgers, Allegheny, and the Virginia Protestant Episcopal Seminary in the United States, and Queen's, Wickliffe, University, and Knox colleges in Canada.

This year also Princeton College has raised \$938 for Mr. Forman, Princeton Seminary reports \$1,000, and Union has pledged \$747 for a foreign missionary, and voted an additional \$300 for a home missionary. Brown University has chosen a member of the Senior class who goes to the Congo valley next June, and already \$700 are subscribed toward his support. Hampden-Sidney, Va., has a fund of \$625; Lafayette, a total subscription for this year of \$787.68, and an aggregate for four years of \$2,157.08. Others are moving in the same direction, such as Boston, Wooster, Grove City, Drew and Oberlin. In some cases, as at Lafayette, funds are pledged for a succession of years.

The number of volunteers and the interest in the bands are also increasing. The total number of volunteers reported at Northfield last July was 2,600. The work of Messrs. Wilder, O'Brien, Stoops, and others increased that number to 2,900 in October, and on December 13th the total in the United States and Canada was 3,100.

This movement has been characterized as merely a "splendid burst of enthusiasm," an "excellent harvest of promises"; but the steady increase in numbers and practical interest, and the fact that, according to the reports of the Canadian and American Foreign Mission Boards, *103 have already gone to foreign fields, and 17 more are under appointment*, prove God's hand in this uprising of student volunteers.

As yet, however, not one-half the colleges have been touched. Even those visited by Messrs. Forman and Wilder have two new classes. Each band must reach out to its sister colleges, and each volunteer to another man, and so help on this work so grandly begun.

A VOLUNTEER'S EXPERIENCE.

FROM one who has been visiting among the churches of Ontario we cull the following interesting account :

"My summer's work for 'missions' has been entirely in connection with the Presbyterian Church in Ontario. I have addressed, since the 15th of May, 44 congregations and some of them twice. Several of these were doing practically nothing, others almost indifferent, and but few awake to their responsibility. Being in the country most congregations were comparatively small, and the work of missions quite new to many; and several do not even support their own pastors. However, all congregations visited promise to do more, and one church will likely support a man, and I trust also our own in Parkdale before another year. My work was simply that of *stimulation*, presenting missions in the plainest way possible, using charts and diagrams, showing 'the encouragement, the need and the claims upon the church at home,' and speaking of the 'volunteer students,' and the responsibility of Christians regarding them. Through the introduction of our pastor here, I went out, trusting only in the Lord for support. I made no appeal for myself or my work but I can now say experimentally that 'I lacked nothing.' My expenses were all provided for by voluntary contributions and with the surplus I have circulated free over 100 copies of the 'Crisis of Missions,' cheap edition, and 17,000 of 'A Group of Facts on Foreign Missions.'

"In conclusion I add a touching story :

"On the evening of the 9th of July, 1887, a Christian girl but fifteen years of age departed this life. She had, for a long time, suffered from consumption. On that evening she asked that her missionary box should be brought, and she began to count her savings for missions during the month; and it amounted to forty cents. She placed her little savings in the usual envelope for missions, and two hours later went to be with the Saviour.

"Having known the child personally, whose life had been a wonderful stimulus to me in my work, and whose death I shall never forget, I asked her mother for this forty cents for missions. It was gladly given and inclosed in a little purse to *organize a work in China*. I began to give testimony concerning her life, using this last act by way of illustration, and at the first meeting the Lord added \$14 to the little purse.

"Since then God has increased the amount to \$117, and simply as the result of repeating to others the simple story."

BRIEF NOTES.

The total number of volunteers in the States and Canada (Dec. 17) was 3,100.

One hundred and three volunteers have sailed; 17 more are under appointment.

The student interest in missions extends over two continents. American colleges are joined in this work with the universities of England, Scandinavia and Germany.

The "appeal" of volunteers to the churches has called forth a corresponding appeal from a member of the church to student volunteers for foreign missions, which may hereafter appear in these pages.

Missionary "bands" are being introduced in the English universities. Oxford has just started one with a membership of fourteen.

The entire Senior class—fourteen in number—in the United Presbyterian Theological Seminary at Allegheny, Pa., have reported to their Board of Foreign Missions their willingness to engage in the foreign work. Churches and an individual have engaged to provide for the support of six, who will probably be sent during the coming season.

All the missions of the Reformed Church in America are asking for men and some for women. Present necessities call for five or six men, and two or three women. Two years ago their Japan mission asked for ten men and four women. Only one of each could be sent. Already this year three applications have been refused from lack of means.

TRANSLATIONS FROM FOREIGN MISSIONARY MAGAZINES.

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

THE *Lund Missions-Tidning*, speaking of the Missionary Conference in London, says :

"There was no parading with great names in this conference. There was no disposition to regard any one else than Jesus alone. Many of the names which stood upon the programme are not especially well known. But it is just the true renown of the possessors of these names that, in self-forgetful love, they have busied themselves among the heathen, and have come forth from these living graves, called by the conductors of this conference, to describe what they have seen and heard in the land of darkness and the shadow of death, with all its hideous abominations, and to bear witness of that gospel which both for high and low is God's power unto salvation."

A Lutheran missionary of Madura, writing in the *Tidning* as to the needs of their native helpers, says, among other things :

"We ought to take care that they have or get good books. Of these some of them are sadly

destitute. I once met with a native helper, who had been ten or twelve years in the missionary service, and yet did not own a Bible, nor even the New Testament. In Madura I have had all my native helpers give me a list of their books, and where they need good books I procure them and let them pay me gradually. But it is not enough : they must also learn to study them. The natives are in general no friends of literary occupation. Diligently as they labor upon their studies when preparing for an examination, yet, as soon as this is over, they cast their books into a corner, and trouble themselves no more with them. Our native helpers are no exception to the rule. They have to be encouraged, and indeed compelled, if nothing else will avail, to make use of their books, so that they shall not forget what they have learned in the seminary, but shall go on to build upon the foundation there laid. It is true, the yearly examination they have to undergo before the Church Council is an admirable means of driving them to study, especially as the increase of their wages depends essentially upon their passing it. Yet these yearly examinations comprise only a small part of the circle of knowledge which it concerns them to cultivate. They do not supersede, but rather imply special instruction and examination by the missionary himself."

The *Dansk Missions-Blad* says that its society has had, this last year, in its fields of labor abroad, especial occasion to complain of indifference to the preaching of the missionaries. Madras, however, contrasted favorably with the country parts of South India. A Brahman had been baptized. The Danish Society is considering under what form those are to be received as catechumens, who cannot be baptized, as having more than one wife. In the annual meeting of the society there was a lively debate upon this topic, evincing decided divergences of view. The introductory prayer to the annual sermon of the Danish M. S., preached at Ringsted, in Zealand, is worth translating. It is a good missionary collect: "Holy and mighty God! Holy and compassionate Saviour! Thou thyself hast said that thou wilt be with thy friends all the days. Let us, therefore, perceive beyond doubt that thou art with us to-day, that thou dost operate within our hearts and upon our hearts by thy Holy Spirit, and that thou dost bless this missionary festival throughout all its course, even as thou alone canst bless. Amen." In the following sermon is this brief reminder: "The Missionary Commission was given to men who were unhesitatingly ready to show their faith in Jesus by their deed. But yet it was given to *sinful* men, who could be terrified, over-scrupulous, and often doubtful. Even a Paul and a Barnabas, on a missionary journey, could fall at variance as to the best method of carrying on the work, and thereupon separate, although neither of them was separated or wished to be separated from the Lord."

The German friends of missions are under strong temptation, continually repeated, to subordinate their work to the colonial ambitions of their country. They appear to be meeting this temptation manfully. The following, from the *Evangelisch-Lutherisches Missionsblatt*, can be best understood as having such a reference :

"The kingdom of Christ was not to succeed the great dominions of the world as these succeeded each other. There the later always brought destruction to the earlier, and one transmitted to the other the germ of sinful corruption. But in the midst of these temporal and earthly changing and transitory images of the prophet's vision, there grew up, out of the seed of the gospel, out of the mustard grain of the preached word, the eternal kingdom of the Most High, in the unostentatious, simple form of the congregation of Jesus Christ, of the Christian church. This has, it is true, experienced at the hands of the kingdoms of this world much injustice, hostility and oppression. She has had also many enticing offers to receive their characteristics into herself. But she has steadily asserted her peculiar character of God's kingdom in this, that she has never and nowhere allowed herself to be permanently fettered by the boundaries of nations or languages, by the enactments or policies of states, by distinctions of race or grades of culture. She has remained true to the apostolic declaration : 'There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female.' Over all these severing barriers she has striven toward the higher unity : 'Ye are all one in Christ Jesus.'"

The Leipsic M. S., though sending out within three years 11 missionaries to South India, has met with so many losses by death or sickness that now, for its 23 stations, it has only 22 missionaries. Yet "we have to acknowledge

as a special blessing of God that these our missionaries do not stand alone, but are supported by a stately array of native helpers, namely: 14 native preachers, 4 candidates, 57 catechists, 267 teachers, and some 130 inferior assistants of various sorts, making out 472 in all." The income of the Leipsic Society for the last financial year was: contributions, \$69,614.40; interest on legacies, profits of the *Missionsblatt*, etc., \$4,098.72; total receipts, \$73,713.12; balance in. the treasury, \$10,440.24. Grand total, \$84,153.36; outlays, \$72,317.76; balance, \$11,835.60.

Trichinopoly is a main station of the Lutheran Mission. I therefore give at length the following description from Missionary A. Gehring, as it conveys a vivid impression of South India:

"A citadel of heathenism. This citadel lies ever plain before my eyes as a steady admonition not to become weary in the combat for the truth. For when in my study I raise my eyes to the window it frowns threateningly across the city upon me. This citadel is 'the Rock of Trichinopoly.' A brief description of it may perhaps serve to convince my friendly readers that there is still much, very much, to be done before the King of Glory can enter India also in triumph.

"At the northern end of Trichinopoly, not far from the banks of that stream of blessing, the Cauvery, there rises out of the plain an isolated, massive rock of granite, apparently ejected from the interior of the earth by volcanic forces. The rock, unclothed with soil, lifts itself in the form of a truncated sugar-loaf to the height of 330 feet. At its foot extends the city, toward the south. Coming from the European quarter, which lies outside the city, we pass through the long market-street directly to the point at which begins the ascent to the rock. From thence we behold the whole rock-temple lying before us in its imposing grandeur. For it is no modest footpath which leads to the summit. For you must climb toilsomely up, some two-thirds of the height, by ample staircases and under lofty halls, constructed of great granite blocks, which are built to the rock almost as if amalgamated with it. The steps are perfectly smooth from the continual ascents and descents of the barefooted visitors, and the walls have been colored black by their oily hands. For in India people like to oil themselves, and even the idols receive their daily unction, so that at last they acquire the veritable color of darkness. After the first landing we turn into a street which runs around the rock, and is already within its precinct. There dwell Brahmans, at the feet of their gloomy idols. A little farther the visitor is greeted by two huge elephants, which offer their salutation by lifting their trunks to their foreheads with a trumpeting roar, begging a gift for the temple. These, notwithstanding their clumsy feet, have learned to go up and down the staircases most handsomely. For all, their puffing we leave them without a present, and still ascend. The Brahman women, mostly close-shaven widows, who are toilsomely ascending and descending, carrying water-pots on their hips, crowd shyly back against the wall as if fearing the polluting vicinity of the unbelievers, or retreat into the niches which are built on here and there on either side, and in which Pulleiar, that hideous idol with the elephant's head and huge paunch, broods in the darkness. He never lacks for fresh flowers and a sacred candle, nor for timid worshipers that humbly bow before him, presenting oblations and prayers. About half way up the ascent we reach two great halls to right and left, supported by stone pillars hewn out with skill and art, and serving as a storehouse for all manner of tinsel used in adorning the idols, and as a place of abode for guests at the great heathen festivals. The covered staircases end only at the entrance of the main temple, which lies to the left of the ascent, and, massively built of granite blocks, rises in a lofty oblong. Into this temple no European dare venture, and only from the threshold do the anxiously watchful doorkeepers allow him to cast a glance into the dusky halls. No great loss. For the space within seems like the vestibule of hell. Bats flit around by thousands and poison the air. Filth, moisture, darkness, and uncanny music resounding out of the background quickly drive the visitor away, to go out upon the open rock, and to enjoy himself in the fresh air with the beautiful prospect which offers itself from here over the city, and beyond it over a plain overflowing with abundance. How beautiful, indeed, it is! Below, the variegated throngs of natives in their picturesque costumes passing through the streets; beyond, the green trees and gardens out of which the European dwellings shimmer forth, and to right and left the palm-woods and luxuriant plantain-gardens interrupted by rice-fields in the most glorious green. We then learn to understand the words of the missionary Bishop Heber, who indeed lies buried in Trichinopoly:

"For every prospect pleases,
And only man is vile!"

"But there is one thing which I may not leave unmentioned, which rejoices the heart, after having come up hither through the darkness of the courts of heathenism. That is, the crosses which rise before us over the slender church-spires. One of these spires belongs to our Zion Church, which in its vestment of rose color, illumined by the evening sun, greets us with a friendly mien strengthening to our faith.

"But we are not yet at the summit, for on the very uppermost pinnacle there still stands a tem-

ple of Pulleiar, over which rises the flagstaff of the English Government. From here night by night bright lights gleam over the city. To reach the top we turn eastward and climb toilsomely up on steps hewn in the stone. We pass traces in the rock which resemble a wagon track, and lead into a deep cleft of the rock. They have evidently been hewn by the stone masons in the rock, but the superstitious multitude relate that here the war-god, Subramanien, came in his chariot out of the air and entered the cleft. From the temple on the summit, which is surrounded by a covered gallery, there is a convenient prospect round, revealing on the north the broad river beds of the Colludam and Cauvery, surrounding the fruitful island of Srirangam (i. e. holy river isle), which is reached by great bridges over the two rivers. The distant region, bounded by blue mountain ranges, fairly deserves the name of a paradise, unknowing fall or winter, but in which perpetual spring appears to reign. The rock on this side descends almost perpendicularly, and the houses at its foot seem, with their level roofs, to lie flat upon the ground. Looking westward, we see right at the foot of the rock the old church and dwelling-house built by 'Father' C. F. Schwarz in 1786. They are now in the hands of the English, who are in a way to obliterate nearly everything which betokened their Lutheran origin. The old pulpit I have bought for our new chapel in Ichumpati.

"Bangalore, the greatest city of the Maisur land, is reached by a night journey from Madras, on the railway. It is a great military station, with 156,000 inhabitants and 15 Protestant churches, upon a table-land 2,000 feet high, and rejoices, nine months of the year, in an Italian climate, leaving only three to the prevalence of the Indian heat."

"What avails all morality without God!" exclaims the *Missionsblatt*. Buddha denies the existence of God. This is distinctly declared by the catechism published by Colonel Olcott, under sanction of the Buddhist high priest in Ceylon, which says:

'The Buddhists regard a personal God as only a gigantic shadow, thrown by the fancy of ignorant people upon empty space. Therewith they put to death the heart of religion, Faith. Therefore it is that you find among Buddhist populations a churchyard stillness, a spiritual insensibility and lukewarm indifference, which far more impedes the activity of Christian missions among them than it is impeded among the bigoted Hindus. 'Would that thou wert cold or hot,' one is inclined to say to these frog-like natures which are engendered by Buddhism. They let everybody have his say, answer yes to every opinion, and—remain what they were.'

The *Journal des Missions Évangéliques* for September, under the title, "A Double Sorrow," gives the following sad intelligence:

"Up to this day the life of our missionaries on the Zambezi had been so marvelously preserved, that we had in some sort lost out of view the dangers to which they are exposed by a murderous climate. But the last mail, arrived at Paris August 15th, shows us that, if up to the present they have served God by word and by action, they may, nevertheless, be called to glorify Him in suffering and by death. M. H. Dardier, missionary physician, whom the previous mail had let us know to be seriously ill, has sunk under the fever and exhaustion, February 23, at Kazungula. A month later M. and Madame Jalla were afflicted in losing a little daughter, whose birth, January 13, had brought a gleam of joy into their home.

"The letters which bring us these mournful tidings at the same time portray in somber colors the situation of the mission at Sesheké; the greater part of its members have been successively attacked by the fever; their cattle are decimated by the murrain; and lastly, civil war has raged all around them, and made victims at their doors.

"Profoundly moved and afflicted by this news, we are, however, not minded to let it shake our confidence in the final success of our mission to the Zambezi, the beginnings of which have been so visibly directed and blessed by God, and we reckon on it that the French churches, which join with us in the sorrow for our dead, will, with us, strive to bear up against everything which might resemble discouragement. . . .

"We consider these tidings, moreover, as a summons to us to disavow, more entirely than ever, all exaggeration, all lack of simplicity and sobriety, in our way of regarding and speaking of the work of missions. We must recall to mind yet again that this work is no child's play, but a serious labor, an enterprise which can be brought to its goal only at the cost of great sufferings and great sorrows, and to which no one ought to put his hand who is not effectually resolved to renounce himself, to bear the burden of the cross, and to follow the Master even unto death." . . . "I hope," writes M. Jalla, "that the death of Dardier will not discourage any one of those who expect to rejoin us one day. It is very evident that here one feels himself, like the bird on the bough, always ready to depart; but on the other side one experiences with ever increasing vividness how precious it is to be in the hands of God."

M. Jalla gives a touching description of the death of his infant daughter, with allusions which may well go home to the hearts of us who, in a healthy

climate, see our children growing up around us exposed to the minimum of danger, while those who go out on our account tremble every time a child is born, lest, as in this case, the "murderous climate" should claim it immediately for a victim.

"We possessed a sunbeam to cheer our moments of sadness or of weariness. God has seen fit to take it from us. Our dear little daughter soared away on Thursday, March 27, in the arms of her father, while her mamma was moistening her parched lips. Dear little creature, so well beloved ! It seemed to us almost impossible that she could one day be taken away from us, so perfectly did she fit into her place in our Zambesian home. But God has doubtless been minded to spare her many sufferings, for she was born in a climate which gives little hope of escaping them. She is to-day a little angel which will one day receive us in her arms. But her departure leaves our house mournfully empty ; we find it cold and desolate. Ah ! how much the presence of a child was appreciated in our solitude ! How we enjoy being, we too, papa and mamma, as well as our friends the Jeanmairats ! How many dreams and projects concerning our little daughter ! To-day everything still speaks to us of her, but she is no longer here to rejoice our hearts, and we find it hard indeed to realize all we have lost. God, however, faithful to His promises, has been with us in an extraordinary manner. We had so distinct a consciousness that it was He who had taken her from us that we have surrendered her with a full confidence, although our hearts even now demand why we have been so soon deprived of her. . . . You, without doubt, comprehend our sorrow and this is why I have not feared to give you these details. May you possess your dear children during long and happy years ! but in your happiness think sometimes on your young friends so sorely tried."

II.—CORRESPONDENCE and GENERAL INTELLIGENCE.

THE EVANGELICAL MISSIONARY SOCIETY
AT BASEL.

LETTER from Prof. Henry W. Hulbert:

DEAR DR. SHERWOOD.—As I suggested to you I have submitted the articles contributed to the October and November issues of the *MISSIONARY REVIEW OF THE WORLD* concerning the "Basel Mission" to the authorities of that mission for their correction, and have received a very courteous reply, the substance of which I herewith send you. The letter goes on to say: "The outlines of the history of the Basel mission, as given in the papers, as well as the description of the work done by the society at home and abroad, are, I am glad to say, on the whole correct. There are only a few and unimportant errors we have met with on reading the articles, and I beg, in accordance with your request, herewith to point out some of them.

"On page 743 it is said that the fine structure (Home of the Mission at Basel) was the gift of Christian Merian and was presented to the society, etc. This statement is not quite correct. The fact is that, at the very time when the construction of a new building was found necessary, the society received a very liberal donation at the hands of Christian Merian, part of which was allotted to the building fund by the committee.

"The statement on page 807 about the staff of instruction needs to be slightly modified. Strictly speaking there are only six theological teachers, and among these there are only four that devote their whole time to the instruction of the students. Besides these 'theological' teachers there are two other teachers, who are laymen, though trained educationists.

"The statements made on page 808 in regard to the finances of the Basel Mission are, as far as I see, taken from an article published in the *Missions Magazine*, 1885, page 433, as also the statement of \$43,742 (which corresponds to the 174,847.20 marks in the above article of the magazine, page 440), as being the sum that 'above all expenses was paid into the coffers of the society by the Industrial Commission in 1886 (1884?)' But as it is put here this statement might, I am afraid, be liable to some misconception. In the article in the magazine it is clearly stated that these 174,847.20 marks (or \$43,712), was the total sum contributed by the Industrial Commission toward the expenses of the society. It consists of two different items, between which it is very essential to distinguish clearly—for strictly speaking, only 43,200 marks (\$10,800) were paid into the general fund of the society 'above all expenses' by the Commission, whereas the remaining portion (\$32,912) had to be expended in the keeping up and management of the Industrial establishments under different heads, such as salaries (or 'allowances') and home voyages of the agents of the Commission, contributions toward the children's home, widows' fund, etc. It seems not fair nor correct that the latter sum, forming, to speak strictly, part of the 'expenses' of the management of the industrial and mercantile establishments of the Commission, should be put on the same basis with the regular contributions toward the general Mission Fund.

"You are, as it appears, not aware that the Rev. Th. Oehler, the present Inspector of the society, in September last started on a tour of inspection to China and India. He is accom-

panied by Mr. W. Preiswerk, a member of the committee. According to news lately received they arrived safely in Hong Kong. After having visited all the Chinese stations of our society, the Inspector intends, God willing, to proceed to India, and after a stay of several months there return home in June next (1889) if possible.

"Praying that the Lord may bless your efforts to interest your countrymen in His cause,

"I remain, yours respectfully,

"CHRISTIAN RÖMER,

"Secretary to the Basel Evangelical Missionary Society. BASEL, Nov. 24, 1888."

The two publications sent forth from the Basel Missionary House are the *Evangelisches Missions Magazine*, devoting itself to general information concerning missions, founded by Inspector Blumhardt in 1816, and the *Evangelische Heidenbote*, founded by the same man in 1823, which deals exclusively with the transactions of the Basel Missionary Society, giving extracts from the quarterly and yearly letters of the missionaries laboring at the different stations of the society in India, China, on the Gold Coast, and in Cameroons. Under the management of their astute founder, Inspector Blumhardt, these two magazines (monthly) attained such a circulation, that at his death, 1833, the income from this source alone paid the expenses of the Mission House. This is an interesting item in view of the present discussion concerning mission publications by the churches. There is a certain shrewd business sense displayed by the Basel Mission authorities which is well worth most careful study. If ever a "science of missions" is to be developed and elaborated, the experiences (we need hardly call them experiments) of the Basel Mission must receive special attention. In 1890 this society will celebrate its seventy-fifth anniversary.

Appeal for Japan.

LETTER from Rev. Chas. S. Eby, of Tokio:

THE general facts as to the transformation of Japan from the most exclusive of hermit nations into the foremost Oriental pioneer of western civilization are widely known. An empire of nearly forty millions, which within the memory of living men prohibited the introduction of Christianity under penalty of death, is now as open to the gospel as the most Christian nation on earth; colossal changes in commercial, social, political, educational, literary, moral and religious matters have taken place and are now progressing on a national scale. The various great churches of Christendom have not allowed the opportunity to pass of bringing to the people the light of the gospel, and great has been the joy of success resulting from increasing missionary work on educational, literary and evangelistic lines.

But more should be done to meet the unprecedented opportunities—and hence to the Christian the vast privilege and duty of the

Christian Church. Especially in Tokio—the capital, a city of a million souls and constantly growing, center of social and political life, seat of the coming Imperial Parliament, of the University and countless other great schools, whither the youth of the nation come up to receive education and inspiration, whence they return again as teachers, doctors, lawyers, authors, officials, etc., to mold the empire for good or ill—there is ample field for the largest enterprise. Whatever Tokio hears and heeds, that hears and heeds, a nation; whatever moves and molds Tokio moves and molds the empire; whatever or whoever puts an impress on Tokio and Japan *just now* will leave an influence for ages to come. The question is whether the nation shall become Christian or agnostic within the next very few years. The multiplication of small churches and of schools cannot meet the immediate necessity of appealing to the intellectual classes of Japan, in whose hands lie all the national issues and who are not inaccessible to Christian thought if presented in the proper way.

In 1833 these thoughts culminated in an experiment, when a course of apologetical lectures for the educated classes was given in the Meiji Kwaido extending through a period of fourteen weeks. The results in the immediate effect at the time of delivery, and subsequently through publication, have justified the highest hopes with regard to that class of work. In February of 1884, I read a paper before the Missionary Conference of Tokio on the "Immediate Christianization of Japan" in which this matter was referred to:

"We want to appeal to the intellectual activity of the land. In Japan Christianity is on trial with no prejudice in its favor, where old philosophies have molded a ripened phase of civilization, where western materialistic infidelity has the start of western religious thought, where the university is absolutely agnostic, where the learned believe in Spencer & Co. as we believe in Christ and His Apostles, where out into the tiniest hamlets have penetrated the scientific inquiries and the scientific doubts of the day. We must go through a phase of apologetics in Japan. But it is not necessary that each church should expend its energies on such a work as this; it can be done a thousand fold more effectually by concentration in an institute that could be used for other purposes as well. I propose therefore that we have one central Apologetic Institute or Lectureship of Christian Philosophy, which should be housed in an imposing building of solid construction, containing a hall capable of seating from 1,000 to 5,000 people and a library of choice apologetic and other literature in English, German, Chinese and Japanese. The soul of this institute should be some one man or two men upon whom could fall the mantle of the confidence of the whole church and around whom the churches could all gather at times for a great demonstration; a

course of lectures, similar to that about to be held in the Meiji Kwaido under the auspices of the Evangelical Alliance, could be an annual fact, and celebrated men of power could occasionally be invited from abroad to make a still larger impression by such efforts as have moved the West. The man in charge should be one who commands an outlook upon the intellectual ebb and flow of the land, to meet issues as they arise by a perennial use of platform and pen."

At subsequent crowded meetings of the Conference, when Yokohama missionaries were also largely represented, the desirability of such a Christian institute was strongly urged.

Difficulties however arose as to the practical realization of the scheme, and the whole thing fell through. In March and April of the same year a second course of lectures was given, this time under the auspices of the Evangelical Alliance. These were likewise largely attended and produced marked results, strengthening the impression that such work should be more constant and on a wider scale. As it seemed however impossible to unite the missions in the enterprise, I turned to our own church and urged that we should undertake central mission work in the city, which, while under the auspices of the Methodist Church of Japan, would as far as possible carry on the work of popular apologetics, not doubting that help would be forthcoming from other churches as well; for the influence of such an enterprise could not possibly be confined to one denomination, but would be for the general advancement of the cause as a whole. While in Canada and the United States during a part of the years 1885-6 I spoke repeatedly of the need of the undertaking and seemed to arouse considerable interest in it, but little was done in the way of raising money. Subsequently amounts were sent in aggregating between one and two thousand dollars, an earnest of larger gifts if the work were only once inaugurated. Hence at our annual meeting last spring it was decided to open a "Central Mission" in the midst of that section of the city largely occupied by government and other educational institutions. There is to be a "Central Hall," seating between one and two thousand people, for all the purposes of a Christian institute and evangelistic work.

Providence has put into our hand just such a piece of ground, and in the place we needed. This we have secured for 4,000 *yen*, paid for by the money referred to above and other amounts collected in Japan.

We want \$4,000 (gold) to build at once. It would be better to build of brick, but we believe it better to build a temporary structure and get to work rather than postpone longer. In the meantime we shall probably build with borrowed money in the expectation that this appeal will bring the wherewithal to pay. Our church has seen fit to appoint the writer to the charge of this "Central Mission" work, and I appeal to friends of Japan in every church because the

results will not be reaped alone by one denomination, but by all, and will advance the Christianization of Japan as a whole.

Funds may be sent to the Methodist Mission Rooms, Toronto, Canada, or direct to me, 18 Kasumi cho, Azabu, Tokio. C. S. EBY.

A Voice from India.

INDIA has about 800 foreign missionaries wholly ordained ministers—a noble band and nobler still judged by what they have done. We want more missionaries. Dr. Pierson's lay brigade of men of means who give their service and money; of men whose friends have means and support them as an offering for this world's salvation; of those who in secular service here teach the rising Christian host how to utilize and develop the resources of this great land. Doctors, merchants, lawyers, engineers, financiers, editors, educators, authors, bankers, scientists and philosophers—all are needed. The devil is sending in hosts of all these, and paying them well out of the indigenous resources of this land, to oppose the gospel and leave as little as possible for Christianity to feed upon. A few men called to the exclusive work of the ministry are not the only ones to whom Jesus says, "Go preach my gospel." The great command is to every individual believer, and men of all callings ought to be found obeying. There is too much left to be done *by proxy* in these days. If men of means would for Christ's sake come here and use their wealth for the work, their business sense and sagacity would nobly serve the cause. "Cotton kings" have left old England for the commercial fortunes life offers. Real estate yields a heavy revenue here to English and native house-owners. Our great lawyers, and editors, and bankers, and engineers are Englishmen, but too seldom Christians.

The native Christians of this country now number over half a million. Christian men and women in every line of human pursuit are demanded to teach by example and precept these Christians to labor and do business. The finance problem is troubling all missions. Three thousand volunteers offer for foreign service. But what of the financial limit? We need a *producing element on the battle-field*. India is poor, but she spends more for tobacco and spirituous liquors than 10,000 new missionaries' need cost.

Out here the idea is getting deeply rooted, as in too many home churches, that no one has any duty toward the unevangelized but those who are *paid* to preach. The expediency of missionary efforts is questioned by some. Let some of God's almoners *come* and see for themselves, and stay and administer their own benefactions for God and His Christ.

The great body of the people here are agri-

culturists and artisans. They toil against odds with unwieldy and unprofitable implements, and against odds with brute force to utilize the water and soil. There is an army of labor-saving machinery or implements in America and England. Would it not be a benefaction to teach the "poor Indian" how to treble his returns, whether in field or shop? Here are millions of untilled acres, unmeasured material to work up, or treasures to be dug out. But such lay service will be too secular, unless pentecostally baptized.

In this far off-land we hail the plan for churches, colleges, families, communities and individuals to have their own missionaries in the field. One hundred times the present expenditure on the outline of salaried society missionaries won't suffice to cover the land. May God thrust out at an early day 1,000 men workers, who bring their means with them, and teach Christ's salvation.

We need in India some man of God with \$100,000 to found a Christian publishing house to flood this land with pure literature and counteract the infidel and immoral publications now rolling upon us. God's stewards we want, not answerable substitutes for themselves in the form of a few thousand dollars—*men filled with the Holy Ghost and faith* who can preach Christ with sleeves rolled up or over a work-bench or counter.

The gospel can be preached to all men in India by the year 1900, if lay workers come and lead out the lay hosts of the daily increasing Christian Church in India. But if the multiplication of the *herald force* depends on the increase only warranted by funds to subsidize the workers with, such results are impossible.

We are thankful for scholarly missionaries. But we need an army of common men and women in India, made wonderfully uncommon only by the indument of the Holy Ghost, and fine colleges do not make missionaries. Missionaries made of the Holy Ghost, educated much or little, small in men's eyes, but made mighty through God, these are wanted everywhere.

C. B. Wood,

Methodist Episcopal Local Preacher.
SECUNDERABOD, DEACON, INDIA.

A Call to China.

LONDON, Dec. 4, 1888.

ON the east coast of China, between Shanghai and Chinkiang and on the north bank of the great Yangtsi river, there lies an immense plain. This plain is some 150 miles broad from east to west and 170 long from north to south. It is for the most part well watered, very fertile, and teeming with a population of some six and a half millions.

There are thirteen cities on this part of the plain, not counting Yangchow, a large city situated at the main entrance to this region. Besides these there are sixty towns and villages known to us, and I have reason to believe that

many others, perhaps another sixty, could be found if the place were more thoroughly explored.

The highways of the district are canals and rivers. I have traveled over portions of the plain at different times between the Grand Canal and the sea, and from the Yangtsi river on the south to the old bed of the Yellow river on the north. The usual way is to travel by boat, of which there are thousands. As the cities and towns lie alongside the canals and rivers and are easy of access by boat our plan was, on arriving at a place, to leave the boat in charge of the boatman or captain while we went along the streets offering the Scriptures to anybody we met, visiting the shops and preaching the gospel to the crowds of people at different points.

These journeys were all taken for the purpose of selling Scriptures for the American Bible Society, and with the help of the native colporteurs there were sold some 20,000 portions and New Testament Scriptures. In the city of Ru-kao, on a second visit, accompanied by Mr. Hogg of the China Inland Mission, we sold over a thousand portions in a day. At a small town on another occasion, single-handed, I sold 450 Scriptures during the day. They bought these books, not because they contained gospel truth, but from various reasons—some out of curiosity, some attracted by the cheapness and well-got up-style, some because they taught doctrine, and others possibly because they contained what we had been talking to them about.

The people are quiet, industrious, and well-to-do generally. On our last Bible-selling journey, Sept., 1887, through the plain the people paid great attention to the preaching of the gospel, besides purchasing a goodly number of Bible portions. Some thousands of these people must have heard the gospel on this journey, and I frequently heard the remark, *chii chii zung*, every sentence (we understand).

This, added to the attention with which they listened, was most encouraging to the preacher, and I never enjoyed a month's gospel work so much anywhere. It was the most blessed work I ever engaged in. It was a time long to be remembered with joy. To know the joy there is in preaching the gospel to crowds of willing listeners on such virgin soil one must go and engage in the work. It is a glorious work and it is a blessed privilege to be allowed to go to the ends of the earth for Christ's sake to take part in it.

As far as I could ascertain the people in these parts had never heard the gospel before and had never seen another European among them, save perhaps with one or two exceptions. There is throughout the whole of that region not a mission station nor a missionary, either foreign or native, resident or itinerant, so far as I could learn, for all that six and a half millions of heathen. I believe the people in the extreme north of this province of Kiangsu are in the same neglected condition.

This part of the country is open to European travelers from one end to the other, and should be occupied at once in the name of Christ by a number of men and women with the love of God in their hearts, and a burning desire to make known that love to the perishing heathen. I say at once, for the Romanists, who are already on the borders, may enter and occupy it at any time. The fact that I could find no Roman Catholics throughout the plain is one reason for considering it a more promising field than otherwise.

Dr. Pierson says that "in America and England, a band of probably no less than 3,000 young men and women stand *ready* to go to the foreign field if the door shall open before them." May 30 or 40 of this number or of some other number respond to this call! If the Lord has laid it upon our hearts to go to these needy people, let us go in any way that He may open up, whether through missionary society or not. There are independent workers to-day who are not connected with any of these organizations; one I know in particular who is doing a most self-denying work in China in preaching the gospel to the heathen. Are we to let these people all perish for lack of the Bread of Life? Would their blood not cry to us from the ground that we had stood by unconcerned while these heathens were going down to perdition? May not a few lay themselves upon God's altar and say "HERE AM I, SEND ME!"

I believe the Lord will provide the means, not only to send out every one who is willing to go for Christ's sake, but will also support them there. Who fed his ancient people in the wilderness with manna from heaven? Who taught us to pray "Give us this day our daily bread?" Who cares for Mr. Geo. Müller and his numerous family of orphans? Who cares for Mr. Hudson Taylor and his army of missionaries? Who feeds the sparrows? Shall he not also care for you, oh ye of little faith? Let us have child-like faith in our Heavenly Father who is faithful that has promised "My God shall supply all your need according to his riches in glory by Christ Jesus." Phil. iv : 19. To doubt God's faithfulness is the same as doubting His fatherly care for His children. Only let us be fully persuaded that we are following the command of Jesus out of real love to Him and a desire to serve Him, to "Go into all the world and preach the gospel to every creature," and we need not fear the consequences, for we have His gracious promise, "Lo I am with you alway, even unto the end of the world."

I am purposing (D. V.) to return to China with my wife and family early in February to work in this hitherto neglected field, above described.

One word to help strengthen your faith. In our gospel work we may always fall back upon this sure and certain promise, "Lo I am with you alway, even unto the end of the world." God promised His servant Joshua, chap. i : 5, that He would not fail him nor forsake him. Did the Lord fail Joshua? Will He fail any one

of His servants to-day? He is "the same yesterday, to-day, and forever."

Yours in the service of Christ in China,
ALFRED COPE.

Africa.

FROM our editorial correspondent in Tangier, Morocco :

We have had great encouragement in the work here. For some two months we have had nightly meetings for inquirers and young converts, attended by from ten to twenty. Many have received Christ as their personal Saviour and have been at once baptized. For some weeks most of my time was occupied from morning until night talking with interested ones who visited me, and daily there would be natives in my room much of the time. At times conversations occurred daily. All of them are brought out of Mohammedan darkness. They all renounce that false religion formally at their baptism. Almost all are young men, some of good position, but most of them from among the poor. There is not one who has not prayed and spoken in our meetings from the day of his conversion.

Two of the earliest converts are in the mountains traveling on foot without purse, scrip or pay, preaching in both Arabic and Shillah. They have been away now several weeks. Others, whose faces we have never seen, have been converted in distant places through one from here, and write us of many others believing through their word. We have reason to believe the gospel has taken root in several places in southern Morocco within these few weeks. Two others of our number are arranging to start at once to preach in another direction. Mr. Martin and I are also leaving as soon as we can get away, and will travel also as Christ commanded, on foot and without purse or scrip.

Within a few days Satan has come in like a flood and some of the converts have been summoned before the kaid or governor, some beaten, almost all threatened, and all notified that the governor had sent a list of their names to the Sultan with a letter inquiring what is to be done to them. They are the derision of the whole town and are mocked and literally spit upon. They believe the Sultan will require them to be sent to him. Some have left the town to escape. Others are leaving. Many fear to attend the nightly services. So it is a time of sorrow and perplexity. Some few of the converts have given us anxiety and even sorrow, but most of them are brave and true. What they have learned they well understand and several of them are faithful in speaking of Christ to others. We feel the need of much prayer.

E. F. BALDWIN.

[The idea of a definite *assumption of responsibility* for evangelizing others is taking shape in many minds. Witness the following letter.—Eds.]

WEST NEWBURY, MASS.

DR. A. T. PIERSON.—In your masterly book, "Evangelistic Work," page 49, is a clear statement of a magnificent possibility for the evangelization of the world. It seems practical and practicable. Why not make some attempt to carry the plan into execution? Even if not fully realized, might we not expect to accomplish more by such a method than by any other, or all others combined? Would it not command the blessing of God in the largest degree? Wisely conducted, in the right hands, startling results would be attained in a few years.

"Who knoweth whether thou art come to the kingdom for such a time as this?" As co-editor of the *MISSIONARY REVIEW OF THE WORLD*, as well as in other ways, you have a good opportunity for bringing the plan before the public. The "student volunteers" might enlist in such a movement, and greatly aid it by their consecrated enthusiasm. Some simple organization will be required. Little machinery is necessary.

I inclose a form of pledge, which will convey some idea of what is intended. Make such use of it as you see fit. I commend it to your prayerful attention as it stands.

I hope for some encouragement that something will be done toward carrying so good and promising a plan into speedy execution. I shall await your answer with much anxiety, and earnest prayer that you may be divinely guided in a matter of such vast importance.

Yours in Christ,

F. H. BOYNTON.

PLEDGE

Believing in Christ as our only hope, and in the urgent need of many Christian workers, engaged in personal effort, in humble reliance on Divine grace, I hereby pledge myself:

To make an honest effort to lead to Christ at least one person every year.

To earnestly endeavor to induce other Christians to subscribe to this pledge, one every month, as long as practicable.

GENERAL INTELLIGENCE.

Africa.—The East African Policy. A series of resolutions, by Dr. Windthorst, in the German Reichstag, relating to the Government's East African policy, will find support among the Government group, with some qualifications. The first article expresses the conviction of the Reichstag that it is necessary to combat the slave trade without mercy, to win over Africa to Christian civilization. The second resolution pledges that the Reichstag will pay attention to and examine the measures of the combined Powers, approving all legitimate means taken for this Christian crusade. Dr. Winthorst defends the German East African Company against the charge of causing a native revolt by oppression, and declares that it is indispensable

that an armed expedition assist in the blockade. He invokes all the European people to unite in a crusade not against the natives, but against the Moslem slave-trade, the sole source of the evils of slavery.—*African News.*

China.—Dr. Martin's Labors in Peking. "The Tung Wen Kwan, or College of United Learning, the college founded by the Chinese Government at Peking for the instruction of distinguished native scholars in the Western Sciences, though as a government institution not open to systematic instruction, in Christian truth must still be regarded as in a very high sense a missionary institution. Its president, Dr. W. A. P. Martin, is known throughout the Chinese Empire by his work on 'The Evidence of Christianity,' a work whose influence in Japan also, the appendix of Joseph Cook's 'Orient,' furnishes some interesting proofs of. This book has led many of the Chinese to couple Dr. Martin's name with that of Matteo Ricci, when they speak of the most powerful foes of their religion. When a missionary of the Presbyterian Board at Ningpo, in addition to the preparation of this treatise, Dr. Martin contributed largely to the translation of the Bible, wrote or translated a number of smaller books, and did good service in the important matter of determining a suitable alphabet for the Ningpo colloquial dialect, which was first reduced to writing by the missionaries.

"Going to the north of China with Mr. Ward in 1859 to act as an interpreter in the conclusion of a treaty between China and the United States, a felicitous quotation from Confucius at a critical moment won him the friendly regard of Prince Kung. When Peking was opened to foreigners he became the founder of the Presbyterian mission there.

"In connection with his missionary duties, as a means of obtaining the regard of the educated classes and a favorable hearing of the claims of Christianity, he conducted, at the request of Sir Robert Hart, Inspector-General of Maritime Customs, and Prince Kung, a school for interpreters, which has been gradually developed into the present college, where Dr. Martin himself instructs in International Law, Dr. Dudgeon in Anatomy and Physiology, and a Chinese, who has translated a number of works of Prof. Loomis, in Mathematics, while there are special chairs occupied by Europeans for instruction in Chemistry, Astronomy, French, Russian, and English. A great part of the labor of the Faculty has been the preparation of works that would acquaint the Chinese with the history and science of foreign peoples. Among these the contributions of Dr. Martin include a translation of Wheaton's 'International Law,' executed at the suggestion of Anson Burlingame, Woolsey's 'International Law,' De Marten's 'Guide Diplomatique,' and Bluntschli's 'Droit International Codifié,' and a treatise explaining in popular form the principal applications of chemistry and physics.

"It is an interesting fact that Dr. Martin in 1860, while in the United States, learned how to

use a telegraphic instrument, that he might introduce the telegraph to the knowledge of the Peking officials if he should find opportunity. The first dispatches sent in China were sent by him around his house in Peking, some of them in the presence and with the participation of influential members of the Government. The telegraph in China to-day, and the fact that she has about a hundred miles of successfully operated railway, must be regarded as having been materially hastened by the existence in the Chinese language of a popular scientific description of these wonders. A crowning triumph of this book is the circumstance that the young Emperor has expressed a desire to study physical science, and has commanded the preparation of an edition de luxe for his use. Of course, the Emperor could not use the ordinary edition! Dr. Martin is now engaged in the somewhat arduous task of revising the book and bringing it up to date.

"While this toil is nominally secular, it cannot but be seen that the spirit in which it has been performed has been in the highest sense religious, and that its certain effect upon the advance, not only of secular civilization, but also of Christianity itself, make it a genuine missionary work. As such it has been begun, and steadily carried on amid a thousand obstacles. The Master has recognized it as His work. And let us be thankful that our Board of Foreign Missions of the Presbyterian Church, by sending its able and laborious missionary to this field of labor, has promoted results so great."—*New York Evangelist*.

England.—"Watch over thy messengers by Sea." Marvelous has been the answer to this petition of our Church Litany, which Sabbath by Sabbath has ascended to the throne of grace during the 156 years of our missionary enterprise. To say nothing of long and often very perilous river voyages in such crafts as open boats, Eskimo umiaks, Alaskan bidarkas, Surinam corials and Indian canoes of various kinds, what a record of infinite mercy is involved in the protection vouchsafed for more than a century and a half to our missionaries, who, as God's messengers to the heathen, have crossed and recrossed the ocean. About 2,300 have been sent forth to distant lands; many of these have traversed the deep more than once; the majority of their voyages have not been made in ocean steamers, but in small sailing vessels; and yet *how few* have been the number of fatal accidents which the church has had to deplore! Eleven times only have shipwrecks resulted in the loss of lives so dear and valuable. Twelve missionaries and six wives or widows of missionaries have been drowned at sea, and once two children shared the fate of their widowed father. Of all the children sent home to Europe for education in charge of friends, and accompanied by the prayers of loving, sorrowing parents, not one has been suffered to perish at sea. Thousands of our missionaries, whether outward-bound to labors

loved, or homeward-bound to rest well earned, have been brought safe to their desired haven. Truly He that sitteth upon the flood hears our intercessions and watches over His messengers by sea.—*Periodical Accounts*.

—**The Salvation Army.** A great meeting was lately held in London to take farewell of fifty missionaries of various nationalities about to embark for India and different parts of the world in the work of the Salvation Army. General Booth presided. The missionaries were from Germany, Holland, Sweden, India, and Canada. When the great body marched on to the platform clad in the brilliant Indian costumes, the scene was exceedingly picturesque. The General said many people wondered what it was that had made the army so successful. He could tell them that the secret was due to the intense love which they had for each other as members of one family. They had commenced operations in Holland eighteen months ago, and the work was so increasing that the Dutch missionaries would start for Holland that night. Great progress was being made in Norway, while in Denmark and Sweden the work of the army was greatly hampered by the excessive interference of the police, who even forced themselves into the private meetings of the officers. In Germany they had a great struggle, though there was much cause for hope. One of the converts the General introduced was a notorious German Anarchist, who was known by the name of Black Charlie. After threatening to shoot the General in the United States, he was converted and was now on his way to Germany as a missionary for the army. The whole of the missionary party were to leave at midnight. A former Buddhist, and some Indians, addressed the meeting, and sang some Indian songs to the beating of the tom-tom. A relative of the late orator Gough gave an address. A Ceylonese woman, named Captain M'Taffery, sang a salvation solo with such stirring effect as to elicit loud applause, after which she gave an earnest address. The meeting closed with the singing of hymns and a general farewell greeting, and the waving of banners and the sounds of army music.—*Our English Correspondent*.

Germany.—The German papers contain some interesting reports of Dr. Ziemann's labors in Schleswig-Holstein. He had been invited to attend the Conferences of the Church Congress in Neuminster, October 3d to 5th. Accompanied by Pastor Braune, the Secretary of the Evangelization Society, he afterward visited Flensburg, Gluckstadt, Preetz, Schleswig, and Serup. Says one writer: "To the Congress the Doctor came as an old friend, and a very hearty welcome was accorded to him. He delivered a very powerful address on our present wants and difficulties. He gave a dreadful picture of the abounding forces working iniquity, and contended that all work against them must be Christian work, while he related many remarkable gospel triumphs from his own

experience in the work in Germany. The audience was deeply impressed. In the provinces he had very crowded meetings, and it is chiefly owing to his energy that different local associations have been started for vigilance and rescue work in connection with the Evangelization Society. The Doctor won even the most cautious people. His language is simple and direct, and he has the power of arresting attention and holding his audience spell-bound from the first word to the last. We thank God for him and for the results which have attended his work."

India.—Times of Refreshing. During the Dasehra Festival among the Hindus, when the deeds of "gods which are no gods" are rehearsed all over the Northwest Provinces and Oudh, the missionaries are unable to do much in the way of aggressive Christian work. For some years past, therefore, missionaries of all denominations in the region have assembled at this period of the year for spiritual refreshment and prayer to God for increased power for service. The meetings have always been held at Lucknow, which, being a central point, has also the advantage of a large and influential European and native Christian Church, the members of which, with the visitors, are accordingly brought under the influences of this "Christian Dasehra."

The session this year extended from October 10th to 14th, and the proceedings were reported at length in *The Bombay Guardian* of October 20. At one of the meetings, Rev. Dr. Johnson, presiding elder of the Methodist Episcopal Church, alluded to the fact that there are at present some thousands of Hindus all over the country who are intellectually convinced of the truth. Having, however, to face casting out from home in the event of their confessing Christ, they hesitate to give proof of their faith. Missionaries are being asked how they would provide for such converts if they should become Christians? In answer, he pointed out that Christ had the same difficulty to face. It will be remembered, moreover, that He had nothing to give His converts, and though He told them that "He had not where to lay his head," thousands followed Him. Dr. Johnson maintained that the problem will be solved by the power of Christ resting upon every Christian worker in India, then thousands of the people will be found willing to give up all for Him.

In an exhaustive address on "The Fullness of the Spirit," Rev. J. N. Forman said: Every Christian, weak or strong, has the Holy Spirit. That is the one great difference between a moral Mohammedan or Hindu and a Christian; one has, and the other has not, the Holy Spirit. But the command is, "Be filled with the Spirit." This fullness of the Spirit is wanted for active service. It gives wisdom, holiness, courage, and power. The knowledge of God is by the Holy Ghost. "They that know the Lord shall do exploits."

Dr. McCoy, of *The Indian Witness*, spoke on "Walking with God." This is not a temporary

experience, by fits and starts, but the current of the life. There are some people who, in momentary ecstasies, seem to go into the third heaven, but the current of their life is earthly, sensual, devilish. Walking with God is the source of power. Many speakers followed on the same subject, most of them dwelling upon the necessity of a childlike trustfulness.

Rev. W. H. Hollister spoke on the admonition, "Confess your faults one to another, and pray one for another." Man's way of saying things is, "Confess one another's faults, and pray for yourself," but God's command was to confess one's own faults and pray for others. Many others spoke briefly, and amongst them a clergyman, who thanked God that he had been present, and asked the prayers of every one, as he intended, by God's grace, to go home and confess his bad temper to his heathen native servants.

In the course of a powerful address, Rev. F. W. Warne pointed out that the way to get at the Rajah is to convert the coolie; when the Rajah is in spiritual want, he will seek for the spiritual peace he has seen in the coolie. The early Church was built upon this principle. The first that were converted were slaves and people of the lower classes, in greater and greater multitudes, until the whole of society was permeated. The Reformation started on this same basis and every revival since. God is always getting His choicest workers out of the most unexpected places. He chooses the weak things of the earth to confound the mighty.

At the several meetings many signified their desire for abounding spiritual life, and not a few persons confessed Christ for the first time. Among the latter was a Jew, and among the former a lady reputed to belong to the Roman Catholic communion. Many natives also testified their faith, and among the children there were some who stood up and blessed the name of Jesus.—*The Christian*, London.

—Sir William Hunter predicts that the aborigines living in India will, within fifty years, be absorbed into either Mohammedanism and Hinduism or Christianity. Looking at the rate at which the Santals, Kols, Bhils and other aborigines are becoming either Christians or Mohammedans or Hindus, I would readily accept Sir William's prediction. But I would venture to predict that of these people the greatest number will be the Christians, a lesser number would be Mohammedans, and the least number Hindus. Hinduism is not a "proselytizing religion, while the other two religions are. Already it is seen that there are more thorough Christians among these aboriginal races than Mohammedans, and more Mohammedans than Hindus. This curious fact was recently discovered, that Mohammedans were increasing in India at a rate faster than that at which the population increased.—*Indian Spectator*.

The Dialects of India.—More than 150 languages and dialects are current in India and in British Burmah, with their 256,000,000 of people

and the distinct alphabets of those countries, many of which are very elaborate, outnumber all others in the world. Some forty different alphabets or syllabic systems, each having from 250 to 500 combinations, are used to represent the sounds of 150 languages, and more than 10,000 different signs and types have been elaborated from the original alphabet to represent the fifty simple sounds—all that the combined Indian vernaculars contain. As these simple sounds can not all be represented by the 26 letters of the English alphabet, 24 letters of the English phonetic alphabet are captured and made to do service in this new English phonetic alphabet; and we then have one simple alphabet taking the places of forty or more, and becoming available as the written language of 200,000,000 people who have no written alphabet, because they don't know just how to use one. —*The Bombay Guardian*.

Jerusalem.—A German newspaper, published in Palestine, states that the city of Jerusalem is growing in size and population at a remarkable rate. Its growth is the more surprising because neither its situation nor its trade is favorable to a rapid increase; it lies among a not very fertile group of mountains; it has next to no commerce, and it has no manufactures. Nevertheless, new buildings are rising daily; churches, gardens and institutes of various kinds are filling up the formerly desolate neighborhood to the distance of half an hour's walk beyond the old limits of the city. The Jews are to the front as builders. Their houses spring out of the ground like mushrooms, uniform, ugly, one-storied, plentifully supplied with windows, but with no manner of adornment. The Rothschilds have completed a new hospital. Close beside it there is a new Abyssinian church. The Russians are also great builders. They have erected a new church, consulate, lodging-houses for pilgrims of the Orthodox national churches, and a hospital. Near to the Russian group stands the "German House" for German Roman Catholics, from whose top the German and the Papal flag float side by side. The Russians have also built a high tower upon the Mount of Olives, from whose summit the Mediterranean and the Dead Sea can both be seen. The Greeks and Armenians are also busy builders, but they provide for the bodily rather than the religious demands of the pilgrims. The former build cafés and bazaars and the latter set up shops.

Mohammedanism.—Dr. Post, in an address on "Islam in Western Asia and Africa," says the Eastern, or, as he maintains, the Southern question, instead of being 200 is nearly 4,000 years old. The reverence of Islam's followers for name is marked, God's and the secret of the power of Mohammedanism consists in a tenacious holding on to one God. There are in the Koran many Christian doctrines and ideas, but

it is pre-eminently Unitarian; one God, with the human admixture, Mohammed, God's great prophet. Islam has its strength and its weakness; has had its prosperous and adverse days. Among Mohammedans it is a matter of surprise that in Christian lands all are not Christians. In their communities all are looked upon as Islamites. No greater insult can be offered one of them than to say that he has no religion. If one of them swears by his religion and his life, it is regarded as the end of all controversy. The prevailing and educating idea is that every man has a religion. The Mohammedans also insist upon the religious head being the political head, and cannot understand the Protestant theory of the separation of the state and the church. As to the question whether Christianity is spreading faster in Africa than Islam, Dr. Post concedes to Islam a greater rapidity of advance, but holds that it is due, not to the better adaptation of Islam to the negro populations, but because Christian nations have not fully exerted themselves, and also to the existence of those restraining and hindering forces—the liquor traffic and gunpowder. Let these destructive agencies cease and missionaries be sent in sufficient numbers, and Christianity would prove its conquering power and leave her rival far in the background. Dr. Post deprecates the injurious effects of Christian divisions, and pleads for unity of spirit and co-operation on the part of the Church of Jesus Christ, particularly in missionary enterprises and in heathen lands.

Spain.—A Bonfire of Bibles. The Madrid correspondent of the *Daily News* writes: "The Liberal Government tries in vain to enforce the spirit of toleration among the authorities and subjects of his Catholic Majesty. Very recently in Biscay an agent of the Bible Society was attacked and insulted by twenty young Catholic students led by a Jesuit father who excited the lads to take possession of, tear up, and make a pious bonfire of the Bibles, Testaments, and tracts. The Spanish judges after carefully investigating the case declined to send the offenders before the tribunal for the assault and the destruction of the property of the Foreign Bible Society. The students and not the Jesuit father, who was the principle instigator of the outrage, will have to appear before the municipal magistrate, who can only inflict a fine and a few days' arrest even if they are convicted. While this treatment is meted out to foreigners and Protestants, the Spanish courts of justice send journalists to penal servitude for criticising the State religion."

Syria.—H. H. Jessup, D. D., of Beirut, writes, that 46 young men have just completed their course of training in the various educational institutions of that city in connection with our church. Six young men were graduated from the theological seminary, well-equipped for the work of the ministry. Twelve received their diplomas from the college proper, 6 from the medical college, 1 from the department of pharmacy, and 21 completed the course

of instruction in the preparatory department. During the same week the Young Woman's Literary Society held its anniversary. A notable feature in this was the presence of a Mohammedan sheik, who expressed himself as greatly pleased with the society and interested in its success. An unusually large number of Mohammedan sheiks and effends were present at the college commencement, and one of the Mohammedan journals on the next day spoke in the highest terms of the occasion. The British press continues to scatter the leaves of the tree of life. During the first six months of the current year more than 15,000 copies of the Arabic Scriptures were issued, a larger number than ever before in any similar period. Every copy bore the following stamp: "By the permission of the Board of Public Instruction of the Ottoman Empire."—*Church at Home and Abroad.*

United States.—Missions Among the Colored Race. We hear that races do not rise by external helps, but by internal forces. I don't so read history. Where did you get your religion from? From the despised Hebrew race, whom you try to crowd off the piazzas of

hotels. Moses, no doubt, had a hooked nose. Where did you get your material civilization from? From the Eastern descendants of Ham, who were settled on the Euphrates in the dawn of history. God always has an eye to world-service when He gives superior endowments. Have you ever thought that the admission that a negro may become a true Christian involves all possibilities of development? Godliness has the promise of the life that now is as well as of that to come. A capacity for religion implies the promise and prophecy of all enlargements. But we make a mistake in urging the undeveloped race to run before they can walk. Don't make the education of the negroes top-heavy. We want more industrial training-schools. The majority of any race must live by manual labor. They have a greater chance to live by work South than North. If you give them the ability to earn good wages and save them, they will by and by build their own universities, and then missionaries of that race will lead Africa to the point where she will shine as a black diamond in the crown of Christ.—*Dr. A. J. F. Behrends, at A. M. A. Annual Meeting.*

III.—INTERNATIONAL DEPARTMENT.

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

Islam.

I. PRE-MUHAMMADAN ELEMENTS.

A PATIENT and profound study of Muhammadanism reveals, as is commonly known, pre-Muhammadan elements which were incorporated, and are extant, in the Islam of to-day. Further, this study reveals two other facts: first, that Muhammad was not the product of his times; second, that Muhammad is necessary to Muhammadanism. That is to say: "Remove Muhammad and neither Islam nor anything like it comes into existence."

The elements of Islam were present in the times of Muhammad, but they were not conjoined. He appropriated, agglutinated, or crudely assimilated them. Islam is an Arabian gnosticism. It was composed on the central idea of gnosticism, that of making a conglomerate of religious thoughts. Yet Muhammad—Muhammad with his intense individuality, his personality, his peculiar proclivities and appetences, his physical, mental and moral qualities—

was necessary to cement these pebbles into a bowlder. There was nothing in the times to demand this agglutination, nothing even in the secret thought of the best people that called for religious revolution, certainly nothing that was at all national that demanded any return to an older and primitive faith. Neither had Arab culture reached a point of development, intellectual, social or moral, that caused it to demand advance, or to ask for something less gross, less offensive than the idolatry extant.

Religious indifferentism and neglect there may have been. Dr. Tielle of the University of Leyden thinks religion was in a deep decline, that but few retained faith in their idols, and these invoked them only as mediators with Allah. The chief gods, he thinks, had neither temples nor priests. Personal and tribal interest only, kept the ancient fetishism alive. But there was no longing for revival or reformation, or for the revelation of something better. What was the

material, then, out of which Muhammad made Islam?

THE PRE-ISLAMIC ARAB.

No estimate of Muhammadanism is complete that does not include an analysis of the pre-Muhammadan Arab and his times. We can scarcely say "pre-Islamic Arab," for "Islam" and "Muslim" both antedate the prophet Muhammad. Yet this historic technicality being explained we shall speak of Muhammadanism as Islam.

The civilization of the Arabian peninsula, in the midst of which Muhammad was born, was unique. The nomadic Arab had few and simple wants. He fed on milk and dates and half-raw flesh, wrapped his person in a long sheet, and drove in the earth the 'pegs attached to which was the coarse canvas that constituted his only home. Cattle and camels and slaves were his precious things. His more settled life comprehended tillage and trade; but whether in tent or town the national characteristics were the same.

Frugal of food, rising "while birds reposed within their nests," he never failed of hospitality, and had a curse for himself if he gave "bark-flour" bread while wheat was in store. Kindness to neighbors, succor to prisoners and aid to the helpless were to be accorded before they could be solicited. Clean clothes, perfumed shoes, and hair scented with musk added to his personal attractions, while eloquence, humor and wit were always modified with forbearance. His horsemanship must indicate a childhood apprenticeship, and his bravery be tested with the wolf. Poetry was the vernacular of his daily life. Himself unblushingly licentious, his verse was correspondingly immoral. He gambled at favorite resorts, and sang and danced with female slaves. He robbed without misgiving, and murdered without remorse. He told his fortune by divination, used small stones for

charms, and sacrificed a pledged sheep on the fulfillment of his desires. Blood for blood was his measure of justice, and his national code of honor would not allow him to compound with a murderer without becoming an object of contempt. He loved his camel and his horse, and set the one free on the occurrence of various events, and raced with and bet on the other. The only trace of cruelty to either was his custom of tying a camel to the tomb of a deceased friend and suffering it to starve to death. War would arise on trivial cause. Women shouted warriors on in the fray, refusing to be wives if they flinched before the foe.

Wood, Yaghoos, Yaook, and other idols healed their sick, removed the pestilence, sustained their generations and received the people's adoration as they kissed their images, marched round them, or prostrated themselves before them, sacrificed the camel, or offered the first-born of their flocks, and the first fruits of their fields, at their shrines.

Some were Sabians, worshipping the heavenly bodies and dedicating pagodas to deified planets and fixed stars. Seth and Enoch were their prophets. They prayed seven times a day to avert the malignant and to secure the propitious power of the stars.

Some were atheists, to whom the existence of man was precisely similar to that of plant or other animal. Others were deists, holding to no revelation but what was afforded in rock or river. Some revered the Kāba, and built imitations of it. All were superstitious. The air was the soul, and blood the breath; or the soul was an animalcule entering the body at birth and expanding till death, when it screeched around the grave till it was as big as an owl. Demons and evil spirits, good and bad genii, some half body, half spirit, haunted deserts and rivers in fantas-

tic shapes, while others forever unseen uttered prophetic warnings and forecast the future.

Society was of low type. Females were wretched and degraded, and licentiousness was open. The number of wives was unrestricted, and divorce and remarriage were subject to caprice. There was a limit to the period of divorce beyond which remarriage was prohibited, and a man might keep his wife in perpetuated divorce by remarrying her just before the expiration of the limited term, and divorcing her at once. Daughters were killed at pleasure or buried alive. Women mixed in public assemblies without restriction.

THE STONE AGE SURVIVAL.

Of this pre-Islamic fetishism Muhammad retained the most prominent feature. Mecca is essential to the communal life of Islam. It would disintegrate without it.

What is it, then, that gives Mecca its importance? It is the Kāba and the Kāba alone. And it is the black stone built into it which renders the Kāba of any worth. This has made Mecca a place of pilgrimage from a period long anterior to Muhammad. From "time out of record" Mecca has been a place of pilgrimage from "a circuit of a thousand miles, interrupted only by the sea."

The Kāba has been rebuilt several times. Muhammad found it damaged by a flood and falling into decay, being without a roof and despoiled of some of its treasures, and the remainder insecure. He built it A.D. 605, and it was rebuilt A.D. 1627. The best authorities think it to have been connected with systems of idolatry prevalent in the southern part of the Arabian peninsula. Some have supposed it devoted to Saturn, and it has been the emblem of four different faiths, Hindu, Sabeian, Gueber, and Moslem. This "Cube House," or Kāba, is called by the Moslems "the house of God." It is forty or fifty feet in height, and fourteen by eighteen paces in ex-

tent, inclosed by a wall that is in turn surrounded by a colonnade of three hundred and eighty pillars of marble, granite and porphyry, which support one hundred and two small domes. It has but one door, which is opened but two or three times a year, and is reached by a ladder. It is wholly coated with silver, and has gilt ornaments. Wax candles are burned before it nightly, and perfuming pans of musk and aloes. The water-spout is golden. Veiling the Kāba is a very ancient custom. A covering is stretched over the building; sometimes it is Yemen cloth, sometimes Egyptian linen, sometimes red brocade or even black silk. To furnish this veil is the emblem of Moslem royalty. The Khalif Sultan of Egypt and the Turkish Emperor have furnished it.

About one-third of the distance from the top a band of golden embroidery of Koran texts is placed across the building. Poems, for which prizes have been awarded, are also hung in golden text within the building.

The whole territory about Mecca, five, seven or ten miles distant, is considered sacred. No twig must be cut, no fowl must be killed, within this precinct. Touching this line, the pilgrim must clothe himself in two woolen wrappers, and a pair of scant slippers.

Since the second year of the Moslem era the Kāba has been the prayer-point (Kibleh) for Moslems in all the world. The direction of Mecca is marked in every mosque—in the desert of Africa, on the levels of the Gangetic valley, on the high tables of Central Asia, and in the cities of Turkey. Five times a day, wherever the Moslem spreads his prayer-carpet, he bows with his face toward Mecca.

But remember what has already been said. *The black stone is essential to the Kāba.* It is a fragment of volcanic salts, sprinkled with colored

crystals and varied red feldspar upon dark ground like a coal. It may be an aerolite, some say a lava stone. It is bordered all round with a large plate of silver about a foot broad, and is worn uneven by the touch and kiss of pilgrims. The Moslem world is full of traditions concerning it. It was originally white, but became black in the surface by virtue of its continual weeping on account of the sins of men. The tears were as unseen as they were silent, and left the interior of the stone as white as before. Others think the continual touching of the millions of pilgrims has changed its color, as all pilgrims, in marching round the Kāba, either touch it or kiss the finger. Some call it "the right hand of God." It is reputed to be one of the precious stones of Paradise, which came to earth with Adam, and having been preserved miraculously during the flood, was brought back to Mecca by the Angel Gabriel and given to Abraham to build in the Kāba. It is said that it once was stolen and could not be purchased for five thousand pieces of gold, but was afterward restored.

Here is then a survival of a polytheistic "stone age," a symbol of an idolatrous cultus which is appropriated, account for it as we may, by the most fanatical monotheism the world has seen. Destroy this, and you despoil Mecca of that which gives it worth. Strike out Mecca, and where were Islam?

Iconoclastic beyond any body of religionists known, and flaunting the "green banner" as the symbol of hatred to idol-worship, one hundred and seventy-five millions of Islam turn their faces in prayer to a spot which finds its most sacred characteristic in a relic of old Arabian stone worship. Strike this out, we have said, and the Moslem world has no geographical nor communal center.

THE HANYF.

We have little sympathy with the

idea that the Hanyf were remnants of the Israelites and that "the belief of Abraham" and the traditions and usages which Muhammad adopted at Mecca were Israelitish, and not heathen. Yet we must recognize the Hanyf as another Muhammadan element here asserting itself before Muhammad appeared. They had early taken the name *Moslem*, the believer, from the root *Islam*, "submission." They claimed to be blindly submissive to the commands of God, according to their name. What they were besides is the subject of widely divergent opinion: A sect, say some, which arose under the influence of the Arabian religions in protest against idol-worship and low morals; a remnant of the Israelites, say others, who made their way into Arabia in the times of David and again in the days of Nebuchadnezzar. It might seem at first glance of little import who or what they were, but it is not so. The question whether Muhammadanism was merely a natural and national reformation is involved in this, in part, as a primary question. Was there already a revolt in the heart of the people against the abuses of idolatry? Had Arab culture reached a stage where the secret thought of the best people demanded something purer, less gross, less offensive; a simpler, truer recognition of God and ethical goodness?

Judaism and Christianity had contributed to the Arab stock of ideas those of revelation and the moral government of God, and had intensified at least, the doctrine of the unity of God, even if we suppose that, underlying this Arabian polytheism there was the apprehension of it all the while.

Was Muhammadanism simply a return to the primitive faith, as Confucianism was to the primitive doctrine for which the Arab mind was ready, or which, in fact, was evolved by the national heart and

mind, and which Muhammad simply represented. Would the reformation have come without him? We have already said we think not. Muhammad was not the product of his times. Hanyfism had assumed no such proportions, had found no such expression, as to indicate a national revolt against the religious usages and thought of the times. It was not a religion, not "a fixed doctrine," not an "organized worship." It wanted divine sanction, it had no prophet. It needed Muhammad. Kuenen fairly puts our thought, when he says, as already quoted, "remove Muhammad and neither Islam nor anything like it comes into existence."

True, it is claimed that, denying this, it is just as difficult to account for Muhammad. How should he have discerned the short-comings of this national religion? He was a "Semite of the Semites," and the "keynote of Semitic piety is submission to the Divine power," but was this intensified Semitic tendency to recognize the unity of God enough to explain Muhammad? This we shall never know. The historic fact of his association with Judaism and a perverted Christianity come in as factors to prevent a solution on any hypothesis which omits to recognize them. But let all these be given quantities, and they do not account for the rise and development of Islam without Muhammad.

(Concluded in next number.)

The Character of the Chinese.

By REV. J. H. ROBERTS, KALGAN, CHINA.

(Concluded from last issue, p. 142.)

BUT the great vice of China is the use of opium. The poppy is the plant from which opium comes. In July the fields are bright with its blossoms. As soon as the seed-pod is fully formed, but before it is ripe, the farmer cuts around and around the pod with a knife, and collects the juice that comes out in a little tin mug. This juice, when boiled till it is a thick paste, is

opium. To smoke opium is slow suicide. To eat or drink it, as some do, is more rapid suicide. While it does not make one quarrel and fight as liquor does, it is harder to leave off, and brings one surely though slowly to an untimely grave. The victim's body becomes weakened and emaciated, his will becomes enslaved, and even his conscience seems to be destroyed. When he has used up all his money and cannot borrow more, he is sure to steal to get money to buy opium. Men who once were rich and strong and well educated are made poor and weak and thoroughly vile. The people express their horror at the sight by calling them "opium devils." In Kalgan, a city of nearly 100,000 inhabitants, more than half of the men smoke opium. In farming communities only one or two out of ten smoke it. In Kui Hua Ch'ing, a large city west of Kalgan, almost every one smokes it. It is impossible to reform without medical help, and many of those who reform go back to their vice again. Over thirty-five million dollars' worth of opium is imported in a year, and the Chinese themselves raise twice as much as they import. For a few years past food was dear at Kalgan, and it was feared that there would be a famine. An abundance of rain in 1886 made food cheap again. But prices were so low that the farmers could not make money. The result was that they raised more opium in 1887 than ever before. What an awful state of things! If they have less rain, they have less food; if they have more rain, they raise more poison! Though its awful effects are well known, the use of the drug is increasing. It exhausts the soil, impoverishes the nation, enfeebles the army, corrupts the magistrates, brings unspeakable sufferings upon the innocent wives and children of its victims, and kills two or three million people each year. A physician in China says: "Of all narcotics

used by the human race, opium is, on the whole, the most pernicious. It not only injures the physical system, but has a peculiar effect upon the brain, perverting the moral sensibilities, and permanently confusing, in the patient's mind, the distinctions between right and wrong, truth and falsehood." Thus opium deadens its victim to all appeals and makes him unable to respond to Christian truth and friendly pleading.

In view of all these facts, is it not evident that the Chinese need the gospel? Their good traits of character are perverted by their many sins. Anger and lying, cheating and stealing, wine-drinking and gambling, obscenity and lasciviousness, malice, revenge, cruelty, and opium-smoking have defaced the fair image of God, in which they were created, and have reduced them to a most deplorable state of degradation and misery. They need—oh, how greatly they need—the forgiving mercy of God and the compassion and help of all true Christians!

Thirdly, I must tell you briefly their character as redeemed by Christ, and what has been done for them already. The gospel bears fruit among them, as it does in all the world. Their repentance and faith are proved to be sincere by the change that takes place in their lives. One of our native preachers was once addicted to gambling, and another used opium, but both have lived irreproachable Christian lives for many years. The converts destroy their idols, study the Bible, learn to sing and pray, and testify for Christ among their neighbors and friends. They are generally truthful and honest, in which respects they are very different from the heathen. We find that Christian servants do not cheat us, nor steal our goods, as heathen servants do. The members of our church have a good reputation for paying up their debts; whereas the heathen have to be dunned repeatedly, and

always avoid paying if they possibly can. Christian faith, in greater or less degree, frees the converts from superstition and from the fear of death. They all endure more or less of persecution. Unworthy ones have been excommunicated. So that, between persecution on the one side and church discipline on the other, the sincerity of the Christians has been fully tested. In the south of China at a few points the gospel has been preached for about forty-five years, and the churches number several thousands of communicants. In the northern half of the country the work was begun twenty-seven years ago by one missionary, and now there are about a hundred ordained missionaries, and perhaps two hundred lady assistants, and about three thousand converts. The Bible has been translated into the book language and into all the principal dialects of the spoken language. Gospels and tracts have been sold in great numbers throughout the empire.

At the end of 1887 there were 38 missionary societies represented in China by 1,080 missionaries, of whom 489 were men and 221 were single ladies. There were 175 native ordained ministers and 1,316 unordained helpers, 32,260 communicants, and 13,777 pupils in schools, and the contributions by native Christians amounted to \$38,236.70. The increase over the preceding year was, of missionaries, including men and women, 111, or over 11 per cent.; of communicants, 4,260, or over 12½ per cent.; and of contributions, \$19,862.14, or over 100 per cent. Last year the Chinese Christians, in their extreme poverty, doubled their contributions to every benevolent work. Do not they set a noble example to their brethren in this more favored land?

It requires great moral courage for a Chinaman who believes the gospel to openly confess it. He is looked

upon with contempt for following the foreigners. He is despised for his atheism in not worshipping the gods of his fathers, and for impiety in not worshipping his ancestors. He is believed to be a willing tool of political agents from foreign countries, joining in a plot for the injury of his native land. He is sure to be reviled and persecuted, and it is wonderful that our Chinese brethren have so great a degree of patience and faithfulness. Farmers who become Christians find it impossible to rent land to till. No one will rent to them, because they will not pay taxes to the heathen temples. If they till their own land, the refusal to pay those taxes arouses persecution against them. If an apprentice is converted he loses employment, and if a shopkeeper is converted he loses patronage. You will see that our Chinese Christians have a heavy cross to bear. They prove their sincerity, and deserve our prayers and our help.

Such are the people in "the land of Sinim": with many good traits, commanding our respect and even admiration, but depraved by their sins and helpless in their moral ruin, yet believing our message and being truly converted in such numbers that we may well "thank God and take courage."

One word more as to their sinful character. It is positive, not negative; not a mere absence of good motives and feelings, but a great combination of evil ones. It is sin against light, though not against the gospel light. The knowledge of right and wrong, which God has given to them and to all men, is a great light. They know that it is wrong to lie and revile and steal and fight and cheat. They are condemned by their own consciences. The Bible says that those who do such things are under the wrath of God, and are doomed to an awful punishment. We know that the only way in which they can be

saved is by faith in the Lord Jesus Christ. In a long and intimate acquaintance with the Chinese one does not find one person who without the gospel has come to love what God loves, and to hate what He hates. They themselves say that a holy man is not seen oftener than once in five hundred years; and by a holy man they mean one who, like Confucius, could readily tell a lie. How exactly does the character of the Chinese correspond with the words of Holy Scripture: "There is none righteous, no, not one. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." God grant that His truth may be proclaimed throughout China, and that the other words of Scripture may soon be fulfilled: "that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

The Habitations of Cruelty.

THE *North China Herald* somewhat recently narrated the punishments which were inflicted at the Che-hsien's jail, on some prisoners brought before him. We need not recite the points of the case, as these punishments are not uncommon. The *Herald* quotes from the *Hupao*, and says:

"The Che-hsien thereupon ordered the leader to receive 1,000 blows with the rattan and 1,000 with the bamboo; a second man 1,000 with the bamboo and 2,000 with the rattan; a third 1,000 with the bamboo and the fourth 2,000 with the rattan. These punishments were inflicted in the courtyard, and in addition the foot of the chief was placed on a stone and he received thirty-three blows with an iron hammer on the ankle; and the second, who had flogged the new prisoner and his friend, got fifty blows with the same hammer on the ankle. Both men's ankles were broken, and the men fainted under the punishment. The other two were kept kneeling during this time. This took place between five and six o'clock in the afternoon, and it is said that the men whose ankles had been thus hammered were insensible until nine o'clock. Three of the

men were placed in cages, and yesterday morning the leader, who could not walk, was carried before the magistrate, who is preparing a special cell for his detention. The leader is, we are informed, the same man who was put in a cage in the city to be starved to death a few months ago. The above punishments were, the Chinese say, inflicted by orders of the superior officials at Soochow. No doubt all the men were thorough-paced rascals, and their chief, or leader, had not only broken every law that it suited him to break, but had made his authorities ridiculous by setting them at defiance. Nevertheless the sentences on them were barbarous in the extreme. It does not matter that the men were probably able to obtain some mitigation of the severity of their punishment by bribing the executioners to lay the blows on lightly, and that therefore they did not suffer much from the bamboo and rattan. It is the iniquity of the punishment which foreign nations will bear in mind when considering Chinese claims to be on an equality with them."

Turning from China to Africa, we find in *The African Times* of Nov. 5 the following:

"Last September a section of the Ogoni tribe, once a powerful people but now split up into factions, appealed to the king and chiefs of Okrika to intervene in a dispute between themselves and another faction. This quarrel originated at the oil markets, which it is to the interest of the Okrikans, as middlemen, to keep open and free. The Okrikans sided with the appellants, and warned their opponents that in the event of hostilities they would assist them and put a stop to the feud. The warning was without effect, and the hostile Ogonis attacked the allies of the Okrikans while they were returning from the markets, killing a chief and taking a number of prisoners and a quantity of property. The Okrikans, on being informed of this raid, planned with their friends a terrible scheme of revenge, which they proceeded at once to carry into effect. Under the pretext of an invitation to a friendly palaver for the purpose of settling the differences between the parties, the Ogonis concerned in the attack, accompanied by eighty of their chiefs, were treacherously lured into a trap, captured, and taken to Okrika, where they were butchered and eaten. The reports received as to the condition of the town during the tragedy are too revolting for publication. Mangled remains and remnants of human beings were strewn in all directions, while mutilated bodies were observed floating down the Bonny river. After the capture of the party invited to the palaver, a raid was made upon the virtually undefended villages

whence they came, and the result was further atrocities. It is difficult to estimate the number of killed and eaten, but reports to hand put the number at 150."

But now comes the rub. What we have been quoting is about non-Christian lands. We venture, with deepening shame, to refer to our Alaska possessions. The following quotation from the *New York World*, of a part of a letter written to that journal by Mrs. Voorhies, a well-known lady of New York city, is simply startling:

"In all that country there is no law—there can be no restraint—and the lowest animal passions of the rough miners, trappers, hunters, soldiers, and sailors rage unchecked. The Indian woman is considered the lawful spoil of these men. They steal them if they can; if not, they buy them from their parents for a knife, a jug of rum, or a string of beads. If these considerations do not weigh, then they make the old people drunk and carry off the girl. A miner will come and dicker for a child of fourteen, and bear her off shrieking with terror. She becomes the slave of the whole camp, and is finally sent back to her people to die. A lady with whom I talked of these horrors at Sitka told me of a case which had come under her own observation, so she could vouch for its truth in every revolting particular. This lady, by the way, is the first white woman who ever went to Alaska. Of course there may have been some Russian women there before, but I mean the first woman from our country or England.

"Well, she knew of a little girl having been carried off forcibly by some soldiers, and one day, a few months after, an Indian woman came to her exhibiting signs of great grief, and begged the white mother, as she called this lady, to go and look at her daughter, who was dying. The lady went to the place where the girl lay on the ground, a mass of rags, filth, and corruption. She had been returned to her people by her captors to whom she was no longer useful. Such horror is felt by the Indians at the approach of any one afflicted as she was, that they avoided the victim as though she was plague-stricken. In the case of this poor child, who was only fifteen years of age, they had built a stockade about the place where she lay, completely inclosing her. A small aperture had been left on one side close to the ground, through which food and water were thrust to her. The 'white mother' crawled through this hole to reach the sufferer, and did what was in her power for the wretched young creature. One ear was entirely gone, and the girl's face horribly disfigured. Because she had been kidnapped by soldiers, the brave white lady sent word to the garrison that they must give medical aid. A physician came, through whose efforts the child's life was saved."

IV.—THE MONTHLY CONCERT OF MISSIONS.

BY ARTHUR T. PIERSON, D.D.

Evangelization of Cities. In addition to Dr. Sherwood's article, we give simply a few hints in the form of paragraphs and notes.

1. *The Modern Decadence.* "There is a picture in the Luxembourg Gallery at Paris, the 'Decadence of the Romans,' which made the fame and fortune of Couture, the painter. It represents an orgie in the court of a temple during the last days of Rome. A swarm of revelers occupy the middle of the picture, wreathed in elaborate intricacy of luxurious posture, men and women intermingled; their faces, in which the old Roman fire scarcely flickers, brutalized with excess of every kind; their heads of disheveled hair bound with coronals of leaves, while from goblets of an antique grace they drain the fiery torrent which is destroying them. Around the bacchanalian feast stand lofty upon pedestals the statues of old Rome, looking with marble calmness and the severity of a rebuke beyond words upon the revelers. A youth of boyish grace, a wreath woven in his tangled hair, and with red and drowsy eyes, sits listless from drunkenness and proffering a dripping goblet to the marble mouth of the statue. In the corner of the picture, as if just quitting the court—Rome finally departing—is a group of Romans with care-worn brows, and hands raised to their faces in melancholy meditation. In the very foreground of the picture, which is painted with all the sumptuous splendor of Venetian art, is a stately vase, around which hangs a festoon of gorgeous flowers, its end dragging upon the pavement. In the background, between the columns, smiles the blue sky of Italy, the only thing Italian not deteriorated by time. The careful student of this picture, if he has been long in Paris, is some day startled by detecting, especially in the faces of the women represent-

ed, a surprising likeness to the women of Paris, and perceives with a thrill of dismay that the models for this picture of decadent human nature are furnished by the very city in which he lives."—*Putnam's Monthly*, Feb., 1853.

Cities have always been the Citadels both of sin and of the Christian faith. "They were the first points of assault by primitive Christianity. They have ever determined, by their attitude toward religion, the position of nations and the destiny of men. It is therefore not strange that when Christ sent out His apostles to convert the world, He should have bidden them to begin their operations at the ecclesiastical capital of their native land. This law has never been changed. The spirit of our age, the trend of civilization, the pressing necessities of the world, the manifest exigencies and perils of the times, all combine to urge more and more faithful obedience to the Master's law and conformity to His method. Nothing has so marked the growth of America as the extraordinary development of our principal cities." They expand with marvelous rapidity. There is an unceasing activity in building operations all along the margins of their population. The drift is continually outward. In many the population doubles within a few decades, and the per cent. of increase is probably more rapid to-day than ever before. How shall we meet the obligations which these facts lay upon us?

Protection against Rum. Rockford, Ill., proposes a "Home Protection League," for the suppression of the dram-shop and the saloon; to pursue constantly, vigorously and persistently "the absolute overthrow of the dram-shop and beer-saloon." Entirely non-partisan, and free from alliances with any and every political party, it has but one

foe—the saloon. It proclaims hostility to that as its one object, and it invites all who sympathize with this purpose to join.

The Question of Free Churches. At the thirteenth annual meeting of the "Free and Open Church Association," held in Boston lately, the report for the year showed the membership to be nearly 100 clergymen and about 60 laymen. The object is to promote the free-church idea; to do away with all pew-rents, and all distinctions on account of wealth, so far as the sanctuary is concerned. Already nearly or quite one-half of all the clergymen in the diocese of Massachusetts give the movement their cordial support. We notice that Dr. Parkhurst of New York has publicly declared his adhesion to the system of free pews as one method of promoting access to the common people.

Paganism in our Cities. There is a Buddhist temple in New York city. "This temple, which makes no pretensions as an edifice, is located at No. 10 Nassau street. It is concealed from the curiosity and access of the 'profane,' by a shop, or office, in front, through which the initiated must pass to enter the sacred shrine. This is said to be duly equipped with an idol, with rare mystic paintings, and with a sacred oracular crystal. The walls of the temple are enriched with twenty-five memorial shields, each bearing some legends in Sanscrit, these being donated by the twenty-five Theosophical Societies of the United States. It is no Chinese Joss house, but a high-toned sacred resort, where the cultured in occult religion meet at stated times each month for worship, meditation, and training 'in the mysteries.'" The *Presbyterian Observer* adds: "It is probable that Col. Olcott and Madame Blavatsky are in this place, as it has become most too warm for them in India. One of the stories of the Colonel's Buddhist conversion

was that the Buddhists in a temple in Southern India allowed the great American theosophist to plant a tree inside the sacred inclosure commemorative of his conversion, and to enter the temple to worship. But as soon as he was gone they cleaned the temple from his unholy contact with the excrement of a cow, burned to smoke out his defilements." While we talk about the evangelization of cities, the danger is that the foreign faiths will heathenize us completely.

Why Churches are Empty. Rev. Dr. Huntington, rector of Grace Church, New York, thinks the following are among the causes to which the emptiness of churches seems attributable. "1. Unsettlement of the public mind with respect to the first principles of religion, mainly occasioned by large, undigested masses of new knowledge supposed to be irreconcilable with the Christian creed. 2. The unexampled material prosperity of the country, whereby men's thoughts are turned away from spiritual things. 3. The reluctance of young men of promise to enter the Christian ministry. 4. The failure on the part of Protestant Christians to compose their differences and to achieve visible unity. There is little complaint of empty churches among Roman Catholics. 5. The Sunday newspaper. 6. The Sunday opening of club-houses. 7. Saturday night social entertainments carried to the edge of Sunday. Some of the above causes are remediable, but the greater number of them are as little within the reach of human effort as is the movement of the tides."

CAN THE MASSES BE REACHED?

There is no insuperable difficulty in the way of approach and even assimilation between the highest and the lowest classes of society, provided there is a will to reach men and an adaptation of means to ends. Much of the mutual antagonism is due to a simple lack of acquaintance. Points of contact will become points

of attraction or of repulsion, according as the contact is or is not *sympathetic*. Habits of selfish isolation, the culture of our "affinities," the habit of consulting our own refined tastes, comfort, and gratification, will lead us to avoid all unnecessary contact with those who occupy a lower social stratum, and will make points of necessary contact points of repulsion. But when there is voluntary and kindly approach we always discover something that is a basis for sympathy and love.

The secret charm of the gospel of Christ is that it inspires, not simply the love of complacency, but the love of benevolence. The true disciple loves not for the lovely and lovable qualities already seen and developed, but for the sake of what may be developed. And so, in the most repulsive object, love sees a field for celestial blooms. The stagnant marsh brings forth the white and fragrant water lily, and the desert becomes the garden of the Lord.

THE subjects assigned to this month are Mexico, Central America, West Indies, and Evangelization in the Cities. We refer our readers to Vol. 1, New Series, p. 224-226, where the main facts as to Mexico are set forth. Much other valuable matter is presented in the same volume. See copious index. The editors earnestly hope that every student of missions will avail himself of the bound volume for 1888, which he will find an encyclopedia of missions.

MEXICO.

In 1882 its area was computed at 743,948 square miles, and its population at about 10,500,000. It consists of 30 States, of which the largest are Chihuahua, Sonora, Coahuila, Durango; and the most populous are Ialisco, Guanajuato, Mihoacan, Oaxaca, Puebla and Mexico, all of which contain upward of 700,000. In 1882 Mexico had 23 towns containing over 8,000, the City of Mexico being much the largest, with 300,000. The

army consists, on a war-footing, of 165,000 officers and men. The navy is small, having five gunboats. Mexico's exports are minerals and metals; precious woods, especially mahogany and dye-woods; coffee and cocoa, vanilla, tobacco, cochineal, drugs, cattle, etc.

Proximity to our own country forbids us to regard Mexico with indifference. At our very doors, our nearest neighbor, her elevation and evangelization touch not only our duty but our interest. The great variety and richness of her fauna and flora; the possibility of finding almost any desired climatic conditions within a small range of territory; the beauty of her scenery, constituting a modern occidental paradise—all these considerations make Mexico a country of supreme importance to the United States.

There is sure to be contact and commerce between these two neighbors. As facilities of travel increase, this favored land will throng not only with visitors but residents from our republic. If we do not raise her moral and spiritual state, she will lower our own. Self-protection demands that we send to our Mexican neighbors the gospel in its purity.

The papacy in its worst form rules in Mexico, though in 1873 church and state were separated, and Congress precluded from passage of laws either establishing or prohibiting any religion. Marriage was made a civil contract; slavery abolished, and a severe blow struck against the monastic orders and religious establishments, and in favor of public education. In 1884 there were about 9,000 public elementary schools, with 500,000 pupils, and about 140 for higher education, with 17,200 pupils, and that year the Government grant for educational purposes was \$3,000,000 and upward.

These were rapid steps—strides in advance, in fact too rapid for the ignorance and superstition of the peo-

ple, Reaction was inevitable, and the laws passed in a previous decade are in danger of becoming a dead letter. The priests, who see the scepter passing out of their hands, are making desperate efforts to retain their influence and recover lost ground. But the danger is now that in this reaction the people will swing away from all religious moorings, and plunge like France in 1789 into an atheistic revolution.

As we have said, papacy in its moral form dominates Mexico and Central and South America. The religion has been nominally Roman Catholic, with a mixture of Toltec and Aztec superstitions and idolatrous relics, and utter ignorance of the Scriptures, together with most shocking immorality. Many of the people not only have no copy of the Bible but do not know how it differs from a prayer-book! The better features of Catholicism, such as may be found among the more intelligent adherents of the Romish Church in France and Austria, are not found among Mexicans, while all the worst features—abject ignorance, servile bondage to superstition, empty and meaningless forms, the despotic confessional, the tyrannical and licentious priesthood, corrupt monastic institutions, an enriched clergy and an impoverished people—these are prominent characteristics of the Mexican Church. The people are enough awake to be conscious of their religious enslavement, and sufficiently aroused to seek deliverance; but the risk is that in breaking their present bonds they will run riot in free thinking and scorn all religious obligations, becoming churchless, creedless, Christless.

Now is the time to enter Mexico with the gospel. But we are doing almost nothing. In 1887, Rev. John W. Butler reported 10 Protestant denominations in the field, with 16 missions, 105 ordained ministers, 100 unordained, 180 other workers, 85

church edifices and 265 hired halls, 350 congregations, 18,000 church members, and about twice that number of adherents, 180 Sunday-schools with 6,000 scholars, 110 day schools with 4,500 scholars, 3 theological seminaries with 50 students, and 8 evangelical presses and 8 evangelical papers. But what is a total force of less than 400 Christian workers in a population of ten and a half millions? Every worker must care on the average for 26,250 souls! And yet Bishop Hurst of the M. E. Church, after two months spent in Mexico, wrote from El Paso in March, 1887:

“As a proof of the readiness of the Indians of Mexico for Protestantism, I may say that the local authorities have given us temporary use of the Roman Catholic church, where our missionary preaches every Sunday, and in another town the authorities are arranging to give us outright another Catholic church. The bolts are all broken and the doors wide open for Protestant work among all the 32 races of Mexican Indians. President Diaz informed us in person that if any of our missionaries were threatened, we should immediately telegraph him, and troops would be furnished for their safety.”

TEXTS AND THEMES.

The Gospel Preached to the Poor.—Luke vii : 22.—The last great sign of Messiahship—the grandest moral miracle. For this Christ was specially anointed, iv : 18.

This is not a class distinction, even though in favor of the poor. The poor represent here the most numerous, needy, and neglected; hence, the best representatives of humanity at large.

Society drifts toward patronage of rich, wise, great. Christ the only teacher who treated the *soul of man* as the only great thing in man.

I. The church is truly Christian only so far as she follows in His footsteps.

The great question of our day is the evangelization of the masses of the people. One-half of the community are non-church goers. Their material and moral condition only makes our duty more imperative. We must go out into alleys as well as avenues, hedges as well as highways, and compel them to come in. It pays, every way, to preach the gospel to the poor.

The largest harvests are gathered from such preaching. When brought into effective contact with the gospel the poor prove the more susceptible to it.

II. Conditions of effective preaching to the poor.

1. **Simplicity of thought, word, and illustration.** If anything ought to be plain it is the gospel. Preaching should be comprehensive—embracing the whole gospel, and comprehensible—easy to be understood.

2. **Sincerity.** We must first ourselves thoroughly believe and be affected by the truth. Lyman Beecher said: "Eloquence is logic on fire." Every preacher ought to be the gospel on fire. All trifling sensationalism, etc., is ultimately fatal to pulpit power because it impairs the impression of the preacher's sincerity. The grace of feeling is the gift of God. Old theologians wrote of "*donum lachrymarum*."

3. **Sympathy, both rhetorical and popular.** Rhetorical sympathy brings the preacher into accord with his theme, hearer, and occasion. Popular sympathy brings his heart into contact with the heart of humanity. It abates fastidious tastes, prevents a perfunctory discharge of duty and social seclusion and separation from the great mass of the people. F. W. Robertson said his *tastes* were with the aristocracy, but his *principles* were with the mob. To a spiritual preacher "not man's merit, but his misery, is the magnet" that draws him toward all men.

SUGGESTIVE PARAGRAPHS.

SIR HUMPHREY DAVY once said, "Of all my discoveries the greatest was Michael Faraday." A church in Scotland gained but a single member in a twelvemonth. But the single member was David Livingstone.

Harriet Newell, dying before any heathen had listened to her voice, has been a ministering angel to the mission cause ever since. Within one year she was a wife, a mother, a missionary, and a saint. She buried her heart with her child, on the Isle of France, and then was buried by her baby's side. Her life had failed, she thought. She knew not. If we do the very best we can, even though it be but little, God will not allow its influence to be lost.

Church Habits have much to do with success in evangelism.

1. A habit of accepting her mission to preach the gospel to all men, and disposing all things with reference to that divine purpose. From the hour of organization—from conception of the idea of a new church, in all arrangements looking to pastor, site for building, details of structure, administration, etc., everything should have in view reaching the people to save souls. We must not invest any "consecrated building" with a false sanctity. The only "temple" or "church" known to the New Testament is the body of believers. Our permanent model is not the temple but the synagogue, a place of assembly free from rigid, frigid lines of separation and a cumbrous ceremonial. And *any place* is to be preferred for purposes of such assembly where the greatest number can be reached and saved.

2. A habit of making even the poorest feel at home. The oftener the people can be got into the church building by any legitimate means or attraction the better. To connect the edifice with homelike associations and frequent gatherings makes it attractive. Hence all popular meetings on temperance, philanthropic and benevolent work, and for innocent recreation and entertainment, help to run the stream of popular life through the church as a channel, and a stream will naturally flow in its usual channel. People who go to a church-building through the week will naturally go there on the Sabbath. But if shut doors compel them to find some other place every other day, why should open doors on Sunday find them thronging the place of prayer?

3. A habit of power in preaching and praying and working for God. It was the popular expectation of some wonderful display of miraculous power that drew the people in throngs to meet Christ on His triumphal entry. Jno. xii: 18. A church which is wont to be filled with the power of God draws the people, because they *expect* great things. The lame and sick will crowd the porches of Bethesda because they are looking for the angel of healing to trouble the waters. Hence the ultimate secret of all church power is prevailing prayer.

Robert Murray McCheyne's tomb in old Dundee reminds us of the fact that a missionary spirit will find abundant Christ-like work to do anywhere. Here is a touching account of his last service:

He had been visiting in the fever-stricken dens of Dundee. Typhus fever had laid hold of him; but, ignorant of the cause of the languor and pain which oppressed him, he had gone to celebrate a marriage, and remained for the entertainment which followed. Some were there who were no friends to his faithful preaching and thought that his grave manner was due to pietism and not to illness. So one of them said, "See now if I cannot tease your minister." So saying, she sent a little girl of nine years to Mr. McCheyne with a marriage favor and a bouquet. When the child approached him he brightened up. "Will you put this on?" said she. "Yes, if you will show me how." When it was all arranged, he said: "I have done what you asked me. Will you listen while I tell you a story?" So he began to tell her the "sweet story of old." Very soon six other little girls gathered round and listened with upturned faces while he told them how the Lord Jesus had come down from heaven to earth, had lived and loved on earth, and then died to save sinners. When he had finished, he laid his hand on the head of each child and asked God's blessing on her. Soon after he said he felt so ill he must retire. He went home to his bed, and in a few days he was with the Lord.

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

Africa.—The Universities Mission has received the following cable message from Zanzibar: "Sunday, 10:36. Bishop Smythies safe at Mkuzi. All the ladies, Revs. Wallace and Maxwell, and Mr. Coggan have come down to Zanzibar." The secretary of the mission explains that the political disturbances on the coast have obliged the mission to suspend its work on the mainland, that while the ladies have been withdrawn to the Island of Zanzibar, none of the mainland stations have been abandoned, and the work of the mission is still carried on. The British Consul-General at Zanzibar has issued a stringent proclamation, warning British subjects of the penalties incurred by their making illegal contracts with slave-owners for the employment of slave labor. Great Britain and Germany having invited Portugal to co-operate in the blockade, two vessels have been ordered to reinforce the Portuguese squadron on the East African Coast. The French Government, however, declines to permit a search for slaves, but only for arms, on board vessels carrying the French flag.

—Bishop William Taylor, now in his 68th year, left New York for a second four years' sojourn in Africa, December 1. Notwithstanding his age, he plunges into the wilds to accomplish a work sufficient to tax the physical energies of the strongest man, thirty years younger. Fevers, perils from the natives, a burning equatorial sun—these have no terrors for him. He is "moving out on the high lines of human impossibilities, trusting alone in Him with whom all things are possible," and he is strong in faith for the conversion of the heathen millions of the "Dark Continent." He was to preside over the annual Conference of the African Methodist Episcopal Church, at Greenville, Liberia, on January 10.

—The Times correspondent at Zanzibar telegraphs: "At the Church Missionary Society's Station of Rabai a very remarkable sight was witnessed on New Year's Day, when Mr. Mackenzie, before an immense concourse of people, presented papers of freedom to many hundreds of runaway slaves, for whose unconditional redemption he had amicably arranged with their owners. This philanthropic measure has had an extraordinarily widespread and beneficial effect on all classes."—*The Record*, London.

—Eastern Africa is in a ferment. The efforts to stop the slave trade between Africa and Asia has roused the Arab slave dealers to the fiercest anger, and they are using every means in their power to destroy European influence. Commercial and missionary stations have been destroyed, and several Europeans killed. The result will undoubtedly be the extinction of the slave trade, and the opening of the country to the free progress of commerce and missions.

—A new mission is to be started on the

Upper Congo among the large and intelligent Balolo tribes. Eight thousand dollars is subscribed in Great Britain to begin the work, which is to be under the direction of young Dr. Guinness.

Belgium.—Evangelical Society of Belgium. We call particular attention to the following extract from the preface to the report for the year ending 30th June last: "This year, that of our Jubilee, has been marked by abundant blessings, of which this is one. More than 500 new members, all Roman Catholics or infidels, have been added to our church. In many cases facts show that their public profession was preceded by real conversion and a change of life. No new station was added during the year, our funds preventing it. This causes us much concern."

Brazil.—The opportunity for Christian missions in Brazil, says the *Presbyterian Observer*, is very extraordinary. The people are without confidence in the Romish priests. The attitude of the Brazilian mind, high and low, is largely either of disgust or indifference. Everywhere the Protestant evangelist can have an assembly at a few hours' notice. Everywhere he can have a nucleus of a church after a little loving and right teaching of the truth. A hundred additional missionaries could be set to work at once.

China.—The Synod of China met at Tungchow, September 13th; in attendance 26 ministers and 9 elders. Of the ministers present 20 were missionaries and 9 natives. The elders were all natives. There are now on the various church rolls 3,632 communicants. Additions since last Synod, 1,981; expulsions, 560; deaths, 292. The churches number 42 and the ministers 61, of whom 23 are natives and 38 foreign missionaries. Besides these, there are 8 licentiates, who do regular work as preachers. The day schools have 1,358 pupils, and the boarding-schools 643 pupils, making a total of 2,001 in these Christian schools. Total contributions for the five years, \$6,695.15. Resolutions looking toward a union of the different Presbyterian churches in China were unanimously adopted.

—The China Inland Mission records, as the most striking feature of the past year, the arrival of successive parties of "the Hundred," each reporting souls won for Christ, backsliders restored, or believers quickened on the voyage. Fourteen new stations were opened in the year, making 64 stations in all. In no province has there been more decided advance than in Shansi. The number of converts baptized in the year was 308.

—The An-ting Hospital, connected with the

Presbyterian Mission at Peking, is an illustration of the importance and the economy of this branch of mission work. It has two dispensaries, at which the total attendance has been 18,333. The hospital has received 322 in-patients, who have been treated for all sorts of diseases and accidents; of these 87 were treated for the opium habit. This work ought to be greatly extended among the large towns, as nothing else so attracts the admiration and gratitude of the Chinese.

—A recent letter from the President of the Christian College in Canton, Rev. A. P. Happer, D.D., says that the purchase of ground for the building is impossible at present, owing to the strong anti-foreign feeling of the Viceroy Chang, due to the passage of the Exclusion Act by the United States. This Viceroy is one of the most powerful officials in China, and the rejection of the new treaty was largely due to his efforts and influence. Hampered as the work is, the instruction is carried on faithfully, and much progress is being made.

—The latest news received from China is that a recent issue of the Chinese *Times* contained a communication from a Chinese official residing in Peking, which probably foreshadows the course to be adopted by China at an early day toward this country as a result of our recent legislation against its people. This communication states very positively, that should the obnoxious provisions of that legislation continue to be enforced, China can pursue but one course consistently with her self-respect and dignity as a nation. They will compel her to consider whether the time has not come to abrogate all existing treaties with the United States, recall all her subjects now in this country, expel from China all our citizens now residing there, and terminate all relations and intercourse with us of a commercial or diplomatic character. This course would involve a disastrous interruption to our missionary work in China, and perhaps occasional violence to the Christianized Chinese, if not to the missionaries themselves.

—When Dr. S. Wells Williams arrived in Canton in 1833, there was only one Chinese convert, and the penalty for teaching foreigners the Chinese language was death. Now there are 33,000 converts.

England.—Real Munificence. Great generosity is often ascribed to those who give large sums without regard to the amount of property which they possess, but sometimes more real benevolence is shown in giving \$10 than \$10,000 : it depends on what relation the gift bears to the giver's prosperity. *The National Baptist* calls attention to the following :

"At the late annual meeting of the Baptist Missionary Society of Great Britain, Rev. F. B. Meyer mentioned these instances which came under his notice : A governess earns £100 a year, and gives away one-half ; a person whose

income is £2,000 lives on £200, and gives away £1,800 ; another who earns £1,500 lives on £100, and gives away £1,400 ; another whose income is £8,000 lives on £250, and gives away £7,750. The latter gives back to God \$31 out of every \$32 received. As we read these things, we begin to get some idea of what is munificence."

—There are at the present moment 110 students under training in the East London Institute for Home and Foreign Missions—the largest number reached since its establishment in 1873.

—The annual summary of contributions to foreign mission work, just completed by Canon Scott Robertson, shows that for 1887 the sum given by religious bodies in the British Isles was £1,228,759. Of this total the sum of £461,236 was given through Church of England societies ; £187,048 through joint societies of Churchmen and Nonconformists ; £367,115 through Nonconformist societies in England and Wales ; £202,940 through Scotch and Irish Presbyterian societies, and £10,420 through Roman Catholic societies.

—Five Continental Powers maintain twelve millions of fighting men, costing annually £112,000,000. So says Lord Lytton speaking as Rector to the students of Glasgow University. He said that "war would be, therefore, sudden and gigantic, concluding with decisive and far-reaching results."—*Bombay Guardian*.

—Canon Taylor's article on Foreign Missions spoke highly of the Salvation Army methods of missionary work in India. There is a department at the Headquarters of the Salvation Army in London the duty of whose managers it is to issue any literature likely to make the work of the Army more widely known. Canon Taylor's article was therefore reprinted by them. But when General Booth heard of it, he issued orders that it should be at once withdrawn from circulation, as the publication of such a pamphlet by the Salvation Army would appear to be an indorsement of Canon Taylor's strictures on the work of other missionary societies.

—Rev. George Muller. Upwards of fifty years ago he received his first orphans in his house at Wilson street, and without canvassing or regular list of subscribers, or publishing the names of donors, he has received voluntarily upward of £1,153,000. Over £100,000 has been spent in providing accommodation for lodging and educating the orphans, and the current expenses are upward of £25,000 per annum, in addition to £10,000 yearly spent in educational and missionary work, and the distribution of tracts and Bibles. The average cost of each orphan is £13 7s. 6d. After preaching for forty-three years exclusively in Bristol, during the past 13 years he has traveled 150,000 miles in Europe, Canada, United States, Palestine, Asia Minor, Australia, China, and Japan, and is now at Sydney, New South Wales.

—The printing of the revised version of the Malagasy Bible has been completed. The Revision Committee, presided over by Rev. W. E. Cousins, of the London Missionary Society, commenced their work in December, 1873. It has thus taken fifteen years to accomplish the great work, which has now been happily brought to a successful conclusion by the printers, Richard Clay & Sons.

Guinea.—Bunyan's "Pilgrim's Progress" is again translated, now into the Fantis tongues, for the people on the Gold Coast, Upper Guinea. It is to be early translated into Korean, Dr. Pierson's Saturday afternoon Bible class, in Y.M.C.A. Hall, Philadelphia, on the anniversary of Bunyan's death, having taken up a collection for this purpose, of over \$300.

—The first printing ever done in New Guinea has just been put out by the mission on Murray Island—so again is missions the pioneer of civilization.

Hawaiian Islands.—Two-thirds of the infant children, before the advent of missions, were strangled or burned alive.

India.—Rev. Dr. Wilson, of Budaon, has baptized over 160 persons since February last. The work is expanding rapidly.

—The Woman's Union Missionary Society of America has in Calcutta and the villages south of it 22 schools, with 1,178 girls, and 114 zenanas in which are 130 regular pupils. A Bible lesson is given every day in the schools and at every visit in the zenanas.

—It is proposed to erect as a memorial to the Rev. George Bowen, so long a missionary in Bombay, a native Christian institution and a hall to serve as a center of missionary effort.

—Upward of 2,000,000 of the youths of India are to-day receiving a liberal English education, for the most part purely secular. The spread of Western knowledge is opening the flood-gates of infidelity and of non-religion, leaving the people in a state not only creedless, but godless.

—A lady from Dr. John Hall's Church, New York, has given \$500 to finish the chapel at Sungli, India, and provide a bell and communion service. This chapel affords the only accommodation for Christian worship in a city of 600,000 inhabitants, a population equal to that of New York below Fourteenth street. The force of Christian workers consists of two married missionaries and their wives, one of them at home, and two native helpers.

—It sounds a little Japanese to hear Hindu gentlemen proposing to call a Congress of Brahman priests and pandits for the purpose of incorporating the Christian Scriptures among the Sacred Books of India. The arguments urged are prudential, social, and religious. The ancient priesthood is admonished that its power is waning, and that it must adjust itself to the demands of the age or perish. That Christianity is the religion of the conquering and advanced nations is pointed to; and that Christian teaching is adapted to the oriental mind is also

emphasized. We do not look hopefully upon this new amalgamation. Brahmanism, following a well-beaten track, has tried this rôle with very indifferent success. Christ will enter no pantheon save to hurl all the demi-gods from their seats of unlawful authority.—*Indian Witness.*

—The Synod of the American Presbyterian Church of India has held a three days' session at Umballa. Rev. C. B. Newton, of Lodiana, was elected Moderator. Rev. J. J. Lucas, the retiring Moderator, preached the opening sermon, taking for his text "Be ye filled with the Spirit." The deputation from the American M. E. Church, consisting of Rev. A. J. Maxwell, Lucknow, Dr. T. J. Scott and Rev. F. L. Neild of Bareilly, gave some interesting particulars of their work in the villages and among the low caste people which it is hoped will induce the Presbyterian brethren to make more special efforts on behalf of the villages in their districts. Mr. Neild gave the following statistics for the M. E. Church, Bareilly District: 6,000 members, 9,000 adherents, 488 day schools with 1,500 male and 1,200 female pupils, 594 Sabbath schools with 18,000 non-Christian and 5,000 Christian scholars. A reciprocal deputation was appointed to the North India Conference of the M. E. Church which meets at Bareilly in January. The next Synod will be held at Allahabad in December, 1891.

—In India 50,000 Bengali Bibles were issued (not given away, but sold) in 1885; in 1886, 86,000. In Madras in 1885, 109,000; and in 1886, 419,000.

—Of missionary success in India, Sir Rivers Thompson says: "It has been most pronounced and indubitable amongst the aboriginal tribes, the low-castes, and the no-castes throughout the country, from which class I believe I am right in saying we may claim something like 500,000 converts to Christianity."

—One thousand converts were baptized last year in the American Baptist mission at Ongoli, under the care of Dr. J. E. Clough.

—There are twenty-two Protestant places of worship within the walls of the city of Rome. There are twenty-six in Bombay.

Italy.—Padre Agostius, "the modern Savonarolo," addresses average congregations of 8,000 people, and reports of his sermons have been published in volume form. He makes great use of the argument from fear, and creates a great sensation.

Japan.—In 1714 the whole number of the temples was found to be 393,087. In 1885 another enumeration was made and the whole number was found to be only 57,842 or 335,245 less than 171 years before.

—The Empress of Japan has established a college for women, which is to be ruled by a committee of foreign ladies. Two of these are Americans, two English, and the other two French and German respectively.

—Rev. H. M. Scudder, D.D., is delivering

a course of lectures on Christianity at Tokio, Japan, to crowded houses.

Jews.—At the late anniversary of the mission to Jews in Paris, three young Israelites were baptized. One is a Russian, three years a resident in Paris, a full scholar and a joyful believer; another an Austrian, who was destined for synagogue service; and the third is from Pesth, and means to go and preach in the Hungarian tongue.

—29,602 Jews landed at Castle Garden during the year ending Sept. 30, 1888, the largest number in any one year.

—A Writer in the *Advance*, Chicago, asserts that there are to-day more Protestant missionaries working among the Jews, in proportion to the whole number of Jews in the world, than there are among the heathen. According to Dr. Dalman, of Leipzig, there are at the present time 47 Protestant missionary societies devoted to work for the Jews; the societies support 377 laborers at an annual expense of \$432,000.

Korea.—Americans are in great favor in Korea, and the army is to be reorganized on the American plan.

Madagascar.—The Queen has presented Mrs. Mary Clement Leavitt with \$100 as an expression of her interest in the total-abstinence work.

North Sea.—Eight mission ships are now cruising in the North Sea, each a combination of church, chapel, temperance hall, and dispensary.

Persia.—The Rev. W. S. Whipple writes: "At Oroomiah I met several Moslem converts; five of them were *Sayids*, direct descendants of Mohammed, who are held in especial awe and reverence, who told me that they attribute their conversion directly to the reading of the New Testament."

Russia.—Two hundred and thirty-four were baptized into the Baptist churches in Russia last year. In spite of persecution, the work prospers greatly.

Scandinavia.—In the three Scandinavian countries, Sweden, Denmark, and Norway, the Lutheran is the state religion, and up to late years other denominations were not permitted to labor there. In the neighboring state of Finland religious equality, and this only to a limited degree, was introduced only one year ago. But since the doors of Scandinavia were opened to others, these have not been inactive. The Roman Catholics have done something toward realizing their dearly cherished hope of "redeeming" northern Europe. The most successful in this work against the state church have been the Methodists. The Swedish Conference of this church now numbers 57 active and 18 probationary preachers. A theological seminary has been established at Upsala. The congregations have a membership of 12,393 and 3,582 probationers. The total number of congregations is 84, and the total contributions for all purposes last year were 195,095 kronen.

In Stockholm there are three Methodist churches, with a total membership of 983 and 317 on probation. To this Conference belong also the Methodists of Finland, where several orthodox Russians have joined them. The Norwegian Conference has 33 preachers, and a membership of 4,403, who contributed 90,445 kronen. In the capital, Christiania, the Methodists have two churches.

South Pacific.—Three thousand out of the four thousand people on the island of Mase, of the Loyalty group, in the South Pacific are now Christians, and they are well clothed and comfortably housed, and are remarkable for their industry and thrift. By this industry they are not only able to support all their churches, schools, and other institutions, but also to send a goodly sum to the Society in London.—*Spirit of Missions*.

South Sea Islands.—The church on the little island of Afaifa includes all the adults on the island. Not one remains in the service of Satan.

Sumatra.—In the southern part among the Passumahs two Dutch missionaries are settled, but have not yet permission from the Dutch Government to begin their proper work. The east of the island may be said to be under the spiritual care of three Rhenish missionaries and their native helpers. In Battalan, in the north of the island, a raid of robbers, headed by an escaped prisoner, threatened for a time to stop mission work; but their career was soon stopped by the Dutch soldiers; and around Balige fear and distress seems to have drawn the native Christians together. Here and at Lagaboti the members number over 1,000, and further additions are likely soon to be made. On the further side of the Toba Lake a colporteur and several voluntary evangelists have done good work. In the district of Silindring, for instance, the church at Pantgar-na-pitu has become quite an important one.

Syria.—Miss Eddy writes from Beirut there is much to encourage our work just now. "In the quarter of Beirut called Musaitbe my father has for four years past preached in a small room to a congregation of from twenty to forty." Lately they moved to a large hall, and even this for several Sabbaths has been packed with eager, attentive listeners. Calls for more schools come from every part of Syria, and the demand for trained workers from Palestine, Northern Syria, and the Egyptian missionaries is far larger every year than this mission with its deservedly renowned educational institutions can supply.

Turkey.—American missionary enterprise is bearing fruit in Christian colleges. The youngest of these is "Anatolia College," at Marsovan, sixty miles inland from the Black Sea port of Samsoun. It has had great success in winning pupils and the confidence of all classes, and even of the Government. It has no debt, but its need of endowments is most urgent.

—The right man in the right place. Our Minister to Turkey has added another important achievement to the series of valuable services he has rendered during his official career. The State Department received information from him recently that he had obtained from the Grand Vizier the necessary authorization for the Bible House at Constantinople, to print in Turkish 35,000 Bible tracts, consisting of the Psalms, Proverbs, the four Gospels, and the Acts. When the British Government found that Lord Stratford de Redcliffe was remarkably successful in treating with the Sultan's government, it continued him as its Minister-plenipotentiary for nearly forty years. Would it not be wise for our Government to follow so good an example?

United States.—Isaiah V. Williamson, a millionaire of Philadelphia, has donated \$5,000,000 for the establishment of a great industrial school for boys. If \$5,000,000 prove inadequate for his cherished scheme, he will make it \$12,000,000 if necessary. The institution will be known as the "Williamson Free School of Mechanical Trades," and will be devoted to the education of white boys in the old-fashioned trades; all white boys, orphans or otherwise, will be admitted free of tuition, and a fund set apart for expenses of those who cannot pay their own way. No religious qualification will be exacted of any applicant, and Jewish, Irish or German boys will be admitted on the same basis as those of American birth. The school is to be located in Philadelphia or vicinity.

—Convention of Christian Workers. The third convention of Christian and mission workers in the United States and Canada, having for its object the study and discussion of practical subjects and methods of Christian work among our home heathens, met in Detroit, Mich., for six days, Nov. 15-20, under the auspices of the committee, including many well-known and representative ministers, evangelists and city missionaries. Among the list of subjects discussed at the Convention were: Woman's Place and Work as a Christian Worker, The Caste Spirit as a Hindrance in City Evangelization, The Use of Newspapers by Christian Workers, A Free Church Experiment, Christian Union or Co-operation in City Mission Work, Child Saving Work, Christian Living, The Best Means of Applying the Charity Necessary for the Prosecution of Christian Work among the Fallen, Work in Police Courts among Prisoners, Constitutions and Forms of Organization, Social and Entertainment Accessories, etc. All Christians, without regard to denomination, as the Convention was entirely unsectarian,

were present and participated in the proceedings. The attendance was large.

—The American Board is urgently calling for 32 missionary families and 29 women for their various mission fields.

—Rev. Jacob Freshman, of New York City, has established a mission in Philadelphia, which he visits once a month. At the first meeting there were forty Hebrews present in earnest, rapt attention, and at a late meeting there were about eighty. At this ratio it would seem as if the Lord's hand had directed every thought toward these people. Two of Mr. Freshman's converts are in charge of the mission, maintained by the New York work. At a recent meeting in New York thirteen were converted; twelve Jewish men and women and one Roman Catholic.

—The new school building at Tucson, Arizona, will accommodate from fifty to sixty children. The Indians there are of the Pimos and Papago tribes. Around the central building it is proposed in course of time to erect cottages where the Indian boys will live in families. Miss Clara Shreiner has just gone to Tucson as a teacher, from Bethany Church, Philadelphia. She is a noble woman.

—The Work of the Sailors' Bethel in New Orleans, under the charge of A. J. Witherspoon, D.D., has had marked success. Last year 27,873 sailors are reported as entering that port. The English and Belgian consuls have given special aid. Religious services are held Sunday and Wednesday, and a temperance society is kept up. The late Chief of Police in New Orleans, M. J. Farvell, says the sailors are now seldom seen intoxicated in the streets, and are more rarely arrested than some years ago.

—It is reported that the Presbyterian Church of Bryn Mawr, Pa., assumes the expense of maintaining a married missionary in Japan; considerably over \$2,000 pledged to be given annually. The Second Church in Scranton, Pa., is supporting a missionary and his wife in Persia. Bethany Church, Philadelphia, supports the daughter and son-in-law of Dr. A. T. Pierson, its pastor, and we believe that Dr. McIntosh's Church, Philadelphia, is working by the same method.

Victoria.—The Congregational Union of Victoria has inaugurated a jubilee fund of \$500,000. One layman of the church, Mr. G. W. Taylor, proposed to contribute \$150,000, at the rate of \$50,000 per annum for three years, if the Congregationalists of the colonies would raise a similar sum; or he would make it £10,000 a year for five years if they would raise another £50,000. The latter challenge has been accepted with great enthusiasm. "The money is to be largely used in founding a theological seminary."—*Nashville Christian Advocate*.

VI.—STATISTICS OF THE WORLD'S MISSIONS.

The Growth of the Church.

No one familiar with the facts, questions that the Evangelical Church is making encouraging progress in the United States. We now have 107,200 churches, 82,723 ministers and 11,869,000 members, distributed as follows:

	Churches.	Ministers.	Members.
Methodists,.....	32,000	30,400	4,600,000
Baptists,.....	42,700	28,255	3,800,000
Presbyterians,....	15,000	11,500	1,500,000
Lutherans,.....	8,100	4,217	1,023,000
Congregationalists,	5,000	4,500	500,000
Episcopalians,....	4,700	3,860	446,000

The increase is shown according to the following table. The membership of the Church was in

1800, one in 15	of the population.
1850, one in 7	of the population.
1870, one in 6	of the population.
1880, one in 5	of the population.
1888, one in 4.5	of the population.

The Evangelical Protestant Churches of the United States since 1800 have contributed to

Foreign Missions.....	\$ 75,000,000
Home Missions.....	100,000,000
Religious Publishing Houses....	150,000,000

They build ten new churches every working day.

In their colleges in 1884 they had 79 per cent. of all the college students.

They have a church for every one thousand of the population.

Sabbath-school scholars in United States.....	9,156,739
Sabbath-school scholars in the world.....	18,419,961

YOUNG MEN'S CHRISTIAN ASSOCIATIONS.

No. in United States,.....	1,240
No. of Members,.....	180,000
Buildings, etc. (value).....	\$7,262,000

These statistics are taken from the exhibit made in the Cincinnati Centennial Exposition, and are, we presume, approximately correct. Surely such figures should encourage the Church to more zeal and effort for the upbuilding of Christ's kingdom in our beloved land.—*Herald and Presbyter*.

—The statistical report as given in the Annual Methodist Episcopal Year-Book shows: Annual Conferences, 110; itinerant preachers, 14,135; local preachers, 14,132; lay members, 2,093,935; number of Sunday-school scholars, 2,016,181; value of church property, \$80,812,792; value of parsonages, \$12,908,047. Total value of church property, \$93,720,839.

—The Year-Book of the United Brethren in Christ for 1889 shows 4,451 organized societies, an increase of 55 in a year. Itinerant preachers, 1,490; local preachers, 560; number of members in the church, 204,517, increase, 9,239; Sabbath-schools, 3,509; teachers and officers, 32,026, increase, 1,975; preachers' salaries, \$474,590, an increase of \$25,912. Total collected for mis-

sions, \$91,134. Total for all purposes, \$1,036,086.

—The statistics of American Baptist missions to foreign countries are given as follows: The American Baptist Missionary Union—stations, 60, out-stations, 831; missionaries of all classes, 2,060; churches, 1,236; members, 127,238; baptized last year, 10,602. The Southern Baptist Convention—Churches and stations, 51; missionaries of all classes, 114; members, 1,968; baptized last year, 391; making the grand total of missionaries, 2,174; churches, 1,374; church members, 129,170; baptisms last year, 10,993. The appropriations of the Union were, for the past year, \$390,586.40; those of the Southern Baptist Convention, \$83,000; total appropriations, \$473,586.40, an average of about 17 cents to each member of Baptist churches in the United States.

—The Protestant Episcopal Church, according to *Whittaker's Almanac* for 1889, has 50 dioceses, 16 missionary jurisdictions, 69 bishops, 6,766 priests and deacons. The baptisms for 1888 numbered 56,709; confirmations, 39,590. The whole number of communicants, 450,052; Sunday-school scholars, 342,431. The contributions amounted to \$11,483,597. The increase of communicants is upward of 12,000.

—According to recent statistics the Lutheran Church in America now numbers about one million communicant members. Of these less than one-fourth are entirely English, more than one-half are Germans, and about one-fourth are Scandinavians, Finns and others. The difference of language, together with doctrinal disagreements, have caused the Lutheran Church of this land to divide itself into no less than fifty-four synods. A number of these are again united into general bodies, of which there are four. The Synodical Conference, with 333,987 members, is ultra-conservative and is almost entirely German; the General Council, with a membership of 245,228, is composed of German, English, and Swedish Synods, or occupies a more moderate position; the General Synod, entirely English, with a membership of 140,553 is the most liberal of all the branches; while the United Synod of the South, entirely English, with a membership of 33,703, at least officially accepts the symbols in full. The independent Synods, all Germans and Scandinavians, have 241,552 members.

—The Welsh Calvinistic Methodists embrace 1,220 churches, 1,290,000 members, 1,012 ministers, and 1,450 Sabbath-schools, with home and foreign missionary societies.

—The Catholic Church in the United States has 13 archbishops, 71 bishops, 7,976 priests, 1,411 seminaries, 7,424 churches, 3,133 chapels and stations, 27 seminaries, 97 colleges, 546 academies, 3,024 parochial schools, 585,965 pupils in parochial schools, 519 charitable institutions, and a Catholic population of 7,855,394.—*Catholic Review*.

—Hoffman's *Catholic Directory* for 1889 gives somewhat different statistics, namely: Priests, 8,118, of whom 6,110 are secular; churches, 7,353; chapels, 1,480; stations, 2,770. There are 119 orphan asylums, with more than 21,358 inmates; 32 theological seminaries, with 1,570 candidates for the priesthood; 124 colleges, 549 academies, and 2,799 parochial schools, with an attendance of 597,194 pupils, several dioceses not reporting. The estimated Catholic population is given as 8,159,676. New York diocese heads the list with 800,000; Boston has 475,000; Chicago, 450,000; Philadelphia, 400,000; New Orleans, 300,000; St. Louis, 280,000; Brooklyn, 230,000; St. Paul, 225,000; Baltimore, 220,000.

NORTH INDIA CONFERENCE—STATISTICS FOR 1888.

The statistics for the year ending October 31, 1888, have been compiled by Rev. J. E. Scott of Muttra, and show a marked advance over last year. The largest church membership is connected with Bareilly (700); Budaon is the banner charge for baptisms (243); Shahjehanpore, for day schools (35); Lucknow, for pupils (1,490); Cawnpore, for Sunday-schools (45); Lucknow, for scholars (2,250).

	SUMMARY.		
	Totals.		Increase.
Members.....	3,728		607
Probationers.....	4,216—	7,944	1,317— 1,924
Baptisms during the year, adults	1,201		369
Children.....	751		151
Adult accessions during the year			
—Hindus.....	1,118		297
Mohammedans.	35		8
Others.....	29		....
No. Schools.....	545		57
Teachers.....	852		89
Scholars.....	16,418		1,120
Sunday-schools.....	703		109
Scholars.....	26,585		2,672
Native Christians—adults...	6,653		978
Children.....	3,765—	10,318	214— 1,092
Missionary collections.....	Rs. 1,618	Rs. 42	
Children's Day collections.....	" 669	" 75	
For Pastors—Europeans.....	" 7,000	"	
For Pastors—Natives.....	" 2,497	"	
Total contributions from natives.....	" 3,566	"	
Total amount collected in India.	" 109,726	" 12,739	

—The Star of India.

Madagascar.—School Statistics of an Imerina District. The missionaries of this society in the central provinces of Madagascar are chiefly occupied in the superintendence of large districts (dioceses), in which they have churches and schools to be reckoned by the dozen or the score. The statistics of recent school examinations held in the Ambavahadimitafo district, which, beginning at the eastern gate of Antananarivo, stretches away to the East Coast, and is under the care of the Rev. C.

Jukes, may be quoted as an example, and be thus summarized:

Number of schools.....	88
Number of boys.....	2,196
Number of girls.....	2,285
Number of children able to read... 1,702	
Number of children able to write... 1,134	
Number of children able to cipher. 984	

Nine schools knew a little elementary grammar, ten a little geography. The children's knowledge of Scripture was fairly satisfactory. This district is one of ten connected with the capital itself. Besides these there are about twelve country districts.—*Chronicle London Miss. Society.*

—The receipts of the Congregational Union the last year were \$134,725, an increase of \$7,800 over last year. Forty-one parsonages and 104 churches were aided in the last twelve months.

—Missionary zeal is a fair test of the vitality of a church. If that test is applied to the churches of Great Britain, and a comparison is made of the funds given to the foreign work, it will be seen that the Established Church does not maintain the pre-eminence which its membership and its great wealth would lead one to expect of it. In the last full fiscal year, the total amount given to foreign missions through the Church of England societies was \$2,300,000, in round numbers; through Nonconformist societies in England and Wales, \$1,800,000; through joint societies of Nonconformists and Episcopallians, \$900,000; through Scotch and Irish Presbyterian societies, \$1,000,000; through Roman Catholic societies, \$50,000. The Presbyterians and the Nonconformists, as a whole, are making long leaps toward the front in the work of evangelizing the world.

Indian Empire.—The Statistical Abstract of India which has just been issued contains an estimate of the present population of India. According to the census of 1881, the population of British territory was 198,790,853 and of the native states 55,191,742, giving a total of 253,982,595. The estimated population of Cashmere (which was not included in the census) in 1873 was 1,500,000; of Upper Burmah in 1886, 3,000,000 and of the Burmese Shan States, 2,000,000. The yearly increment of the population is at least 5 per cent. With these additions, and with the allowances for annual increments since the census of February, 1881, the population of India in March, 1887, would be—British territory 207,754,578, the native states 60,382,466, giving a total population for all India of 268,137,044. Both in British territory and the native states, the number of males is much larger than that of females. In 1881 in British territory there were 101.2 males to 97.4 females, and in the native states 28.7 males to 26.4 females, and in all India there were in that year just 6,

103,418 more males than females,—*India Witness*.

—The Hangchow Hospital. We have received from Dr. Duncan Main, of the C. M. S., a copy of his interesting report of the work in this hospital, for 1887. After referring to the arrival of Dr. Hickin, he says they were startled on the 21st of February, by finding that all the instruments had been stolen to the value of \$800, and so far neither the thief nor the instruments have been discovered. It is gratifying to find, however, that through the generosity of friends the stock of instruments is now

better than ever it was. The hospital is open to all, but he says they do not practice indiscriminate giving away of medicines, nor give charity to those who are able to pay. To the out-patient there is an entrance fee of 14 cash, which is not sufficient to cover the cost of the medicine given, but still makes him feel that it possesses a cash value. For the in-patients there is a scale of charges according to their means. The out-patients numbered 10,277 (with 26,811 visits); the in-patients 502; suicides 134; patients seen at their homes 195; in the country 2,234.—*The Messenger*.

VII.—EDITORIAL NOTES ON CURRENT TOPICS.

Bishop William Taylor.

THE editor of the New York *Mail and Express* says:

"The heroic days are not yet over; Bishop Taylor is a proof of it. The story of his life reads more like a tale of medieval days than a history of the immediate past. He has traveled more, been in stranger places, made more remarkable conversions, endured more hardships and seen more adventures, than any other preacher now alive. He has preached the gospel in every continent on the globe, and in many of the islands of the sea. He is one of the most unique personalities of the nineteenth century. In 1862 he went to England, Ireland and Palestine. Then Australia and Tasmania were visited, in an evangelistic tour, lasting nearly three years. In 1865 he first entered Africa, and labored in Cape Colony, Natal Colony and Caffraria, where multitudes of foreigners and natives were converted by his preaching. In 1870 he went to India, and in 1871 he began his self-supporting work there, which has developed into the South India Conference. Since that time he has established a chain of churches and mission stations in South America."

His brief visit to this country last year, and the deep interest he everywhere awakened, are well known. We have elsewhere chronicled his return to Africa with fifteen missionaries as a reinforcement.

We are glad to receive the initial number of *The African News*, edited by Bishop Taylor, with Dr. I. B. Welch, associate editor, whose address is Vineland, N. J., a magazine of fifty pages, with a striking likeness of the Bishop. It will keep us informed about missionary news from Africa, and from Bishop Taylor's work in particular. We bid the newcomer a hearty welcome. Bishop

Taylor's future movements, and the result of his bold experiment to plant and sustain a self-supporting mission in Africa, will be watched with intense interest.—J. M. S.

"WITHIN 1888 nearly one million of converts were added to the Christian churches in heathen lands; and yet there are those who say that foreign missions are a failure."

So says the *Presbyterian Banner*. We do not know whence come these figures, but they are so amazing that we cannot but think them erroneous. There are years in which 100,000 and even more have been added in foreign lands. But as there are less than 40,000 laborers, all told, a million converts would imply an average of over twenty-five converts for every worker in the field, male and female, native and foreign. We think there is a mistake somewhere.—A. T. P.

Women's Christian Temperance Union.

THE recent anniversary of the Union in the city of New York was a notable event. Its sessions were held in the Metropolitan Opera House, which seats about 5,000 persons, and which day and night for nearly a week was filled to its utmost capacity at every session. The audience was chiefly composed of women, and a more intelligent-looking and cultured and dignified audience we have seldom seen. Miss Willard presided with a grace and deliberation, impartiality and patience rarely witnessed in any con-

vention. The business of the Convention, vast in extent and variety, was conducted with order and decorum, spirit and ability, deserving all praise. While there was diversity of opinions, and strong feeling apparent, especially on the "political" question, yet there was no breach of parliamentary rules or exhibition of evil temper. This Convention settled the question that women are as capable as men of understanding and discussing the grave questions which agitate and interest the social and public weal of the nation. It was a grand, inspiring sight, to look upon such an assemblage of Christian women, intent on noble work, and consecrating their gifts and organized efforts to its promotion.

We have not space to note the proceedings. The President's address was very able, evincing a rare mastery of the situation, as well as tact, discretion, and charm of manner that won all hearts. We have but one regret, and that is that the Convention entered the arena of "Politics" and committed itself to the "Third Party." Personally I am a "Prohibitionist," and have been for more than forty years. Yet I regard this step as unwise in policy and deplorable in effect.

The organization now represents a membership of over 200,000 women, pledged to promote by all possible proper means the purity of home, the abolition of the saloon and the advancement of the cause of temperance. It is unsectarian, and its membership is limited to those who are in sympathy with the cause of temperance.

The Corresponding Secretary's report contains the following statistics of the National Union: Number of Unions, 7,871; membership, 164,243; Young Women's Unions, 958; membership, 21,278; Loyal Temperance Legions, 3,427; membership, 163,743; Coffee Houses and Friendly Inns, 453; money raised by Local Unions, \$227,948.07; received by State, \$52,926.46; convention organizers, 758; county and district conventions held, 694; States having Scientific Temperance laws (besides all the Territories and the District of Columbia), 21.

We give space in this connection, by request, to the following petition of the World's W. C. T. U., of which Miss Willard is also the President:

"PETITION OF THE WORLD'S W. C. T. U. FOR THE PROTECTION OF THE HOME. ADDRESSED TO THE GOVERNMENTS OF THE WORLD.

Honored Rulers, Representatives and Brothers:

We, your petitioners, although belonging to the physically weaker sex, are strong of heart to love our homes, our native land, and the world's family of nations.

We know that clear brains and pure hearts make honest lives and happy homes, and that by these the nations prosper, and the time is brought nearer when the world shall be at peace.

We know that indulgence in alcohol and opium, and in other vices which disgrace our social life, make misery for all the world, and most of all for us and for our children.

We know that stimulants and opiates are sold under legal guarantees which make the governments partners in the traffic, by accepting as revenue a portion of the profits, and we know with shame that they are often forced by treaty upon populations, either ignorant or unwilling.

We know that the law might do much, now left undone, to raise the moral tone of society, and render vice difficult.

We have no power to prevent these great iniquities beneath which the whole world groans, but you have power to redeem the honor of the nations from an indefensible complicity.

We therefore come to you with the united voices of representative women of every land, beseeching you to raise the standard of the law to that of Christian morals, to strip away the safeguards and sanctions of the state from the drink traffic and the opium trade, and to protect our homes by the total prohibition of these curses of civilization throughout all the territory over which your government extends.

On the back of each petition slip is found provision for the indorsement of men and of gatherings of any and all kinds that by vote will join their plea with ours. This petition has been in circulation wherever the voice of our organization is heard, but the measure of effort in our own land bears unfavorable comparison with that elsewhere put forth. Mrs. Deitch, President of the Ceylon W. C. T. U., has forwarded signatures to the number of 33,797, and these from Tamil, Singhalese, English, Bengali, Marathi, Gujarati, Santali, and Hindustani men and women of the Island of Ceylon, while we of the United States have not largely exceeded that number. Mrs. Leavitt writes of it in sorrow, and have we not reason to fear that our Lord will say, 'I have somewhat against

thee,' unless there shall be an immediate arousal to activity?

Surely a million of names may be secured in this country by diligent, systematic effort."

We say Amen to this petition, and urge every woman to sign it.

We regret that the Union omits another monstrous vice in regard to which their voice should be heard in thunder tones, and we believe would be if they knew the facts. We refer to the "Licensed Vice Act" in India, which, although the British Parliament unanimously resolved last June should be repealed, *is still in force in India, and harlotry is legalized and practiced among the English soldiers.* The India Government still upholds it in the face of the British Parliament, and "official perfidy" is practiced by Lord Crosse, the Secretary for India, and Sir John Gorst, the Under-Secretary. See this REVIEW for November last for decisive evidence of this fact. And recent papers from India confirm it. The *Bombay Guardian* refers to it as notorious.

"The *Sentinel* for September pledges itself to the accuracy of the statement that when Lord Cross, the Secretary for India, stated to a deputation that the whole of the infamous regulations under the Cantonment acts were 'absolutely suspended and non-existent,' and when Sir John Gorst, the under-secretary, told Prof. Stuart in the House of Commons, that 'the regimental system has already been wholly abolished,' the government of India was actually still continuing—as it still continues—to license women to sin as heretofore. Let all our readers demand of their representatives in parliament that no rest be given to Lord Cross and Sir John Gorst until the truth is made manifest. Let the women of Britain, in behalf of their Indian sisters, besiege the Throne, if necessary, that these cunning devices of the unscrupulous may be defeated. The repeal of the wicked act in India, decreed by the Imperial legislature, must be carried out; and officials who deliberately lie must cease to occupy the high offices of state which they dishonor."

The Missionary Society of the M. E. C. (United States) last summer memorialized the Imperial Government to repeal these infamous laws which disgrace a Christian govern-

ment, and hinder the work of missions. We wish the voice of the world's Christian Womanhood had spoken also on this subject in the above vigorous petition.—J. M. S.

Dr. A. A. Bonar, at Mildmay Conference, in his inimitable way asked, What do you suppose the disciples imagined to be the reason for Christ's calling them to meet him on that mountain in Galilee? We may suppose them saying among themselves, "Why did not the Master say he would meet us here? We remember that the night before he died he said, 'When I am risen I will go before you into Galilee.' What new and wonderful revelation can he have for us that he appoints to meet us there where the most of his disciples have been gathered? He has already given us his blood, the peace, joy, love, glory of God. What more has he to give or reveal? But when he came it was just like this and no more: 'Go ye into all the world and preach the gospel to every creature, and lo I am with you alway.'"

And yet the more we study this the more we are impressed that this is the *richest revelation of privilege* ever given to disciples. "All the world" is collective; "every creature" is distributive; "go ye" is individual. No one is shut out. It is more blessed to give than to receive. When the serpents stung the rebellious camp of Israel, we may suppose every individual bitten, and the healed ones—Moses, Aaron, the seventy elders—going about absorbed in the holy business of pointing others to the healing brazen serpent.

This is the work of the dispensation. The church is to "rule in the midst of her enemies" "until He come." He is now gathering a people for himself. Your only time for converting labor is now, and it is the only time for them unto whom the gospel is preached.—A. T. P.

The Christian Unity Commission of the Episcopal Church will, we are glad to know, continue their work of conferring with the Presbyterian, Congregational, and Lutheran brethren in the matter of Christian Union about the declaration of the House of Bishops. This is auspicious. It would be really assuring if the Episcopal Church would, at the outset, take two important steps: 1, recognize the validity of the ordination of their non-episcopal clerical brethren; 2, open their closed pulpit doors to non-episcopal evangelical ministers. For ourselves we are not very expectant as to any approach to organic union, or even very close fellowship—as long as one denomination *unchurches* another. If the things in which we differ are vital and fundamental, then they forbid not only unity but fellowship. If they are not vital and fundamental, they should not shut our pulpits or our sacramental tables to our brethren. This is short logic, but we cannot see where the fallacy lies in the argument.—A. T. P.

De Quincey has drawn a beautiful line of distinction between the "literature of knowledge and the literature of power." "What," he asks, "do you learn from 'Paradise Lost'?" Nothing at all. What do you learn from a cookery book? Something new, something you did not know before, in every paragraph. But would you therefore put the wretched cookery book on a higher level of estimation than the divine poem? What you owe to Milton is not any knowledge of which a million separate items are still but a million of advancing steps on the same earthly level; what you owe is power—that is, exercise and expansion to your own latent capacity of sympathy with the infinite, where every pulse and each separate influx is a step upward—a step ascending, as upon Jacob's ladder, from earth to mysterious altitudes over the earth. All the steps of knowledge, from the first to the last, carry you farther on the same plane, but could never raise you one foot above your ancient level of earth; whereas the very first step in power is a flight, is an ascending into another element, where earth is forgotten!"

In the teachings of Jesus we have the literature both of knowledge and

of power, and in both departments of the highest order. There is such a thing as luster without weight, even as there may be weight without luster. Here we have both: the most glorious moral radiance with the weightiest moral dignity, worth, sublimity! And such a gospel is it wherewith the world is to be won for Christ. Let us take courage, for never man spake like this man!—A. T. P.

Chinese Benevolence. An article in the London *Times* of recent date has a pertinent discussion of Chinese benevolence worth publishing. It carries its own moral:

"Benevolence the Chinese have placed at the head of their list of the five constant virtues. The written character which denotes it is composed of the symbols for 'man' and 'two,' by which is supposed to be shadowed forth the view that benevolence is something which ought to be developed by the contact of any two human beings with each other. It is by no means true, as might be supposed from a superficial examination, that there is no benevolence in Chinese practical life; the forms of benevolence which have commended themselves to Chinese are founding hospitals, refuges for lepers, for the aged, etc. But these are relatively rare. Vast soup kitchens, which are set up anywhere and everywhere when some great flood or famine calls for them, are familiar, as well as the donation of winter clothing to those who are destitute. Then there are societies for providing coffins for those who are too poor to buy them; for gathering human bones which have become exposed in course of time and giving them suitable burial; for gathering up paper on which there is writing or printing that it may be burned and thereby saved from desecration; for giving plasters of a mysterious nature to all applicants; for presenting 'virtue books,' etc. But organized charities are few in number and narrow in their range of action, and except the institutions above mentioned, Chinese charity is very intermittent. A typical example of Chinese benevolence is the curious ebullition of charity which takes place on the eighth day of the twelfth moon. Every one who has accumulated a large quantity of benevolent impulses which have had no opportunity for their gratification is accustomed on that day to make the most liberal donations to all comers, of the very cheapest and poorest quality of soup, during about twelve hours. This is called

'practicing virtue,' and is considered a mode of laying up merit. If the year is a good one people do not apply for soup, the poorest of them having as good or better at home; but, all the same, the donors advertise their intentions to practice virtue; and when the day ends and no one has asked for a bowl of the soup it is put into the broken jars out of which the pigs are fed, and the benevolent man closes his door feeling that he has been virtuous for the year. The narrow range of Chinese charity is shown by the circumstance that asylums for the weak-minded and insane, for the deaf and dumb, for varieties of disease, do not exist, and would remind a Chinaman of nothing he ever saw or heard of. Chinese benevolence, indeed, has no heart in it; 'that state of mind, in which practical philanthropy becomes an instinct, demanding opportunity to exhibit its workings, whenever the need of it is clearly perceived, may be said to be almost wholly wanting among the Chinese.'"

We cannot but think this Chinese custom a parable for Christian nations. In our churches our benevolent uprisings are too often suppressed, and wait for the annual collection, when a dish of weak soup dealt out to perishing millions is supposed to atone for the year's neglect.—A. T. P.

Heathen and Christian Giving. Idolaters, whether from fear of their false gods, or from the hope of physical, pecuniary or social gains, give far more to support heathenism than Christians give to maintain and propagate the true faith. Dr. Scudder, long a missionary in India, says: "The offerings made by the heathen to support their idolatry are far greater than those which are made by Christians to honor their divine Master." Rev. J. L. Douglass, writing from Rangoon, Burmah, says: "The whole length of the empire is consecrated to idolatry. The people spend thousands of dollars for pagodas, and only tens for their own homes." Rev. Mr. Noyes of China reports, in addition to the vast sums paid for the support of Confucianism, Buddhism, and Taoism, more than \$200,000,000 spent annually by the Chinese for the worship of ancestors. He furnishes important data in the *Chinese Recorder*, the results of careful investigation. Of nine persons he gives the annual income of each, the yearly amount given to idolatry, and the ratio—thus:

No. 1, income, \$120; given to idolatry, \$39.30; ratio, almost one-quarter. No. 2, income, \$60; given to idolatry, \$14.4; ratio, almost one-quarter. No. 3, income, \$84; given to idolatry, \$21.48; ratio, more than one-quarter. No. 4, income, \$60; given to idolatry, \$21.69; ratio, more than one-third. No. 5, income, \$33.33½; given to idolatry, \$7.31; ratio, more than one-

fifth. No. 6, income, \$54; given to idolatry, \$12.20; ratio, more than one-fifth. No. 7, income, \$63.66½; given to idolatry, \$12.72; ratio, less than one-fifth. No. 8, income, \$133.33½; given to idolatry, \$25.11; ratio, less than one-fifth. No. 9, income, \$48; given to idolatry, \$30.22; ratio, less than two-fifths.

Rev. J. L. Atkinson of Kobé, Japan, gives an account of a Japanese family which worshiped the god *Kannin Daimiyo-jin-san*. In Japan, as in China and India, it is common to have a god for almost every object and virtue, and this very self-denying family had chosen the one named. The master of the house, on being questioned, gave the following account of the practice of his household:

"From ancient times my family has believed in and worshiped 'the great bright god of self-restraint.' We have also made a box, and called it 'the self-restraint box,' for the reception of first-fruits and other percentages, all of which are offered to our god. As to percentages, this is our mode of proceeding: If I would buy a dollar garment, I manage by self-restraint and economy to get it for eighty cents, and the remaining twenty cents I drop into the 'self-restraint box'; or, if I would give a five-dollar feast to my friends, I exercise self-restraint and economy and give it for four, dropping the remaining dollar into the box; or, if I determine to build a house that shall cost one hundred dollars, I exercise self-restraint and economy and build it for eighty, putting the remaining twenty dollars into the box as an offering to *Kannin Daimiyo-jin-san*. And it is always my purpose thus to make an offer to my god twenty per cent. of everything, by the exercise of the virtues of self-restraint and economy. In proportion to my annual outlays the sum in this box is large or small. This year my outlays have been large; hence, by the practice of the virtues named, the amount in the 'self-restraint box' is great. Yet, notwithstanding this, we are living in comfort, peace and happiness."

Some native Christians in Japan, China, and India equal or exceed the ratios already quoted in giving to support the gospel, but most of them fall very much below. A striking feature of the proceedings of the Missionary Conferences at Calcutta and Osaka was the confession of certain missionaries of their failure to do their full duty in this respect, and their resolve to act differently in the future. Already very marked results appear in the increased liberality of the native churches.

But the converts in the Foreign Mission fields have given more to the cause of Christ, in proportion to their means, than Christian people at home. While many of the latter have abounded in the grace of giving, yet the withholding more than is meet is the rule, and the liberal givers are the exceptions. One cause of this is that many of the clergy do not educate their people in this duty. Bishop Stevens says:

"When I first went to Philadelphia as rector of a church there, I was called upon to present a great object to my congregation. I did so, knowing that they were wealthy, and expecting from them a liberal response. Afterward I called on several individuals, one a rich gentleman, who, after some hesitation, promised me fifty dollars. Noticing my surprise, he said: 'I see you are disappointed.' 'I am; I expected a thousand dollars.' 'Well,' replied he, 'I have not been educated to give.' I said, 'You shall never have cause to say that again.'

By the blessing of God I was enabled so to bring this great subject before my people, that when I was called to the Episcopate, there were few churches which would vie with it in the liberality of its gifts for the support of the church of Christ."

Women in Japan.—REV. JAMES H. BALLAGH, at the annual meeting of the Reformed Church Women's Board, said, referring to Psalm lxxviii : 11, 12.

Wherever woman begins her work the enemies quail, and even kings flee apace. All the elevation of woman in our day is found mainly in what she is doing for the Lord. She has a mission, and in Him it centers. Mary inaugurated it in her anointing of her Lord, pouring her ointment not on his feet but his head.

In Japan there are 231 women at work for Christ; 128 are wives, 103 are single. There are 128 male married missionaries and 20 single; some 21 voluntary workers, also women, making in all 400 Christian laborers, of whom about three-fifths are women, and these 240 Christian women represent the increase in that land in a single generation. When I went there there was only one Christian woman at work there. She went with Dr. Brown, but removed to China, where she died.

These women are distributed as follows : The Northern Presbyterians have 34, of whom 13 are married, 21 single; the Reformed Presbyterians 14, of whom 10 are married and 4 single; the Woman's Union Mission has 5, all single; the Southern Presbyterian German Reformed has 9, the United Presbyterian 3, and the A.B.C.F.M. has 45, of whom 24 are married and 21 single; the Methodists have 63, of whom 37 are married, 26 single; the Episcopalians 28, of whom 19 are married, 9 single; and the Baptists 22, of whom 12 are married and 10 single.

The school-work, mainly controlled by women, has 29 boarding-schools, with 2,707 pupils, and 2,895 pupils more in day schools, making in all 5,502 under lady teachers. There are 247 Sunday-schools, with 3,000 pupils. The higher schools, like the Ferris and Woman's Union Mission and Methodist seminaries, all work toward a high grade of scholarship.

In the Ferris Seminary no language but English is allowed. Of course the religious character of all these schools is high. Then there are four or five advanced schools for women, training them as Bible readers, etc. There is one woman alone, who has for 10 years been laboring there continuously that stands for efficiency higher than any other laborer, whether man or woman.

All Japan is open to women's work. It is difficult to hold a women's meeting—the men

will press in, from mere curiosity and astonishment to hear a woman addressing a meeting. Christian women in Japan have done incalculable service in promoting unity and peace in the church.

The women of Japan are not yet aspiring for truth and purity so much as they are ambitious to stand side by side with women of Occidental countries. But this ambition presents a tremendous leverage for their uplifting to a higher plane.

The woman already referred to is Mrs. Louisa A. Pierson, a member of the Reformed Episcopal Church (Bishop Cheney's, Chicago), and a representative of the Women's Union Mission at Yokohama. She conducts an English and Japanese young ladies' school, giving instruction in both languages, from the beginning to completion in English, ending with psychology and Butler's analogy, algebra and geometry. She lectures on the Old and New Testament history and gives analyses of Romans and Pauline epistles; carries on house visitation and women's and other meetings daily; in vacation goes on evangelistic tours with a company of her trained workers in her Bible School for Women; holds meetings in churches and theaters for both sexes; is withal most womanly, a fluent speaker in Japanese, and most powerful in prayer; a poetess by nature and a most richly endowed spirit by grace. She has received the Holy Ghost and seeks to obtain larger gifts, believes in healing by prayer and the speedy coming of the Lord.—A. T. P.

It is often said that we must Christianize the pagans or be paganized ourselves. The Archbishop of Canterbury, at a meeting in behalf of the Society for the Propagation of the Gospel, took occasion to speak of the heathenizing process to which England was in danger of being subjected:

"Go to the Temple, where the familiar sight of our barristers with their peculiar costume used formerly to be the only thing we saw, and we find some sixty Hindus members of the Temple or Lincoln's-Inn, still remaining Hindus and heathen, in the center of English civilization. Go, again, to another quarter of the city—to the East End of London—to what is called the Oriental Home, where every specimen of the heathen of the East is gathered together in consequence of our merchandise with the East, living here for months, mixing with our people; or follow Mr. Dickens into the Chinaman's shop and see there men smoking opium as if they were in the center of China; or go elsewhere and meet a whole troupe of

Japanese, and you will see that a man no more requires to go to the extremities of the earth to be convinced of the claims which the heathen have upon us, and that in our own metropolis we are brought so near heathenism of the worst class that unless we take some steps, instead of converting the heathen the heathen will be converting us. For this is not merely an imaginary idea. I am almost afraid to say it, but I cannot help thinking that this great proximity of the East to ourselves has somehow or other infected the philosophy on which the young men feed in our great seminaries of learning, and that men of learning, from rubbing shoulders with men who altogether disbelieve in Christianity, have more toleration for that denial than they had in the olden times; and that systems which have existed for centuries in the extreme lands of heathenism are finding some sort of echo even among the literature and philosophy of this Christian country."

The statue of the late Lord Shaftesbury in Westminster Abbey, unveiled by Lady Burdett-Coutts, is in face and posture a striking likeness of the late earl, in peer's robes and of full length, and, after the date of his birth and death, bears the inscription, "Endeared to his countrymen by a long life spent in the cause of the helpless and suffering. 'LOVE—SERVE.'" These last two words formed the motto on his crest, and never perhaps did mortal man more beautifully exemplify the sentiment of his coat of arms. In our recent stay of four months in England we saw innumerable proofs of the inweaving of Shaftesbury's life into the whole structure of British society. Identified in person with upward of sixty forms of benevolence and beneficence—institutions, organizations, societies, almshouses, orphanages, mission halls, ragged schools, lodging houses, industrial institutes, every conceivable form and method of reaching the poor—the wage-workers, the unfortunate and outcast classes, borrow his name as if it were a talismanic charm. Every costermonger wheels his barrow with the greater ease and hopefulness as he thinks of the coster-earl

and his barrow and donkey. And yet this man, who could spend his fortune and the fortune of his imperial faculties for home work of every kind, had a heart that beat for foreign missions with the quick pulse of a Henry Martyn or a Robert Moffat, a standing proof of the fact that all true mission work the world over is part of one grand whole.—A. T. P.

Rescued Slaves' Fund. THE KEITH-FALCONER MISSION, SOUTH ARABIA.

THE English gunboat *Osprey* recently captured three cargoes of slaves off the island of Perim, which guards the Aden entrance to the Red Sea. The engagement was severe; the captains of two of the slave-dhows were killed. Four of the slaves were killed and four wounded. When brought to the Admiralty Court at Aden they proved to be about 217 in number, chiefly Abyssinian boys and girls from 10 to 20 years of age, captured by the fierce Mohammedan Gallas, and run across to Mocha to be sold for the vilest sexual purposes to the Mohammedans. The British Resident at Aden offered the Keith-Falconer Mission the care of the freed captives. It accepted 62 of them, all they dared to undertake to care for. The Foreign Mission Committee in Scotland appeal for a special Rescued Slaves' Fund of at least £1,500, not only for the support and Bible education of these Abyssinian youths, but for the other captives who, at such a center of the operations for suppressing the slave-trade at Aden, will likely be pressed on the Keith-Falconer Mission.

Says the Committee: "This blessed Christ-like work is not new. It was begun by Dr. John Wilson more than half a century ago. Of the two fugitive Abyssinians whom he fed at his own table and educated in the college which now bears his name, one, Maricha Warka, is the Prime Minister of King Johannes, who in 1884 sent him as envoy to Queen Victoria. The son of the other is now receiving a Christian education in England at the hands of the British Government. Since we induced the Egyptian Khedive to make over his frontier Soudan districts to King Johannes, and since the Italians have come into conflict with him at Massowah, it is more than ever important, for the future of pure Christianity in Eastern Africa, that Abyssinia should enjoy the services of many of her own sons, who will do for her what the brothers Maricha and Gabru Warka did. 'I trust,' wrote Dr. Wilson, 'they are not the only Christians connected with the Eastern churches exterior to India who will be put under our care.' Lord Napier of Magdala sent him four more, rescued from slavery, and now God Himself, in His loving providence, has given us the privilege of training others."—J. M. S.

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I.—LITERATURE OF MISSIONS. FURTHER TESTIMONIES TO MISSIONS.

[EDITORIAL.—A. T. P.]

AMONG the attractions at the great Paris Exposition this year is to be an immense terrestrial globe, constructed on the scale of one millionth, for which, in the center of the Champ de Mars, a place will be set apart. The globe will measure nearly thirteen metres in diameter and will afford visitors some conception of the comparative size not only of continents and islands but even of great cities. Paris, for instance, will cover a square centimeter. The globe will have also an axial revolution to illustrate the earth's diurnal rotation.

Would that, even on a small scale, this world could be made to pass before the eyes of Christian disciples; and that the marvelous changes which missions have wrought throughout their vast field of operation, notwithstanding all discouragements and difficulties, could be made to appear to the vision even of the incredulous and unbelieving!

In two articles, immediately preceding, we have endeavored to present a small portion of the evidence of the grand success of Christian missions. Before we close this series of papers, we add a few pages on the further testimonies to their effectiveness and power.

A valuable work* has just issued from the press, in which the author has compiled and arranged the witness of men and women, unimpeachable both as to intellectual competency and moral integrity, with respect to the great value and success of foreign missions. It is simply a grand massing and marshaling of testimony from all sources. It comes on the stage at an opportune time when from all quarters there seems to be a combined attack on Christian missions. To those who candidly and carefully read it, there are single pages and even paragraphs of witness so weighty that all the accusations and insinuations of professed friend, or open foe, will be but as a feather's weight in comparison.

But this author has given us only a small part of the available testimonies. Should we crowd every page of this REVIEW for years to come, with the proofs and products of missionary success, after using every available inch of space we should still be hindered, not by lack of mat-

* "The Great Value and Success of Foreign Missions" by Rev. John Liggins. Baker & Taylor Co.

ter but by want of room, and be compelled to leave the subject, like Newton's ocean of truth, only touched on its remote borders, but still unexplored, unrepresented. Our object has been simply to stimulate the study of the matter by intelligent people, and to arouse those who are ignorant to inform themselves. Let those who doubt, "Come and see." Missionary literature is abundant and varied and cheap and fascinating. It combines the marvels of fable with the solidity of fact; the charms of romance with the value of reality. In the rich literature of missions we have the granite column, wrought into Corinthian grace and elegance. Let us read and search, investigate and discriminate. If one witness seems to tell a tale that taxes our incredulous faith too severely, let us call others to the stand, until in the mouth of many every word of truth may be established and every error or exaggeration corrected. For example let us summon one witness. In Melbourne Rev. A. J. Webb, in a most glowing address, recently gave his own personal testimony concerning the work in Fiji, in which field he himself is a laborer in connection with the Wesleysans.

"All their ancient heathenish practices have been cleared away, and visitors now cannot imagine that this people, with their almost Parisian manners and their mellifluous speech, were the cannibals of former times. I have the latest Government returns, showing the present state of the people, but they only partially represent it; the true character of the work cannot be estimated by figures, but by the inner lives of the people. There are at present in Fiji: Fijians, 111,734; Europeans, 3,567; half-castes, 796; Asiatics, 4,230; Polynesians, 5,664; Rotumans, 4,214—total, 130,205. Of these 111,734 Fijians, 100,154 are attendants at our own public worship—a very large proportion indeed. Where fifty years ago there was not a single Christian, to-day there is not an avowed heathen. There may be heathen, but if so, they don't stand up and say so. When I first visited Fiji there were thousands of them. In my first circuit of Rewa there were more heathen than in any other—men who would stand up and avow it, too. I well remember one wild, fine-looking young fellow with a head of hair standing out on all sides, which added to the wildness of his appearance, coming right in front of me, and looking me boldly in the face, saying, 'I'm a heathen, and I'm going to be a heathen,' as if it were something to be proud of. But there is none of that now. Instead of it we have as many people whose names are on the class-books in Fiji as you have in Victoria, and those whose names are on the class-books are not conspicuous by their absence. We have at present 53 native ministers, 44 catechists, 1,877 local preachers, 3,192 class leaders, 27,421 members of the church, 4,121 on trial, 2,795 catechumens, 1,019 teachers, as well as day and Sabbath-schools with their teachers, for all the children of Fiji are educated in the mission schools. It is difficult to believe that in a place which fifty years ago was studded with heathen temples—where the first parsonage was a canoe house, open at both ends, in which the Rev. David Cargill and his noble wife were glad to take shelter—there is not to-day a single heathen temple. In 1,255 places of worship God's Word was preached last Sabbath, and will be preached again next Sabbath."

Such testimony any candid man finds it hard to discredit.

When the German scientist, Baron de Hubner, visited Fiji some time ago, he had enjoyed unusual opportunities of studying men under

different aspects, having traveled three times round the world. He looked for himself; and after making all sorts of inquiries from the various men he came in contact with, as to the cause of the unquestionable changes he saw in the Fijians, he came to a missionary to ask some questions. Himself a Roman Catholic, he thus expressed his mind: "I must say that the change which has come over these islands is wonderful; no candid man can deny it. What I want to get at is, 'How did it come about?' I have spoken to some of the *Government officials* about it, and they ascribe it to the influence of the Government upon them." "Yes," replied the missionary, "but how do they account for the fact that the change was there before there was any settled government?" "That is true," he replied. Then he added, "I asked some of the *traders*, and they attributed it to the influence of trade upon them." "Yes," returned the missionary, "but how do you account for the change that existed before the traders dared to settle there?" Well," he said, "I have come to you as a missionary, and I want you to tell me how you account for it." This was the reply: "*I can not account for the change that has taken place, except in one way. If it has struck you so forcibly, Baron, how has it struck me? You have seen this only as a visitor; I have seen it for years, and have seen it going on. I can only account for it in one way—I believe in God, and I account for it by the influence of the Holy Ghost.*" And he, though a Roman Catholic and a foreigner, bowed his head reverently, and said, "So do I." That is the only way it can be accounted for. It strikes foreigners and travelers strongly, but it strikes the missionaries more strongly still who have been on the ground, and seen the changes wrought before their eyes, that, without admitting the supernatural factor in missions, the transformations cannot be accounted for. No human philosophy is adequate to explain them.

The silent voice of History is itself a witness to missions. We must not forget that many of the crises of human destiny have been turned on the battle-field of missionary conflicts. Nor must we forget that there are many indirect results wrought by the gospel which prove it to be the only true civilizer, preparing the way for the higher triumphs of grace. Resultant motion is a term applied to the product of two or more forces acting jointly. For instance a body, acted upon equally by two impulses the direction of which is at right angles to each other, will not follow the line of either impulse but take a diagonal between them. May not this illustrate the historic fact often exemplified, that a community of people, feeling at once the influence of ancestral and ancient superstitions and of the Christian religion, will be deflected from the lines of their heathenism and paganism, even while they are not yet following the line of a pure Christianity. There is a resultant motion given to the whole political and social life.

Even the secular press is now presenting the testimony to missions. One of the most intelligent women of our acquaintance, herself both a diligent student and a powerful advocate of missions, writes: "It is just to bring out such glorious 'vindications of missions' that Canon Taylor, and men like him, are allowed to make their assaults. I should not be sorry if another Canon should try his hand, if only to draw out this counterfire again." Since this spirit of antagonism began to be especially manifested, two or three years ago, we have read article after article on missions, and sometimes in their vindication, from quarters where we did not expect a plea in their favor. The *Indian Evangelical Review* says:

"In the higher periodical press, for example *Murray's Magazine* for August, 1887, is an article on the 'Church of the British Empire;' the *Quarterly Review* of July, 1886, gives as many as 36 pages to 'Modern Christian Missions.' The *National Review* of June, 1887, on 'The Foreign Missions of the Church of England,' the *Asiatic Quarterly* of January, 1887, on 'The Wellesleys in India,' the *Contemporary Review* of July, 1886, on 'India Revisited,' the *Nineteenth Century* of November, 1887, on 'British Missions in Africa,' the *Standard* of October 26, 1887, the *Daily Telegraph* of 3rd November, 1887, the *Times* of 29th and 30th October, 1886, and 24th August, 1887, and the *Saturday Review* of 4th December, 1886, all give strong testimony in favor of missions and devote much of their editorial space to their advocacy. In the correspondence of Members of Parliament, as that of Mr. W. S. Caine, M. P. for the Barrow-in-Furness, in the lectures of retired Anglo-Indians, as in Sir W. Hunter's lecture of the 'Religions of India,' and in Government reports and resolutions as in that published in the *Gazette of India* in January, 1888, on education, morals, and religion, will be found conclusive evidence of the growing influence missions have acquired and are exercising over modern thought. Even fault finding, when done in a good spirit, is encouraging."

Of late the appearance of such articles in the secular press is even more frequent, owing to the greater frequency, and we may add malignity, of the assaults made on missions. Perhaps in no one year of the modern Christian era have more vindications of mission work been put before the public eye than during the year just closed. Thoughtful men in every rank and calling of life are beginning to ask and answer such questions as that propounded by J. P. Lesley in the *Forum*: "Shall We Call Him Master?" and on purely scientific grounds Mr. Lesley concludes, "His name is above every name, the most precious legacy of time to the ages." The Rev. E. E. Jenkins says:

"I was thinking the other day whether I could find out one single force, acting for the benefit of the human race, that did not come from the Cross—that had not its origin from the Cross. I can not find one. Who discovered the interior world of Africa, and set in motion the intellect of that people and made them an intelligent people? Missionaries. Who has solved the problem of preaching liberty to the women of India? Missionaries and their wives. Who first brought into modern geography the hidden lands and rivers of China—unsealed for inspection the scholarship and opened for the enrichment of commerce the greatest empire of the East? Missionaries.

Who first dared the cannibal regions—the cannibal shores of New Zealand and Tonga and Fiji, and converted wolves, whose appetite was for blood, into a nation? Missionaries. To come nearer home. Who are those in Europe who are now lifting up their voices against war, that horrible perversion of the intellect and of the soul of man? Who are devoting their means and influence against vice in the high places and vice in low places and against the infliction of wrong upon the defenseless? Who are those whose examples of righteousness and purity and gentleness conform with their own spirit the legislation of governments and the sentiments of society? The followers of the Nazarene. ‘The foolishness of God is wiser than men, and the weakness of God is stronger than men.’”

Similarly Mr. Howells declares in *Harper's*, that “Christ and the life of Christ is at this moment inspiring the literature of the world as never before, and raising it up a witness against waste and want and war.”

These are a few representative utterances showing the trend of intelligent and impartial testimony, on purely scientific and philosophical grounds, to Christ and the Christian religion, and especially to the value of missions for the elevation and education of the human family.

There is one department of witness that must be especially emphasized for its comprehensiveness and value. One of the grandest marshalings of testimonies to Christian missions may be found in the witness of unconverted, non-Christian, but candid observers. There are hundreds yet involved and entangled in the snares and superstitions of heathen systems, who either cannot or dare not forsake the old faith, who are yet conscious of the superior virtue and power of Christianity and its mission work. These testimonies, if compiled, would of themselves make a voluminous collection and a sufficient answer to all modern skepticism and malignant hypercriticism. “Our rock is not as their rock, even our enemies themselves being judges.” Demosthenes and Æschines once engaged in a famous disputation before the assembly of their countrymen. Upon it hung issues next in importance only to life itself. Demosthenes triumphed, and Æschines went into exile. While at Rhodes, Æschines founded his School of Eloquence, and on one occasion read to his pupils the masterpiece of his opponent. When his pupils burst into unrestrainable applause, Æschines said, “Ah! what would have been your admiration had you heard Demosthenes himself speak what I have read!”

Many have been the involuntary testimonies which men have been led or forced to give to Christian missions; and they weigh like the praise which Æschines could not withhold from the orator whose magnificent eloquence drove him into banishment. They are not the words of prepossessed advocates. Nay, they are often the expressions of those who have been prejudiced and even inimical, but who cannot in candor and fair-mindedness longer deny the facts. And, out of these testimonies alone, the vindication of missions could be sufficiently framed. Let us summon to the witness-stand a few of this class.

If we wish to gauge the progress of Christianity in India, what statement can be more authoritative than that which comes spontaneously from the lips of non-Christian Hindus? More importance attaches to such an opinion than to any amount of figures compiled by any laborer engaged in the work. In *The Spectator* of Bangalore, in the Madras Presidency, we find a report of a monster meeting of the Hindus residing in the Cantonment and the Pattah, held on Saturday, November 10, at 4 P.M., in the new chuttram, near Annamma's Temple, Bangalore. The recent conversion of a Hindu girl, named Muthulutchamamah, to Christianity, was the occasion of the assembly. We quote this report, and comment is needless.

"There were over one thousand people present, and the meeting was held in true Oriental style. The speeches were delivered in Canarese, and the audience was accommodated with seats on carpets; Mr. C. Sooba Rao, retired Deputy Collector, Bellary, occupied the chair. The chairman, in a lengthy speech, referred to the conversion of Muthulutchamamah to Christianity, and submitted that it was against the tenets of the Shastras and the Vedas for Hindu parents to send their daughters to mission-schools, where they run the risk of being proselytized. He cited copiously from the Shastras, in Sanskrit, on the subject before the meeting, and explained his citation in Canarese. The Hindus, he observed, never sent their girls to school after they had attained the age of majority; and the Christian padres took advantage of their youth to infuse into them new ideas which were inimical to the Hindu religion. He appealed to his hearers to immediately start subscription lists for the purpose of establishing schools for the education of their girls, and to remove them at once from mission-schools. Mission-schools were mainly supported by the Hindu community, and considering *the incalculable injury the missionaries were doing to the cause of the Hindu religion*, he did not see why they should not have their own schools—the padres to look after themselves. The conversion of the girl was not the first of its kind, and in all such cases he invariably found that the influence of mission ladies was brought into requisition to effect the *work of destruction*. Mr. Advocate Narrian Rao said that the father of the girl Muthulutchamamah had told him that she was only fifteen years of age, and that it was by his allowing mission ladies to frequent his house that his daughter was now lost to him. Mr. Advocate Sooba Rao read the translation in Canarese of a letter bearing on the point at issue, written by the Rev. Mr. Picken, in the last issue of *The Harvest*, and proceeded to explain the same seriatim. Mr. Ramkrishna Iyer, of the Dewan's office, suggested that a large building near the Taluk Cutcherry should be purchased and utilized for a school. Mr. Pattana Iyer remarked that it was owing to their lethargy that the missionaries had so far succeeded in their work of conversion. It was eventually resolved that all Hindu children should be removed from mission-schools, and that subscriptions be collected for opening schools for Hindu girls in the several localities of Bangalore. The proceedings lasted exactly four hours."

A Bible reader in China lately overheard a Buddhist, who was a chief spokesman in a crowd of disputatious natives, say, "Well, it is plain that our religions are already declining; and this religion of the foreign devils is bound to conquer." The best and most sagacious

observers in India, China, Japan, those three foremost Oriental empires, cannot hide from themselves the fact that their ancestral faiths have no firm foundation ; and that, whatever truth is built into them, it is a foreign addition, a purer metal that may mingle but will not mix with the baser clay. The Christian faith is consistent and coherent, pure, perfect because divine.

In the South Seas, to-day, the natives have learned to link in their thoughts every beneficent result with the gospel's introduction and prevalence. Their very idioms of speech are a revelation. Their simple classification is this : "This is a missionary man ; this, *no* missionary man," according as they detect on the one hand honesty, integrity, generosity ; or on the other meanness, treachery, and deceit. Such testimony is not only spontaneous, it is involuntary and unconscious. It belongs to the ethics of language. Certain convictions of mankind stamp themselves on human speech. The word *miser* is the unconscious testimony of humanity to the wretchedness of greed. And so the term, missionary, has come to have a moral meaning to the savage and cannibal. It stands for heroism, honesty, self-denial, love. And it would take more than Canon Taylor to shake this solid bastion in the fortress of missionary success ; it rests on the bed-rock of the popular consciousness.

The most conspicuous mark of God's hand in missions is perhaps this : the progress of missionary advance has been supernaturally rapid. In the Hawaiian Isles, in five years, results were reached that mere human power could never have compassed ; and ordinary Christian activity would have been fitly rewarded if such results had crowned the work of fifty years. The triumphs of the gospel among the Karens were like the strides of a giant with his "seven-league" boots in comparison with the common rate of progress. As to Japan, President Seelye, at a meeting of the American Board, Syracuse, calmly affirmed in 1879, and it was confirmed by that immense assembly, that "never before had the gospel wrought such great and speedy changes as during the previous seven years in Japan." He said : "It is not only the most remarkable chapter in the history of modern missions, but there is nothing in the history of the world to compare with it. We talk about the early triumphs of Christianity ; but the early records of the Church, bright as they may be, pale in the light of what is taking place before our eyes at the present time. Even Madagascar offers nothing to compare with Japan." Africa was for thousands of years emphatically the dark continent ; yet so rapidly is missionary exploration going forward that our maps of yesterday are scarce accurate to-day, and will be obsolete to-morrow. At Harpoot, on the Euphrates, we find one little mission church multiplying itself into fourteen, with four hundred and eighteen church members, eleven native pastors—more than half of them supported by these native churches—twelve

licensed native preachers, twenty-one native teachers, and forty-one other helpers ; of pupils two thousand and forty-one, and scores of unpaid laborers going forth every Lord's day to tell the story of Christ under the inward impulse of love for souls. The people are very poor, yet so liberal that the faithfully-paid tithes of ten converted families enable their native pastors to live on a level with their people. And all this the outgrowth of a single church, in a single missionary station, in less than twelve years, at a cost not exceeding in all \$150,000—the cost of one modern church edifice ! Yes, these little churches on the Euphrates, gathered from native converts in Eastern Turkey, are perhaps the best illustrations in modern times of the three great principles of church life—self-government, self-support, and self-propagation.

Nevertheless, antagonism to missions is in the very air—and many that have never been good for anything else are, like Dr. Guthrie's famous elder, *aye objectin*,—adepts at criticising and faultfinding. We must dare to disregard all these oppositions whether coming from nominal friend or foe, whether resulting from ignorance or from science falsely so called ; we must simply in face of all opponents go forward. Here is the authority of our Lord, "Go ye into all the world and preach the gospel to every creature." That alone is enough, both as a reason and a vindication. Said a gunner of Waterloo,—when asked afterward by Dr. Cooke of Belfast, what he saw when standing on an exposed knoll in the very thick of the fight,—“Saw ? nothing but a cloud of dust and smoke.” “What did you do ?” “*Stood by my gun.*” He had been placed there by his commander and there he stayed till a counter-order was given. The command of our Lord is sufficient, even were it all. But it is not all. There is the impulse of humanity, especially when it is fortified by Christianity. The possession of Christ begets a passion for Christ and for souls. “We cannot but speak the things which we have seen and heard,” though, as to the apostles, our testimony may bring only the scourging. Philanthropy compels testimony, and endeavor to uplift man ; and the gospel is the only adequate lever. The “Ely Volume” is an encyclopedia in which are gathered and catalogued the contributions of missions to science, art, language and literature, everything that raises man to a higher level.

But beyond all these is another, and if possible, higher inducement ; our Lord's promise : “Lo ! I am with you alway, even unto the end of the age.” And gloriously has that promise been fulfilled, nay it is fulfilling before our eyes. To study the history of missions is not only instructive and stimulating, but thrilling ; it is the tracing of the golden footsteps of the Lord Christ. During this century of the formative and preparatory period of modern missionary enterprise, what mighty obstacles He has removed ! what a missionary spirit He has created and developed ! what a chain of organized effort He has forged and stretched around the globe ! what work He has impelled woman to do, and with

what imperial success He has crowned it! what enthusiasm He has awakened among our young men and maidens, and among our princely givers! what a new scope He has given to medical missions! what printing-presses and schools He has caused to be erected in foreign lands! Is not all this a literal fulfillment of that word, "Lo! I am with you alway?" Could all this be accounted for on any other ground than this, that, back of all the feeble endeavor of the Christian Church, there has been a mighty divine energy at work, turning and overturning, pulling down and building up, by methods and measures which man could neither devise nor develop, moving the very minds of men in accordance with His eternal purpose? Never was there heard a voice more imperial and imperative than that which now calls the whole Church of our Lord to *go forward!* The walls are down, though thus far we have done nothing but encompass the stronghold of paganism and shout, "The sword of the Lord and of Gideon." An insignificant missionary band has been sent forth, numbering only about 6,000, inclusive of lay teachers and women, to confront a force of over 1,000,000,000 pagan, papal, and Moslem people, *i. e.*, one to 166,000!

Meanwhile Japan in 1853 opens her ports, sealed for three centuries. In 1856 the Hatti Humayün gave the firman of the Sultan as the guaranty of toleration in Turkey. China opens her gates by the treaty of 1858 to the gospel, and assures to converts immunity from persecution. In 1878 ten thousand converts were baptized in the "Lone Star Mission" alone, within ninety days, and sixty thousand people in South India renounced idolatry; in 1877 Stanley, after 1,000 days, completed the exploration of Africa's interior, opening the way for a chain of stations from Zanzibar to the estuaries of Congo; and in 1884 the Berlin Conference, embracing fifteen ruling powers, Protestant, Greek, Catholic, and even Moslem, sat to decree civil and religious freedom to the vast Congo Basin. In this missionary century, every day is a crisis and every hour a pivot of destiny. What are we doing? The cry of retrenchment startles our missionary workers, at a time when our motto should be not only *nunquam retrorsum*, but *semper prorsum*. Retrenchment! Why, if at such a time the Church of Christ restricts her missionary work, hesitates to follow the moving and luminous pillar, God may let back upon his own hesitating hosts the waters which he has heaped up to give us a dry path through the very deep. A church that with such world openings before her,—the last of the hermit nations coming forth from exclusion and seclusion to welcome the contact of the gospel missionary, Ethiopia stretching forth her hands unto God, the isles of the sea waiting for His law and within thirty years rearing thousands of churches on the ruins of idol shrines and cannibal ovens—if the church now fails or even falters with such Divine voices calling, such doors opening, such fields inviting; with harvest ripening so close upon the sowing that the plowman is

overtaken by the reaper—such a church may well ask whether there is not risk of apostasy from God in the matter of missions!

The time for trifling is past; we must go to work in dead earnest. The time for defensive movements is past; we have something better to do than to use spades and throw up earth-works and trenches. Out from behind all walls where we have sought shelter from the fire of the foe, let us move with all the weapons of aggressive warfare, and drive back the enemy by the boldness and promptness and unity of one combined movement. The best apologetic defense of missions is an energetic prosecution of missions. Let the Word of God be scattered in every part of the field, let the children of the Kingdom sow themselves side by side with the Word of God, content to die and be buried if need be in order, dying, to live in the fruits of their heroic devotion to Christ and souls. Let no part of the world be left without the witness of the gospel, let money be poured out in rich abundance that all whom God makes willing may be sent forth into the harvest-field—let there be above all else a new revival of covenant prayer throughout the whole Church of God, for a new effusion of the Holy Ghost—and while critics are complaining, and owl-eyed worldly-wise men are blinking, we shall have compassed the globe with missionary effort, and our sufficient answer to all antagonists shall be found not in the counterfire of argument, but in the waving harvests of a thousand fertile fields!

THAT QUESTION OF POPULATION.

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

I NOTICE that many secular papers have published articles containing extensive quotations from the late article of Canon Taylor entitled "The Great Missionary Failure." The article, coming as it did from a clergyman of the Anglican Church, excited much surprise, and by many it is thought to have dealt a severe blow to the cause of missions. But let us see.

Canon Taylor plainly shows the effect of having been antagonized by the severe, and in some cases, destructive counter-statements which have been made to his article of some months ago on the merits of Islam as a religion for Africa. He takes now the broader ground of a general attack upon the whole work of missions the world over.

His first point is a preliminary statement that in the means devoted to this work "there is no stint," the implication being that they are wholly adequate to the end in view. But will any thoughtful man say that the means are commensurate with the undertaking? In this country the contributions of Protestant Christians for foreign missions amount to *less than one-sixteenth of one per cent. of their wealth*. The amount given by the average Christian is not a tithe of the average amount paid for any one of a hundred mere luxuries. There are thousands of Christian men whose gifts for this object are

the merest fraction of what is paid for their cigars or their wines. A slight tax upon the bric-à-brac in many a Christian home, or on the recreations and amusements of a dozen kinds, would exceed all that is given for what, by the terms of our Christian creed, is the most important, the most formidable and difficult, the most widely extended of all enterprises that have ever been undertaken by mankind. The more common charge is that of dribbling inadequacy. So small is the percentage given for this great work that the sincerity of Christian belief is sometimes called in question. It was ascertained a year ago in England, that out of 7,000 titled members of the nobility, including all branches of the Royal family, only about \$5,000 altogether was given for the cause of missions. This would not half support the hounds, certainly not a tenth part of the fox-hunting horses of those high and privileged notables, who owe all that they are and all that England is, to the early missionary efforts which raised the British Isles from the darkest savagery to the high position which they now hold among Christian nations.

Canon Taylor next points out what seems a well-nigh fatal consideration, viz.: that the populations of India, China and Africa so far exceed the ratios of increase in Christian converts. This is the fashionable argument just now, and it is wonderfully plausible. Its fallacy lies in the fact that while the increase in population goes on over all the earth, missionary efforts are as yet limited to a comparatively few districts, and that while the growth of population is at its full tide, missionary efforts are as yet only in their beginnings. Every reader of your columns who knows anything of history is aware that the missionary problem has always encountered this same factor in every nation that has been won to Christianity. Intelligent men cannot be ignorant of the fact that when the missionary work of the Christian Church began, all the nations now called Christian were in the depths of heathenism, and that Britain, Ireland, Scotland, France, Germany and all the European nations have been won *by the same seemingly inadequate means*. For a very long time (much longer than is now required) there was a great disproportion between the numbers of the converts and the annual increase of population, and if it be said that the populations did not then increase as rapidly as now, it should also be remembered that the means and agencies then at hand bore no comparison with those which the Christian nations now possess. Yet notwithstanding the scanty means then employed, the time came when the ratio of converts overtook the increase of population, and this has been the law of Christian growth in all lands.

The true comparison lies not in the totals of increase, but in percentages of increase. Some of the enlightened Anglo-Indian statesmen of our day, like Sir William W. Hunter, Sir Richard Temple, Sir Charles Aitcheson and others, have given special attention to this very question

as illustrated in the census reports of India. Whoever will consult the July, 1888, number of the *Nineteenth Century*, will see some instructive figures from the pen of Sir William W. Hunter on this subject, which show that the growth of the Christian element in India greatly exceeds either that of Mohammedanism or Hinduism not only, but exceeds four or fivefold and in some cases sixfold, the increase per cent. of population. Sir Charles Aitcheson in a recent speech at Simla, India, declared : "That while in the decade from 1871 to 1881 the population in the Madras Presidency actually decreased, the growth of Christians of all denominations was more than 30 per cent. In the Bengal Presidency the growth of population was 10.89 per cent, while the advance in the Christian population was more than 40 per cent." And he adds : "What is most remarkable is the fact that while the increase among Christians of all other races (white men) was only 7 per cent., the increase among native Christians was 64 per cent., or six times the ratio of the general population." He also quotes the Census Commissioner as saying that, "the progress made in the spread of Christianity in that last nine years was one of the most interesting facts brought out in the census taken." In the Northwest Province the population increased six per cent., while the number of native Christians advanced 54 per cent., exactly nine times as fast as the population, and the Census Commissioner asserts that this increase extended through every division of the Northwest Provinces except one. In the Punjab there was the same story to tell. The population increased 7 per cent.: the Hindu and Mohammedan sects were practically stationary, having increased only a fraction of one per cent.: the adherents of the Sikh religion actually declined: the Christian increase was 38 1-2 per cent., or more than five times that of the population !

These figures, which are very similar to those of Sir William W. Hunter, ought to suffice so far as India is concerned. If the same calculation be carried into other mission fields like Siam, or Persia, or China, the per cent. of increase will be found much higher. The communicants of the Presbyterian Board of Foreign Missions in Siam, where the population probably does not increase more than ten per cent. each decade, have increased nearly 600 per cent. in the last decade, while in China, where the increase in population is probably less than ten per cent., the communicants of the same Board have increased nearly 200 per cent. Fortunately we have for China the total gain in all Protestant missions, and the ratio is found to be about 140 per cent. for the last ten years. If we take Japan, where the progress of Christianity is more rapid than it has ever been in any other land since the beginning of the Christian era, the total church membership of the Protestant missions doubles every three years. This for the last decade would be an average of over 300 per cent. for the mission work of all Protestant denominations. And we are confidently informed by

judicious missionaries that in *twelve years more Japan will be a Christian country*. The particular work of foreign missions there, though so recent in its beginning, will have been completed. Of course this does not imply that every individual of the 38,000,000 will have professed Christianity (such a result has not been reached in the United States) but the Japanese churches will then be able to conduct their own propagandism as a home missionary work.

Canon Taylor's article directs its attack particularly against the missions of the Church Missionary Society, but very unfairly, I think. He singles out the fields in which that society has been least successful, and where in fact it has barely made beginnings, and passes over its noblest successes. He cites two or three cases in Egypt, Persia and Arabia, leaving the impression that those are specimen fields of that grand society, and that their work is a fair sample of what is being accomplished in the countries named. He makes no mention of the Egyptian work of the United Presbyterians of America, whose success on the Nile has been phenomenal, nor does he even hint at the work of the Presbyterian Board in Persia, where over 2,000 are gathered in the church, and where not less than a hundred native ministers are successfully employed.

As to the quality of the members of the mission churches, he singles out a region where the iniquities of Christian nations have poured their worst influence upon a helpless and degraded people for several generations. He selects West Africa, desolated by two centuries of the slave trade, and where even yet the deluge of whiskey, imported from Europe and even from Boston, pours its blight upon a long degraded people. Nor is this all. Vice in its worst forms is propagated by the representatives of European and American commerce. Its vile and unblushing character cannot fitly be described in this paper. Moreover, Canon Taylor's statements are *ex parte*, those of an African traveler not in sympathy with the cause of missions or of Christianity in any form, and whose information is gathered from foreign residents who represent *in persona* the very vices of which I have spoken. This has been a world-wide evil. How long were the missionaries in the Sandwich Islands and in Tahiti compelled to fight against the sailors and in many cases the naval officers of all nations who were determined to make those islands a paradise of lust? For three centuries, according to Sir William W. Hunter, the worst influences of Europe have been poured forth upon the countries now occupied as mission fields.

But great as the discouragements in West Africa have been, the result is by no means what Canon Taylor represents. There are scores of missionaries in West Africa who find such encouragement as leads them still, and faithfully, to hold on in their work in spite of all obstacles. They send their reports to a dozen different societies by which, on the

whole, they are deemed encouraging, and they are in a position to judge. Are they all liars? Is only this one transient traveler reliable? Are the great societies of Great Britain, many of whose administrators have been over the fields, all parties to a fraud? Are these missionaries who have suffered so severely in life and health, so anxious to labor on for a pittance of a salary, and in great discomfort, only to support the merest sham?

In the late London Missionary Conference, at which more than 1,500 delegates were present from all parts of the world, there was a class of men of unique character, whose testimony ought to outweigh the statements of travelers who spend a night or two in this or that mission station. These men have held high official position—in some cases for a score of years, in the distant colonies of Great Britain, where the work of foreign missions has gone on directly under their observation. They have looked upon the work from the stand-point of statesmen. They are keen observers of great social movements and were in a position to judge without bias. Among them were the Right Hon. Earl of Northbrook, ex-Governor General of India, Sir Richard Temple, Sir William W. Hunter, Sir Monier Williams, Sir William Muir, Sir Robert Thayer, Dr. Robert N. Cust, Mr. Henry Morris and others. These men acted during the sessions of the Missionary Conference as chairmen of important meetings. Besides these, there was another class who, although not formally in the colonial service, are men of the highest character and of the broadest knowledge. For example, the Earl of Aberdeen, the President of the Conference, Earl of Harrowby, the Bishop of Exeter, Lord Kinnard, Lord Radstock, Sir T. Fowell Buxton, Sir James P. Corry, Sir Robert N. Fowler, Sir John H. Ken- naway, Sir Risdon Bennett, and Mr. James P. Campbell, M. P. These also presided at the different sessions, and several of them took part in the discussions. The following extract from the address of the Earl of Northbrook I think your readers will be inclined to accept as worthy of confidence. In speaking of men of high position who had given their sympathy and support to the cause of missions, he said :

“I will speak of men whom I have known and whom many of you have known. Among civilians what greater name is there than that of John Lawrence, who always during the whole of his life supported missionaries on every opportunity? He was succeeded in the government of the Punjab by Sir Robert Montgomery, an active supporter of missions. After Sir Robert Montgomery came Sir Donald McLeod, a man who on all occasions and especially at the Missionary Conference at Liverpool some years ago, showed his support of missionary undertakings. Now these, mind you, were not men of whom the natives of India felt any suspicion or want of confidence. I remember very well when I was traveling through the Punjab, that I was told that a small and peculiar sect desired to be presented to me. They were presented, and this turned out to be a sect who worshiped the photograph of Sir Donald McLeod. There was no man probably who had so much influence with the natives as he, and he was a warm advocate of Christian missions.

You all know that Sir William Muir, when Governor of the Northwest Provinces, openly showed his support of mission work, and Sir Charles Aitcheson, who occupied the post of Lieutenant Governor of the Punjab, and who is now one of the members of the Council, has also been an active supporter of mission work. Then there are Sir Richard Temple, Sir Richard Thompson, Sir Charles Bernard, Henry S. Tucker and others. There is the almost equally distinguished brother of Lord Lawrence, Henry Lawrence. There were Herbert Edwardes, Reynell Taylor, Henry Havelock, and in fact nearly all the men who came forward at the time of the mutiny and through whose exertions the British Empire in India was preserved. I say this for two reasons, I say it first because when you are told that these missionary societies are nonsense, supported by a pack of old women, then you may point to these men—the best statesmen and the best soldiers of India, who have by their lives and on every occasion on which they could, supported mission work. And I say it besides, because I wish to point out that these are men in whom more than in any others the natives of India, whether Christians or not, had the greatest confidence.

“Now a few words as to the result of the work we have been doing, and the prospects of it. Did any of you read the telegram in the *Times* the other day? Of all the men I ever knew Sir Charles Aitcheson is the most careful and accurate, and (according to the telegram) he said at a meeting at Simla, ‘Christianity is advancing five times faster than the growth of the population, and is making greater progress than at any time since the Apostolic period.’”

Other points in Canon Taylor’s article challenge reply, but the above will suffice.

THE CHINA INLAND MISSION.

BY PROF. HOMER B. HULBERT, SEOUL, KOREA.

It is quite natural that missionary interest among the people of America should be largely confined to those fields which are manned by missionaries from that country. At the same time it must not be forgotten that there are vast missionary movements which have not as yet drawn upon America for workers or funds to any considerable extent and so have not been brought forcibly before the Christian public of that country. Such an one is the “China Inland Mission,” the very principle of whose organization, which I am about to give, is of such a kind as to keep it rather out of the public eye than conspicuously in it.

We desire to present to the readers of *THE MISSIONARY REVIEW OF THE WORLD* a few facts showing how great a work has been done, and is being done, by an organization of which comparatively little is known in America. And it is because that within the last three months that society has begun for the first time to draw upon our country for workers and funds that I deem the subject worthy of special interest on our side of the Atlantic. The statements herein contained were given me directly by the Rev. Hudson Taylor, and it is by his kind permission that I am able to present them.

In order to set forth the subject with fairness, we must look back

to the year 1865, in which the mission was founded. Rev. J. Hudson Taylor first went to China under the "Chinese Evangelization Society" of England as a medical worker in 1853, but because of ill-health was obliged to return in 1860, yet it was with a deep determination to stir up active interest among Christians at home. His efforts led to the founding of the new movement, the one of which we are speaking. A prominent feature from the first was the desire and determination that it should not encroach upon fields already provided for, and that it should not divert men or means from any of the previously existing societies. These fundamental principles were laid down and have been strictly adhered to ever since. They were as follows :

(1) Duly qualified candidates for missionary labor should be accepted without restriction as to denomination, provided there was soundness in the faith in all fundamental truths.

(2) All who go out as missionaries should go out in dependence upon God for temporal supplies, with the clear understanding that the mission does not guarantee any income whatever ; and knowing that, as the mission does not run into debt, it can minister to those connected with it only as the funds sent in from time to time may allow.

(3) There shall be no collections taken up on behalf of this mission and there shall be no personal solicitation of money.

These principles are widely different from those adopted by a large majority of mission societies, and for that reason the working and the results under them ought to be carefully examined by all interested in the foreign work. In 1885 it was seen that in the whole empire of China, with its 300,000,000 souls, there were 97 Protestant missionaries, and these were confined almost entirely to the sea-ports. Eleven out of the eighteen provinces were without a single resident missionary. It was this melancholy fact which led to the inauguration of a new movement.

In May, 1866, Rev. Mr. Taylor sailed again for China, accompanied by fifteen laborers, funds having been sent in by individuals throughout England, though unsolicited. We have seen already that in the selection of these men there was no recognition of denominational differences. Episcopalians, Baptists, Presbyterians, Methodists, Congregationalists, were all looked upon as followers of Christ, and their distinctions ended. Education and culture were not considered qualifications in themselves. The university graduate was a no more acceptable candidate than one who had enjoyed only a common school education. But *capacity* for attainment was an indispensable qualification. The organization itself was prepared to give a man just the kind of education that would fit him for the best and most thorough work on the field. But above and beyond all other things, the *spiritual* condition and attainments of the candidate were examined into. The

question was raised, "How has this person used the opportunities for spiritual development which have been at his command?" Also, "What are the evidences of his deep and thorough consecration?" Of course in answering these inquiries evidence was gathered from various sources; and right here the objection may be made that this is a questionable way to do—to hunt up a man's record so carefully and pry into his affairs. But any one who has followed up the history of missions, through its dark as well as its bright phases, and has marked the injury done in times past through neglect in this particular—the retrogressions that have followed unconsecrated labor—will say that too great care in the selection of workers is impossible. As to theological beliefs, each applicant is required to satisfy the committee as to his belief in the following points: (1) The inspiration of the whole canonical Scripture. (2) The Bible the ultimate and only rule and guide for the Christian. (3) The Trinity. (4) The pollution of the whole race through the fall of Adam. (5) The atoning merit of the death and resurrection of Jesus Christ. (6) Future rewards and punishments. (7) The limitation of probation to this life.

The applicant subscribing to these few propositions as being his settled belief, gives a solemn written guarantee that should his belief in any of them undergo a change he will immediately retire from the work. Then with the assurance that he will be put where there will be plenty of work for the Master, and that his physical wants will be provided for as well as possible by the organization, but without guarantee of definite salary, he goes forth to Inland China. And now another peculiarity of this work comes out. As the person reaches China, he or she immediately adopts the Chinese dress, and so far as possible, Chinese customs. Living in native houses, eating native food, using native methods of transportation, but all this without any attempt to disguise his nationality or his intentions as regards evangelization.

We have said that this work began in 1865, and from that time until the present day the results have confirmed the founders in their adherence to the principles which were adopted at first, the first and all-important one being *entire dependence upon God*. Hundreds of men and women have thrown themselves body and soul into the work, piercing to the remotest corners of the empire, overcoming every obstacle. Repulsed, baffled, persecuted, they struggled on with heroic perseverance until out of eleven provinces which in 1865 contained not a single missionary, nine have to-day resident missionaries and the other two are entered and traversed from time to time in itinerant work. When I say that the work is comprehensive I give no idea of the vast area covered by the Inland Mission. Its laborers may be found from the borders of the Mongolian desert and the boundary line of Siberia on the north, to the banks of the Bramapootra river and the valleys of

the Himalayas on the south, from the Pacific Ocean on the east to the borders of Turkestan and the unknown plateau of Thibet on the west.

Shanghai is the business and distributing center. All workers enter at this point, and after securing their Chinese outfit, board one of the Yang Tse river steamers and ascend that stream a few hundred miles, when they reach a city where the mission has a training seminary for ladies, and a little farther on a similar one for gentlemen. Having spent a year or so at these places training for their work they are drafted off to their respective fields. Some settle in stations near the coast, while others reach their fields only after continuous travel for *five months* over almost impassable mountain ranges, burning deserts, and swollen rivers till they penetrate to regions where the gospel never shone, where the banner of Christ's Church has never been unfurled. Some people think that the romance of missions is a thing of the past, but could the unrecorded histories of many and many of these men be put before the world they would fascinate more powerfully than fiction, and kindle more enthusiasm than all other appeals combined. Some settle in teeming cities, surrounded by envious and hostile eyes, others attach themselves to nomadic tribes of Mongol Tartars, living in miserable tents, and roving from place, to place, no fixed home, no familiar fireside, but wandering over the Tartar plains at the will of wild chieftains, or as the scantiness of pasturage for flocks demands.

And there lies the lofty plateau of Thibet, a *terra incognita*, almost mythical, which for a hundred years has hardly been pressed by a foreign foot, but to-day the workers of the Inland Mission are on its borders and have been offered by local Thibetan officials the opportunity of entering the country of the Grand Llama quietly and without danger of molestation. It is only a matter of months before Christianity will be knocking at the doors of Llamaistic faith, so long left unassailed. The plan of this mission is to carry out its work on great lines as ease of communication or density of population shall indicate. One line, starting at Shanghai, follows up the Yang Tse a distance of 2,000 miles, with stations at intervals and at that point, the river being navigable no farther, it pushes out across the country and continues the chain to the borders of Burmah and the Himalayas. At the point where the river Han debouches into the Yang Tse another line begins, which, following up that river, has reached the confines of Thibet, and rounding the northern part of that province is pushing westward toward Kasgar and the Caspian. The running of such lines of work renders mutual helpfulness much more practicable. To-day there are 300 workers under this mission, with an income, all told, of \$170,000 a year. I will give no statistics of the work further than to say that it has been wonderfully prospered in almost every province. Those who are won to Christ instead of being made to feel that their becoming Christians will prove of pecuniary benefit to them, are from the very

first made to feel the importance of *giving* of their substance for the support of native workers. This is a most severe test of the sincerity of the convert and leads one to believe that the result will be lasting.

A word in regard to America's participation in this work, Rev. Mr. Taylor on his way from England to China stopped in the United States last summer, and while there was invited by Mr. D. L. Moody to address the young ladies of the Northfield, Mass., Seminary in regard to the Inland Mission. It aroused great enthusiasm. Later he addressed a convention at Niagara which awakened such interest that, to his surprise, enough money was pledged for the support of eight new workers in China. With these means at hand he made a strong appeal for workers, and before the summer was over there had been over 75 applications. Fourteen were selected and are now on their way to China. Thus, America is becoming identified in a work which can truly be called one of the most extensive and important now on foot for the evangelization of the world. Remember that (1), it is unsectarian; (2), it demands adhesion simply to the fundamental doctrines accepted by all evangelical denominations; (3), it uses no persuasion or solicitation to procure funds, using simply the medium of prayer and never, during twenty-three years, has that source failed.

Does not this come near the ideal of a mission movement? And now that it has come home to us, by drawing upon us for men and means, shall we not follow them with our prayers and our efforts?

ULPHILAS AND THE GOTHIC BIBLE.

BY JAMES M. LUDLOW, D.D., LITT. D.

THE Goths were the mightiest of those great nations of half-savage people, Barbarians as they were called, who poured down from Northern Europe and destroyed the Roman Empire. They swept over Italy and Greece, and across the Mediterranean the coasts of Africa trembled beneath the shock of their on-rolling power.

But though the Goths crushed the mightiest of empires, they were not to found one for themselves, nor even to maintain their own racial existence. There are now no representative Gothic powers nor pure Gothic people. Providence, however, had for them a wider mission. They melted into the peoples they conquered, so that Gothic blood and Gothic language are the best ingredients in the civilization of Europe and America. We belong to the Teutonic race, embracing the German, Dutch and Anglo-Saxon; but the whole Teutonic brotherhood is partly Gothic. An expert would recognize the Gothic cast in almost all our faces, and the Gothic words in our common conversation. Here is the Lord's Prayer in ancient Gothic. We can almost understand it without prompting—"Unsar Atta thu in himinam. Weihnai namo thein. Wairthai wilja theins swe in himina jah ana airthai," etc.

It is a most interesting fact that we are indebted for the richest part

of our language to what a single Christian missionary did among these Goths 1,500 years ago. At that time this people had no written speech. They made sounds which they mutually understood, but their language was only in the air. There was nothing to preserve its form. The story of the making of this written language is the story of Ulphilas and his Bible. He is therefore called in history "The Father of Teutonic Literature."

Ulphilas was born in 311 A.D. The wild Goths were in the habit of breaking across the Danube, raiding the country of the Christians, and carrying away captives. According to tradition the ancestors of Ulphilas had been such captives. He was certainly born among the Goths, whether of foreign extraction or not. When twenty-one years of age he was sent to Constantinople, it would seem as a hostage, or, perhaps, as an envoy; for the marvelous genius he afterward displayed must have been recognized by the duller-minded Barbarians among whom he lived. While at Constantinople he mastered the Greek and Latin languages, and imbibed fully the spirit of the Christianity with which he was brought into contact. He became a semi-Arian Christian. After nine years' residence in Constantinople, where he served as a Bible-reader among his Gothic countrymen, multitudes of whom came there, he was solemnly ordained as a missionary bishop to his kindred in their northern homes. Though but thirty years of age he drew to him vast hordes of the barbaric people, organized them into civil society, and became their virtual ruler, as well as minister. His popularity soon drew down upon him the wrath of the still pagan king of the Visigoths, who waged upon him and his followers a war of extermination. Ulphilas, obtaining consent of the Roman emperor, Constantius, selected a new country south of the Danube, and led his people forth, as our fathers crossed the Atlantic for the sake of liberty of conscience, as Moses led the people out of persecuting Egypt. Hence Ulphilas is known as the "Moses of the Goths." In those Mœsian valleys just north of the Balkans, which are now the envy of Russian and Turk, Servian and Bulgarian, he found his Canaan, and for thirty years more lived as the father of the people he had saved.

His great work was giving his people the Bible in their own tongue. But how could he do this when they had no writing, or, if any, only some rudimentary forms which hardly anybody understood? He must first invent an alphabet. Then he must crystallize the rude sound language into visible shape, translate from the ear for the eye. To do this must have been the work of a tremendous toiler, who at the same time was a superb genius. We may doubt if any man ever undertook such a task, save under the direct impulse of the Spirit of God. Written language is ordinarily the slow development of centuries, the exceptions being those cases where that superhuman sort of zeal to do Christ's work and give the Bible to the people has not let the mission-

ary falter at the mighty task of first framing for them a speech in which to read the sacred oracles.

Gibbon, sneering whenever he could at things Christian, had only words of marvel and praise for the character and literary exploit of Ulphilas. He wrote (Vol. III., p. 541, Harper's edition): The Goths "were indebted for their conversion to a countryman, or, at least, to a subject, worthy to be ranked among the inventors of useful arts, who have deserved the remembrance and gratitude of posterity. . . . He executed the arduous task of translating the Scriptures into their native tongue. . . . The rude, imperfect idiom of soldiers and shepherds, so ill qualified to communicate any spiritual ideas, was improved and modulated by his genius; and Ulphilas, before he could frame his version, was obliged to compose a new alphabet of twenty-four letters, four of which he invented, to express the peculiar sounds that were unknown to the Greek and Latin pronunciation."

Max Muller in his "Science of Language" (Vol. I., p. 188) pauses to pay reverential tribute to this great consecrated genius: "Ulphilas must have been a man of extraordinary power to conceive, for the first time, the idea of translating the Bible into the vulgar language of his people. At his time there existed in Europe but two languages which a Christian bishop would have thought himself justified in employing, Greek and Latin. All other languages were still considered as barbarous. It required a prophetic sight, and a faith in the destinies of these half-savage tribes, and a conviction also of the utter effecteness of the Roman and Byzantine empires, before a bishop could have brought himself to translate the Bible into the vulgar dialect of his barbarous countrymen."

For many years Ulphilas was spared to his people, in his piety their exemplar, in his wisdom their counselor, by both exalted in popular estimate as their prophet. At seventy he was aged perhaps more by outward hardship as the leader of his rude tribes, and by the long confinement of his study, than by years. At this time a new emperor, Theodosius, had come to the Roman throne. He was an orthodox Christian, and determined to crush out the Arian faith. The city of Constantinople was seething with riots between the two parties. The Emperor summoned Ulphilas to his court, whether to receive punishment as a leader of the heretical Barbarians, or that he might act as a peace-maker between the hostile sects whose contentions menaced the unity of the empire, we do not know. He crossed the Balkans and appeared in Constantinople, in repute, perhaps, the fairest man of his age, his decrepitude almost transfigured by the veneration in which he was held. But he had scarcely entered the capital when his labor-worn frame gave way, and the giver of speech to a race was called to learn the new language of heaven.

But the fragrance of Ulphilas' life never died out. His Gothic Bible

was for five hundred years the sacred text-book of Italy and Spain, where the descendants of the Barbarians had become the guardians of all that was left of the civilization they had overthrown. The very expressions of that Bible as he had written them were the molds in which was cast the religious sentiment of Northern Europe, and largely of our modern Christian thought.

In the year 1648 the Swedish army captured Prague. Among the spoils sent to Stockholm was a strange manuscript of Ulphilas' Bible. The vellum was originally tinted a delicate purple. Its letters are in silver, apparently stamped upon the vellum with types. Its capitals are in gold. Altogether the book is a splendid specimen of the highest art of Italy in the sixth century. About half of the entire work of Ulphilas is thus preserved on 188 skins or folios.

If all pleasant words are, as Scripture says, "like apples of gold in pictures of silver," well may this book be written in gold and silver, for it not only contains the pleasant words of God to poor men, but the story of its making is one of the finest illustrations the world has known of man's humanity to man—for Ulphilas's devotion to his Goths was unsurpassed in tenderness and bravery by even the zeal of the Apostles. The gold of its letters might well have been taken from the crowns of kings, for in giving written speech to that race, the missionary made the Goths Christian, and secured to their descendants the glory of building the empire of modern Christendom; a work that is matched not by that of Constantine or Charlemagne.

A beautiful lesson is taught us in this story, of the incidental blessing that may follow any service offered to God. We are wiser than we know in every act of consecration. Ulphilas had no foresight of the far-reaching results of his labors; no dream that for thousands of years the scholars and statesmen of the world would class him as chief among themselves. His plan was only to be a faithful missionary. Translating the Scriptures, with all that it involved both of labor and consequence, was incidental to missionary duty. So every Christian is but an intelligent tool giving itself into the hand of the Infinite Artist for a little work; but the tool knows not what work the artist may execute therewith. Our lives are but touches against the clay which God, the potter, is revolving on the wheel of time; and what an exquisite thing, how large a vessel he may shape with these touches we cannot now know.

THE DISTRIBUTION OF MISSIONARY AGENTS.

BY REV. EDWARD STORROW, BRIGHTON, ENGLAND.

THROUGHOUT the non-Christian world with its 1,030,000,000 souls, about 5,000 European and American missionaries are placed and 30,000 native workers. About 3,000 of the latter are ordained ministers; the remainder are variously employed as assistant evangelists, catechists and school-teachers. Of the former about 3,000 are or-

daind ministers, 700 lay missionaries, and 1,300 lady teachers and the wives of missionaries. Valuable as the services of many of the latter are, they cannot all be regarded as effective laborers, so that to estimate the female missionary laborers at 1,300 is as high a number as accuracy will justify.

According to these figures the proportionate number of agents sent from Europe and America to evangelize non-Christian races is one to 206,000, and of all Christian laborers one to 20,400.

In America and Great Britain, the ministers of religion are in the proportion of one to less than 1,000 of the population. The town missionary evangelists and lay preachers are equally numerous, whilst a yet greater number of Sabbath-school teachers, district visitors and general helpers in every good word and work render to the cause of religion an amount of service which cannot be too highly valued. Apart, then, from the latter agencies, to which there is nothing analogous in most pagan lands, it will be seen that the distribution of avowedly Christian agencies bears no fair relation to the wants of Christian and non-Christian races. Those who need the most have least.

The Church of Christ is responsible for the disproportion. It is neither wise, nor generous, nor benevolent. It cannot please Christ. Perhaps it explains why our agencies at home are not more successful. If we did less for ourselves, that we might do more to spread Christ's name and grace throughout the world, would He not by His presence and blessing more than recompense us for the sacrifice? The words of Scripture have profound relations to many things beside money. "There is that," etc. See Prov. xi: 24, 5, etc.; Luke vi: 38.

Missionaries are not only few, they are very unequally distributed over the non-Christian world, as will be seen by the following observations, which take account of but one aspect of the mission field, the proportion of foreign missionaries to population.

The countries best supplied are North America, including Greenland and the possessions of Great Britain and the United States; the West Indies; the coast of West Africa south of the Senegal; South Africa; Madagascar; New Zealand; Western Polynesia; European Turkey; Syria and Palestine. The countries moderately supplied are Japan, China proper, Burmah, British India, Ceylon, the Dutch possessions in the East, and Egypt. The countries where there are the fewest missionaries are, S. Central Africa; Morocco; Algiers; Tunis; Tripoli; Northeastern Africa; New Guinea; New Britain; New Ireland; Corea; Manchuria; Mongolia; Siam; Tributary India; Persia and S. America. Whilst the vast Soudan, many islands in the Indian Archipelego, Asiatic Russia, Cochin China, Tonquin, Laos Thibet, Turkestan, Afghanistan and Arabia are practically without missionary agency.

At a time when the world is unfolding itself as never before, not

only to our knowledge but our influence, as an opening flower to the sun, and when the Church of God is happily eager to send forth more laborers into the harvest, it is interesting and indeed important to consider where, with the greatest advantage, fresh agencies may be employed. Of course the gospel should be preached to every creature and nothing short of a supreme attempt to win the whole human race for Christ can satisfy Him or absolve His church from its solemn responsibility ; but seeing that there is no probability of this being done in our day by united and well advised effort on the part of any considerable number of Christian communities, it may be of service to consider where missionaries may be sent with the greatest probability of finding "a great door and effectual opened unto them," and with the fewest adversaries to oppose their entrance and impede their endeavors.

Assuming then that the Protestant churches of Christendom had 25 per cent. additional agents to send into the mission field, where would it be advisable to locate them ? Not necessarily where there are the fewest. To us it seems that several conditions should have due weight in arriving at a decision, so as to turn the forces at our disposal to the best uses, that is, so as to avoid waste of power and secure the probability, at least, of the greatest success.

That mistakes, great and varied, have been made in the location of missionaries is undoubted, but they should be judged in much charity, remembering that some missions have been founded because other spheres were not open, or in unhealthy localities, or among unfriendly races, through inadequate information, and it must be admitted, not seldom through more zeal than knowledge, or under the pressure of popular sentiment, which mission boards should have had the courage to resist. We now have an amount of knowledge and experience to guide us, which mission boards and societies fifty years ago and even half that time had not, and its application might with advantage take the following directions :

1. No new mission should be established where the area and population are limited and one or more missions are already in possession. In Sierra Leone, for instance, and Liberia, among the North American Indians, in some of the West India Islands, and even the more important cities of India, China, and Japan, the number of societies represented is injuriously and wastefully great. On this ground the establishment of high Anglican missions in the Sandwich Islands and Madagascar, after other societies had labored alone and successfully for many years, must be condemned, alike on the ground of economy, fairness, discipline, and Christian charity and courtesy. And the instances here adduced, and in future paragraphs, are illustrative but by no means exhaustive.

2. An adequate amount of knowledge of a country and its people should be obtained prior to the formation of a mission. Instances could

readily be given where, through the neglect of this simple rule, some missions have had speedily to be abandoned and others have been prosecuted at an unforeseen cost of life and money and with no adequate results. In such instances, men have been sent out, who, though able in themselves, have been ill suited to the spheres in which they were placed. Disappointment, failure, and heartache have ensued. Men capable of great things have done but little; money has been wasted, societies have been discredited, and the friends of missions discouraged. Mistakes of this nature were inevitable when little was known of heathen lands and races; but they are made yet, even where careful inquiries can be made, but through haste or negligence, or ill-regulated zeal are not, and some of the most expensive enterprises of our own time, attended with the heaviest losses in life and health, and with no adequate results, have arisen from this cause. And there is danger that such mistakes will be repeated. There is the Soudan, for instance, to which it is suggested missionaries should be sent, since now it is unoccupied. But it is one of the least-known regions. Our information respecting its population, where it concentrates, the states into which it is divided, their political, social, and religious condition are so vague, and so far as we do know, so unpromising, that all operations should be suspended until our knowledge is more complete. And this is the more imperative since there are so many countries well-known which are open to almost all forms of Christian effort.

3. Freedom to settle in a country for the avowed purpose of propagating Christianity is an important condition.

The striking contrast between the hostility and friendship of governments toward missionaries will occur to the minds of all familiar with the history of Christianity in Japan, China, India, Madagascar, and many islands in Polynesia, as well as with its earlier propagation throughout the states and tribes of medieval Europe. Of course, no government hostility can be accepted as a final bar to Christian propaganda, but where there are several countries, in some of which this unfriendliness prevails, and others where it does not, the strength of our resources should be concentrated on the latter, whilst around the former, posts only of observation as it were, should be placed to act as pioneers and to witness for Christ and His truth as favoring circumstances dictate. For instance, all through British India there is free scope for almost every form of evangelization, such as there is not in most of its feudatory states; it should therefore be the chosen field for the best work and workers. On the other hand, to Afghanistan, Bokhara, Turkestan, Central Arabia, Darpen, where the governments are bigoted, and supported in their intolerance by the fanaticism of the people, where the life of a European is not safe, and where, if he made converts, he and they would most likely be massacred, no

missionary should be sent. To Morocco, Tunis, and Tripoli, which are only so much better as they are awed by the presence and fear of Europeans; to the Indians of South America, where the governments are weak and corrupt and Roman Catholicism exerts its intolerant power, and to such settlements or possessions as those of Portugal in the Philippine Islands, and France in New Caledonia, where bigotry on the one hand, and policy without principle on the other, render the governments subservient to the intolerance of Romanism, it is questionable if any missionary should be sent. But from a country such as Uganda, where missionaries were well received and converts made, it is not advisable voluntarily to withdraw, however cruel, capricious and repulsive the monarch may be.

4. The friendly or unfriendly disposition of the people should have due consideration. The difference in this respect between various islands in Polynesia, districts in China, provinces and races in India, and tribes in Africa, is as wide as success is from failure. The disinclination of a people to receive the ambassadors of Christ must be deplored and every effort should be made to remove such an unhappy prejudice, but whilst it exists effort, unless carefully used, is more likely to sharpen hostility than to subdue it.

It does not meet our contention to say that the world is usually in opposition to true and pure Christianity, and that the conquests of the latter have been won in spite of the former. Where Christ has most triumphed has usually been where at least numbers have had a desire for something higher and better than they possessed and therefore have been willing to welcome whatever seemed fitted to meet their spiritual wants. Where the attitude of mind on the part of a people resembles that of the man of Macedonia whom Paul saw in his vision and others that the Gadarenes who besought Christ to depart from them, the choice should be readily made.

5. The healthiness of a country merits more consideration than it usually receives. It is a fine characteristic of our age that whilst life is valued as perhaps it never was before, there are numbers prepared to go anywhere, braving danger and death for Christ's sake. Sierra Leone—the white man's grave as it has been called—and some of the missions in Central Africa, afford ample evidence that the martyr spirit yet lives. But whilst a missionary should be ready to sacrifice his life for the gospel's sake, his desire should be to live and work. This is the primary aim of his appointment. And to secure this should be the aim of those who send him as their representative. Theirs is a solemn responsibility. Apart from higher considerations of the value and sacredness of human life to an individual and relatives, a missionary has value as a trained and selected agent sent out for an important purpose at much cost and not easily replaced. Risks in sending out such are inevitable, but it is important that they be minimized. And they may

be in various ways. For instance, the constitutional adaptability of a missionary to a climate should be considered. He should be sent so as to enter on his sphere at the least unhealthy time of the year. Only small bands of missionaries should be sent to unhealthy regions until they have been explored and the least unfavorable localities for settlement discovered, or some great opening for extended usefulness justifies more hazardous enterprise.

6. The probability of continuous labor uninterrupted by war or revolution should have great weight. Contingencies in these directions must be accepted in many instances. There is not a mission in all Africa beyond the British possessions and Little Liberia free from this danger. And in these instances the risk must be accepted. But where adjacent countries present these alternatives or the probability of their occurrence this should have great weight. Until the Burmese Empire was conquered missionary labor was confined to the British Provinces on the sea-coast. Tonquin and Cochin China are wisely avoided for China on the one side and Siam on the other, as Dahomy and Ashanti are for Liberia to the west and the states on the Niger to the east.

7. The inexpensiveness of a mission and the probability of self-support should be considered. Missionary funds should be administered with the utmost care and economy. They are almost always inadequate to the work to be done, and therefore if higher considerations do not intervene the spheres where most work can be done in the shortest time at the least cost and with the greatest results should have a preference. And also for a reason other than that of economy.

The results of missions, alike on their friends and enemies, are of the utmost importance. If with great expenditure there be but meager results the former are discouraged and the latter gain a weapon of attack they can use with great force, as recent incidents have shown ; if on the other hand the results are rapidly gained and at a small cost other enterprises can afford to be undertaken and the desire to do so is greatly stimulated. Instances of discouragement could easily be cited ; it is more agreeable to indicate the effects of success. The speedy success and great results in money and agencies, with but moderate expenditure, of the Baptist Society in the West Indies ; the London Society in Polynesia and Madagascar ; the Wesleyans in Fiji ; the Church Society in Tinnevely, and the American Board in the Sandwich Islands, have done more to gain for these societies prestige, popularity, and support than any other causes that can be named. Not only have these demonstrated the efficiency of missions to convert the heathen and to elevate them ; self-supporting churches have been formed, large contributions to missionary enterprises have been permanently secured, and numerous agents have been obtained to minister to the native churches or to become missionaries to lands yet unevangelized.

It is not my intention to apply these principles by indicating more definitely where new missions should be formed or existing ones enlarged. This must be left to mission boards and the judgment of individuals seeking spheres for themselves or others. But the principles themselves we hold to be sound and of the utmost importance. To have acted on them in the past was not always practicable through lack of information and experience, but to act on them now is imperative if we would use well our resources, deal justly and honorably with Christian brethren of other churches, and secure the largest results with the resources at our disposal.

IMPORTANT EVENTS IN PAPAL LANDS.

[I BOUGHT in Paris in August last a very remarkable book. It bears the name "*Les Saints Evangelles*," *Traduction Nouvelle, par Henri Lasserre*. It has a most significant history bearing upon modern missions.—A. T. P.]

HENRI LASSEKRE is a devout Roman Catholic. He read the Scriptures and saw that his nation needed the gospel in the vernacular. In the preface of this edition of the Holy Gospels he says: "It is a notorious fact that of a hundred persons who practice the sacraments, there is seldom one who has ever opened the Gospels. The book par excellence; the book whose teachings have changed the face of the world; the book which is found everywhere, which is quoted each day; the book which God placed in the foundations of the church—namely the gospel—is in reality rarely read by those who profess to be fervent Catholics, and never read by the multitude of the faithful."

M. Lasserre himself undertook a translation of the four gospels into a sort of idiomatic, popular and very attractive rendering. And, strange to say, he obtained not only the imprimatur of the Archbishop of Paris, but the sanction of the Pope!

Our true yokefellow, Rev. Dr. A. J. Gordon, in the *Morning Star*, has told the story of the recent "Emancipation of the Bible in Papal Lands," and of the extraordinary blessing which is following, and we take the liberty to make copious extracts from his admirable pen. He says:

"M. Lasserre did not give a bare, literal rendering, but rather threw the whole into a free translation, in which the meaning was, for the most part, admirably preserved. The divisions of chapter and verse were dispensed with, technical terms avoided, and familiar and colloquial phrases substituted in their stead. It is printed in two forms; the one a plain and neat volume of 500 pages, and the other a splendid illustrated edition, the engravings of which are of the most exquisite character.

"Pope after pope has forbidden the translation of the Scriptures into the vulgar tongue, and the reading of the same by the common people. When Wyckliffe sent out his version of the Bible, Pope Gregory condemned it by a bull, denouncing the conduct of the great reformer, in presuming to give the Scriptures to the common people, as a 'de'estable kind of wickedness.' Pope Pius VII. cursed Bible societies as 'a crafty device by which the very foundations of religion are undermined,' and as 'a pestilence dangerous to Christianity.' But have not the times changed? Henri Lasserre expresses himself plainly on this point, declaring that the Catholic Church, without absolutely prohibiting the Scriptures, 'aims at taking out of the hands of the faithful the Divine Book, which is the foundation of our faith, and substituting for it the devotional works of the church.' This he regards as a great calamity, and adds, 'We must lead back the faithful to the great fountains of living water which flow from the inspired Book. We must make them hear, taste, and relish the direct lessons of the Saviour; the words full of grace and truth which fell from His lips.' Well! strange to say, some of the light of the Reformation, and of modern ideas, has penetrated even into the Vatican. The Archbishop of Paris shared Lasserre's desire that the French people should have the Gospels in their own tongue. He commended his work to the Pope, and, astonishing to relate, the Pope gave the work his formal sanction. Here is a copy of it.

“To M. Henri Lasserre, of Paris.

“Most Illustrious Seigneur :

“The Holy Father has received in regular course the French translation of the Holy Gospels which you have undertaken and accomplished, to the delight, and with the approval of, the Arch-episcopal authority.

“His Holiness commissions me to express to you his approval of the object with which you have been inspired in the execution and publication of that work so full of interest. He thanks you for the homage of filial devotion which accompanies the volume which you offer to him ; and he charges me to make known to you his earnest desire that the object which you pursue and which you indicate in the preface of your book may be fully attained.

“Yielding most willingly to your desire, His Holiness sends you, from the bottom of his heart, his apostolic benediction.

“And I myself profit by this opportunity to declare myself, with much esteem,

“Your very affectionate servant,

“L. Cardinal JACOBINI.

“Rome, 4th Dec., 1888.”

“With the imprimatur of the Archbishop of Paris, and the official approval of the Pope, the work was put to press.

“Astonishing as was the Pope’s indorsement, still more so its reception by the Catholic people of France. Edition after edition was sent out, the press and the bindery being hardly able to keep within the demand, till, *within twelve months, twenty-five* editions had been sold, amounting to 100,000 copies. It seemed as though France, long bound in darkness, was about to become a nation of Bible readers, and to shake herself free forever from the bonds of her ignorance. As a mere publishing venture, one has called this ‘*the greatest bookselling success of the century.*’ But as a triumph of the Bible, what shall we say of it ? We can only read the story with amazement, as an indication of hunger for the truth, which proves France to be the most open to the gospel of any nation on the Continent to-day.

“But now comes the astonishing thing. No sooner has this great achievement in the distribution of the gospel begun, than the thunders of the Vatican are heard condemning what a little while ago was sanctioned. The infallible malediction now falls upon the same book that a little while ago received the infallible benediction. ‘Doth the same fountain send forth at the same place sweet water and bitter ?’ asks the Apostle James. Yes, marvelous to tell, this fountain of infallibility which was opened at Rome in 1870 can bless and curse from the same mouth ; and can bless and curse the same identical thing with the same mouth. Yes, and here is a copy of the papal decree of prohibition :

(Translation.)

“DECREE.

“MONDAY, December 19, 1887.

“The sacred congregation of the most eminent and reverend cardinals of the holy Roman Church, by our Most Holy Lord Pope Leo XIII. and the holy Apostolic See appointed and delegated for the index of books of degraded doctrine, and for proscribing, expurgating, and sanctioning the same throughout the whole Christian State, held in the Apostolic Palace of the Vatican on Dec. 19, 1887, condemned and condemns, proscribed and proscribes, or if previously condemned and proscribed, commanded and commands, the following works to be put on the index of forbidden books :

“*Les Saints Évangiles, traduction nouvelle, par Henri Lasserre. Paris, 1887.*

“And so let no one of whatsoever rank or condition dare in any place or in any tongue, either to publish in the future, or if published to read or to retain the forementioned condemned and proscribed works, but let him be held bound to deliver them to the Ordinaries of the place, or to the Inquisitors of heretical iniquity, under the penalties proclaimed in the Index of forbidden books.

“These having been referred to Our Most Holy Lord Pope Leo XIII. from the Secret Counsels of the Sacred Congregation of the Index, by me the undersigned, His Holiness approved the decree and ordered it to be issued. In token whereof, etc.

“Granted at Rome on December 20, 1887.

“Fr. THOMAS MARIA, Card. MARTINELLI,

“*Episc. Sabinen Præf.* Fr. HIERONYMUS PIUS SACCHERI,

“*Ord. Præd. S. Ind. Congreg. a Secretis.*”

“And so as a loyal Catholic, Henri Lasserre has been obliged to suppress his translation of the gospel, and to do what he can to put it out of circulation. And the great court of ecclesiastics, cardinals, archbishops, and priests say Amen ! How long will the intelligence of nineteenth century Catholicism endure such holy prevarication as this and name it church authority ? The same identical thing called white to-day and black to-morrow ; blessed to-day and cursed to-morrow ; and all by an infallible mouth, which can speak nothing but truth !

“But what was really a Jesuit blow at the Scriptures has turned out for their still wider distribution. Lasserre’s edition of the gospel still lives on in spite of papal anathemas, and the tidings of its success have moved others to follow in his steps :

"For instance, in Milan, Signor Sonzogno, the proprietor of a leading daily paper, has commenced to publish a popular Italian edition of the Bible in half-penny numbers. He sees that there is money to be made in the venture, learning this from the history of Henri Lasserre's work in France. But this is not all. This Catholic publisher is anxious for the moral elevation of his nation. He sees plainly that the reading of the Scriptures, and their incorporation into the life of the people, will be a mighty means to this end. In his paper, the *Secolo*, he pays a high tribute to the Bible, in announcing his new plan for its publication. He says :

"There is one book that gathers up the poetry and the science of humanity, and that book is the Bible : and with this book no other work in any literature can be compared. It is a book that Newton read constantly, that Cromwell carried in his saddle, and that Voltaire kept always on his study table. It is a book which believers and unbelievers alike should study, and that ought to be found in every house."

"But can this book be circulated in Italy, where within the present year priests have secured the arrest and imprisonment of colporteurs for distributing the Bible? Ah! but that is *old* Italy. The Parliament has made all that impossible now by its recent act of religious toleration. It can not be done with this Milan editor as was done with Henri Lasserre. Fifty thousand copies of the first number of this Italian translation were sold in one week. And such has been the emancipation of Italy from the Pope that though a thousand bulls were issued against the work, it probably would not interfere with its sale. And now the enterprise is becoming contagious. In Spain the darkness is denser than in any country in Europe. But a secular paper in Barcelona—such is the latest news—has made arrangements to publish a Spanish edition of the Bible after the same plan as the Italian.

"Now to me this seems to be the most marvelous event of recent times. It is certainly a fact that continental Europe is being rapidly emancipated from the chains of darkness and error that have so long bound it. Italy and France have both abolished the parochial school as dangerous to the liberty of the country, and both France and Italy are reaching out for the Bible as the best nurse and conservator of that liberty already acquired. We are called to rejoice and be glad at these remarkable events; but especially to prayer and eternal vigilance, lest the chains which long-suffering Italy and France are shaking off may be bound upon free America. These countries have abolished the parochial school because nurseries of disloyalty, since they would train the children to pay their first allegiance to the Pope instead of to the state. And yet in the legislature of six different States last year bills were introduced for the division of the taxes of the State—support of parochial schools. The same power that has forbidden the reading of Henri Lasserre's Bible in France would forbid the reading in our public schools, and has done so in repeated instances. Let us have charity in all our religious discussions, but let us look to it that our charity does not give away the priceless inheritance which we have received from our liberty-loving fathers."

GAVAZZI.

ALESSANDRO GAVAZZI, the celebrated Italian preacher who died recently, in his eightieth year, was known as Father Gavazzi, and has lectured in America first in 1850, and afterward in 1873. He was one of the most remarkable men of his day. He was born in Bologna in 1809, joined the order of the Barnabites in 1825, and subsequently at Naples held the chair of rhetoric. He reminded us of Savonarola in his religious zeal, of Victor Emmanuel in his generalship, and of Daniel O'Connell as a political agitator. He was in Rome at the outbreak of the Revolution in Lombardy, and in the Pantheon delivered a funeral oration in behalf of those who fell in that conflict. Then and afterward, until Italy became free, he made appeals in behalf of national independence that were as passionate and eloquent as Patrick Henry's in the era of our own Revolution. The Pope appointed him Almoner of the Roman Legion which was dispatched to Vicenza, and the people called him *Pietro Eremita*, Peter the Hermit, of the national crusade. In Venice crowds thronged St. Mark's Place to hear his fearless addresses, and his eloquence moved them to give money to carry on the war. Pius IX. as the Revolution gained ground, recalled his army to the Eternal City. Gavazzi went to Florence, and, when driven thence, to Genoa; then being recalled to Bologna, the people who had taken a bold stand against papal domination rallied

round him with great enthusiasm ; and the republican government made him chief chaplain of the army. After the French occupation of Rome in 1849 he took refuge in England, where for more than thirty years he has found, at least, an occasional home. He has been known in this country chiefly as a politico-religious orator. He has lectured all over the United States and Canada and Great Britain, vehemently protesting against the errors and delusions of the papacy. No more powerful orator ever spoke to American assemblies. Graceful, accomplished, impassioned and intrepid ; with wonderful command of language, marvelous facility and felicity of vocal inflection, and singular effectiveness of gesture, he held vast throngs under the peculiar spell of his magnetic presence. We remember to have heard him when, as yet, old Tripler Hall in New York was standing, and though it is more than thirty years ago, the impression is perfectly fresh and vivid. He wore a long, black doctor's gown that swept the floor and hung in full folds about him. That gown he used more effectively and variously than Mr. Gough ever used his "coat-tails." For example, when speaking of the delusions of the papacy, he would gather up the loose and ample skirt of his robe and peer into the hidden recesses behind it, and describe what was there concealed, until you could scarcely persuade yourself that he actually saw nothing ; then after curiosity had been wrought up to an extreme, and the imagination had taken judgment captive, he would slowly sway his long arms to each side and carry with them the capacious folds of his mantle, until the emptiness was revealed ; and so he would illustrate the hollowness of papal pretensions and promises. That same robe represented the dark secrets of the confessional, the horrors of the Inquisition, the superstitious appeals of purgatory, the systematic deceptions of the priesthood, the elaborate ritualism that obscured the true worship of God ; and every other error or evil of the Roman Catholic Church. Now he would let it hang loosely about him ; again he would gather it tightly around his person and fold his arms ; again he would rapidly stride across the stage with its long folds sweeping through the air ; or again he would raise it about his head, and speak from behind it, or reach out his arms to their fullest extent until he looked like some monster bird with out-spread wings like a bat. He was a mighty man of valor. Italy owes to him an immeasurable debt, politically and religiously. He was a man raised up by God in the crisis of his country, to stand in the breach. He was as bold as John Knox, as out-spoken as Luther, and as fervent as Whitefield. Cav. Matteo Prochet was, in some respects, his complement, and we rejoice that this noble man still survives to conduct the work of Italian evangelization for which Gavazzi largely prepared the way.—A. T. P.

SIR WILLIAM HUNTER ON THE RELIGIONS OF INDIA.

DR. THOBURN, of the Methodist Episcopal Mission in North India, is reported as saying, that everything in India indicates that before long there will be there an expansion of missionary effort which will break through the present range of expectation, throwing back all that has been done hitherto into the rank of a merely introductory work. This is highly probable, and a presage of it seems to be afforded in the rapidly ascending scale within the present stage of efforts and results. Another thing which gives encouragement for the belief that an epoch of rapid largeness of development in the missions of India is at hand is, that the lines of the problem, the rational grounds and limitations of forecast as to the calculable future are fast coming into distinctness, and thus affording a basis for the more definite forma-

tion and more resolute prosecution of plans of evangelization, and also for a more definite co-ordination of the work as a whole.

This view of the probable future of the missionary work in India is quite in line with a profoundly interesting paper on the Religions of India, lately read by Sir William Wilson Hunter before the Indian Section of the Society of Arts, in London, and reported in full in the *Times*. It reveals the correlation of the three great spiritual forces of India—Hinduism, Islam, and Christianity—with a distinctness which appears to render it an invaluable basis of forecast.

It has slowly come to be understood, at least by some, that Hinduism, though utterly incapable of being, like Christianity, a missionary religion for the world, or like Islam, for two parts of the world, or like Buddhism, for Asia generally, being absolutely territorial, is yet, within its own sacred land, not only a missionary religion, but the chief missionary religion, having annually, it is said, more accessions by far than either Christianity or Mohammedanism. After 4,000 years of occupancy, it has not yet by any means closed up its assimilation of aboriginal tribes. And according to Sir William Hunter, there are still in India fifty millions of human beings lying outside or barely inside the pale of orthodox Hinduism and Islam. Here, he holds, is the line of least resistance, along which the church is called to regard it as her principal immediate duty to advance. He says: "I believe that within fifty years these fifty millions will be absorbed into one or other of the higher faiths, and that it rests in no small measure with Christian England whether they are chiefly incorporated into the native religions or into Christianity." This shows, as Sir William remarks, that Christianity in India has a vast area of extension opened before it, even if it should not for an indefinite length of time lessen the numbers, or even stay the advance, of Hinduism and Mohammedanism. One-fifth of the people of India is a prize worth trying for, even according to the canons of ordinary probability.

Islam has another fifth of the people of India, and these, both according to Sir William and to the author of an article only less important than his, published in the February *Contemporary*, are very far from having been principally won by the sword. Indeed, around the three centers of Mohammedan rule, Delhi, Agra, and Lucknow, the Mohammedans are under fourteen per cent. of the population, while in Lower Bengal they are thirty-one per cent. Islam, Sir William shows, while not forgetting its advantages of conquest, and its obligations to violent conversion of its Hindu subjects, did also what the church is invited to do, plunged among the teeming millions of the lower races, "fishermen, hunters, pirates, and low-caste tillers of the soil, whom Hinduism had barely admitted within its pale." To these, he says, "Islam came as a revelation from on high. It was the creed of the governing race; its missionaries were men of zeal who brought the gospel of the unity of God and the equality of man in His sight to a despised and neglected population." And in this century a great religious revival has purged out the abject pagan superstitions and "fuliginous rites of low-caste Hinduism," amid which "the white light of Semitic monotheism had almost flickered out." But the author shows that it is unwarranted to suppose that Mohammedanism is advancing largely now in India. Of the five provinces outside the famine area of 1877, within which a religious census has been taken, the Moslem increase in one, from 1872 to 1881, has gained a good deal on the population, in two more has gained somewhat, in one has fallen behind, and in one has fallen a good deal behind. In Bengal, where

Islam is strongest, the population has gained 10.89 per cent., the religion 10.96 per cent. Intellectually, it has made very rapid progress, of course, however, on lines laid out by Christian culture, within a generation, and Sir William declares, contrary to general impressions, that "Islam in India has shown that it is perfectly able to dwell in peace and comfort in the new Indian world."

Though Christianity in India has been said to be advancing much less rapidly than Hinduism, and in several provinces much less rapidly than Mohammedanism, yet regarded as gaining on its own numbers, it seems to be growing much faster than either. Passing over, though not with disparagement, the 1,600,000 Catholic and Syrian Christians, who do not seem to represent at present "the new disruptive force" of Christianity, the author dwells mainly upon the 600,000 Protestant Christians of India. Protestant Christianity was introduced by Danish and German Lutherans, who are still, though now overshadowed by the missionaries of the governing race, going quietly and steadily on. "English missionary work practically began in the last year of the last century. It owed its origin to private effort. But the three devoted men who planted this mighty English growth had to labor under the shelter of a foreign flag, and the Governor of a little Danish settlement had to refuse their surrender to a Governor-General of British India. The record of the work done by the Serampur missionaries reads like an Eastern romance. They created a prose vernacular literature for Bengal; they established the modern method of popular education; they founded the present Protestant Indian Church; they gave the first great impulse to the native press; they set up the first steam-engine in India; with its help they introduced the modern manufacture of paper on a large scale; in ten years they translated and printed the Bible, or parts thereof, in thirty-one languages. Although they received help from their Baptist friends in England, yet the main part of their funds they earned by their own heads and hands. They built a college which still ranks among the most splendid educational edifices in India. As one contemplates its magnificent pillared facade overlooking the broad Hugli River, or mounts its costly staircase of cut brass (the gift of the King of Denmark), one is lost in admiration of the faith of three poor men who dared to build on so noble a scale. From their central seminary they planted out their converts into the districts, building churches and supporting pastors chiefly from the profits of their boarding-school, their paper mill and printing-press. They blessed God that during their thirty-eight years of toil they were able to spend more than £50,000 of their own substance on his work. But when two of them had died and the third was old and broken, the enterprise proved too vast for individual effort, and the Serampur Mission was transferred to stronger hands. In death they were not divided. An evergreen circle of bamboos and palms, with delicate feathery masses of the foliage of tamarind trees, surrounds their resting-place. A path, lined with flowering shrubs, connects their tombs. And if the memory of a great work and of noble souls can hallow any spot, then this earth contains no truer *campo santo* than that Serampur graveyard." The beauty and the noble appreciation of this memorial passage, delivered from the high places of science and English culture, and sent throughout the world on the wings of its greatest journal, may well console us for the shallow mockeries which rained upon these men, and "the silent smiles of slow disparagement" bestowed on their successors by that still shallower thing which, in certain supercilious circles, passes for American culture.

Sir William Hunter, while remarking that the statistical reports are a very fallacious basis for estimating the present work of Christianity in India, shows that it is, even in itself, one from which Christians have no occasion to shrink. "While the number of native Protestant Christians has increased by fivefold during the thirty years preceding the last census, the number of their communicants has multiplied by nearly tenfold. The progress has been a progress of conversion, concurrent with a progress of internal growth and of internal discipline. It is a result, not alone of the zeal which compasseth the earth to make a proselyte, but also of the pastoral devotion which visits the fatherless and widows in their affliction, and labors to keep its flock unspotted from the world." This regenerating influence, as the *Times* remarks, Sir William does not ascribe either to Hinduism or to Islam, which are not the agents of a transformation of character, but simply of social organization. Hinduism is described by the author as having a power, of which hitherto few had known anything, of slowly drawing up lower castes in the scale of ceremonial purity and social dignity, until at last some of them have even ventured to assume the sacred thread of the Twice-born.

Sir William says that from 1872 to 1881 the general population of India increased by 10.89 per cent., the Mohammedans by 10.96 per cent., the Hindus by less than 13.64 per cent., the Christians generally by 40.71 per cent., the native Christians by 64.07 per cent. He may well say, therefore, that though Christian missions are not to be judged according to mere statistics they can well afford to be judged even according to them.

Against the vast advantages of a pastoral care unknown to Islam, which really has no clergy, of a cordiality of welcome and completeness of incorporation unknown to Hinduism, which is calmly indifferent to its aboriginal proselytes, of the exaltation of woman, whom both the other religions disparage and one degrades, Sir William Hunter is obliged to set off the terrible temptation of the Christians in being set free to drink. Americans will agree with him that the gospel in India must proceed "on a basis of total abstinence." He thinks that even caste might be purified and humanized, and yet retain its immense social forces of protection and mutual helpfulness. And he agrees with the author of the article in the *Contemporary Review*, that both Christ and Christianity must be presented—and before long, by a great native episcopate and ministry—in those aspects which give the Hindus that which they have not, but which they long for—Christ on that side especially on which we are so slow to apprehend Him, although in the first gospel it is so luminously evident—on the side of His kingliness.

Sir William Hunter's concluding words are: "I thank this society and its distinguished council for the opportunity they have given me of telling some plain secular truths concerning the religions of India. It is not permitted to a lecturer here to speak as an advocate of any creed. But on this, as on every platform in England, it is allowed to a man to speak as an Englishman. And speaking as an Englishman, I declare my conviction that English missionary enterprise is the highest modern expression of the world-wide national life of our race. I regard it as the spiritual complement of England's instinct for colonial expansion and Imperial rule. And I believe that any falling off in England's missionary efforts will be a sure sign of swiftly coming national decay."

BRIEF NOTES FROM OUR ENGLISH CORRESPONDENT,

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

I. BOKHARA AND THE LIQUOR TRAFFIC.

CHEVALIER Max de Proskowetz, of Vienna, a member of the Native Races and Liquor Traffic Committee, has written an interesting letter relating to the drinking customs of the Bokharese in Central Asia. It appears that the Amir of Bokhara, notwithstanding his compliance with the introduction of Russian merchandise, has made a stipulation according to which no liquors are to be allowed in Bokhara for consumption by his own subjects. This interdict keeps the Bokharese people back from the temptations offered by the establishment of liquor stations. Although Islam prohibits the use of alcohol by its adherents, the allurements of beer, wine, and strong drinks, in the places where the Russians are boundless, and where their soldiers and bar-keepers can freely indulge in their bibulous or mercenary inclinations, seduces the Asiatic aborigines to drinking and inebriety. The Mohammedan peoples in the Caucasus have been long accustomed to wine, and along the entire line of the Transcaspian Railway from Asunada to Samarcand the Mussulmans are induced to be regardless of their religious prescriptions. It is to be feared that the Russian supremacy in the larger part of Central Asia will in time propagate the plague of alcoholism among the natives of Transcaspia, Turkestan, China, Bokhara, and probably the north of Persia, skirting the Transcaspian Railway, in the stations of which Chevalier Proskowetz saw the inevitable stocks of strong liquors held up for sale for the garrison and the passengers. It is widely known that the Russian troopers in Central Asia are duly renowned for their inebriety, an effect of their loneliness, national habit, and the want of nobler pastime. Inebriety in Russia itself prevails to a frightful degree. Against this pestilence a movement has been registered at Moscow where the popular author, Count Leo Tolstoi, has established a society. Many of the Russian peoples may be regarded as native races; i.e., on the Volga rivers and in some steppes, so that the liquor traffic ought to be checked among them by the enforcement of the principles of the "Native Races Committee," to prevent a demoralization which is unfortunately precipitated by the Russian Government which, like the Indian Government, derives a considerable profit from protecting the development of distilleries and liquor shops, flourishing everywhere on a disgusting scale, though heavy taxes are imposed on their existence.

II. A MISSIONARY MARTYR.

To the ever-lengthening roll of the noble army of martyrs the name of Mr. Arthur Brooks must now be added, whose death at M'Kange, near Saadani, lying on the East African coast, occurred under tragical circumstances on January 21. Having heroically served the Master in connection with the London Missionary Society's mission on Lake Tanganyika, he was returning to England on furlough at the termination of seven years' labor in Central Africa. After the young missionary-artizan had successfully passed through 500 miles of country in the interior, his life was sacrificed within the borders of the territory which has been the scene of so much disastrous strife between the Germans and the natives. Together with sixteen of his followers, Mr. Brooks was murdered by a mixed crowd of coast people and Zanzibar Arabs. A servant who saw Mr. Brooks shot dead afterward fled with the lamented tidings to Zanzibar. This eye-witness states that the missionary was killed simply as being a white man, and in revenge for German outrages.

"This murder is most significant," the *Times'* correspondent at Zanzibar observes, "indicating the extent of the native hatred which has been

aroused by the Germans against all Europeans without distinction. Saadani has been for many years past the starting point for the interior of all European missionaries, where they, especially the Englishmen, were eagerly welcomed and assisted by the natives. The present murder of an Englishman has caused a greater sensation than all the recent murders, and the probabilities as to the punishment of the perpetrators by the English are eagerly discussed."

Mr. Brooks was born at Edgeware in 1860, and was consequently only 29 years of age. In May, 1882, he sailed for Africa as an agent of the society to undertake engineering responsibilities at the Tanganyika Mission. He assisted in the construction of the steamer *Good News* at Liendwe, at the southern end of the lake, and in the launching of the hull of that vessel in March, 1885. In October of the same year he removed to Urambo, taking charge of the station during the absence of the Rev. T. F. Shaw in England. It is satisfactory to learn that this sad event is not regarded at headquarters as affecting the safety of the remainder of the London Missionary Society's missionaries at Urambo and on Lake Tanganyika, who are far beyond the immediate range of the coast troubles. No fears are entertained respecting them, unless a sudden change should come over the relations which at present exist between them and their Arab and native neighbors. Meanwhile communication with them is suspended, and the fate of Mr. Brooks is an evidence that it would not be safe for them to come down to the coast.

III. MOHAMMEDAN REVOLUTION IN UGANDA.

The latest intelligence from the south of Victoria Nyanza forebodes important changes in the destinies of Uganda and the surrounding countries. Last October Mwanga, the reigning sovereign, who succeeded Mtesa two years ago, had become unpopular among his subjects. Distrusting his personal bodyguard he conceived a diabolical plot for their destruction by abandoning them to starvation on a small island in the lake not far distant from the capital Rubaga. The bodyguard, being warned, refused to enter the canoes, and returned to the capital which they immediately occupied and also stormed the palace. Unaccompanied by any attendants the monarch fled and his elder brother Kiwewa was chosen king.

The new king, a friend of the Christians, awarded favors to the Christian adherents in his court which speedily resulted in the rising of the jealous Arabs, followed by the murder of many native Christians, the sack of the French and English missions, and the establishment of the Mohammedan rule in one of the most extensive and densely populated regions of Central Africa.

Happily the French and English missionaries reached Usambiro, which lies to the southwest of Victoria Nyanza. Much regret was however expressed at the loss of five of the native French converts in the church missionary's vessel, the *Eleanor*, which was sunk by a hippopotamus. It is gratifying to learn that the Catholic missionaries exhibited the most brotherly generosity to the members of the English mission in their hour of jeopardy. It is reported that Msalala, the mission station near the south shore of the Nyanza, which has been serving as a temporary depot for Mr. Stanley, is uninjured. The same cheering announcement is also telegraphed with respect to Mpwapwa in Usagara some 180 miles from the Zanzibar coast.

Mwanga, who is detained by the Arabs at Magu, has appealed to the English missionaries for assistance in spite of the capricious and cruel treatment to which he formerly subjected them. The Arabs, or, to speak more correctly, the Swahilis and kindred coast tribes of the lowest type, have flauntingly addressed Mr. Mackay upon their triumph in Uganda, together with

the prediction of exterminating all missionary effort in Uganda in revenge for England's anti-slavery policy. Although the Arabs boast of making Uganda a Mohammedan kingdom it is very doubtful whether the chiefs of Uganda will tolerate their usurpation beyond the time of a ruler being chosen from their own people, or, possibly, a son of Mtesa receiving the offer of the crown.

Uganda (the country of Ganda) proper, lying round the north shore of Victoria Nyanza, is a country of about 20,000 square miles, and with its adjoining dependencies its total area will be equal to 60,000 square miles. The Uganda influence has been dominant east and west, and even northwest into Unyoro. Mr. Stanley estimates the mixed population, the majority of which belongs to the Waganda branch, at 2,500,000, and Mr. Felkin at 5,000,000. The standing army comprised 600,000 well-disciplined men.

IV. THE FAMINE IN CHINA.

A great national calamity has befallen China which involves the lives of many millions and extends over an area of thousands of square miles in some of the usually most fertile provinces of the Celestial Empire. In 1877-8, when the different missionary bodies vied with each other in noble philanthropy, it is supposed that upward of fifteen millions of souls perished in the dreadful famine of those years. Over an enormous area a more terrible fate was impending, resulting from flood, drought or famine. Immense tracts of country have been devastated and reduced to the most pitiable condition by causes of the most opposite nature. While some have been laid waste by the inundation of the waters of the Yellow River, in others the crops have literally been burnt up in consequence of the want of rain. Flood and fire appearing at the same moment, have intensified the evil by making it impossible for the people of one region to give the other that assistance which, had misfortunes come singly, they might mutually have rendered.

The cattle, which in China are reared almost exclusively for agricultural purposes, have been killed for food, or to keep them from dying for want of grass. The Chinese peasant it is well known has made the ox only one degree less sacred than it is to the Brahmans in the courts of the temples of Benares; and, consequently, the peasant owner must have been driven to great straits before he laid his hand on the life of the patient associate with him in the labors of the field.

The countries suffering most acutely are the following: In the province of Anhui, the prefectures of Fungyang, Yungchow, and Shuchow are flooded by the Yellow River; in Kiangsu (the province in which Shanghai is situated) the crops have entirely failed from drought in the prefectures of Yangchow, Chinchiang, Hsuehchow and Chinkiang, all of which appear to be in the Yangtze, and, are, therefore, the districts lying on the Yangtze Valley. In Shantung and Manchuria there are extensive floods, and the area in which suffering prevails is described as immense. The numbers already starving cannot be estimated. In a single district, that of Hofei, half a million of people are in a state of starvation. From Manchuria, around Newchwang it is reported that bands of homeless men, women, and children are roaming about the country. They are styled "devourers of villages," because wherever they settle down for a time they eat up everything. Elsewhere it is stated that women and children are dying in thousands by the wayside, while the starving men are powerless to help them. The Rev. A. G. Jones of Shantung telegraphs: "Thousands in this district are perishing and dying from hunger. Pray make urgent appeals for funds. We must have help. Telegraph funds immediately, "China Famine Re-

lief Fund." Missionaries representing every branch of Christendom are heroically grappling with this wide-spread national calamity for which they piteously entreat the sympathies of Europe and America. As the Lord Mayor of London remarks: "For this is a case in which, without speed, the gift is no gift. The people to be helped may soon be beyond help." Halliday Macartney writes: "Great as is the misery, more black yet is the outlook in the immediate future."

V. THE MISSIONARY AREA IN INDIA.

At the farewell banquet, given in honor of Lord Dufferin, the departing Indian Viceroy, in Calcutta, the event was celebrated with great brilliancy and made memorable by the speech of the Governor-General. By the reproduction of some of its passages, the advocates of missions will apprehend what are the manifold physical and ethnological features of that immense empire.

Population.

What is India? It is an empire, equal in size, if Russia be excluded, to the entire continent of Europe, with a population of 250,000,000 souls, composed of a large number of distinct nationalities, professing various religions, practicing diverse rites, and speaking different languages. The census report says there are 106 different Indian tongues—not dialects—of which 18 are spoken by more than a million persons, while many races are still further separated from each other by discordant prejudices, conflicting social usages, and even antagonistic material interests.

Territory.

India has a land frontier of nearly 6,000 miles and a seaboard of about 9,000 miles. On the east she is conterminous with Siam and China, on the north with Tibet, Bhotan and Nepaul; while on the north-west she marches, at all events diplomatically, with Russia. On the coast are many rich and prosperous seaports—Calcutta, Bombay, Madras, Kurrachee, and Rangoon. (Upon the "Human Aspects of Indian Geography" the readers of *THE MISSIONARY REVIEW OF THE WORLD* will find a masterly article in the *Contemporary Review* for December, 1888, by Sir William Hunter).

Communities.

The most patent peculiarity of the Indian Cosmos is its division into two mighty political communities—the Hindus, numbering 190,000,000 and the Mohammedans 50,000,000, whose distinctive characteristics, religious, social, and ethnological, it is unnecessary to mention. To these two great divisions must be added a host of minor nationalities. Such are the Sikhs, with their warlike habits and traditions and theocratic enthusiasm; the Rohillas, Pathans, Assamees, Beloochees, and other wild and martial tribes on the frontiers; the hillmen, dwelling on the Himalayas; British subjects in Burmah, Mongol in race and Buddhist in religion; the Nairs, Bheels, and other non-Aryan peoples of the center and south of India, and the enterprising Parsees, with their rapidly developing manufactures and commercial interests.

Characteristics.

At one and the same moment, all the various stages of civilization through which mankind has passed, from prehistoric ages to the present time, are exhibited. At the one end of the scale is the naked, savage hillman, with stone weapons, head-hunting, and polyandrous habits and childish superstitions; at the other the Europeanized native gentlemen, with the refinement, polish, and literary culture of Western philosophy and advanced political ideas; while between the two lie layer upon layer, in close juxtaposition, of wandering communities, living in tents, with flocks of goats,

collections of undisciplined warriors, with blood feuds, clan organization and loose tribal government, feudal chiefs, or barons, with picturesque retainers seigniorial jurisdiction, and medieval modes of life; and modernized country gentlemen, enterprising merchants and manufacturers, with well-managed estates and prosperous enterprises. Besides all these, under direct British administration, the Government is required to exercise a certain amount of supervision over 117 native states, with their princely rulers, autocratic executives, and independent jurisdictions, and their fifty millions of inhabitants. The mere enumeration of these diversified elements will suggest to the most unimaginative mind a picture of as complicated a social and political organization as has ever tasked human ingenuity to govern and administer. Within India itself the limit of accountability has not yet been exhausted. The rulers are bound to provide for the safety and welfare not only of Hindu, Mohammedan and other native subjects, but also for the large East Indian community, the indigenous Christian churches, and the important planting and manufacturing interests scattered over the face of the country.

Education.

Out of the whole population of British India, which may be put at 200,000,000 in round numbers (literally 268,000,000 according to last returns), not more than five or six per cent. can read or write, while less than one per cent. has any knowledge of English. Thus the overwhelming mass of the people—perhaps 190,000,000 out of 200,000,000—is still steeped in ignorance. Of the 10 or 12 millions who have acquired an education, three-fourths, or perhaps less, have not attained to more than the most elementary knowledge. In a recent review of the progress of education it is pointed out that 94½ per cent. of those attending schools and colleges are in the primary stage, while the progress made in English education is measured by the fact that the number of the students who have graduated at the universities since 1857—that is, during the course of the last 31 years—is under eight thousand. During the last 25 years probably not more than half a million students have passed out of the English schools with a good knowledge of that language; there being, perhaps, a million more with a smattering. Consequently, it may be said that out of a population of 200,000,000, only a very few thousand may be considered to possess an adequate qualification so far as education and acquaintance with Western ideas, or even Eastern learning, are concerned.

It is not astonishing that this golden river of splendid oratory and wonderful comprehensiveness should have created a profound impression among the leaders of the political, educational, and religious life in India.

TRANSLATIONS FROM FOREIGN MISSIONARY MAGAZINES.

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

The *Organ der Nederlandsche Zendingvereeniging*, "Organ of the Netherlands Missionary Union," for September, 1888, remarking on Mark xvi: 20; "The Lord wrought with them," says, "This word, unchanged, still gives the only explanation of the birth and growth of every congregation at our missionary stations, and of the addition of each individual living member of this. Yet," it remarks, "these additions do not everywhere take place under equally impressive circumstances. There are mission-fields from which you may at any time look for exceedingly 'interesting' reports and narratives. Not so the Sunda Islands. What is done here displays, even as do the people themselves, the utmost possible calmness and equability."

The *Agaan* has the following account of the "feeling after" God, of which St. Paul speaks, as illustrated in the case of a Caffre woman.

"Even when I was a young girl, and before ever the word of God had been brought into this and, I felt the trouble of heart which I now feel. On a certain day, while working in the field, I was all at once drawn to thinking about the great God. I looked up to heaven, fell upon my knees but could say nothing, for I only felt how bad my heart was. I went home and related what had befallen me to my parents, who assured me that the bird which makes the thunder had caused that feeling in me. I must fetch and burn a bunch of long grass and thorns, and rub the ashes vigorously into my skin, and then I might expect to feel better. Of course I did so, but it was of no use. I remained wretched until a missionary came here. People told me about him. I lost no time in going with my husband to see him and hear him, and we resolved to settle in the dwelling-place of the Christians."

De Macedonier, published by Dr. Dijkstra, of Leyden, in Holland, says:

"Since recent parliamentary and cabinet changes have brought into office a ministry which turns a friendly countenance toward missions, and even invokes their help, the desire has arisen in our minds to make from time to time a little excursion into the domain of statemanship. When the Government rather endured than valued missions, we had usually little inclination to waste time on useless pleas and unheeded remonstrances. But now there is hope that a complaint or a suggestion may sometimes fall into good ground, and now and then bear fruit. It appears to us, moreover, that there is now peculiar occasion to consider the colonial policy from the missionary point of view. The more highly the Government esteems our work, the more risk does it run in an evil hour of soliciting its help, and in our willingness to please it, of losing our proper aim out of view."

The same magazine speaking of Christian work among the Chinese of a certain locality in Borneo, says:

"These Chinese had always loved the missionaries and met all their advances with a welcome. When visited and addressed by the latter they would assent to everything. They chose rather to send their children to the Christian than to the irreligious government schools, but they had no mind to become Christians. One of the missionaries with the help of a friendly Chinese found a locality in the midst of the Chinese quarter where he held regular Bible readings; the Chinese came as regularly, and an interest was aroused. But when their leaders perceived that the new missionary was really in earnest to induce them to become Christians, and that many were inclined to this, their enmity broke loose. They could not, however, withstand God's work. The Lord had touched the heart of a merchant's servant. He declared that he could not hold his place longer, since his conscience forbade him any longer to practice the wonted tricks of trade. His master was at first for discharging him, because he would not give short weight, or work any longer on Sunday. But matters did not come to this, inasmuch as the zeal and faithfulness with which he served, brought his employer to another mind, and secured to himself still more confidence than before. He was baptized, and has shown himself a sincere Christian. In July of last year he died in the sure confidence of his redemption in Christ. His example took hold of three other Chinese one of them his brother. Before the latter applied for baptism he had a severe struggle as his mother declared that if he, too, like his brother, became a Christian, she would starve herself. But he did not yield, and by last accounts his wife and four children have also been baptized."

The *Journal des Missions Evangeliques*, under the title, "An Unnoticed Friend of Missions," says:

"Our society numbers many friends; some are known, all the world names them; others remain even till their death unknown to all, save perhaps two or three persons, who are sure of their love for missions, and of the sacrifices which they lay on themselves to help them forward. During the visit of the 'Director' [that is the Secretary] to the church at Montpellier, in 1884, he was taken by the pastor to see a humble woman, formerly a servant, who, in a modest little room, was leading a simple and quiet life. Assuredly, on seeing this poor apartment, no one would have expected to see proceeding from it a truly royal gift of missions, and yet it is from thence that we have received one of the largest subscriptions for the erection of the Missionary House, a sum of about \$2,000, the fruit of the savings of this humble servant, who thus consecrated to God the labor of a long life."

M. Jacottet of South Africa writes in the *Journal*, that the sad financial depression under which that region has been suffering for several years is slowly abating.

The Roman Catholics seem to be disposed to follow that policy of unscrupulous intrusion upon the French mission in South Africa by which they

(and I am sorry to say a large body of the Anglicans, not to speak of some other denominations) appear to be doing their best to identify themselves with the Judaizers who tormented St. Paul. A Roman Catholic station has been founded near the home of Massoupa, a chief. The *Journal* remarks :

"Father Deltour, the author of the letter, describes his joy at the proposition made him by Massoupa to establish a station in his village, and then adds : 'I promptly accepted his offer, for thus we were going to strike at the heart of Protestantism.' It is shown with how much care we avoid in this journal everything like polemics, and the satisfaction with which we have mentioned the relations of Christian courtesy which had been secured between the Catholic missionaries on the Zambezi and M. Coillard. But we cannot refrain from mentioning facts which constitute one of the most serious difficulties against which our brethren in Bassutoland have at present to contend."

The *Journal des Missions* has had extended and highly appreciated accounts of the London Conference, which has naturally been very encouraging in its working upon the French brethren, plunged as they are in such a morass of Roman Catholicism. They, however, do not spare a temperate criticism, as follows : "It might here be in place to address a criticism to the organizers of the Conference. Have they not erred in allowing facts to predominate quite so much over ideas, and over discussion? Would it not have been possible to pay a closer regard to the equilibrium established by nature among the different faculties of man, by assigning less to the memory and more to thought and the heart? The reunions of the Evangelical Alliance of Basle, in 1879, have left on our mind, in this regard, a more satisfying impression. Facts, assuredly, were not lacking in the admirable reports of an Orelli, a Christlieb, and a Godet; but, less pressed for time, these orators found a way to guide their hearers to the sources of thought and to the summits from which one may survey the vast horizon of general ideas.

"It appears to us that, in the reports given at London, over-numerous as they were, and therefore necessarily incomplete, comprehensive views came a little short. The discussion of questions of method, which, for foreign delegates, had a very special interest, suffered a little under the restrictions laid on it. The very proportions of the Conference hindered a thorough-going discussion of technical subjects. As was said by the secretary of one of the English societies, a real light could only have been thrown on the subjects by a gathering of fifty or sixty delegates of the societies of most experience in them, deliberating in a little hall, and not by assemblies as large as those of the Conference.

"But, these reservations apart, let us hasten to add that, if the pending questions have not been able to be resolved, they have at least been propounded in the distinctest shape, and in the shape best suited to impress the mind. If discussion, properly so called, has not been able to establish itself, at least the currents of opinion have distinguished themselves with a singular vivacity. The sittings devoted to the training of missionaries, to the question of polygamy, to the trade in brandy and in opium, will live in the memory of those who had part in them. We shall not forget the evening devoted to this last subject. With perhaps one exception, all the speakers denounced the national sin of the legalized trade in opium with an energy which does honor to our brethren beyond the channel. Gatherings of this kind are worth more than theoretical discussions; they are acts which leave an impression in the moral history of peoples; they involve for those who have had part in them an instruction of a superior order and infinitely precious.

"It is here, in this personal contact with such things, and with individual men, that, in our view, we are to find most distinctly the immediate profit of the Conference. To see close at hand and to hear the representatives of the grand missionary enterprises—such men as Hudson Taylor, Bishop Crowther, Dr. Post of Beirut, and so many others; to hear from their own mouth the narrative of their experiences—this is an advantage the lack of which nothing can supply, and which of itself is worth all the technical information, all the instruction in details, which the mind refuses to record."

"Such are, in brief, some of the impressions which we have brought back from London. Shall we acknowledge it? More than once, during the sittings, we have experienced a painful feeling, while noting the difference between the conditions in which we have to work and those in which most of the other missionary societies find themselves. The greater part of these societies have the moral support of powerful Protestant nationalities; most of them have millions of men behind them. We, on the other hand, are working in

isolation, sustained only by a minority which three centuries of persecutions have reduced and enfeebled; often ill-understood by our countrymen, and even sometimes misjudged by our own co-religionists. This contrast has more than once come over us in the course of the London meetings. But, if the first thoughts to which it has given birth are sad, the final conclusion of the comparison has nothing discouraging. After all, our isolated situation, if it imposes on us some sufferings, presents also great advantages. It obliges us to rest on the true ground of missions: the disinterested love of souls, the service of Christ disengaged from every utilitarian and terrestrial after-thought. The position which is assigned to us has its difficulties, but it has its privileges also; it is the position of the first Christian missions, it is the position of the Moravian brethren, it is the position of the missionary work as it was understood at the opening of this century, at the time of the great awakening from which our society has sprung, and all our desire is that we may never forget the principles which have presided over our beginnings."

"Let us conclude this statement by rendering a deserved tribute to English hospitality. The reputation of this hospitality has been long-established; we have had the proof that it has not been exaggerated. Let our English brethren be assured of our gratitude for the reception given to the delegates of our society. They will not forget this reception, which has once more proved to them that Christian brotherhood is not a vain word."

THE GREAT FAMINE CRY.

BY MISS M. A. WEST, OF SYRIA.

"TELL your people how fast we are dying; and ask if they cannot send the Gospel a little faster."—*Words of a Heathen Woman.*

HARK! the wail of heathen nations;
List! the cry comes back again,
With its solemn, sad reproaching,
With its piteous refrain:

"We are dying fast of hunger,
Starving for the Bread of Life!
Haste, oh, hasten! ere we perish,
Send the messengers of life!

"Send the gospel faster, swifter,
Ye who dwell in Christian lands;
Reck ye not we're dying, dying,
More in number than the sands?
Heed ye not His words—your Master:
'Go ye forth to all the world!'
Send the gospel faster, faster—
Let its banner be unfurled!"

Christian! can you sit in silence
While this cry fills all the air?
Or content yourself with giving
Merely what you "well can spare"?
Will you make your God a beggar,
When He asks but for "His own"?
Will you dole Him, from your treasure,
A poor pittance as a loan?

Shame, oh, shame! for very blushing
E'en the sun might veil his face:
"Robbing God"—ay, of His honor,
While presuming on His grace!
Keeping back His richest blessing
By withholding half the "price"
Consecrated to His service;
Perjured, perjured, perjured thrice!

While you dwell in peace and plenty,
"Store and basket" running o'er,
Will you cast to these poor pleaders
Only crumbs upon your floor?

Can you sleep upon your pillow
With a heart and soul at rest,
While, upon the treacherous billow,
Souls you might have saved are lost?

Hear ye not the tramp of nations
Marching on to Day of Doom?
See them falling, dropping swiftly,
Like the leaves, into the tomb.
Souls for whom Christ died are dying,
While the ceaseless tramp goes by;
Can you shut your ears, O Christian,
To their ceaseless moan and cry?

Harken! hush your own heart-beating,
While the death-march passeth by—
Tramp, tramp, tramp! the beat of nations,
Never ceasing, yet they die—
Die unheeded, while you slumber,
Millions strewing all the way;
Victims of your sloth and "selfness"—
Ay, of mine and thine to-day!

When the Master comes to meet us,
For this loss what will He say?
"I was hunger'd; did ye feed Me?
I ask'd bread; ye turn'd away!
I was dying, in My prison,
Ye ne'er came to visit Me!"
And swift witnesses those victims,
Standing by, will surely be.

Sound the trumpet! wake God's people!
"Walks" not Christ amid His flock?
Sits He not "against the treasury"?
Shall He stand without and knock—
Knock in vain to come and feast us?
Open, open, heart and hands!
And assuredly His best blessings
Shall o'erflow all hearts, all lands,

II.—ORGANIZED MISSIONARY WORK.

Danish Evangelical Missionary Society.

GENERAL report of receipts and expenditures from Jan. 1, 1887, to Jan. 1, 1888.

RECEIPTS.

(1) a. Gifts, received from Bazaars, Missionary Circles, Female Societies, etc.....	\$13,734 00
b. Regular Contribution from Copenhagen.....	26 00
c. From Legacy of Ostenfeld and Wife.....	53 60
d. Various Testamentary Bequests.....	83 08
(2) Interest of (a) Grnd. Hans Andersen's Legacy.....	24 12
(b) George Pedessen Holt's Legacy.....	10 42
(c) Miss Olive Emilie Andersen's Legacy.....	18 78
(d) Pastor Emer. Chr. Ostergaard's Legacy.....	55 04
(e) Hatternager Feldberg's Legacy.....	71 28
(f) Sven Skaanen Lauridsen's Legacy.....	56 28
(g) The Scholtz Legacy.....	280 21
(h) Jens Rasmussen's Legacy..	22 78
(i) Tailor Rasmussen's do.	56
(k) Niels Jorgensen and Wife's Legacy.....	3 75
(l) Deed of Gift, E.....	12 96
(m) Bonds.....	191 38
(n) Current Accounts with Savings Banks.....	40 69
	<hr/>
	\$650 81
(3) Note of Subscription Cashd..	25 51
(4) Mission Atlas.....	321 60
(5) Herr Logstrup, for Mission among the Tamuls.....	53 82
(6) Missionary Boxes.....	43 12
(7) Profits of <i>Missionsblad</i>	155 51
(8) Contribution from Brit. and For. Bible Soc. to a Bible Woman in Madras.....	29 18
(9) Discount on Loan.....	68 34
(10) Discount paid in.....	4 15
Transferred.....	13,734 02
	<hr/>
	\$15,076 06

EXPENDITURES.

(1) Balance from 1886.....	624 59
(2) Missions in East Indies.....	
(a) Salary of Missionary H. Jensen.....	808 40
For support of his children in Denmark.....	93 80
Salary of Missionary A. Ihle	763 80
" Miss Jorgensen.....	107 20
" Berg and Andersen..	285 86
" Miss. Chr. Schlesch.	648 56
" " Chr. Kofaead....	80 40
" " Lazarus.....	74 86

Outfit and Passage of Berg and Andersen....	\$804 00
An Advance.....	19 54
(b) Station of Madras.....	908 01
" " Siloam.....	2,171 13
" " Bethany.....	643 40
" " Asampore.....	675 84
(c) Santal Mission.....	46 14
(3) Mission in Greenland.....	158 96
From Legacy.....	28 24
(4) Missionaries in Training.....	
(a) Support.....	1,058 66
(b) Instruction.....	440 77
(c) Purchase of Hamonium..	60 30
(5) Refunded Interest, etc.....	595 81
(6) Missionary Meetings.....	134 04
(7) Missionary Library.....	81 33
(8) Expenses for Collections by Collectors' Books.....	552 81
(9) Missionary Boxes.....	42 83
(10) Provost Vahl for Appendix to Catalogue.....	15 41
(11) Lent Out.....	95 14
(12) Discount, Exchanges and Postage.....	28 72
(13) Bookkeeper.....	107 20
(14) Sundries.....	23 41
	<hr/>
	\$9,736 92
Transferred.....	624 59
	<hr/>
	\$10,361 51
	210 25
	<hr/>
	\$10,571 76
Assets Dec. 31, 1887 (including balance).....	Crowns. 17,146 89
January 1, 1887.....	7,769 43
Increase during 1887.....	9,377 46
Special Assets.....	15,660 00
Special Contributions paid to the Treasurer of Santal Mission....	7,201 99

Mission Board of the Moravian Church
EXTRACTS from the annual report for 1888. [We are indebted to Rev. C. L. Reinke, American Secretary, for the following abstract, translated from the German.—EDS.]

A further proof of the faithfulness of our God, who will not let us sink, we have experienced in our West Himalaya Mission. In Leh, the capital of Western Thibet, we had a hopeful commencement of a medical mission, to which the English Government had lent kind aid. The church knows what a sad interruption of this work took place, because of the necessary dismissal of the missionary physician; and we saw no prospect but that, in consequence, the whole work in Leh would be taken out of our hands again. But the Lord has interposed in mercy. He has restored the backslidden brother through whose misconduct the disturbance had arisen, so that

we have again been able to give him the right hand of fellowship. In other respects, also, we have seen how the Lord indeed led us to begin this station at Leh, especially because of the formal opening and consecration of our chapel and school September 2, 1883. The establishment of this station is the most important event in the history of our West Himalaya mission during the last ten years. From this station twice as large a field can be evangelized, as from either of the other older stations, Poo and Kye-lang. It had long been contemplated to attempt establishing a mission in this capital of West Thibet, but even only two years ago there seemed to be no prospect of being able to begin it. The Lord would first prepare the way; and this was done as follows: The old Maharajah, or prince, died a few weeks after he had given permission to Brother Redslob to begin the mission, and upon his death a great change in the political situation ensued. The British Government became the virtual ruler, and we owe it to this fact, under God's goodness, that this new mission post could be established in so short a time. It is to the Lord's overruling providence that we must keep looking, if our courage and confidence are not to fail; for especially in this Himalaya mission the things of the Kingdom of God seem often to work by a different and much slower process than we had hoped and believed. The brethren who were first sent out have grown old and gray in their work, and in part are fallen asleep, leaving almost no visible fruit of their labors. But did they spend their strength for nought, and have we hoped, and prayed, and given money, and sent out laborers in vain? When brother Arthur Smith returned last year from his journeyings into the bush country of South Africa, he said to himself. "I reap where I have not sown." Even so others of our brethren in the service of the Lord may likewise sow, and leave the harvest for those who shall succeed them. The final result will show that the Lord hath done all things well. May this be our only mission policy—to trust Him, the all-wise Master; to follow Him, the mighty Leader!

Such shall also be our policy in Australia, where He elected our Moravian Church to perform the last and best offices of love for a poor, broken-down, and rapidly perishing race. By the close of the year 1889, our two stations, Ebenezer and Ramahyuck, may have to be relinquished. By that time there will be very few blacks there, and the rest, the half-breeds, will have to leave the stations by order of government, to care for themselves. They will then be scattered all over the country. The settled parts of Australia are well supplied with churches and schools, and those of them who desire to unite with the former will scarcely lack the opportunity. The hope of the extension of our mission to North Queensland (N. E. Australia) is still as uncertain as it was last year. The church is aware that the Mission Board did not primarily take into consideration

the raising of funds, but the finding of missionaries for this new field; however, our friends in Australia do not venture upon anything decisive until the Colonial Government shall engage to grant more permanent assistance.

In another of the enterprises of our Unity, the Leper Hospital in Jerusalem, the blessing of the Lord has attended the work, the number of the inmates having likewise increased. The patients, numbering about twenty-four, not only manifest more gratitude for the bodily comforts which they receive, but are also more receptive for spiritual impressions than was the case in the first years. The case here, however, is somewhat similar to that of our mission in Australia. It is written, "To whom much has been given, of him shall much be required." But these poor people's endowments are very small; nevertheless, if they do not become burning and shining lights during their lifetime, they become patient sufferers, and die happy deaths. Through the daily instruction they receive the Name of Jesus becomes precious to them, and to it they cling, whether Moslems or Christians, in all simplicity, often in great spiritual and physical weakness, and this Name of Jesus gives them a soft resting pillow in their sufferings and in death. Is not this then likewise a blessed work, worthy to be the life-work of the brethren and sisters engaged therein, and worthy of being regarded by the church as of equal importance with the other labors of love with which our Lord has charged us for even the least of His brethren? —*The Unity's Elders' Conference, Hernhut, Saxony.*

The Evangelical Lutheran Mission (Leipzig).

[We are indebted to *The Harvest Field*, the organ of this Society, for this sketch of its history and present status.—EDS.]

"The Evangelical Lutheran Church was the first among Protestant denominations to have her feet 'shod with the preparation of the gospel of peace, having been at work among the heathen in Lapland, Greenland, North America and India long before any others of them. At present we shall consider only that work which this church is doing among the fourteen and a half millions of Tamilians in Southern India. The society has two names; it is called the "Tranquebar Mission" as well as the "Leipzig Mission." How these two names came to be given to it will appear from the following:

"In the year 1800 a Danish vessel came to grief off the coast of Tranquebar, which was then part of the country belonging to the Maharajah of Tanjore. The captain with his crew landed, only barely saving their lives. The latter, however, were all killed on shore; the captain alone escaped to Tanjore, where he was treated kindly by the king, who granted him a long interview,

the result of which was the ceeding of Tranquebar and its vicinity with about 30,000 inhabitants to the King of Denmark for trading purposes. For a whole century trade was the only thing carried on. But at the beginning of the eighteenth century the pious King Frederick IV. of Denmark, encouraged by his zealous court-chaplain Dr. Lutkins, began to send out missionaries to Tranquebar. Ziegenbalg and Pluetschau, university men of Halle, were ordained in Copenhagen and arrived in the year 1706 in Tranquebar.

"Within three and a half years 150 souls had been baptized, and five years after their arrival they had translated the New Testament into Tamil. In 1725 the Old Testament also was printed, for they were men of linguistic attainments as well as great missionary zeal. In 1736 there were 2,329 native Christians in Tranquebar, who increased to 3,812 in 1756 under the care of five missionaries. Altogether 56 missionaries had been sent out when the church of Germany began to feel the deadening influence of rationalism. Those 56 we may call the first generation of missionaries, after whom mission work was sadly neglected. Although their stations in Tranquebar, Tanjore, Madras, Trichinopoly, Palamcottah and Cuddalore were in a flourishing condition, the missionaries died out and there were no new-comers to take their place.

Hence in 1830 Lutheran missionaries gave up to the Society for Promoting Christian Knowledge, 1,300 native Christians, 11 catechists and 11 small churches, as they had some time before given up to the same society much property amounting, it is said, to more than three lakhs of rupees. This property is now in possession of the S. P. G. Of the 56 missionaries mentioned above, 43 died in India, one died at sea, and one was killed in Africa.

"Now the connecting link between the first Danish-German mission and the present Leipzig Society is the Rev. H. Cordes, who is still alive. Already in 1819 a new association had formed itself in Dresden. In 1845 the Danish Government sold Tranquebar to England, but at the special request of the native congregation the mission continued to be carried on in connection with the Evangelical Lutheran Church. Four years later (1849) the Royal Missionary Collegium of Copenhagen made over all their property at Tranquebar and Poriar to the Missionary Collegium at Leipzig." Inasmuch as there was a university at the latter town, the mission college at Dresden, which had been founded in 1832, was transferred to Leipzig in 1848. Hence the name—Leipzig Lutheran Mission.

"This society has at present 24 European missionaries, 14 native pastors, 57 catechists, 156 schools and 3,991 pupils of both sexes. The members of the church number more than 13,500, who are scattered about in 577 towns and villages. Most of our Christians come from the poorer classes, but last year, apart from gifts

for special objects, they contributed Rupees 2,018 for general church purposes and Rupees 2,573 toward the support of their own poor. Several districts now receive no help whatever for their poor from mission funds, though a good many other districts get a moiety."

Spanish Evangelistic Mission in Figueras, North East Spain.

Balance Sheet for the Year ending June 30th, 1888.

RECEIPTS.		£	s.	d.
Balance in hand, 30th June, 1887...		123	2	9
Donations received by Pastor and Madame Rodriguez, and Rev. J. C. Stewart Mathias, including sale of pottery, etc.		1,157	5	4
Donations for site and new Halls in Figueras and Vilabertrane		735	18	0
		£2,016	6	1

PAYMENTS.		£	s.	d.
Salary of Pastor Lopez Rodriguez..		156	0	0
Salaries of evangelist, three schoolmasters, two schoolmistresses, and one colporteur.....		298	0	11
Rent of seven Mission Halls, Boys' and Girls' School, and Mission House.....		137	0	2
Repairs and furniture of halls (including four harmoniums)		85	13	5
Medical Mission expenses		49	7	6
Evangelization and traveling expenses.....		79	12	8
Printing, postage, stationery, and publishing <i>El Heraldo</i>		134	19	4
Coal, gas, and oil		22	12	10
Carriage and sundry expenses.		54	5	4
Expenses of horse and tartana		24	15	8
Maintenance of two orphans in pastor's family for one year		40	0	0
Purchase of site for hall in Figueras		600	0	0
Balance in hand, 30th June, 1888:				
New Halls Account £214 0 6				
General Account... 119 17 9				
		333	18	3
		£2,016	6	1

Totals of Receipts from the commencement of the Mission in 1887.

Year 1877	236	11	3
" 1878	113	7	0
" 1879	196	3	0
" 1880	193	11	3
" 1881	134	0	4
" 1882	530	14	4
" 1883	685	7	3
" 1884	775	4	11
" 1885	885	17	4
" 1886	923	9	0
" 1887	1,205	0	11
" 1888	2,016	6	

London Missionary Society.

COMMENCED 1795. STATEMENT FOR 1888-9.

"THE London Missionary Society is now entering upon the ninety-fifth year of its existence, and its directors desire to acknowledge with gratitude to God the abundant blessing which is still vouchsafed to the labors of its missionaries, and the ever-increasing opportunities for usefulness which are set before them in every part of the great mission field. It is a sign full of promise that missions to the

heathen have received an amount of attention from the press and the public during the past year which has never been manifested before.

"The wisdom and foresight of the founders of the society are strikingly exhibited in the broad platform on which the society rests. Its agents have no desire to reproduce in the eastern world an exact counterpart of any of the schools of western theology. They bear from us those great fundamental principles of Christianity which are the common heritage of all Evangelical churches, and which find intelligent recognition and response in the universal heart of man. It has been the peculiar glory of the so-

ciety in the past, that the ecclesiastical organization of the mission churches planted by it have been shaped, not in rigid conformity to any particular model, but in accordance with the necessities of different fields of labor and the special characteristics of different peoples. It will be its strength, and the pledge of its success in days to come, to endeavor to cultivate among those who are brought to the knowledge of Christ by means of its missions, an intelligent and independent study of the truths of the Divine revelation in the freedom of a life which is not compelled to form itself on Western models."

STATISTICS.

	English Missionaries.	Female Missionaries.	Native Ordained Ministers.	Native Preachers.	Church Members.	Other Native Adherents.	SCHOOLS.		Local Contributions and School Fees.
							Number.	Scholars.	
1. China.....	28	11	8	72	3,895	1,817	71	2,634	£ s. d.
2. North India.....	16	11	8	32	535	1,872	101	6,630	2,584 9 3
3. South India.....	24	4	14	104	1,105	7,619	133	6,785	2,859 4 1
4. Travancore.....	8	2	19	25	5,192	45,176	285	13,295	2,443 5 11
5. Madagascar.....	28	4	670	3,785	50,435	236,862	756	79,458	1,029 7 10
6. Africa.....	24	1	..	88	2,407	10,735	37	2,002	3,666 0 3
7. West Indies.....	1	..	..	3	489	1,380	6	1,271	577 9 0
8. Polynesia.....	23	..	312	528	14,760	41,554	544	24,485	452 2 9
Totals.....	152	32	1,031	4,637	78,618	347,015	1,933	136,560	5,792 7 2

Mission stations and out-stations occupied by the society :—South Seas, 450; Madagascar, 1,312; Africa, 33; India, 500; West Indies, 4; China, 66.—Total, 2,365.

Churches planted by the society, but now self-supporting* :—South Seas, 300; Madagascar, 1,200; Africa, 17; India, 20; West Indies, 24; China, 20.—Total, 1,581.

Total Income for the year ending April 30th, 1888, £124,860, 1s. 9d. Balance against the Society, £7,960, 5s. 8d.

* During the past thirty years.

Japan Mission of the M. E. Church, South.

RESUME FOR 1888.

Numer of mission stations.....	5
Number of missionaries, 9; wives of missionaries, 5; whole numbers of workers.....	14
Net increase in membership.....	99
Total membership in Japan.....	163
* Amount raised on salaries and expenses of self-supporting missionaries.....	2,523
* Whole amount raised on the field.....	3,897.80½

C. B. MOSELEY,

Statistical Secretary.

* The value of the yen is about 76 percent. of that of the American gold dollar.

American Free Baptist Mission in Southern Bengal, 1888.

CHURCH STATISTICS.

No. of Churches.	When Organized.	Added by Baptism.	Added by Letter.	Dismissed by Letter.	Excluded.	Died.	Resident Members.	Non-resident Members.	Total of Communicants.	Native Contributions.	Sabbath-School Scholars.	Native Christian Community.
10		62	22	17	5	11	563	91	654	Rs. 640	*2,701	1,266

* This includes pupils of jungle schools.

EDUCATIONAL STATISTICS.

Stations.	Schools.	Christian Pupils.	Hindus.	Moham-medans.	Santals.	Boys.	Girls.	Total Pupils.
12	21	340	1,322	102	1,298	1,859	992	3,053

RECAPITULATION.

Number of Churches.....	10
" Communicants.....	1,654
" Nominal Christians.....	1,286
" Sabbath School pupils.....	2,701
" Pupils in all the Schools.....	3,053

CASH RECEIPTS.

From Government.....	Rs. 6,204	0	0
Foreign Mission Board (for education).....	3,516	3	0
Woman's Board.....	4,581	10	11
New Brunswick Woman's Board.....	328	12	9
Special Donations.....	8,526	4	8
Total.....	Rs. 23,156	15	4

Association for the Religious Improvement of the Remote Highlands and Islands in connection with the Free Church of Scotland. Thirty-eighth annual report, 1888.

ABSTRACT OF RECEIPTS AND EXPENDITURES to Nov. 27, 1888.

RECEIPTS.		EXPENDITURE.	
Subscriptions and Donations,		Salaries of Teachers.....	£1215 16 0
General Fund.....	£916 14 3	do. Sewing Teachers..	183 10 0
Glasgow Association, General		College Aid.....	135 0 0
Fund.....	230 14 8	Traveling Expenses of	
Legacies.....	206 9 10	Teachers.....	46 0 0
Sewing Classes.....	26 12 6	Clothing and Material for	
Clothing Fund.....	14 4 0	Sewing Classes.....	60 19 10
Contributed by people in the		Bibles and Books.....	39 2 2
Highlands.....	18 '4 6	Furniture.....	14 2 10½
Proceeds of Clothing sold.....	37 14 7	Printing and Advertising....	31 11 6
do. Books do.	17 2 5½	Incidents, Freights, Postages,	
do. Furniture sold....	0 9 0	etc.....	14 17 1¼
Bank Interest.....	9 4 0	To Building Fund.....	20 0 0
	£1477 9 9½		£1760 19 6
Balance from previous year..	452 2 2½	Deposit Receipts..	£150 0 0
	£1929 12 0	On Bank Account.....	13 18 10
		In Treasurer's	
		hands.....	4 13 8
			168 12 6
			£1929 12 0

The Seamen's Rest, Marseilles, France, under the direction of Mr. Charles E. Faithful. Ninth annual report to Nov. 1, 1888.

RECEIPTS.		EXPENDITURE.	
£	s. Frcs. Cs.	Frcs. Cs.	
Donations and Sale of		Balance forward.....	2,503 05
work.....	584 9 14.635 20	Loan returned to Monsieur Mathe-	
Sailors' board and lodg-		ron.....	1,560 30
ing.....	259 5 6.480 25	Household bills, including board of	
eaters of <i>The Christian</i>		Mission staff and servants.....	8,400 80
per Messrs. Morgan and		Salaries of Manager and Matron,	
Scott.....	1 25 15	two lady helpers, and servants'	
Association for the Free		wages.....	4,568 45
Distribution of the		Rent, taxes and insurance.....	4,044
Scriptures.....	5 125	Director's traveling expenses.....	700 10
Transferred from Cloth-		Furniture and repairs.....	431 30
ing Fund.....	36 4 905 20	Scriptures for Free Distribution...	125
Sale of clothes to Sailors.	16 400	Printing and advertisements.....	294
Sales (various).....	7 1 174 10	Books, periodicals, etc., and car-	
Interest on Reserve Fund		riage of same for Reading-room.	78 35
bonds.....	4 10 112 50	Stationery and postages.....	271 50
Balance.....	39 8 985	Interest on loan.....	150
	£952 18 23.842 40	Traveling expenses (Capt. Christ-	
		ensen and family).....	226
		Bad debts.....	398
		Petties (including boat and bus	
		hire.....	82 55
			23.842 40

Darjeeling Mission. Founded 1870.

REPORT, OCTOBER, 1888.

Ordained Missions.	Preaching Stations.	Schools.	Total Pupils.	Training Institutions.	Students.	Printing Press.	Hands.	Colporteurs.	Book Department.	Medical.
1	18	22	732	1	12	1	16	1	1	2

CHURCH CENSUS.

NAME OF CHURCH.	Female.	Communi- cants.		Non-Communi- cants.				Total.		GRAND TOTAL.
		Male.	Female.	Adults.		* Child'n.		Male.	Female.	
				Male.	Female.	Male.	Female.			
1. Darjeeling.....	58	24	22	28	21	33	38	85	81	166
2. Kurseong.....	19	10	11	9	9	11	8	30	28	58
3. Nagri.....	15	8	9	6	6	10	8	24	23	47
4. Salom.....	10	5	7	6	2	7	2	18	11	29
5. Kainjilia.....	3	2	1	2	2	2	1	6	4	10
6. Sonadah.....	4	3	4	2	0	2	6	7	10	17
7. Tindaria.....	6	5	6	1	1	6	4	12	11	23
8. Gumba.....	1	1	1	0	0	0	1	1	2	3
9. Badamtam.....	2	2	2	0	0	3	3	5	5	10
10. Poomong.....	2	1	1	1	1	0	2	3	4	6
11. Terai.....	50	21	18	25	23	16	23	62	69	131
Totals.....	170	82	82	80	65	90	101	252	248	500

* Under 14 years of age.

In 1870 there were no native Christians in the district; in 1880 there were 184; in 1888 considerably over 1,000.

Free Baptist Woman's Missionary Society.

In our December number, page 927, in Mrs. Gracey's paper on "Woman's Missionary Boards," a slight error occurred in her account of this society which we gladly correct at the instance of the secretary. We said: "These ladies do not publish a

separate paper, but conduct a department in both *Foreign Mission Journal*, Richmond, Va., and *The Baptist Basket*, Louisville, Ky." Both of these statements, it appears, are wrong. The society does publish a magazine of their own—*The Missionary Helper*—and "the Western ladies conduct a column of society matters in *The Free Baptist*, published at Minneapolis."

III—CORRESPONDENCE and GENERAL INTELLIGENCE

Korea.

INTERESTING letter from Rev. H. G. Underwood:

SEOUL, Dec. 23, 1888.

EDITORS OF THE MISSIONARY REVIEW OF THE WORLD.—I have wanted to write you for some time about the work here, but my hands are so full of work that I get little time for writing. I have now but a few minutes, and can simply give you a few hints about what the Lord is still doing in this land. We can report an advance all along the line and in every department of work. We cannot keep pace with the work as it opens up. But a year ago there were just a score of baptized Christians in this land; now there are more than five times that number. In one year we have increased fivefold. We thought we were asking "large

things" when last year we prayed for "scores" of souls, and the Lord gave us over a hundred. Has He not indeed been good to us? But we look forward to another year, and the question is, have we faith for a like increase, for another "fivefold" blessing, this coming year? Has the Church at home, as she tries to uphold our hands by her prayers, faith for such a blessing as this? On every side of us are men who are wanting to study "the doctrine." Teachers are called for, but they are not here. Ministers to baptize the people are desired, but there is no one to go. Oh! how my heart yearns for this people. I had planned for quite an extended trip through the country last fall, but there was no one to take my place in Seoul, and I could not go. There is need for men, north, south, east, and west, but

where are they? When they do get here they have a difficult language to learn, that will take several years to master, and when are they coming?

These are questions that are before us, and that ought to present themselves in a practical way to the Church at home. Is she going to step in? Let her stop praying for more doors to be open, and enter those already open, and then let her pray again. Not till then can she pray with that fervent zeal that will bring down the blessing she desires. Great things are in store for the Church of Christ in Korea, if she will but take them. Will she do it? Will the Church of Christ accept the responsibility that now rests upon her and go forward in the work that lies before her here?

We are just now seeing the manifestations of the power of the Spirit in our midst. Our services are well attended, our room is at times crowded, and on the Sabbath is always full of men who pay strict and earnest attention for an hour and more. Our weekly prayer-meetings are carried on with a zeal and earnestness that is cheering. Not many months ago a boy of 16 years of age came and desired to be taught about Christ; he studied night and day, and has since made a profession of faith. He went and found another boy, one who could not read, taught him to read and brought him to Christ. These two went after more, and now there is a regular weekly native *boys'* prayer-meeting. Thus the work goes on, but we need more men. Reinforcements are coming, but as we think of the millions in this land and their readiness to accept Christ, we feel that we should call for more and more laborers. Has not the Lord given the Church wonderful fruits thus far? Has He not shown that the harvest here is indeed ripe? See what has already been done. It is but a little over four years since the first missionary for Korea landed here. There are to-day two organized churches in this land, with a total membership of over a hundred. Applications for baptisms are coming to Seoul to-day by the hundreds from all parts of the land where copies of the gospel have been distributed. The people are let alone in their faith. Public service is being held in the city, and has been for months without the least opposition. A revival is now in progress in the native church. Truly the Lord has done wonders in our midst. Will not the Church at home remember us in their prayers? Pray for *great things* for us; ask *largely*, and pray also for laborers in this field. Are there not some who will read this whom the Master is calling to work in this land?

How the work in Korea strikes a new-comer.

SEOUL, Dec. 23, 1888.

To-day at two o'clock a native Korean service was held, the first of the kind I have seen in this heathen city. About fifty assembled under the leadership of Mr. Underwood. It was a surprise to me, for on my way here I had been told by many that the doors were closed again in Korea and that there was no sound of the gospel there.

The opening hymn, however, sung to the tune of "Old Hundred," so rung out through the open walls, that it must have been heard by everyone in the neighboring streets of the city. A striking sound indeed!

Following this, eleven dusky young Koreans came forward for baptism. The witnessing of each for Christ was of the brightest kind. Mr. Underwood translated their replies into English and such a succession of testimonies I had never heard before. Many others at the present time are studying the Word of God.

Such is the work in Korea. The missionaries in the midst of their abundant labors are looking prayerfully homeward for more help. Before them lies this whole land, with its millions of heathen, still unoccupied. The harvest so great and no laborers.

JAS. S. GALE,

Toronto Univ. Coll. Y. M. C. A. Missionary.

France.

LETTER from Director C. E. Faithful:

MARSEILLES, January 29, 1889.

DEAR DR. SHERWOOD.—The monthly visitor in the shape of your excellent and esteemed REVIEW is, I can assure you, a source of unusual pleasure. At the same time I feel very guilty that now for a year I have been thus invited and yet, I fear, nothing has reached you that could help to add in any measure to its already very complete arrangement and information. Moreover, you most kindly added my name to your list of correspondents. At that time my residence was in Nice, from which place we removed in September, my health having, through the goodness of our God, been sufficiently restored to enable me to take the personal oversight and direction of the mission here. This removal and the necessity of a somewhat prolonged sojourn in England last summer must be my special reasons for remaining so silent. Allow me then to thank you most heartily for your liberality to so unworthy a contributor.

As I write you the minds of the French are considerably agitated and there seems to be a probability of further upheaving. Caesarism on the one hand and anarchy on the other afflict this poor nation—so needy, though unconscious of it, of that which alone can make a people free and great, the gospel of Jesus Christ. At the same time

much good is being done, and in this city of nearly 400,000 inhabitants the efforts made to reach the masses and also special classes of men and women compare well with those made in most large cities. In addition to the churches, established free, the McAll Mission, with which I am associated as a voluntary helper, takes the foremost place. Its earnest and energetic director, Pasteur Lenoir, is fully alive to the requirements of the people and seems also to know how to reach them. The one, and sometimes two, evenings a week that it is my privilege to aid in their meetings are always agreeable occasions. Then the work among the soldiers is most interesting and successful, and two efforts are afloat for the sailor, one especially for Britishers, the other for sailors of all nations. This latter, under the title of *The Seamen's Rest*, is the work it was my privilege to inaugurate nearly ten years ago. In addition to a Home capable of receiving from thirty to forty men, there is a bright and well supplied reading-room where also the meals are served for those lodging in the Rest. In this room also meetings are held regularly on Sundays, Tuesdays, Thursdays, and Saturdays. Frequent conversations daily are carried on with individual cases requiring assistance, spiritual and otherwise, by my two lady helpers, one Scotch, the other German Swiss. The manager is a retired captain, a Norwegian, the cook is a Dane and the man who attends to the rooms, French, so that we are a polyglot house indeed. Services are held also on board ship, and constant visits paid to them and to the hospital. I am now engaged in planning regular visits to the beer-shops, 63 of which exist on the three-quarter of a mile quay where our Rest stands. Next door to us was formerly one of these, but is now a temperance coffee-room and restaurant. For all these efforts may I claim a petition for a corner in your valuable journal to ask for prayer and sympathy. The work is one of faith, and the way the means are supplied affords undoubted proof that the God of Elijah still lives and reigns. In a few days I complete my twenty-fifth year of service for Christ and am hopeful I may be permitted to mark it by meeting demands that are very pressing just now, and besides, by removing all debt, I need at least \$1,000 to do this and go forward clear.

Spain.

LETTER from Madame Lopez Rodriguez.

CALLE PEDRO, 30 FIGUERAS (GERONA),
Jan. 14, 1899.

EDITORS MISSIONARY REVIEW OF THE WORLD:
By this post I send a copy of our new report, containing outlines of the work, with donation

list and balance sheet duly audited. The accompanying "Letter from Spain" supplies details of the progress of the work through God's blessing, during the past year. We much hope that you will be interested in the perusal, and will kindly insert extracts in *Review*. Regarding the building of our new hall in Figueras, we have good news to tell. In November "a friend" most generously sent £500, with the promise of £300 this year. It came as a "glad surprise" and filled our hearts with joy and thanksgiving. The societies, De San Vincent and St. Paul and the Holy Cross, did their best to prevent us getting a site, by over-bidding for the first one we had in view. Another in a far better situation was soon after unexpectedly offered for sale, but at a higher price. The Lord sent the extra £250 needed, and the purchase was made before the Romanists had time to discover and prevent. Then came the difficulty; where was the money to come from for the building? We knew of no one to whom to apply who did not already know of the need. Should we make a special appeal in our new report? No, for that might injure the General Fund, which wants replenishing. So we decided just to lay the matter before the Lord in prayer, and to leave it with Him. We felt sure that after sending the money for the site, He would not allow the enemies of His truth to triumph for lack of means to build. As I have told you, He did not disappoint our trust, and hope in Him. "He hath done great things for us, whereof we are glad," and praise Him with full hearts for His faithfulness. For many years an old house, now being pulled down, occupied part of the site of the new hall, and was the abode of a priest and his servant. On hearing that it was to be replaced by a Protestant gospel hall, she exclaimed, "Oh, God! can it be that on this spot, where so many prayers and rosaries have been repeated, those vile heretics should come to teach their infamous lies." Far too long have poor souls like that woman been bound in the chains of Romish superstition, and we do beg the prayers of God's people, that in our new hall hundreds of such captives may be set free and "turned from darkness to His marvelous light."

Since sending the "Letter from Spain" to press, we have been cheered by a remarkable conversion, result of our evangelistic work in a town at some distance by train. From curiosity a man was induced to listen at the foot of the stairs to the preaching in our hall. Becoming interested, he crept up and was invited to enter by the converts, who could hardly believe that the well-known "Carlist murderer," employed by his party to commit many acts of cruelty (nine men he confessed to have killed in cold blood), could possibly wish to join their number. How great the change that grace has wrought! For three months he never missed a meeting. One night, when weary from work, he went early to bed. Living next door to our hall, he was awakened by the sounds of the harmonium.

Springing up, he washed, put on his best suit, and hurried into the meeting, which he forgot took place that night. Before all the converts he told his sad story, drawn out by the pastor asking if he were willing to accept Christ as his Saviour? "Yes," was the ready reply. But when further asked if he were prepared to follow and confess Him before his old companions, he answered with much agitation, "Only *one* thing keeps me back. I have yet one debt of revenge to pay. There is *one* enemy I can *never* forgive. In the war, I was taken prisoner. On my knees, clasping a crucifix, I implored for mercy. It was granted by all but *one* who turned the tide against me. Aim was taken. A moment more and I should have been a dead man, had not friends come up on horses to rescue me. *That* man I can *never* forgive, and would take his life if I could." The pastor laid his hand on the man's shoulder, soothed his excited spirit, and gently reminded him how the blessed Saviour on the cross forgave those who were taking His life; then, how God, for Christ's sake had forgiven us. Another thought, "Who can tell that your enemy may not come here, be converted as you have been, and suplicate your pardon?" The poor man tried hard to keep back his tears, and in a tremulous voice replied, "It is true! It is true! There is *now* nothing to keep me back." To God be all the praise for "another brand plucked from the burning." Asking the prayers of your readers that we may have the joy of seeing many more such rescued by the love of our forgiving Saviour.

Mexico.

LETTER from Rev. M. E. Beall:

SAN LUIS POTOSI, Jan. 21, 1889.

DEAR EDITORS.—The inclosed is a translation of a letter sent by one of our seminary boys working during vacation, to our native preacher here. Its only merit is, that it is a very *true* picture of the beginnings of work in Mexican towns. It is one native writing to another with no thought of another reading what was being written. There is no victory to report, no special danger to fear, but simply the common every day work.

EL VENADO, Jan. 14, 1889.

BELoved BROTHER PANFILO.—Senor Justo, notwithstanding his fanaticism, has conducted himself toward me as a friend. We have talked together of our respective beliefs and he is now reading some of our literature. I have been having some conferences by night with a few persons. I was with the mayor of the town on Saturday, and he showed himself to be a red liberal, and spoke of his father who was mayor of Villa de Cos when our church commenced work there, and the father took an active part in protecting us. One day last week we found at the door of our house many torn tracts and two half burned Gospels. I knew who did it, for two persons who were with me the evening before showed themselves kindly disposed to-

ward our church and begged that I should give them something to read touching our faith; they departed seemingly well contented, and promised some hope, but, what deception. The priest advised them to burn or destroy all I had given them, with the result already mentioned.

Although many persons are afraid to announce themselves, we are making some progress. They have reduced the wages of Don Ventura who is working in the factory, and the fear of losing his place kept him from our services last Sabbath. A lady named Doña Luisa returned all the tracts that Guadalupe had given her because her husband had threatened that if she continued reading such books he would take her family from her and leave her. Just see the result of ignorance and of her companion, fanaticism.

Sabbath morning we had a congregation of twelve persons and among them three who had never heard the gospel, and while preaching about the redemption, several persons in the street listened attentively. At night we had a congregation of sixteen and at the beginning there was nobody at the window, but when I commenced to preach there was a congregation of twenty-five at the window, and to them I directed my remarks, and heard them say among themselves "Good," "That's so!" and "Well, the Protestants do worship God." In my remarks I invited them to come and talk with me whenever they were so disposed. The priest Ayala was watching from a neighboring window, and it is quite certain that he will prohibit the people from even standing at the window. But in time I trust that both fear of the priest and the fear of what society may say will not prevent earnest souls from seeking the truth.

Receive, my brother, the heart of him who esteems you,

Your most affectionate servant,

ATHANASIO QUIROZ.

North Africa Mission.

BRIEF note from the Secretary:

JANUARY 26, 1889.

DEAR DR. PIERSON.—I have just returned from visiting most of the missionaries connected with the North Africa Mission in Morocco, Algeria and Tunis. The prospect among the Mohammedans is encouraging and we are hoping to send out more laborers. There are now 41 on our staff, and two more leave us in a week.

We are now proposing to take up work among the Europeans as well as the Mohammedans, and also establish a station in Tripoli, which is *quite* without the gospel.

Yours heartily in Christ,

EDWARD H. SLENNY.

Hon. Sec. of N. Africa N.

Sweden.

[It gives us pleasure to lay the following earnest request before our

readers. It is made by an American who is laboring as an evangelist in Sweden—the Rev. Otis L. Leonard. As an earnest of his interest in missions in his native land, he sends us \$10, after paying a year's subscription to THE REVIEW, the balance to go to our "Volunteer Fund" Sure we are that our many thousand readers will join heartily with him in prayer for such an object.—Eds.]

REQUESTS FOR PRAYER.

DEAR CHRISTIAN FRIENDS.—Will you all pray for Sweden. We need a great revival here. Pray for it! Pray for me, an evangelist, laboring here! Pray for a student who is ill, called of God to preach, that he may be healed! Pray for a mighty revival of God's work, all over Sweden!

GENERAL INTELLIGENCE.

Africa.—**Rum on the Congo.** A Memoria from the World's W. C. T. U. asking Congress to act. Bishop Newman presented the memorial praying that immediate and decisive steps be taken to suppress the liquor traffic in the Congo Free State and basin of the Niger. The memorial shows that during 1885 more than 10,000,000 gallons of the cheapest and vilest spirits ever manufactured were sent from the United States Germany, Holland, England, France and Portugal to the natives of Africa. The quantities contributed by the different nations were:

United States, 737,650 gallons; Germany, 7,823,042 gallons; the Netherlands, 1,069,146 gallons; France ("pure alcohol"), 405,944 gallons; England, 311,384 gallons; Portugal, 91,524 gallons.

The memorial, continuing, says that abundant evidence proves that this deadly rum has developed in the natives an alcoholic passion almost without parallel, and has sunk them into a state of degradation lower than they occupied before they had contact with our commerce and civilization. The march of commerce will soon place the rum traders in communication with over 50,000,000 of savages, and unless the traffic is totally suppressed, the result will be most disastrous to the cause of humanity, a reproach to the Christian nations, and an outrage second only to the slave trade itself.

The purposes of the memorial and of the arguments made by Bishop Newman and Mr. Hornady are to bring about such a revision of the General Act of the Berlin West Africa Conference as shall completely suppress the liquor traffic in the territory in question; to obtain a law from Congress prohibiting the exportation of liquor from this country to any port of Africa, and to persuade the United States Government to use its influence to induce other governments to co-operate.

Mr. Hornady spoke with great earnestness and impressiveness. "The United States Government," he said, "stands to-day as the ob-

structor of a most wise, humane, and philanthropic measure undertaken by Great Britain three years ago, in which our co-operation was asked. We stand to-day as the champion and protector of the trading wretches who sell dangerous firearms and ammunition, and equally deadly spirits in the islands of the Western Pacific. We occupy before the other civilized nations a position which is indefensible and humiliating in the last degree.

"The liquor traffic in Africa can be stopped forever by an international agreement such as Great Britain very nearly effected respecting the Pacific Islands. The friends of humanity, not only in this country but all around the world, ask through this memorial that the Congress of the United States shall exercise its power toward the accomplishment of that result."

—**Livingstone's Discoveries.** The source of the Nile was the unsolved problem of ancient geography. In 1770 James Bruce, a famous traveler, thought he had found it, but it proved to be only the head of a branch called the Blue Nile. More than 90 years later Lake Victoria Nyanza was discovered, which has an area as large as the State of New York—more than 49,000 square miles. From this lake flows a broad river—the head waters of the Nile.

Dr. Livingstone discovered a great river in the heart of Africa. H. M. Stanley traced it to its mouth and found it to be the Congo, which pours more water into the sea than any other river except the Amazon.

"Livingstone himself traveled 29,000 miles in Africa, and added to the known part of the globe about a million square miles. He discovered Lakes 'Ngami, Shlrwa, Nyassa, Moero, and Bangweolo; the Upper Zambezi, and many other rivers; made known the wonderful Victoria Falls; also the high ridges flanking the depressed basin of the central plateau; he was the first European to traverse the whole length of Lake Tanganyika, and to give it its true orientation; he traversed in much pain and sorrow the vast watershed near Lake Bangweolo, and through no fault of his own just missed the information that would have set at rest all his surmises about the sources of the Nile. His discoveries were never mere happy guesses or vague descriptions from the accounts of natives; each spot was determined with the utmost precision, though at the time his head might be giddy from fever or his body tormented with pain. He strove after an accurate notion of the form and structure of the Continent; investigated its geology, hydrography, botany, and zoology; and grappled with the two great enemies of man and beast that prey on it—fever and tsetse."—*Memoir.*

—The distinguished African traveler, Lieutenant Wissman, recently delivered an address before the Hamburg Geographical Society on "The Arab Question in Central Africa." He stated that within the last few years a great change had taken place in regard to the attitude of the Arabs in

Africa toward the Europeans. The threatening danger of European ascendancy has made them very hostile, defiant and relentless. They no longer hesitate to show that the right belongs to them of carrying on the slave-trade, and that they mean to exercise it. The slave-dealers charged Lieutenant Wissman to inform the English on Lake Tanganyika that any attempt on their part to interfere with the traffic would bring war upon them. The traveler is convinced that war-like measures against the Arabs must be resorted to if a secure foundation is sought for the establishment of European civilization in Africa. Arabs and Europeans cannot exist side by side. Lieutenant Wissman attaches great importance to the proposed expedition for the relief of Emin Bey. He insists that the only feasible plan is an advance from the coast, and declares that it would be useless to employ others than natives as soldiers and carriers. In the meanwhile a sudden obstacle to such an expedition has arisen in the disturbed state of the Zanzibar coast.

—**Missionary interest in East Africa.** The massacre of German missionaries at Dar-es-Salam, on the East African Coast below Zanzibar, has been followed by the massacre of an English missionary named Brooks with sixteen of his followers, at Saadani, a point nearly opposite Zanzibar. These massacres, committed by the Arabs and natives under their control, in the rising against the Germans, were not unexpected. The course of the Germans, who had no experience with African Arabs or natives, was such as to provoke hostility. They established their commercial enterprise last August, and in a few weeks the Arabs were up in arms. The blockade of the coast maintained by Germany infuriates the rebels because it stops their traffic, and they will, it is feared, massacre all the missionaries on whom they can lay hands.

Missionary interests have become very extensive in East Africa. The Church Missionary Society and the Universities Mission, of the Church of England; the Established and the Free Church, of Scotland; the London Missionary Society, the United Methodist Free Churches and the Church of Rome, all have missions on the coast or in the interior.

The Church Missionary Society has two distinct lines of missions—one with its basis at Mombasa, in the English sphere of influence, with eight stations, some of which are on or near the coast and some in the interior. One is in the neighborhood of Mount Kilimanjaro. The second line of stations is that which stretches from Zanzibar to Uganda. There are 9 stations in this line beginning with Mambwa and Mpwapwa, nearly due west from Zanzibar, and including Usamiro, Msalala and

Nasa, south of the Victoria Nyanza, and Rubaga, in Uganda, at the north of the great lake.

The Universities Mission has twelve stations, one at Zanzibar, four in the Usambara country north of Zanzibar, four on or near the River Rovuma, and three on the east shore of Lake Nyassa.

The two Scottish Churches have—the Free Church five stations on Lake Nyassa, the Established Church, one on Lake Shirwa, at the south of Lake Nyassa. The route to this region is by the Zambesi and Shiré Rivers.

The London Society goes further west than any of the other societies, and plants two stations on Lake Tanganyika, and one at Urambo in the Unyamwezi country, south of the Victoria Nyanza and near the stations of the Church Missionary Society. The route was formerly from Zanzibar through Mpwapwa to Ujiji; now there is another route by the Zambesi and Shiré, Lake Nyassa and a road thence to the southern end of Lake Tanganyika.

The United Methodist Free Churches have two missions in the Mombasa region and one in Gallaland.

Three German Protestant societies have five stations—three in Gallaland, one in Zanzibar, and one in Dar-es-Salam, where one of the massacres took place. It is the Berlin Society which maintains the last two stations.

These are all the Protestant missions between Wito and the Rovuma River; but there are German and French Roman Catholic stations. There are three French stations on or near Lake Victoria, the most important of which is the one in Uganda, under the control of Pere Lourdel; two on Lake Tanganyika; one at Bagamoyo, near Zanzibar, and one or two others. The Jesuits have also a few stations, and the German Catholics have one at Dar-es-Salam.

In all, there are thirteen missions—six British, four German, and three French. One society, the Church Missionary, alone has spent \$500,000 in the last thirty years in East Africa.—*The Independent*.

—**How some missions were saved.** At Mombasa, Frere Town and Rabai, on the east coast of Africa, the English Church Missionary Society has for some time been carrying on a work similar to that which has been so greatly blessed at Sierra Leone and other places on the west coast. The natives who have been rescued from the Arab slave vessels by the British cruisers have been taken to the first-named towns, where they have been cared for and instructed by the missionaries of the society, and a large number of them have become new creatures in Christ Jesus, and are now diligent in tilling the soil or in following other industrial pursuits.

For several years fugitive slaves from the

adjoining country have sought refuge at the mission stations from the oppressions of their Mohammedan masters. Every effort has been made by the missions to prevent mere runaways from settling around the stations; but it has lately been found that many who came and placed themselves under Christian teaching, and who were supposed to be free natives, were really fugitive slaves. Many of them have embraced Christianity, been baptized, and are leading "quiet and peaceable lives in all godliness and honesty."

Suddenly the former Mohammedan masters of the fugitives combined and threatened destruction to the missions unless they were given up again to slavery. It has been a time of great anxiety to the missionaries, and in this crisis they could only commit all to the Lord. Happily the danger has been averted by the wise and timely action of Mr. Mackenzie, the chief agent of the new Imperial British East Africa Company whose head-quarters are at Mombasa. Mr. Mackenzie saw that if the *regime* of this politico-commercial company began with the restoration of a thousand escaped slaves to the slave owners, its influence would be seriously injured. He has, therefore, undertaken to compensate the Arab slave-owners, on condition that the whole of this fugitive slave population, a large portion of which is Christian, are declared free forever. This arrangement has delighted all parties. A grand feast has been given by the Mohammedans to Mr. Mackenzie, while the slaves are set free and the missions are saved.

China.—Opium Havoc. Archdeacon Wolfe, of the C.M. S., has written an account of a visit to Hoh-Chiang, commencing in September last. He says:

"Kang Cheng is situated in the heart of a beautiful valley, rich in rice crops, and well watered at all seasons of the year. The population is immense, and the position is well suited as a missionary center for the entire valley; but, alas! it is filled with opium smokers, and where these abound there is very small hope of an entrance for the Gospel of Christ. Though the town stands in the midst of such natural beauty and grandeur, there are no attractions in the town itself; on the contrary, every sight and object that the eye rests on, as well as nearly every word that the ear listens to, is most repulsive and degrading. Such is heathenism in every place that I have seen it in China, and especially in a place given up to opium smoking.

"In consequence of the removal of the local tax on the sale of opium, the drug is very much cheaper than before; consequently its use is rapidly spreading among all classes, and is fast destroying the vitality of this people. The devil could not have invented a more pernicious vice for the destruction of soul and body than this of opium smoking, and woe to the man who by word or deed gives any support or encouragement to the hell-born traffic! It is necessary for every friend of the Chinese to speak out in

the plainest and most decisive manner of the evils of opium smoking. The people are being ruined by it, and it is indeed a lamentable spectacle to see professing Christian men speaking and writing in defense of the horrible crime.

"The pernicious results of this soul and body destroying vice are apparent all around. Cadaverous-looking faces meet one on every side, and the slovenly habits and the filthy appearance of the people generally testify too plainly to the evil it is working on this once industrious and energetic population. The rapid progress which opium smoking has made during the last twenty years among all classes of this population is a very serious matter for us missionaries. Humanly speaking, opium smokers are beyond the reach of conversion, as the vice unfits them for the perception of any moral or spiritual truths. Can the Church of Christ in England do nothing to influence the nation to withdraw from the abominable traffic which is causing so much moral, spiritual, physical ruin to this great people? It is a sad reflection on the Church of Christ in England that it seems powerless to influence the English people in so important a matter as the Indian traffic in opium.

"Almost the entire population in some places is abandoned to the use of this poisonous drug. The effects are witnessed in the extreme poverty of the people, in the broken-down and dilapidated dwellings all through the village, and in the gross immorality which prevails among the inhabitants. Men openly and without shame prostitute their wives, in order to procure for themselves the means of indulging in opium smoking. Little children are sold as slaves and turned away from the embrace of their helpless mothers in order that their degraded fathers may have money to buy opium. All this and much more may be told of the effects of opium smoking on the miserable people; yet professing Christians in England see no harm in it, and openly advocate the abominable traffic which makes it possible and comparatively easy for the Chinese people to ruin themselves and their wives and children for time and for eternity!

"At one place I met Sia, the literary graduate, and had a long and painful conversation with him on this question. Sia himself comes regularly to church, and contributes to the support of the catechist and the repairs, etc., of the church, but at present he is much discouraged and disgusted by the conduct of England and China with reference to the opium question. He says that since the recent arrangements which allow the opium to be transported into the interior free of lekin tax the consumption has more than doubled, as the price has by these arrangements been much reduced. The Imperial revenue has been largely increased; but, the local taxation having been removed by the special request of England, it can be conveyed into the interior and sold for a much less price than it cost under the old arrangement! Hence the country is being vis-

ited with a heavier curse than ever before by the action and greed of England. Will not God visit for these things? Sia's only son has succumbed to the temptation, and has become within the last year a confirmed opium smoker. The grief and anger of the father may well be imagined, and the shame and helpless indignation of the English missionary are beyond expression. Often and often has the missionary to endure the humiliation which no other nationality has to bear in this country. Often has he wished in his heart that the flag of some other nation which is not stained with the poisonous, polluted opium drug, was the one under which he lived in this country rather than the English, which to the Chinese is the emblem of the moral ruin of their nation."—*The Christian* (London).

Roman Catholic Missionaries in China.

[We copy below from the New York *Evangelist* in a condensed form the substance of an able article which recently appeared in the London *Times* on "The Past and Present Positions of Roman Catholic Missionaries in China."—EDS.]

"AFTER the treaty of Tientsin in 1857, Napoleon III. assumed the protection of Roman Catholic missionaries in China, *irrespective of their nationalities*. Italian, German, and Spanish missionaries knew nothing of the official representatives of their own countries. Practically they were *all Frenchmen*, not willingly, but by force of circumstances. French officials secured for them favors or redress, and received from them reports upon civil, political, and social matters. The power and influence secured in this way by France were felt as a menace to China, which lacked either the resolution or opportunity or both, to protect itself.

"This French protectorate over Romish missionaries in China might have continued to the present time but for the recent war between France and Tonquin, a country having close religious and political relations with China. When it found that in that conflict Roman Catholic missionaries became unscrupulous French political emissaries, China saw her danger, and improved her opportunity for escape. The result of the missions of special agents and private messengers was an agreement that the Pope should send to China a Legate, who in his name should have control of all missionary matters, receive all communications from missionaries, entirely ignoring the French Legation, which would immediately lose its protectorate and power. Then the French Government threatened that if the proposed arrangement was carried out, the Pope should receive the denunciation of the Concordat, and the supplies of the French clergy should be withheld. This Chinese agreement therefore was thrown overboard, the site of the obnoxious Pie-tang Cathedral being restored to the Emperor, and the

building removed by the French as a crumb of comfort to him.

"At this juncture China proposed a new solution of the difficulty. Without proposing to meddle with the French missionaries, whose relations to their own authorities could not be changed, and with a desire to deal justly with all parties, it proposed that the Ministers and Consuls of the other nationalities should treat Roman Catholic missionaries of their nationalities as they treated merchants and others: should secure passports, consider complaints, demand redress, etc.; thus superseding the French Minister and Consuls, and of course diminishing the power of France, which could scarcely dare to protest against so obviously equitable an arrangement. Her power had hitherto been only a usurpation. Within the last two months, Germany and Italy have made agreements with China on the terms proposed. Without pausing to examine their probable motives too closely, we may safely assume that at an early day the other European powers will do the same. The French protectorate in China is a thing of the past. It will no longer obstruct the success of Protestant missions."

Europe.—Standing Armies. The tabular statement given below, showing the strength of standing armies of Europe, even when on a peace footing, will convey some idea of the waste of human energy involved, to say nothing of the cost of their maintenance.

EUROPEAN ARMIES ON A PEACE FOOTING.

*Great Britain.....	208,257 (officers and men)
Austria-Hungary.....	300,650 (17,987 officers, 282,702 men)
Belgium.....	13,680 (1,315 officers, 12,365 men)
Denmark.....	14,683 (335 officers, 14,348 men)
France.....	535,711 (officers and men)
Germany.....	462,000 (officers and men)
Greece.....	32,340 (officers and men)
Italy.....	235,889 (under arms)
Permanent Army.....	630,582 (on unlimited leave)
Netherlands.....	55,000 (men and officers)
Portugal.....	32,000 (men and officers)
Romania.....	73,812 (1,200 officers, 18,612 men)
Russia.....	763,556 (combatants only)
Servia.....	125,000 (standing cadre of the army)
Spain.....	144,664 (officers and men)
Sweden.....	38,464 (combatants only)
Norway.....	15,000 (actually under arms)
Switzerland.....	201,533 (including Landwehr)
Turkey.....	158,510 (officers and men)
*Total.....	3,980,513

*This number includes the garrisons on foreign stations.
 +Including the reserves, which could be called out in a few weeks, the amount is approximately twelve millions.

England.—Prof. Sir Monier-Williams delivered a powerful address a few days ago at a C. M. S. meeting at Kensington. Having shown that the missionary spirit is of the essence of Christianity, he maintained that those who talk of failure in this work cannot know what is in their own heart, or be conscious that a deep-rooted repugnance to the healing power of the Cross lurks in the very soul and intellect of man. At present God wills to do His work slowly, through man's agency, and progress is not to be settled by the multiplication table. We cannot all bear witness in a foreignland, but we can all persevere in praying to our Father that His name may be hallowed and His kingdom come over all the earth. We have undoubtedly to wrestle with formidable forces, but victory is not doubtful, for "power belongeth unto God."

Turkey.—The Withering Influence of Mohammedanism. Canon Taylor says that Mohammedan countries do not require the gospel. The Turkish Minister of Finance, in a report to the Sultan, states that the deficit in the Budget is £1,500,000 and that no means will be available to provide against it if the present system of abuses be continued. Economy in certain departments, or reorganization, with strict control and regularity in payments, to maintain Turkish credit abroad, are suggested as of the first necessity for recovering an equilibrium. It remains questionable (the *Times'* correspondent says) whether the salutary advice of Agop Pasha will be adopted, considering the powerful influence militating against reform in a department which is a hotbed of illicit gain to so many. This deficit by no means represents the whole state of financial collapse of the only Mohammedan Government in the world. It is in arrears with many of its chief officials for years of salary. They depend for keeping up their position upon grinding the faces of those who are below them. Had it not been for the Crimean War and the Berlin Treaty, Turkey would have perished as an independent state long ago. It would have been better for the common people had she done so.—*Bombay Guardian*.

—Why am I a Missionary? This question is not one bounded by denominational lines, but can be answered by almost every Christian church in almost the same terms, as a non-mission church may be called a non-Christian church. I am inspired by the encouragements presented. The Christian world is earnestly engaged in the work of foreign missions. It has become an established part of church work, engaging its best talent both at home and on the foreign field. The latest statistics tell us that the following sums are being contributed annually for this great work:

32 American societies contributed \$3,011,027
25 British societies contributed..... 5,217,385
27 Continent'l societies contributed. 1,083,170

Total, 87 societies, contributed...\$9,311,582

With this large sum—

Societies.	Men.	Women.
American are employing.....	986	1,081
British are employing.....	1,811	745
Continental are employing..	777	447
Total.....	3,574	2,273

These societies have the following visible results as testimony to their faithfulness in their appointed work:

	Members.
Pertaining to American societies.	242,733
Pertaining to British societies....	340,242
Pertaining to Continent'l societies	117,532
To'l membership in heathen lands	700,507

This is larger than the membership of the Presbyterian Church in the United States, and the amount expended is nearly the same that said church spent at home last year for her own current expenses. But foreign missions have not only gained this large number of converts from heathenism, but they have also the following educational work to report:

Societies.	Children.
American have in schools.....	124,813
British have in schools.....	434,774
Continental have in schools.....	67,154
Total.....	626,741

In addition to all this, missionary ships, freighted with "The Word of Life," sail on many seas and steam on the lakes of Central Africa. Hundreds of papers, in almost as many languages, "drop their leaves for the healing of the nations." Moreover, modern missions are yet in their infancy. The past has been a time of seed-sowing. The oldest American society, the American Board, was born in 1810, and of the British and Continental societies, all but six were established within the last eighty years. There is grand inspiration in the history of the cause. Missions have always been important factors, in the providence of God, in giving to the world the civilization it now enjoys. There is goodly fellowship in the work. Missions have given to the world the lives of such men as Robert Moffat, of South Africa; Dr. Livingstone, his son-in-law, of all Africa; Robert Morrison, of China; Henry Martyn, of Persia; Adoniram Judson and his wives, of Burmah; Schwartz, of India; Egede, of Greenland; and a host of others as worthy of canonization as any saint in the Roman calendar. Missions, by the blessing of God, can and do regenerate nations. They have reduced scores of languages to writing, and have given a literature to many lands. In Japan, where twenty-five years ago there was not a single paper in circulation, there are now more than in all the rest of Asia combined; more than in Russia and Spain together. She is casting away her old cumbersome alphabet, if such it can be called, and adopting the Roman letters. She is

filling theatres with thousands hungering and thirsting for the gospel. The Bible will do for Japan and other nations what it has done for England and America. I am a missionary because, while our Savior taught us to pray, "Thy Kingdom come," He also said, "Go ye into all the world and preach the gospel to every creature." Praying and working must go together. That church is not truly evangelical (evangelizing) which preaches the gospel in but one language.—*M. E. Beall, in North American Review.*

—*The World's Debt to Missionaries.* Mr. Liggins' book, "The Great Value and Success of Foreign Missions," is calling forth strong commendation from the press and from eminent clergymen. Dr. Clarke of the American Board writes:

"No one can read this volume without being profoundly impressed with what has been accomplished by Foreign Missions. It is a rare collection of just those facts and incidents which I who are interested in missions will find helpful in presenting the cause. Every pastor should have it; every Sunday-school superintendent should have it as a storehouse of interesting incidents."

We extract two items in regard to the island of Celebes. In the Dutch East India Islands there are many missions supported by Christian people in the Netherlands. On Java, Sumatra, Amboyna, Ki and the Aru Islands, there are large congregations and many converts, and there

are also converts in Timor, Wetter, and those portions of Borneo and New Guinea, to which the Dutch Government lays claim. The island of Celebes has become Christian, there being 199 Christian congregations, and 125 schools. The number of adherents of the missions is no less than 80,000.

—*Alfred Russell Wallace's Remarkable Testimony.* The book by Alfred Russell Wallace, the distinguished scientist, entitled "The Malay Archipelago, a Narrative of Travel, with Studies of Man and Nature," contains the following:

"Just opposite my abode in Rurukan in Celebes was the school-house. The school-master was a native, educated by the missionary at Tomohou. School was held every morning for about three hours, and twice a week in the evening there was catechizing and preaching. The children were all taught in Malay. They always wound up with singing, and it was very pleasing to hear many of our old psalm-tunes, in these remote mountains, sung with Malay words. Singing is one of the real blessings which missionaries introduce among savage nations, whose native chants are almost always monotonous and melancholy. The missionaries have much to be proud of in this country. They have assisted the Government in changing a savage into a civilized community in a wonderfully short space of time. Forty years ago the country was a wilderness, the people naked savages, garnishing their rude houses with human heads. Now it is a garden, worthy of its sweet native name of 'Minahati.'"

INTERNATIONAL DEPARTMENT.

Applied Missionary Information.

THERE never has been a time when the methods for the conduct of foreign missions were the subject of more varied suggestion than now. There is manifest a growing disposition to find out what is extraneous in existing modes, and to experiment with "new departures," in the hope of finding some method or methods which admit of more vigorous and extended advance on heathendom. Inexpensiveness, simplicity, and greater freedom of individual effort are earnestly sought. There is, besides, a conviction that the duty of evangelization ought in some way to be more distributed among individuals, without lessening that of the organized societies. Acknowledging all the worth of organized effort, there is still the thought that men and women ought

to be impelled individually to venture on their own responsibility to go everywhere; merchants, mechanics, teachers, professional men, in a great uprising of missionary enterprise going to the ends of the earth to pursue their several vocations, that by such opportunity as shall occur to them, they may act as lay missionaries. How far this might lead to disorder, and put on the several fields irresponsible persons who would not contribute to the advance of Christ's kingdom is amongst the queries that attach to the suggestion.

Is it possible to establish an intelligence office which shall supply such persons with information about the specific opportunity for such labor, that they may form a better judgment, whether what they feel moved to do is likely to prove of any practical value?

There are fields where workers are needed to do just such specific work. What else besides that which existing organizations supply can be set up to try to bring the workers and the work in all the world intelligently together?

These are practical and important matters. An international and inter-denominational committee, for general oversight and stimulus, is amongst the hints that this matter has brought out. Another form of it is seen in conventions, colleges, and individual churches assuming the support of individual missionaries, with or without alliance with already existing societies. That there are indications of need in all this which call for mature deliberation can scarcely be called in question.

Workers of one country or church may sometimes be suitably employed to meet the demand under already existing organizations in some other country or church, just as many of the early missionaries of the English societies were found in Germany. Are the societies doing what should be done internationally or interdenominationally to bring work and workers all over the world together? or, have they already more than they can do, and should there be a voluntary organization to collect and collate this class of information to be placed at their disposal, such organization becoming auxiliary and supplemental to the regular missionary societies of all countries and co-operating with them?

If such voluntary organization be realized, can it become the medium for collating and classifying all information likely to be of practical value to independent as well as organized missionary enterprise?

A Beginning.—At the close of a Conference in Manchester, England, in 1886, several well-known gentlemen met, and after anxious and prayerful discussion unanimously adopted the following resolution:

"We think it advisable to form a Missionary Consulting Committee, in various large cities of Great Britain in connection with a Central Body in London to meet monthly for prayer, for the study of the great needs of the world-field, to consider missionary information, and to interchange opinions."

The result of this was the organization of a "Missionary Intelligence and Registration office" in London "for the registration of missionary information, and the encouragement of vigorous self-supporting missionary enterprise in all parts of the world, in harmony with existing missionary societies." This numbered amongst its patrons such persons as Robert Arthington, Rev. Hugh Price Hughes, Rev. F. B. Meyer, and other eminent men.

This organization has varied its title of late into "*Missionary and Evangelistic Bureau*." The objects of this enterprise are definitely stated as follows:

"*First.* To collect and put into practical form, reliable information concerning spiritually-destitute and neglected places, as well as Christian work in operation, throughout the world, and to disseminate the same through suitable channels.

"*Second.* To call attention to promising fields of labor, and to encourage all (men or women) who are willing to be used in the Lord's service, for the evangelization of the world, and to furnish missionary information.

"*Third.* To establish a system of correspondents in foreign lands, who will report on suitable openings for missionaries, self-supporting or otherwise, and act as referees to those who go out; also generally to keep the Bureau furnished with suitable information, and to put those of the Lord's people who may travel, 'en rapport' with Christian work in the countries they may visit.

"*Fourth.* To urge on Christian people throughout Great Britain and elsewhere, the claims of the heathen, and their responsibilities respecting them, and to seek to infuse zeal and energy into the Christian public at large for the support of missionary enterprise with their means and influence.

"*Fifth.* To stimulate Christian congregations to seek representation on the Foreign field, by members selected, sent out, and maintained from amongst themselves.

"*Sixth.* To act as agents for either missionaries or evangelists, by representing them in London, and facilitating their work,

by relieving them of such business affairs as they may desire to depute, and by enlisting sympathy in their behalf."

In actively attempting to secure this purpose the work is divided into departments. 1. The Department for Registry of Missionary Effort, in all parts of the world of whatever name, the record to be available for all desiring information. 2. The Department of Requirements, to bring work and workers together. 3. The Department of Employment of Missionaries, to bring to the knowledge of suitable men and women means of livelihood abroad while working for the Lord.

This Bureau has prepared blank forms for the collection and registry of information, of which there are six classifications lettered as follows :

(a) For the registration of any particular missionary effort; (b) on suggested openings abroad where Christian workers may be profitably employed; (c) for Christian workers seeking a missionary sphere; (d) for opportunities of suitable secular employment for the support of missionaries; (e) for vacancies in existing missions or societies; (f) for such private and confidential information as will enable the Bureau to act as representative of missionaries and others.

It may help to a better apprehension if we quote from these forms enough to indicate the plan. The registry of effort seeks to record : when any mission was commenced, number of stations, area worked by mission, number of missionaries, European or native, also of evangelists and lay helpers, communicants, baptized persons, cost of mission, etc. The registry of openings requires to know : where any such exists, extent and population of district, nature, objects and prospects of proposed work; climate, expense, whether for established or new work, special difficulties, how reached, how possibly to be supported, etc. The registry

of requirements includes : name, age, married or single, health now and formerly, hereditary physical traits, trade or profession, education, acquaintance with any language or languages, whether person will work at profession or trade provided opportunity for systematic work for conversion of souls is afforded, what evangelistic work he has hitherto done, denomination, if denominational work is desired, references. The Registry of Requirements includes : society or mission requiring worker, whether work is old or new, scope and objects of work, age, if payment of passage will be met, if for any specified term, and the official, if any, with whom arrangements are to be concluded.

That such a society would find an abundance of applications for information is certain. There are those who would like to go to Japan on their individual account, to engage in teaching by which they could support themselves and at the same time do incidental missionary work, but who are ignorant as to whether any such openings exist now, as they did a few years ago. There is no doubt of their qualifications, yet no society has at this time the means to send them forward for its organized work.

The Bureau gives illustrations of the daily applications made to it, and also of applications for workers. It mentions among others the call for an educated lady for South India, amongst higher class native women, and two working-men for colporteur evangelism in Bombay presidency, India; and further of openings in general, as in Kashmir, where a carpenter, printer, shoemaker, photographer, nurse and others could find an opening.

We have been thus explicit because this organization represents a general spirit and tendency of the times, while itself only one form of the expression of it. Such a Bureau

involves immense and patient work. Persons desirous of further information concerning the operations of this Bureau, or who are willing to co-operate for securing the same ends in America, may address Rev. J. T. Gracey, D.D., Buffalo, N. Y.

Islam.

(Continued from page 218.)

JEWISH AND CHRISTIAN FACTORS.

The most prominent Jewish and Christian idea appropriated by Muhammad was that of a Divine revelation. The extent to which Muhammad was impressed with the Jewish and Christian Scriptures is a matter of no little surprise to the student when he first approaches this subject. Sir William Muir, in his "Testimony Borne by the Coran to the Jewish and Christian Scriptures," collates a large number of passages from the Quran, which show how prominent this thought of "The Book," the sacred "Scriptures," the Divine revelation, was in the mind of Muhammad. Mr. Muir says: "A considerable portion of the Coran is occupied with narratives of events recorded also in the Sacred Scriptures of the Jews and Christians. Such narratives show very frequently a close correspondence, amounting in some places to actual coincidence in the cast and turn of expression with the Bible." Besides this, the Jews and Christians are some fifty times in the Quran styled the "People of the Book," the "People possessing the Revelation," etc. These are in fact the commonest designations of Jews and Christians in the Quran.

Muhammad evidently only expected to succeed in impressing Jews and Christians by producing a revelation, as their prophets had done. A revelation was considered absolutely indispensable.

"The people of the book will ask thee that thou cause a book to descend upon thee from the Heavens" [Sura iv: verse 149].

It is plain that all good Mussulmans must believe in that which was revealed before the Quran. Muhammad's inspiration is said to be of the same character as that of former prophets of the Jews and Christians.

"Verily we revealed our will unto Abraham and Ishmael and Isaac and Jacob and the tribes and Jesus and Job and Jonas and Aaron and Solomon, and we gave unto David the Psalms and apostles whose stories we have not revealed unto thee" [Sura iv: verse 161].

The authority of a Divine revelation, and the obligation to be guided by it, which was Jewish and Christian, was fully appropriated by Muhammad.

"And he sent down the Tourât (Pentateuch) and the gospel from before for the guidance of mankind, and he sent down the Forcan (Quran). Verily they that reject the revelation of God to them shall be a fearful punishment" [Sura iii: verse 2].

Muhammad seizes, perverts, and applies to himself Christ's promise to send the Paraclete, and places on a parallel with that of Jesus and to the prophets of old the revelation made to himself.

"Jesus said: Oh, children of Israel, verily I am an apostle of God unto you, attesting that which is before me, the Tourât (Pentateuch), and giving glad tidings of an apostle that shall come after me whose name is Ahmad" [Sura lxi: verse 6].

The style and mode of the inspiration of the Quran are here put in the same category with that of the Jewish and Christian peoples. And the coincidences between the Jewish and Christian Scriptures and the Quran are claimed as a proof to the Meccans of the inspiration of the Quran, as in Sura xxvi: verse 191: "What, is it not a sign unto them that the wise men of the children of Israel recognize it?" or,

"Thus doth the glorious and wise

God communicate revelation unto thee and unto those that preceded thee" [Sura xlii : verse 6]; or again,

"Thus have we sent down to thee the Book (Quran) and those to whom we have given the Scriptures believe in it" [Sura xxix : verse 47].

"We believe in that which hath been revealed to us, and in that which hath been revealed to you, and your God and our God is one" [Sura xxix : verse 46]. Thus the text of the Quran is claimed to be of the same manner as that of the Scriptures, and also of identical origin. The source of the Quran is also the same. This is not an accidental reference. The Quran abounds in similar references to the Scriptures. Mr. Muir has collated some one hundred and fifty of such references in the Quran to the Jewish and Christian Scriptures. Muhammad was evidently profoundly impressed with this Jewish and Christian conception, and availed himself of it.

The conception of a revelation involved the personality and unity of God, and his selection of a person through whom to make known his will. This was soon concreted by Muhammad into: "There is no God but God, and Muhammad is his Prophet."

The one overpowering thought of the revelation of the Divine purpose and pleasure to the individual was clearly Jewish and Christian, and this was the great factor furnished by these people to Muhammad. Whatever else may or may not have been amongst the elements of the times, these were, and, given these and Muhammad, the result is the Quran.

A collateral part of the idea of Divine revelation adopted by Muhammad, was that of the necessity of outward evidence to support the revelation. The prophets who had preceded him had confirmed the claim of the supernatural revelations made to them by supernatural works—

miracles. Muhammad distinctly recognized this, but declared that no necessity existed to confirm the message of the Quran, no other evidence could enhance that of the book itself. "Each prophet has received manifest signs which carried conviction to men, but that which I have received is the revelation." In other words the Quran itself is a literary miracle; no book in the world can compare with it in thought and expression; the Arabic of the Quran is the Arabic of Heaven; no revelation could be more self-evident. Muhammad challenges men and genii to produce a single chapter like it. The challenge has not been accepted.

Incidentally, we may put a few contrasts. Let it be conceded that the Quran is the most untranslatable book in the world; that no book in the world loses so much by translation as it does, because its beauty and force inhere in the Arabic language. But on the other hand, no book in the world is so translatable as the Jewish and Christian Scriptures. Another strong contrast is seen in the fact that the Quran having been delivered through one medium and within a period of little more than twenty years, is all of one time and one manner; and has uniformity of expression, but strangely enough has no continuity of design; while the Bible, written by various authors, at various periods of history, has great variety of expression and most marked unity of design. This suggests another phase of the idea of revelation adopted by Muhammad, that of infallibility in the revelation. Muhammad said the later message must always take precedence in authority over the earlier, and abrogated all which were of a contradictory character to it. This abrogation pertained however only to commands and prohibitions, and the *abrogation must itself be a part of the revelation*, and must be announced and historically preserved. This is a most

important point in the controversy of Christianity with Islām. The Moslem world, being obliged by the Quran to recognize Muhammad's indorsement of the Jewish and Christian revelations, offset the force of the fact by asserting that the Quran being the latest revelation, annuls all the Jewish and Christian revelations contrary to it. But Sell asserts that "it cannot be shown that either Muhammad or his companions ever said that the Bible was abrogated."

POST-MUHAMMADAN ELEMENTS.

Three streams of tendency follow from all that we have said :

1. The followers of Muhammad have imitated the prophet in extending the Gnostic eclecticism which he inaugurated. If Muhammad adopted, adjusted, appropriated religious doctrines and customs of his time and country, why should not his followers? Islām has sometimes appropriated what it could not assimilate, as in the island of Java, where a strange mixture of nature-worship, animism and Hinduism with Muhammadanism, and is so nearly a new conglomerate, as that it takes a distinct name, as *Javanism*. Another illustration of appropriation is in the offering of sacrifices at the tombs of saints to secure their mediation. Kuenen well remarks, in view of the absence of the doctrine of sacrifices from the Quran, "The Moslem seeks what his faith withholds from him, and seeks it where the authority which he himself recognizes forbids him to look for it." It is no part of Islām; it is not even a product of it. It can only be adopted on the prophet's own principle of action, that of the agglutination of ideas. It is thus that it has partially adopted in India the caste system of the Hindus.

2. A second tendency is to appeal to primitive ideas and principles, or to read a philosophy into the teachings of the prophet himself.

The great feature of Islām in this century is not its geographical

extension over Africa or Malaysia, but rather the revival of Moslem Puritanism by the Wahābees. Abdel-Wahāb, at the close of the last century "saw that his co-religionists had fallen away from that purity of life and belief which made Islām master of all the civilized world save a corner of Europe; he resolved to bring them back to the truth. He scouted the traditions which had buried the pure Quran under their mass, . . . he learned to distinguish between the essential elements of Islām and its accidental or recent admixtures," . . . and found "the keystone, the master-thought, the parent idea" to lie in the phrase, *La Ilah illa Allah*—"There is no god but God." This he said meant much more than a negation of any deity save one alone, but that this one Supreme Being is also, as Mr. Palgrave puts it, "The only agent, the only force, the only act, existing throughout the universe, . . . the sole power, the sole motor, movement, energy and deed, is God; the rest is downright inertia and mere instrumentality from the highest archangel down to the simplest atom of creation." Hence, in this sentence, "There is no god but God," is summed up a system which Palgrave terms, "the Pantheism of force or act." It is not ours to defend all this. We are only illustrating the movement toward Puritanism from a Moslem standpoint, a recurrence to the original elements of Islām within our own times; a great movement which is secretly wide-spread over Asia, and greatly reinvigorating and intensifying the Moslem community. The Pantheism which the Sufi Moslems claim has been an historic doctrine of Islām for three centuries is put much more nearly after Hindu form. A chief among his sect says: "God himself is the vessel and he is the hopper. He is the clay and he is the wine-drinker. He is the buyer

and he is the vessel when broken to pieces." They say, "If of a piece of cloth one makes stockings of one part and caps of another part, the honor of the one would be apparently greater than the other, though they would be really the same." However much they differ as regards name and appearance—internally or really, God and the whole creation are identical; and hence Persian, Indian, and Arabic, Moslem Puritanism says *La Ilah illa Allah* is but an axiom, a confession of faith, the condensed creed of the Moslem Pantheist. This is of value to us, however, rather as illustrating the tendency, which is always possible of manifesting itself, of a return to the primitive elements of Islām.

3. But the far more forcible tendency that has hitherto flowed from what we primarily set forth, has been to set up the "Prophet" himself as the rule and the example for Islām, and to bound all interpretations of Islām by the "Prophet" himself, thus prohibiting all accretions or adaptations, and denouncing all philosophies, defying all interpretations, and sternly, irresistibly limiting Islām by the personality of Muhammad. Hence the immobility of the Moslem Creed and civilization, and a prejudice against innovation which petrifies progress at the boundary line of the personality of Muhammad and the literal text of the Quran.

Muhammad said: "Bring ink and paper. I wish to write you a Book to preserve you always from error." But it was too late. He could not write. Hence he said: "May the Quran always be your guide. Perform what it commands you; avoid what it prohibits." Mr. Sell well says: "The letter of the book became, as he intended it should become, a despotic influence in the Moslem world, a barrier of free thinking on the part of the orthodox, an obstacle to innovation in all spheres,

political, social, intellectual, and moral."

ANOTHER TEST CASE IN INDIA COURTS.

WHAT has suddenly become famous as "the Patna case" bids fair to attract as great attention as did that of Rakhmabai. This involves another phase of the question of the morality and the liberty of person of the women of India. It appears that two native women applied to Miss Abraham of the Indian Female Normal School and Instruction Society at Patna for baptism. The younger, a virgin of 14 and a widow, whose mother sold her to a life of shame, to avoid which the girl fled to the missionary. The India papers teem with the various incidents, and with discussion of legal principles involved in the case. We quote from one of these, the *Indian Witness*, the following summary of facts:

"The girl Lachmin is fourteen and a half years old, and was sold by her mother to a shop-keeper by the name of Radakissen. All the parties belong to the Khetri caste, and hence Radakissen being prohibited by caste rules from marrying a widow, his object in procuring the girl is plain. While negotiations for the sale of the girl were in progress, Miss Abraham, a Zenana missionary (of the I. F. N. S.), visited the home of Lachmin without knowing anything about the girl's history. Lachmin and an older woman, who had heard the gospel before, decided to forsake their evil associates and accordingly went to Miss Abraham's house. Lachmin yielded to the operations of grace and became a firm believer in Jesus Christ. Radakissen, seeing that his gain was gone, for it is alleged he was trying to sell the girl into infamy, made application to the magistrate under section 551 of Indian Procedure Code to have his prey restored, and charged Miss Abraham with 'abducting the child for immoral purposes!' Rioters surrounded the magistrate's court, attacked Miss Abraham's house, and put the missionaries in peril. The magistrate yielded to the clamor and issued a summons on Miss Abraham, in which he called Radakissen Lachmin's husband! Possibly every Brahman and Pundit in Patna would contradict this error, as Lachmin's boy husband died in infancy and the girl was a virgin widow, but the mistake in the summons had a baneful effect. Miss Abraham employed a lawyer, and, better still, laid the case before the undaunted knight errant of the *Bombay Guardian*. This last gentleman pointed out that section 551 referred to detention of girls for immoral purposes, which did not apply to Miss Abraham. Mr. Dyer also

showed that under section 373 Radakissen and the girl's mother were liable to ten years' imprisonment. The case came before the magistrate on November 6th, and that gentleman was disposed to order Miss Abraham to give up the girl without hearing any evidence, but the lawyer informed him that he was watching the case on behalf of the Purity Party in England, and this electric shock had its effect. Another adjournment followed by an appeal to the high court, Calcutta, and on December 6th, the girl was forcibly torn from Miss Abraham's arms, in spite of her most heart-rending cries for mercy, by the magistrate's order. Mr. Dyer at once telegraphed to Lord Dufferin to save the girl. No reply came. The Patna Solicitor telegraphed Mr. Dyer, 'Quinn (the magistrate) has given Christian girl to Radakissen, her screams can be heard here. Rouse all England, it is not too late. Mr. Dyer telegraphed this to the Viceroy, and added: 'England expects you to save the girl.' Telegrams were also sent to Lord Cross, six members of Parliament, and nine papers in England. The private secretary to the Viceroy then telegraphed Mr. Dyer: 'I have at His Excellency's direction sent your two telegrams for official disposal.' Two telegrams were then sent to the Viceroy and one to Lady Dufferin urging interposition on behalf of the Christian girl. The *Pall Mall Gazette* of last Saturday thrilled London with details of the case. Questions were asked about it in Parliament on Monday, and Sir John Gorst replied to them; *The Englishman* and *Pioneer* say satisfactorily. Mr. Dyer at once telegraphed to Parliament that 'Sir John Gorst's statement about the Patna case was untrue; fuller particulars will follow.' This is a brief history of one of the most memorable cases of this time. If it leads to the dethronement of Sir John Gorst and proper legislation for the protection of girls, this poor child will not have been ruined or possibly killed in vain. God forgive her persecutors!"

—THE SIXTH ANNUAL MEETING OF THE INTERNATIONAL MISSIONARY UNION will be held in Binghamton, N. Y., July 5-12. All returned missionaries of whatever church, or in whatever foreign or pagan mission they may have labored, are cordially invited to attend, and participate in the proceedings of this meeting. Entertainment will be afforded gratuitously by the citizens of Binghamton and the several churches. Let those interested communicate at an early date with either the Secretary, Rev. C. W. Park, Birmingham, Conn.; or

the President, Rev. J. T. Gracey, Buffalo, N. Y. It is desirable that missionaries abroad shall contribute suggestions, or papers to be read on this occasion, especially calling attention to the needs of specific fields, the outlook, the perils, or the help needed from Christian lands.

Foreign Missionary Prayer Union.

On Dec. 12, 1888, several missionaries met in the Young Men's Christian Association rooms, in London, to consider the proposal of forming a *Foreign Missionary Prayer Union*, open to all missionaries and to those interested in foreign missionary work, whether in Christendom or amongst Jews, Heathen or Mohammedans. The organization was effected and the conditions are that the members agree to pray for each-other *daily* and for the coming of the Kingdom of God.

It was also suggested that, in order to promote definiteness in these intercessions, the following order should be observed:—

The Lord's Day.—For missionaries, native churches, and Christian workers in all lands, and for a greater manifestation of the Unity of the Body of Christ.

Monday.—For the Greek and Roman Catholic Churches throughout the world.

Tuesday.—For Persia, India, China, Japan, and all other Asiatic countries.

Wednesday.—For the heathen in Africa, Madagascar, New Guinea, and the Islands of the Sea.

Thursday.—For the heathen in North and South America.

Friday.—For Mohammedans, whether in Europe, Asia, or Africa.

Saturday.—For the Jewish race in Palestine and the lands of their dispersion.

And it were practicable, it was urged that the same hour should be observed so that the wave of prayer might follow the dawn of light round the world. The early morning hour of prayer is therefore suggested, and thus may be realized the ancient prediction "For Him shall prayer be made *continually*."

Persons willing to join this Prayer Union are requested to sign the following form.

In dependence on Divine help, I agree, so far as possible, to pray each morning for those who are my fellow-members in the above Union, and for the extension of the Kingdom of God throughout the world.

Name.....

Address.....

Date.....

This is to be forwarded to Mr. J. M. Pamment Secretary, Missionary and Evangelistic Bureau, 186 Aldersgate Street, London, E. C., who will furnish the list of members to the several parties entering into this prayer union.

V.—THE MONTHLY CONCERT OF MISSIONS.

BY ARTHUR T. PIERSON, D.D.

THE subjects which fall into this month are India and Ceylon and Brahmanism. On pages 301 *et seq.* of THE REVIEW for 1888, will be found a sketch of missions in India. The matter now presented will be additional thereto.

1. *Some facts.* British India embraces an area of 1,129,632 square miles, with 544,855 towns and villages and an estimated population in 1881 of 208,670,421. The native states have an area of 471,549 square miles, with 153,844 towns and villages and a population in 1881 of 52,002,924. This makes a total area of over 1,600,000 square miles, 698,699 towns etc., and 260,673,345 population. There are 21 towns of over 100,000 inhabitants. Calcutta and its suburbs lead, with about 875,000; Bombay is next with 775,000; Madras, with 405,000; Hyderabad with 354,700, and Amritsir and Cawnpore, Lahore and Allahabad with about 150,000 each.

There are "42,000,000 children in India who ought, according to their age, to be in school. Only about 3,500,000 of these are receiving any education, and less than 200,000 of this comparatively small number are learning the truths of Christianity." Many adults who learned to read at school are forgetting the art because of the scarcity of books. "There are thousands of towns and cities in India with a population ranging from 5,000 upward, accessible to Christian life, that *never have had a single missionary.*"

Brahmanism is simply the doctrines of Brahma. The Shaster is a religious treatise, received among the Hindus as authoritative. The Veda is the most ancient collection of sacred Hindu literature. The Brahman is the upper and sacerdotal caste. Brahmā (neuter) designates the universal spirit, ground, and cause of all existence; rather an object of contemplation than worship.

It is the doctrine of a refined Pantheism. The human soul is a portion of this universal spirit, and can be freed from transmigration and reunited to Brahma only by getting correct notions of this supreme IT and of the soul, the infinitesimal IT, which is to be absorbed in the other like a drop in the ocean. Brahmā (masculine) is one of three chief gods of the Hindu Pantheon, and specially associated with creation, himself only a creation or an emanation from Brahmā. Manu relates the origin of Brahmā, a curious specimen of cosmogony. In a seed, deposited in the original abyss of waters by Brahmā, and which seed expanded into a golden egg, Brahmā began to be. After a year's continuance in the egg, he by a thought divided the egg, and from the two shells made the heavens and earth; placing in the middle the sky, the light regions and the eternal abode of the waters.

Child-marriages and child widowhood in India. The results of these customs are appalling and incredible. Thus there were, according to the census of 1881, 20,930,626 widows, of whom 78,976 were under nine years of age, 207,388 under fourteen years, and 382,736 under nineteen years! Over twenty millions of widows—more than the entire female population of the United States above three years of age! Ramabai writes of widowhood in India as follows:

"Throughout India widowhood is regarded as the punishment for horrible crimes committed by the woman in her former existence. . . . If the widow be a mother of sons she is not usually so pitiable an object, but the widow-mother of girls is treated indifferently, and sometimes with special hatred. But upon the child-widow in an especial manner fall the abuse and hatred of the community as the greatest criminal upon whom Heaven's judgment has been pronounced. A Hindu woman thinks it worse than death to lose her beautiful hair. Among the Brahmans of the Deccan the heads of all widows must be shaved regularly every fortnight. The widow must wear a single coarse garment and eat only one meal a day

and never take part in the family feasts. The relations and neighbors of her husband call her bad names, and curse her as the cause of his death. She is always looked upon with suspicion, lest she may some time bring disgrace upon the family by some improper act. She is closely confined to the house—*forbidden even to associate with female friends.* . . . Her life, destitute of the least literary knowledge, void of all hope, empty of every pleasure and social advantage, becomes intolerable—a curse to herself and to society at large."

WILKINS, in his "Modern Hinduism," says of the Hindu home :

"The typical Hindu family house is built in the form of a quadrangle, with an open courtyard in the center. Opposite to the entrance-gate is a platform built to receive the images that are made for the periodic religious festivals that are held in honor of the various deities. On the ground floor the rooms to right and left of the courtyard are used largely as store-rooms, offices, etc., whilst over these are the public reception rooms, well lighted and generally well furnished, some of them having chairs, etc., for the convenience of European visitors. Here also is a room in which the family idol is kept, before which the priest performs service generally twice a day. All these apartments are used by the male members of the family only. Excepting at feasts, the meals are not taken here, unless there may happen to be a number of visitors other than members of the family who are not admitted into the more private portion of the house. From the back of the courtyard a passage conducts into a second and smaller yard, which is also surrounded by rooms in which the lady members of the family live. Here the meals are eaten, and here the sleeping apartments of the family are to be found. The guests sleep in the rooms adjoining the outer courtyard. These inner rooms are generally much smaller than those in the more public part of the house, and the windows are also smaller and placed high in the walls, for *Manu* distinctly declared that it was not right for a 'woman to look out of the windows.' During the day the gentlemen generally occupy the more public rooms, as they may be transacting business or amusing themselves in various ways, whilst the women are engaged in household duties, or in their own forms of recreation. As it is considered indecorous for a man to speak to his wife during the day, their only time for conversation is when they retire to their own apartment for the night. And as it is not considered right for a married woman to look at or address her husband's elder brothers, it will be clearly realized that anything like the social home life of an English house is impossible under such conditions. It is more like hotel

life than that of a home. As during the day the men usually associate with the men, and the women with the women, and even during the meals the husband sits down to his food with his wife attending on him as a servant, and not eating with him as an equal, there is, there can be, nothing at all answering to the pleasant sociability of an English dinner-table. When further it is remembered that in some of these immense houses over three hundred people live together, it will be still more clearly seen how vast is the difference between the Hindu and the English home. Few things in England seem to please the Hindus who come over here more than the sociability of an English home.

"The Hindu family system may be described as a sort of joint stock company, in which the head of the family is managing director, with almost unlimited powers; or as a little kingdom, in which he is an almost absolute sovereign. The sons, grandsons, nephews, who form the family, regard all their earnings as belonging to the common treasury, and their expenditure is under the direct control of the karta, or head. Thus it happens that when several members of the family are absent from home, engaged in various ways, the balance of their salaries or profits must be remitted to the karta. This has its advantages and disadvantages. There is a home in which a man can leave his wife with confidence when he is hundreds of miles away engaged in business or filling some government appointment. This, to the Hindu, who would not regard it as a safe procedure to have his family with him in an ordinary house, is a source of immense comfort. Once a year, if his business is distant from his home, he takes leave that he may have a few days with his family. There is also the certainty of support in case of sickness or permanent incapacity for work. But it has its drawbacks, too. An idle, worthless son has no necessity laid upon him to work; he can obtain all the necessities of life without it, and many a family has one or more members who are mere parasites, doing nothing whatever to increase the income of the family, and, according to our ideas of life, it is destructive to the most sacred institution, the home. Often, however, the idle son is not altogether without his place in society. If he will not, or can not, go out to earn money as the other members of the family do, it is something if he remain at home to look after the domestic and other affairs, and to afford protection to the ladies who live there. Where all are workers, if the head of the family is growing old, the sons take it in turn to remain at home, perhaps for a year at a time, or the one who has the worst prospects of advancement will re-

sign his appointment at a distance and devotes all his time to the care of the family."

Tokens of religious progress in India.

1. *Education.* Many are running to and fro and knowledge is increased. Through the spread of the English language and literature, English schools and colleges, religious science and preaching of the gospel, darkness is giving way before light, and whenever darkness departs, those birds of the night, superstition, ignorance, degradation, are correspondingly driven away. Vaccination has robbed of many human victims the goddess to whose malign influence small-pox was attributed, and who, it is thought, formerly claimed a million lives every four years. Hundreds of cruelties and superstitions cannot survive the day dawn of a true civilization, and much that was peculiar to Indian idolatries is becoming as impossible as in England itself. An educated Hindu, in Bombay, recently, though not himself a Christian, said: "Cast your eyes around and take a survey of the nations abroad. What has made England great? Christianity. What has made the other nations of Europe great? Christianity. What has started our present religious Somajas all over India? Contact with Christian missionaries. Who began female education in Bombay? The good old Dr. Wilson and Mrs. Wilson, of beloved memory—Christians again! Christianity has not only been the saviour of man's soul, but the regeneration of man's habitation on earth."

2. *Agitation.* Daniel O'Connell held this to be the prime necessity for the removal of existing wrongs. Garrison, Wendell Phillips, and such men used this as the main lever for removing slavery from our land. All India is more or less stirred up, and stagnation is broken up, by the entrance of occidental ideas and Christian civilization. The very atmosphere is full of motion, the news-

papers of the great cities are fermenting leaven in the great lumps. Pulpit, platform and press, Christian church, school and home, the very conversation of men in the thoroughfares, betray the awakening of the public mind. The forty tongues of India are busy with discussion. Intolerance and bigotry, ancestral faiths and follies, the selfishness and sordidness of the old man, will make a hard fight against social and especially religious reform. National pride, a mercenary priesthood, petrified notions, caste prejudices, and the lack of real aspiration among the great masses, will hinder advance. But it will come. We see signs of it every day. The suttee is no more—Juggernaut lacks devotees. Cruel tortures are virtually abolished. Even caste is giving way. Hindus themselves advocate re-marriage of widows, and pundits of holy Benares deprecate the miseries of child-marriage. The zenanas are opening to visitors, and Christian homes with family altars already abound.

DR. WILSON of Bombay enumerates the benefits of British rule in India as follows:

Horrors and iniquities removed:

1. Murder of parents by suttee, by exposure on river banks, and by burial alive.

2. Murder of children: by dedication to the Ganges to be devoured by crocodiles; by Rajpool infanticide.

3. Human sacrifices; temple sacrifices; by wild tribes—Meriahs of the Khonds.

4. Suicide: by crushing under idol-cars; by devotees drowning themselves in rivers; casting themselves from precipices; widows leaping into wells; by Traga.

5. Voluntary torment: by hook-swinging; by thigh-piercing; by tongue-extraction; by falling on knives; by austerities.

6. Involuntary torment: barbarous executions; mutilation of criminals; extracting evidence under tor-

ture; bloody and injurious ordeals; cutting off women's noses.

7. Slavery: hereditary, predial; domestic; importation of slaves from Africa.

8. Extortions: by Dharaná; by Trága.

9. Religious intolerance: prevention of propagation of Christianity; requiring Christian soldiers to fire salutes at heathen festivals; saluting gods on official papers; managing affairs of idol temples.

10. Support of caste by law: exclusion of low castes from office; exemption of high castes from appearing to give evidence; disparagement of low caste.

Missionary influence in India.—Sir William Hunter, the eminent East Indian official, writes:

"To a man like myself who, during a quarter of a century, has watched the missionaries actually at their work, the statistics of conversion seem to form but a small part of the evidence. The advance which the missionaries have made in the good opinion of great non-Christian populations well qualified to judge, such as those of India and China, is even more significant than their advance in the good opinion of sensible people at home. I shall speak only of facts within my own knowledge. But I know of no class of Englishmen who have done so much to render the name of England, apart from the power of England, respected in India, as the missionaries. I know of no class of Englishmen who have done so much to make the better side of the English character understood. I know of no class who have done so much to awaken the Indian intellect, and at the same time to lessen the dangers of the transition from the old state of things to the new. The missionaries have had their reward. No class of Englishmen receive so much unbought kindness from the Indian people while they live; no individual Englishmen are so honestly regretted when they die. What aged viceroy ever received the posthumous honors of affection accorded to the Presbyterian Duff by the whole native press? What youthful administration has in our days been mourned for by the educated non-Christian community as the young Oxford ascetic was mourned in Calcutta last summer? It matters not to what sect a missionary belongs. An orthodox Hindu newspaper, which had been filling its columns with a vigorous polemic, entitled 'Christianity Destroyed,' no sooner heard of the death of Mr. Sherring than it published a eulogium on that missionary scholar. It dwelt on 'his learning, affability, solidity, piety, benevolence, and business capacity.' The editor,

while a stout defender of his hereditary faith, regretted that 'so little of Mr. Sherring's teachings had fallen to his lot.' This was written of a man who had spent his life in controversy with the uncompromising Brahmanism of Benares. But the missionary has won for himself the same respect in the south as in the north. If I were asked to name the two men who, during my service in India, have exercised the greatest influence on native development and native opinion in Madras, I should name, not a governor, nor any department head, but a missionary bishop of the Church of England, and a missionary educator of the Scottish Free Kirk."

TEXTS AND THEMES.

The Field is the World. Matt. xlii, 38.

1. Its vast extent—world-wide.

2. The two kinds of seed. (a) The Word of God, (b) The children of the Kingdom.

3. The rapidity and abundance of Harvest. Compare Amos ix: 13. The lowest measure indicated is thirty-fold.

4. The main dependence: Prayer to the Lord of the Harvest. Compare His promise, Isa. lv: 13; Matt. ix: 38.

5. The final scene of marvelous triumph.

"The desire of the slothful killeth him, For his hands refuse to labor," Prov. xxi: 25, i. e. The sluggard's desire to enjoy slothful repose will destroy him, for in consequence of such inclination, his hands refuse the labor from which support comes. What a wide application has the philosophy of this acute proverb! The sluggish disciple's desire to enjoy slothful repose is destructive of all true Christian character and service; for it leads him to withhold himself from all those wholesome and holy activities by which service is secured and even self-support and growth. There is too much "folding-wing" piety. If there be the life of Christ, it will start as soon as the moisture of the Spirit touches it, as the seed of the *collomia grandiflora* under a drop of water. We fear if the truth were told the following lines would represent but too well many nominal disciples.

THE UNSPOKEN PRAYER.

O, to do nothing, nothing!

Only to live at my ease;

And swing in a silken hammock

While fanned by a gentle breeze.

Sweet is a life of pleasure,

Sipping the honey of flowers;

Like a butterfly in the sunshine

Enjoying the golden hours.

CHORUS.—O, to do nothing!

O, to do nothing, nothing!

Others who will, may work;

But I much prefer to be quiet,

Life's burdens and cares to shirk.

Lilies and sparrows do nothing

Yet all their wants are supplied;

Much of our labor is wasted

And gets not a "Thank you" beside.

CHORUS.—O, to do nothing!

O, to do nothing, nothing !
 Ministers—what is their trade
 But doing the work of the Master ?
 And for it they're pretty well paid.
 Of course, some people are fitted,
 Which I don't pretend to be ;
 They like to make speeches in meeting,
 Which is out of the question for me.

CHORUS.—O, to do nothing !

O, to do nothing, nothing !
 That is the way to be blest ;
 There can be no labor in heaven,
 For that is a perfect rest.
 Rather do nothing, nothing,
 Than always go bustling about,
 Trying if I can't do something,
 And never quite making it out.

CHORUS.—O, to do nothing !

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

Africa.—The Jesuits are busy in Africa as elsewhere. A company of fifty so-called "Black Fathers" are working at seven centres along the Eastern coast. Others, who are penetrating into the interior, are said to be giving special attention to the care of the sick. In another band of Roman Catholic priests, recently arrived from Germany, are a number of artisans and agriculturists.

—All vessels bound for West and South Africa, coming from ports in Europe and America, stop at Madeira. Here is the list of liquors which passed through in *one week*. It is taken from the daily returns posted in Liverpool :

960,000 cases of gin.....	£240,000
24,000 butts of rum.....	240,000
20,000 cases of brandy.....	90,000
28,000 cases of Irish whiskey,	56,000
800,000 demi-johns of rum....	240,000
26,000 barrels of rum.....	72,000
30,000 cases of Old Tom.....	60,000
15,000 barrels of absinthe....	45,000
40,000 cases of vermouth....	8,000

The compiler calls it "The Devil's Missionary Enterprise."—*Bombay Guardian*.

—The latest news from Uganda shows that affairs have taken a most alarming turn. Mwanga has been dethroned. His older brother, who was made king in his stead, has now been driven from the throne by the Arabs, who are for the moment supreme. The Arabs have attacked the native Christians, and the Church of Uganda is threatened with ruin. The English missionaries, Revs. E. C. Gordon and R. H. Walker, are safe, having escaped across the Lake Victoria Nyanza to Mr. A. M. Mackay, who is fortunately near the scene of his former labors and heroic endurance. No more pressing subject can be brought before united meetings for prayer than that of the revolution in Uganda, to which we again advert. King Mtesa was a protector of missionaries; his son Mwanga is weak, vain and cruel; and it seems beyond doubt that at his door lies the murder of Bishop Hannington. The tyrant is himself now a fugitive, and the Arabs are supreme. Their intentions are threefold—to root out Christianity, to establish Islamism, and to extend the horrors of the slave trade. But for faith

in God the outlook would be dark. He, however, works for the deliverance of the oppressed in unexpected ways, and Africa's own sons may, under Him, become their own deliverers from the most inhuman of oppressors.

—Bishop Taylor's advance party has reached the goal in the depths of Africa toward which he has so long been struggling. Before his pioneer band of missionaries started, the Bishop declared his intention to plant stations among the tribes along the Upper Kassi and its tributaries. Toward this region his chain of stations has been steadily lengthening. Dr. Harrison, one of the party that the Bishop led up the Congo in July last, has reached Luluaburg, the new station of the Congo State. He is one of the four physicians who have followed the Bishop to Africa, and he is now established among the natives. These Balubas are among the most remarkable savages in the world.—*Bombay Guardian*.

—Lukunga on the Congo River has a Baptist Church of seventy members. A society called "The Chhristian Union" has been formed in England for the severance of the British empire from the opium traffic. The income of the British-Indian Government from opium last year was \$30,000,000.

—At Equator Station, Central Africa, 800 miles from the sea, the people are beginning to understand and appreciate gospel truth. The station is among the Balolos, one of the finest tribes of Africa.

—Rev. Theo. H. Hoste, of the Congo Mission, resigned a commission in the English army to go to Africa and preach the gospel to the heathen.

East Africa.—According to the *Monats-blatter*, the Church Missionary Society's work in East Africa stands thus: Baptized Christians, 791; communicants, 402; catechumens, 1,900. A small beginning, but yet a beginning.

Liberia.—Rev. William Allen Fair is conducting an independent mission in Liberia, the whole expense of which, including the support of Mr. Fair and his family, is paid from the products of a large farm. This can be done in some countries, but it would

not be safe to conclude it could be done everywhere.

Algiers.—A French missionary in Tunis says that the most shameless drunkenness reigns among all classes of Mussulman society there, notwithstanding the Koran prohibits the use of wine to the followers of Mohammed.

Austria.—The hostility to evangelical work in Austria is growing more intense. The Roman Catholic archbishop has called a conference to consider the question "What means shall the priests employ in the hope of resisting successfully the farther progress of the sects, the Free Reformed Churches and the Baptists?"

Belgium.—Ten years ago the King of Belgium entered upon the development of the Congo region and the establishment of a new African State. An official report of the progress attained has just been rendered, giving these facts: The Lower Congo has been opened up to navigation by large vessels as far as Boma, soundings having been made and the course marked out by buoys; a cadastral survey of the Lower Congo has been made as a step towards the preparation of a general map of the entire region; justice is regularly administered in the Lower Congo, and a trustworthy and cheap postal service has been established. At Banana, Boma, and Leopoldville medical establishments, under the direction of Belgian doctors, have been founded, and a considerable armed force of blacks, officered by Europeans, has been called into existence. The caravan route between Matadi and Leopoldville is as free from danger as a European road, and a complete service of portage by natives has been established. A railway has been projected and the route almost entirely surveyed. The State has established herds of cattle at various stations, and in the very heart of Africa; on the waters of the Upper Congo there is a fleet of steamers every year increasing in number. A loan of 150,000,000 francs has been authorized and the first issue subscribed. Many of the more intelligent natives from the country drained by the Upper Congo have taken service with the State, and numerous trading factories have been established as far up the river as Bangala and Leuebo. In addition several private companies have been formed for developing the country, and finally geographical discoveries of the greatest importance have been made, either by the officers of the State or by travelers who received great assistance in their work from the State.—*Christian Intelligencer*.

Burma.—"The Loyal Karens of Burma," by D. M. Smeaton, M.A., of the Bengal Civil Service, speaks very highly of the work of the American Baptist missionaries among the Karens. It says: "Its success has

been unique in the history of missions because it has at once satisfied a great national religious need, and in doing so has developed a national civilization."

China.—The Chinese Exclusion Bill passed by Congress has excited great hostility among the officials in Canton, China, and the missionaries are suffering much persecution and difficulty in consequence.

—When Dr. S. Wells Williams arrived in Canton in 1833 there was only one Chinese convert, and the penalty for teaching foreigners the Chinese language was death. Now there are 33,000 converts.

—The Chinese Sunday-school, numbering 100 men, connected with Dr. A. J. Gordon's Church in Boston, Mass., has voted to support three native missionaries in China.

—The *Missions Catholiques* of Lyons gives some particulars of the expulsion of the Roman Catholic missionaries from Thibet, which has been several times alluded to by our Shanghai correspondent. The stations, it states, have been utterly destroyed, except the establishment at Tachienlu, on the Chinese side of the great Thibetan declivity. During last autumn the mission houses and buildings were one by one destroyed or thrown down; the houses of the congregations met with the same fate, and priests and people were hunted out of the towns. No massacres took place. The persecution began in June and continued until October, when it ceased, because there was nothing more to destroy, and all those who would not apostatize were in flight. Out of nine mission centres scattered along the border in Yunnan and Szechuan two alone remain. It is stated that while the real cause of this persecution is the intense hatred of the Lamas for Christianity, the excuse on this occasion was the British expedition to Sikkim to drive out the Thibetan troops; for, although strictly the region where the missions were is Chinese, the people are really Thibetans. The report concludes by stating that the acts of violence took place under the eyes of the Chinese authorities, who took no steps to punish them.—*London and China Express*.

England.—Lay missionaries. The directors of the London Missionary Society have taken a notable step by resolving to avail of the services of lay missionaries who have not undergone a special training. The following is the text of their resolution: "Resolved that, without interfering with the existing rules of the society relative to the training of students for missionary service, in the judgment of the directors it has become desirable also to encourage offers of service from young unmarried men of approved Christian character and good general education, who have not passed through a theological training at college, but have been successfully engaged in Christian

work. Such candidates, if accepted, to be appointed as lay-workers for a term of years." This action, it is fair to suppose, has been long in contemplation, and is now entered upon as a settled policy. It can but have an important influence. We trust it will turn out to the advancement of the missionary work.

Formosa.—The Canada Presbyterian mission in Northern Formosa now embraces fifty-one native preachers, who are described as the "sharpest, brightest, and most learned class of men in Northern Formosa. There are fifty churches and a college with twenty students—all Christians."

France.—Lasserre's French translation of the gospels, which the infallible pope both cursed and blessed, is on sale at Bagster's, Paternoster Row, London. The following tribute to the work done by Lasserre is of interest :

Dear Dr. Wright : I thank you very much for Lasserre's "Evangelies." I have read the book, and enjoyed the reading very much. Although the translation may not be called literal, yet I consider it one of the best I have seen in French.

Yours truly, L. L. BONAPARTE.

India.—Dr. Jex-Blake, late headmaster of Rugby, thus sums up in the *Mission Field* his impressions of mission work in India during a recent visit : "1. The degradation of the Hindu religion is so deep, and the immorality and unnatural vices of both Hindu and Mahometan races are so revolting that the need of religious renovation is more urgent and the opening for Christianity is more patent than I had any conception till I saw with my own eyes and heard on the spot with my own ears. 2. The Indian mind, though now with most degraded objects and theories of worship, is essentially a reverent and religious mind, and, if once won to Christianity, would be a fervently Christian mind. 3. To win India to Christianity is not a hopeless task, if only enthusiasm at home were strong enough to multiply the army of workers tenfold, and to send men of such quality as those now at Delhi and Peshawur. 4. Every great religion still active in the world is an Asiatic religion, and the more imaginative or ideal side of Christianity is really akin to Indian veins of feeling and of thought—really Asiatic still. 5. England has no moral ground for holding India beyond the moral good she does there; and no moral good that she could do could equal the spread of Christianity all over that vast continent, peopled by scores of distinct nations, with no unity whatever except the subordination of each to one empire."—*Record of the Church of Scotland.*

—Rev. J. Shillidy, in an address at Duncairn, Ireland, recently, packed very closely some telling statistics of progress in India.

First, as to contributions. We have risen from Carey's collection of \$65 in 1792 to \$10,250,000 as a recent total. Second, as to societies. In 1813 there were at work in India 2 societies. In 1830 they had increased to 9; in 1887 they had increased to 57 separate missions. In 1851 the mission stations in India and Burmah were 220. In 1881, after thirty years, they had grown to 601. During the same period the native churches had increased fifteenfold, the number of native ordained pastors twenty-sevenfold, and the number of lay agents from 493 to 2,856. The Roman Catholic Church has 93 native priests in the whole of India, but there were in 1881 461 ordained Protestant native ministers. With all the boasted success of Roman Catholic missions, the number of their churches in India is 2,677, while that of Protestant churches is 4,180.

—It is thought that the census of 1890 will give Bombay's figures at 1,000,000. Its present growth is unprecedented. In the midst of all that is good and bad in this great city, the mission of the American Board is greatly encouraged in its share in Christianizing and educating. It has now nine Sunday-schools in the city and suburbs, with an average aggregate attendance of 450 members.

—One of the greatest hindrances to the gospel in Ceylon is said to be "the coquetting with Buddhism which has become fashionable among Europeans." Buddha's birthday is now a government holiday in the island.

—The Leipzig missionary, *Johann Kabis*, who has been transferred to Madras from Majáwesan, after seventeen years of labor there, writes in the *Evangelisch Lutherisches Missionsblatt* : "For what a rich blessing we had to thank God! In the seven years I had been allowed to baptize 1,000 heathen, and the number of members had gone up from 954 to 1,860."—*Starbuck.*

—Missionary *Pamperrien*, describing in the *Missionsblatt* the formations of the first Tamil Synod of the Lutherans, says : "We have every reason to thank God for this Synod. The corner-stone is laid for the independence of the Tamil Lutheran Church—the Christians of the different congregations have united in a communion built on God's word. Therewith, for this, the time of childhood, the period of laying foundations, is brought to an end, a new time is beginning."—*Starbuck.*

—The *Indian Witness* says two events of peculiar importance occurred in India in one week recently. One was the arrival of a member of Parliament who had come from England to labor for the deliverance of India from the curse of rum; the other was the advent of sixty cases of Scotch whiskey consigned to his excellency, the new viceroy, who was on his way to rule over the

country. The government contends against the greatest curse under the sun with one hand, and strengthens its grip on the country with the other. Governments will not deal with rum as it deserves until they are forced to do so by the growing intelligence and conscience of the people.

—North Indian Methodist Conference. In connection with this conference the *Indian Witness* reports that the number of baptisms for the last twelve months was 1,201, an increase of 369 on the preceding year. Of the accessions to the church, 35 were from Mohammedanism and the rest from Hinduism. The number of Sunday-school pupils is 26,585.

—At the Durbar held in Calcutta, India, the Marchioness of Dufferin held a reception, which was attended by 700 native ladies of Calcutta. These ladies broke through all the prejudices of their class to show their appreciation of the work done by the Marchioness in securing medical help for the women and girls in India.

—The American Baptist Telugu Mission calls for a re-enforcement of eight men this year. Rev. D. H. Drake says that faithful evangelistic work during the next five or seven years will result in a greater blessing than any before experienced.

—In the Mysore country, India, the people believe that the gods will be angry if a child is born in or near a human habitation. The mother and little child must remain in the field or forest twenty-one days, and no one will come to bring even a cup of water until the child is several days old. Even the faith of heathenism is cruel.

Japan.—A well-known missionary to China, the Rev. T. Richards, recently describing the Christian missions in Japan which he had visited, says that their educational work is surprising. There is no street chapel preaching as in China, and little medical missionary work, evangelizing being almost exclusively educational, although the distribution of Bibles and tracts is carried on by native colporteurs. He observes that Christian missionaries in Japan are very happy in the sympathy with which their labors are regarded by all classes, and by non-Christians. Japan wants to be westernized. China does not, and the Japanese believe—men of high rank have stated it in so many words—that they will be the more readily admitted into the comity of nations when they are a Christian country. Hence the anxiety to assist and promote the work of missionaries. "The general feeling is that if things go on as they do now, the main work of the foreign missionary will be accomplished by the year 1900—f. e., only twelve years hence! Not that Japan will be all converted by that time, but then with the aid of the missionaries in the field, and

the Japanese Christians, there will be enough to go on to the completion of the work." The statistics given by Mr. Richards state that there are 19,829 Protestant converts, with 123 missionaries (men only), 103 unmarried ladies, and 102 native ministers; 32,000 Roman Catholic, with 62 missionaries and 40 unmarried ladies, and 14,000 members of the Greek Church, with 3 missionaries, 9 native ministers, and 90 catechists.

—There are in Japan 93 native preachers and 169 theological students. Of 193 organized churches, 64 are reported to be self-supporting! Last year the native converts, with average wages of one shilling a day, gave nearly £7,000 for mission work. Were the Christians of Scotland to give in the same proportion the treasures of the churches would be overflowing.

—The Greek Church seems to be alive in Japan. It is stated that the Greeks are building a fine large church, in a commanding site, in the city of Tokio. The lot was given years ago to the Russian legation, and they turned it over to the bishop of the Greek Church. Thirty thousand dollars has been spent on the foundation alone. It is built of brick and iron, and will be completed within a year.—*Canada Presbyterian*.

—The largest and most successful Christian school in Japan is the Doshisha, at Kyoto. At its head is Rev. Mr. Neeshima, who has had such a remarkable history, and whose efforts for his own countrymen have been so signally blessed.

—Rev. A. Lloyd writes from Japan that Unitarianism is so wonderfully like Confucianism that it seems likely to prove specially attractive to the Japanese. Without change of heart or opinion they will be able to call themselves Christians, and that is just what they most desire.

Korea.—Korea is to-day another miracle in modern missions. As late as 1882 mission work was not only forbidden but prohibited. A medical missionary, Dr. Allen, was used in 1884 in unlocking the door for the entrance of the gospel, and shortly after the government provided him with a hospital wherein to "heal the sick and preach the gospel." Now the Queen of Korea employs as her private attendant a Christian lady physician at a salary of \$1,800 a year, and just a few months ago Dr. Allen was sent as an ambassador at the head of a Korean delegation to Washington to formulate a treaty with the United States Government in case of war with China or England.

—Aid asked. A dispatch from Hugh A. Dinsmore, American Consul-General at Seoul, the capital of Korea, says: "A terrible famine prevails in the southern portion of Korea. People are reduced to the last extremity and many are starving. The need of assistance is urgent and relief funds should be cabled." Mrs. Dinsmore will

promptly devote to the relief of the sufferers any funds which may be forwarded her **Madagascar.**—"Madagascar," says the *London Missionary Chronicle*, "ought to be specially prayed for just now, for a work is beginning there among the young such as has not been seen for many a year. There seems to be a real stirring among the dry bones. The work began at Betsileo, where at one meeting over sixty stood up in token that they wished to forsake their sins and lead new lives really consecrated to God. The interest has since spread to the capital."

—In an article in the *Union Signal* Mrs. Mary C. Leavitt describes her recent visit to Madagascar. Referring to the men who conveyed her from Tamatave to Antananarivo, a distance of 200 miles, she says: "I suppose they were all slaves. Some year ago, in consequence of pressure brought to bear by England, the slave trade with Africa was forbidden. The Malagasy Government saw no way to enforce this but to free all African slaves and make it a penal offence to be found holding an African slave. But this did not touch Malagasy slaves. Most of them are descendants of captives taken long ago in wars between the different tribes."

Mrs. Leavitt further writes: "I have visited no country more impure than this. The Hovas, living on the great central plateau, the ruling people, are nominally Christians. There are many, many true-hearted Christians, pure and upright; but still, as in all Asiatic countries, the missionaries and pastors are plagued by immorality and lying in the churches. A Malagasy Moody is wanted to preach up and down the country. The London Missionary Society and the Friends work most harmoniously. At the present time both are preaching and teaching. Outside the city they each have their own districts."

Mexico.—Bishop Hurst, in *The Independent*, says that 229 newspapers are now published in Mexico—72 in the capital and 157 in the provinces. Of these six are published by Protestants.

Spain.—The Irish Presbyterian Work. The Rev. Wm. Moore writes from Puerto Santa Maria: "The work was never so flourishing as it is now. I have been spending my leisure hours in 'setting up' a new geography (elementary), sorely needed for our schools, and which we are going to attempt to bring out on our little printing press. This geography is the translation of one compiled by Miss Whately for evening schools in Egypt and the Levant. It is the one branch of study of which the Spaniards seem to know nothing, and any school textbook one can find is so complicated and absurd as to be useless for elementary schools."

Sweden.—Princess Eugenie, of Sweden has borne the expense of establishing a mission house for the benefit of the Laplanders in the northern part of Sweden. It is over two hundred miles north of the Arctic Circle.

Syria.—The Syrian Protestant College at Beirut is this year enjoying one of the most prosperous years that it has had since its foundation. Its corps of professors and teachers in the five departments is full; its endowment fund has been increased by the efforts of Dr. Post among the friends of the college in America; additions have been made to the chemical and physical apparatus, and the library has been enriched by many gifts and purchases. Nearly two hundred students have entered, by far the largest number ever on the rolls. They come from every division and sect of the Levant. Egypt sends three bright little fellows from Khartûm and others from Cairo, Alexandria, and Suez. At least eight living languages are spoken by the students, so that when the longed-for outpouring of the Spirit comes there will be a literal speaking in many tongues, and they will carry the blessing into every one of the Oriental churches, and bear the light of the gospel into some very dark corners of the earth.

—Rev. George F. Herrick, D.D., missionary in Turkey, says in the *Missionary Herald*: "I never yet saw a missionary wife whose companionship did not double her husband's usefulness. I have known more than one whose face, as the years of life increased, took on that charm, that wondrous beauty, that youthful features never wear—the beauty of a character disciplined by suffering, of a life unselfishly devoted to the highest ends. One of the choicest things of missionary work is the unwritten heroism of missionary homes." He says, furthermore, "It is the missionary's wife who, by years of endurance and acquired experience in the foreign field, has made it possible in these later years—the years of women's missionary societies—for unmarried ladies to go abroad and live and work among the people of Eastern lands."

—The emigration of Syrians to foreign lands continues. Between ten and fifteen thousand of them from the pashalic of Mount Lebanon alone have taken out passports during the last few years, going mostly to the United States, to Brazil, and Buenos Ayres.

United States.—The net gain of new churches in the United States during the year 1888 was 6,434; the increase in the number of ministers was 4,505, while the increase in church members was 774,861. The average gain for each day of the year was 17 churches, 12 ministers and 2,120 members. According to this showing the churches do not seem to be dying out.—*Presbyterian Journal*.

VII.—STATISTICS OF THE

SUMMARY OF THE FOREIGN MISSIONS OF

MISSIONS.	Foreign Missionaries.	Assistant Missionaries.	Foreign Missionaries Wom. For Miss. Society.	Native Workers of Wom. For Miss. Society.	Native Ordained Preachers.	Native Unordained Preachers.	Native Teachers.	Foreign Teachers.	Local Preachers, Other Helpers, etc.	Members.	Probationers.	Adherents.	Conversions during Year.	Adults Baptized.	Children Baptized.	No. of Theolog' Schools.
Africa.....	..	..	..	..	..	..	..	..	60	2,641	161	..	..	36	91	..
South America.....	6	6	..	..	..	..	..	..	34	717	616	7,490	176	9	319	1
Foochow.....	6	6	..	..	..	..	..	..	6	2,297	1,367	2,372	268	179	480	1
Central China.....	11	10	..	..	..	..	..	..	14	305	304	850	33	48	..	..
North China.....	12	11	..	..	..	..	..	..	19	655	373	..	..	124	..	..
West China.....	..	..	..	..	..	..	..	..	..	9	7	..	..	3	..	..
Germany.....	..	..	..	..	..	..	..	..	80	7,296	2,303	6,838	1,061	..	258	1
Switzerland.....	..	..	..	..	..	..	..	..	41	4,846	906	4,490	716	..	155	1
Sweden.....	..	..	..	..	..	..	..	..	117	12,333	3,453	8,870	2,509	..	450	1
Norway.....	..	..	..	..	..	..	..	..	1	3,668	553	..	..	151	181	1
Denmark.....	..	..	..	..	..	..	..	..	3	1,361	214	1,342	400	..	78	1
North India.....	24	20	18	306	47	126	626	17	118	3,733	4,186	3,109	1,164	1,107	729	1
South India.....	22	15	..	..	..	..	..	..	21	582	167	1,146	426	27	86	1
Bengal.....	24	13	..	..	..	..	..	..	19	750	439	2,079	248	51	83	1
Bulgaria.....	4	3	..	..	..	..	..	..	7	99	45	116	34	..	13	1
Italy.....	..	..	..	..	..	..	..	..	21	920	174	..	..	..	29	1
Japan.....	20	19	12	22	16	32	44	16	..	2,894	849	..	..	989	149	6
Mexico.....	10	12	7	26	9	26	30	3	27	1,155	949	5,452	229	85	130	1
Korea.....	4	3	..	..	..	..	..	..	6	11	27	165	34	..	..	1
Grand total.....	148	121	69	400	353	441	916	69	594	46,432	16,863	49,319	7,295	9,908	3,260	18
Last year.....	135	130	62	427	369	453	804	43	588	44,256	16,013	50,742	5,223	2,409	3,099	15

NOTE.—By Foreign Missionaries is meant American missionaries sent out from the United States. By Assistant Missionaries—the wives of Foreign Missionaries; the wives of Native Preachers are not here reported. "Other Helpers" embraces Bible Readers, Colporteurs, Chapel Keepers, and wives of natives specifically employed. By Adherents is meant the Christian community belonging to us, in addition to the Members and Probationers.

SUMMARY OF THE DOMESTIC

MISSIONS.	Missionaries.	Assistant Missionaries.	Missions of Woman's Home Miss. Society.	Native Workers of Wom. Home Miss. So.	Native Ordained Preachers.	Native Unordained Preachers.	Native Teachers.	Other Teachers.	Local Preachers.	Members.	Probationers.	Conversions during the year.
American Indians.....	18	..	..	..	..	..	..	..	33	1,297	310	..
Welsh.....	2	..	..	..	..	..	..	..	2	151	16	..
French.....	6	..	..	..	..	..	..	..	3	148	35	..
German.....	271	190	..	..	..	..	..	..	199	24,922	2,760	..
Scandinavian.....	149	105	..	..	..	..	..	..	117	7,518	1,197	..
Bohemian.....	3	..	..	..	..	..	..	..	1	381	73	..
Chinese and Japanese.....	8	..	..	..	..	..	..	..	8	257	58	..
Arizona.....	10	..	..	..	..	..	..	..	..	233	33	..
Black Hills.....	12	..	..	..	..	..	..	..	..	479	..	87
Indian Territory.....	13	10	..	..	..	..	..	..	..	409	67	94
New Mexico.....	11	11	..	..	..	..	..	..	2	65	46	..
New Mexico, Spanish.....	..	..	..	..	..	..	..	..	..	..	..	..
Utah.....	24	15	..	..	..	..	..	..	..	400	116	..
Nevada.....	21	..	..	..	..	..	..	..	17	715	78	..
English-speaking Confer- ences.....	3,087	2,900	..	..	..	..	..	..	2,730	205,211	35,371	..
Grand total.....	3,632	3,231	4	..	..	..	..	..	3,102	242,386	40,660	181
Last year.....	2,893	2,259	5	..	..	..	..	..	3,442	250,787	44,644	275

WORLD'S MISSIONS.

THE METHODIST EPISCOPAL CHURCH, 1888.

No. of Teachers in same.	No. of Students.	No. of High Schools.	No. of Teachers in same.	No. of Pupils.	No. of other Day Schools.	No. of other Day Scholars.	No. of Sabbath-schools.	No. of Sabbath-schools.	No. of Churches and Chapels.	No. of Halls and other Places of Worship.	Collected for Missionary Society.	Collected for other Benevolent Societies.	Collected for Self-support.	Collected for Church Building and Repairing.	Collected for other Local Purposes.
12	12	1	11	164	30	2,299	40	2,342	38	51	\$8	\$8	\$1,184	\$3,229	\$322
21	21	4	3	133	28	556	11	1,416	11	20	558	998	13,775	4,846	3,019
1	1	2	9	128	16	666	11	1,117	75	20	389	67	841	1,791	426
3	3	3	9	1	23	1	11	720	9	11	28	17	488	35	387
18	18	1	1	1	1	1	1	543	13	17	517	....	343	579	122
23	23	1	1	1	1	1	1	....	....	....	25	25	4	....	1
13	13	1	1	1	1	1	1	1,080	72	209	1,052	2,007	18,286	5,257	7,950
6	6	1	1	1	1	1	1	13,398	28	77	570	5,854	8,082	3,935	11,640
5	5	1	1	1	1	1	1	14,417	84	52	4,119	3,087	9,742	11,588	13,291
34	34	10	87	1,511	516	14,270	91	62	35	....	1,093	341	2,953	10,346	8,956
3	3	22	211	46	1,842	105	5	2,188	9	74	747	498	2,405	616	1,792
4	4	1	8	130	20	1,026	55	6,559	55	45	536	402	3,972	1,776	20,926
1	1	2	8	48	5	88	8	6,298	18	5	285	70	10,181	6,552	936
89	89	6	41	980	11	818	77	6,031	14	4	17	35	8,513	3,409	....
1	1	2	7	178	31	1,501	31	185	2	4	80	10	289	302	59
3	3	6	7	81	....	....	....	419	9	16	119	....	921	....	....
3	3	6	7	81	....	....	....	4,198	25	43	199	210	5,097	1,059	....
3	3	6	7	81	....	....	....	1,295	17	18	603	348	4,956	256	1,883
38	38	36	205	3,564	747	23,697	1,944	43	2	....	....	....	....	....	....
14	14	175	32	2,840	647	19,433	1,712	112,928	516	646	\$10,925	\$13,951	\$92,032	\$55,536	\$71,718
175	175	32	172	2,840	647	19,433	1,712	83,945	505	652	10,232	12,172	95,773	48,028	65,554

[We are indebted to the courtesy of Secretary Baldwin for advance sheets of the Annual Report containing the numerous and carefully prepared tables of the Society. We have space at present for only the Summary, and on account of the width of our page are obliged to omit several columns in each table.—Eds.]

MISSIONS.—(SAME SOCIETY.)

Adults Baptized.	Children Baptized.	No. of Sabbath Schools.	No. of Sabbath Scholars.	No. of Churches and Chapels.	Collected for Missionary Society.	Collected for other Benevolent Societies.	Collected for Self-support.	Collected for Church Building & Repairing.	Collected for Other Local Purposes.
26	148	19	1,059	20	\$331	\$126	\$6,097	\$10,578	\$731
3	9	2	155	1	31	7	686	3,240	190
21	10	4	172	2	72	134	1,293	400	152
19	1,809	446	21,155	354	10,595	10,124	108,322	67,368	18,785
3	1,254	152	6,182	141	5,346	1,860	37,632	41,907	11,645
9	60	14	1,599	3	93	38	2,799	200	371
78	8	7	256	2	698	79	194	....	2,550
4	27	13	751	10	530	160	5,028	5,356	....
88	....	22	1,094	10	....	872	10,050	....	....
37	37	16	585	7	30	....	6,925	1,595	5
21	41	10	664	7	371	294	3,776	3,035	1,191
....
13	54	24	1,431	26	654	474	2,713	13,685	1,047
15	89	35	2,187	24	580	235	17,174	3,655	1,638
14,131	8,758	4,213	204,360	3,346	32,413	23,017	764,422	440,385	69,000
14,468	12,404	4,977	241,610	3,953	\$51,744	\$36,920	\$966,809	\$501,412	\$107,605
15,239	16,172	5,067	250,304	4,038	72,208	56,496	1,007,783	549,533	133,421

Statistics of Protestant Missions in China—December, 1888.
Compiled by Dr. L. H. GULICK, Agent of American Bible Society and editor of *Chinese Recorder*.

	NAMES OF SOCIETIES.	Date of Mission	Foreign Missionaries.			Total.	Native Ordained Ministers.	Unordained Native Helpers.	Communicants.	Pupils in Schools.	Contributions by Nat. Churches
			Men.	Wives.	Single Women.						
1	London Missionary Society.....	1807	31	21	13	65	8	72	3,695	1,927	(?) \$14,420 00
2	A. B. C. F. M.....	1830	16	13	6	35	4	105	816	443	425 07
3	American Baptist, North.....	1834	11	9	10	30	6	37	1,340	244	1,077 00
4	American Protestant Episcopal.....	1835	10	8	3	21	17	3	496	1,614	568 18
5	American Presbyterian, North.....	1838	48	36	18	102	23	84	3,788	2,352	7,090 00
6	American Reformed (Dutch).....	1842	7	6	2	15	6	16	844	163	2,870 03
7	British and Foreign Bible Society.....	1843	14	7	..	50	11	(?) 114	..	..	..
8	Church Missionary Society.....	1844	28	17	5	50	11	81	2,892	2,041	3,469 20
9	English Baptist.....	1845	21	16	..	37	1	8	1,130	210	425 00
10	Methodist Episcopal, North.....	1847	32	31	17	80	43	91	3,903	1,288	4,490 91
11	Seventh Day Baptist.....	1847	2	2	1	5	..	1	30	9	..
12	American Baptist, South.....	1847	7	6	7	20	7	18	776	292	687 70
13	Basel Mission.....	1847	24	19	10	43	2	49	1,885	692	949 88
14	English Presbyterian.....	1847	24	16	..	50	8	89	3,428	575	5,435 10
15	Rhenish Mission.....	1847	4	2	..	6	4	4	154	37	50 00
16	Methodist Episcopal, South.....	1848	10	9	15	34	1	7	286	855	246 91
17	Berlin Foundling Hospital.....	1850	1	1	4	6	..	1	27	80	..
18	Wesleyan Missionary Society.....	1852	25	12	6	43	2	33	975	552	403 00
19	Woman's Union Mission.....	1859	..	..	4	4	..	2	36	109	8 18
20	Methodist New Connexion.....	1860	7	4	..	12	..	36	1,232	180	101 00
21	Society Promotion Female Education.....	1864	..	5	7	13	..	14	..	..	..
22	United Presbyterian, Scotch.....	1865	7	..	1	8	..	118	773	87	(?) 150 00
23	China Inland Mission.....	1865	139	62	115	316	12	5	2,415	153	459 45
24	American Presbyterian, South.....	1867	10	6	3	19	..	8	82	300	92 00
25	United Methodist Free Church.....	1868	3	3	..	6	2	(?) 60	329	72	263 00
26	National Bible Society of Scotland.....	1868	4	2	..	6	..	12	..	..	..
27	Irish Presbyterian.....	1869	3	3	..	6	..	50	68	..	..
28	Canadian Presbyterian.....	1871	5	4	1	10	2	..	2,650	318	491 80
29	Society Propagation of the Gospel.....	1874	(?) 5	2	4	(?) 11	..	..	..	..	..
30	American Bible Society.....	1876	7	4	..	11	..	53	..	..	..
31	Established Church of Scotland.....	1878	1	1	..	2	..	3	30	80	..
32	Berlin Mission.....	1882	4	4	1	9	3	21	500	70	..
33	Allem. Ev. Prot. Miss. Gesell.....	1884	1	..	..	1	..	..	..	..	..
34	Bible Christians.....	1885	4	2	..	6	..	..	3	..	..
35	Foreign Christian Mission Society.....	1886	5	2	..	7	..	..	2	32	..
36	Soc. Fro. Christ. and Gen. Knowledge.....	1886	1	1	..	2	..	..	..	..	..
47	Society of Friends.....	1886	1	1	..	2	..	..	..	..	..
38	American Scandinavian Congregational.....	1887	2	..	3	4	..	..	..	..	..
39	Ch. Eng. Zenana Miss. So.....	1888	..	..	3	3	..	..	..	..	..
40	Independent Workers.....	..	2	..	1	3	..	3	(?) 30	(?) 62	..
Total—December, 1888.....			526	337	260	1,123	162	1,278	34,555	14,817	\$44,173 89
Increase over Dec., 1887.....			37	17	39	93	..	..	2,295	1,140	\$5,936 69
Decrease since Dec., 1887.....			..	..	..	..	13	38	..	..	..

EDITORIAL NOTES ON CURRENT TOPICS.

Good Tidings from Utah.

MISSIONARY intelligence from this land of darkness is always quite likely to be of a sort nondescript and decidedly unique, and to relate to secular matters even more than to things spiritual. The governing forces of the Mormon Church being so largely of the earth earthy, and the chief concern of the leaders financial and political rather than religious, it follows that the doings of Congress and the courts, business booms and elections, as well as the efforts of Christian teachers and ministers, the growth of Christian churches and schools, are potent weapons against existing errors and iniquities.

The latest event in the pathway of progress, and also one of the greatest in the history of the struggle against the theocracy, is found in the recent election in Ogden, a city, after Salt Lake, the largest in Mormondom, at which the victory was overwhelming against priesthood and polygamy. A struggle of months had preceded to avert, or at least to postpone, so dire a calamity, including a shameless attempt to keep a Mormon minority in control by gerrymandering the voting precincts, and a last desperate expedient of arresting and imprisoning Gentiles enough on election day to turn the scale. But both schemes came miserably to nought, the one through decrees of the Federal courts, and the other through the presence and prompt action of the Federal Marshal with a company of troops as posse.

Before and from the beginning it had been the chief duty of every official to defend and strengthen the church, but now and from henceforth mayor, council, chief of police and all are thoroughly American in sentiment. This great victory was made possible largely by the fortunate residence in the city of some hundreds of conductors, engineers, telegraph operators, etc., in the em-

ploy of the five railroads centering there. With one populous county, Summit, already redeemed by the presence in it of a large body of miners, who, if not specially lovers of righteousness, are, to a man, fervid haters of the hierarchy, and Weber County, of which Ogden is the capital, soon to follow, it is not likely that Salt Lake will be far behind in the race. Already a foretaste of good things to come is enjoyed. For, two years of marked business prosperity and growth have resulted in the loss to the church of six wards, a solid block in the very center of the city, leading in particular to a complete revolution in the control and the character of the public schools. And all these things are the more significant and cheering from the fact that since the passage of the Edmunds law in 1882 scarcely a crumb of comfort has fallen to the lot of the Utah "saints," but, on the contrary, for them the situation has steadily waxed worse and worse.

Justice in India.

THE machinery of the law seems to be on its trial just now, to a large extent, in India. The famous, or rather infamous, Patna case has opened our eyes to the possibility of justice being perverted in its very seat and center. The proceedings of the Crawford Commission, recently concluded, also reveal an alarming condition of veniality and corruption in places of judicial power. It appears that the Bombay Government had previously given a pledge of indemnity to those called on to give evidence. Now that some native magistrates have confessed their misdeeds in the witness-box, the public conscience is scandalized at the idea of their being permitted to resume magisterial functions. The Calcutta correspondent of the *Times* (London), says :

"Lord Ray is now impaled on the horns of a

dilemma. He must apparently either falsify the Government's pledge, and so break faith with these magisterial witnesses, or else he must betray his duty to the public by prostituting the administration of justice. Unless he at once make up his mind to resign all thought of the latter immoral alternative, public action will be promptly taken in the matter."

In the Patna case it seems as if there had been great moral obliquity as well as legal blundering—a perverse indisposition to side with righteousness. It is well that public attention has been so imperatively directed to the case. Sir John Gorst's miserable attempt to smooth it over was characteristic. Men of his stamp are likely to have some rough lessons administered by the awakening Christian conscience and growing Christian sentiment of Great Britain. The sooner the better. Says the *Indian Witness* of recent date:

"The Patna girl case is coming before the Calcutta High Court on appeal next week. The delay in bringing the case before the High Court must have been very serious to the cause of the Mission; but the Government of Bengal had the original papers without which the case could not proceed. And the Government was not very expeditious in deciding what to do in the case, or to return the papers. Indeed, it was semi-officially published that the Government had decided to rebuke Mr. Quinn, [the British magistrate who consigned this Christian girl to a life of shame,] but after a painful delay a contrary decision, in which Government washed its hands of the matter, was made public. Mr. Dyer [Editor of *Bombay Guardian*, who has nobly exerted himself to have outraged justice vindicated] has informed the Social Purity Party in England of the decision of the Bengal Government, and the Queen-Empress is being influentially moved to interfere in the case. The end is not yet."—J. M. S.

THE sudden death of Dr. Isaac G. Bliss, of Constantinople, so long a prominent missionary in the Levant, will be a painful surprise to multitudes all over the missionary field. We give a few facts concerning his life and work.

Isaac Grout Bliss was born in West Springfield, Mass., July 5, 1822. The family afterwards moved to Springfield, Mass. He fitted for college and graduated at Amherst in 1844, in the same class as Rev. E. K. Alden, D. D.,

Secretary of the American Board. He then studied at Andover and Yale Theological Seminaries, and was ordained as a missionary of the A. B. C. F. M., in 1847. Was married to Eunice B. Day, of West Springfield, and sailed from Boston for Turkey in September of that year. He was stationed at Ezroom, Turkey, about 240 miles south of Trebizond, and was the first to open up to missionary influence a large section where some of the most successful Christian work has since been done. Continued traveling, unintermitting labor, broke a naturally powerful constitution, and in 1852 he was obliged to return to America. Once and again he essayed to return to his chosen field, but each time was obliged to give it up. He entered the pastorate first at Southbridge, Mass., and afterwards at Boylston, Mass., and severed his connection with the Board. It was a bitter trial to him, but it seemed necessary, and he accepted it as providential. In 1857 the proposition was made that he enter the service of the American Bible Society as their agent for the Levant. The work, which was more varied and less confining, seemed suited to him, and he accepted the position. He sailed from New York December 25, 1857, reaching Constantinople early in February of '58, and commenced the great work of his life. In 1866 he returned to America to raise funds for the erection of the Bible House, and was here until the fall of '67. Was called to New York again for a short visit in 1870, in regard to the great question of publishing the Arabic Bible. Since then he has made two visits to this country, one in '83 and one in '86, with the hope of regaining strength from the heavy strain of many years of hard, unintermitting labor. He returned each time refreshed, but hardly recuperated. Vital power was weakened. The harsh winds and damp air of a Constantinople winter and

spring were dangerous for him, and he often took that time to visit the southern portions of the great field under his care. Last January he left again with his wife, and reached Assiout, in Upper Egypt, planning to stay a few weeks with dear friends there. Letters from him from Cairo were full of cheer, hope, and courage. But the Master had other work, and Saturday, February 16th, he passed to his rest. No details have come. His son, Rev. Edwin M. Bliss, who was for many years associated with him, received a telegram from his mother, "Father very ill." The same evening brought another, "Father gone." That is all that is as yet known. He leaves a widow, four sons and one daughter, one brother, Rev. Edwin E. Bliss, D.D., missionary of the American Board in Constantinople, and four brothers in this country. The agency remains in the care of Rev. Marcellus Bowen and William G. Bliss, his second son.

Dr. Bliss's great work was in connection with the American Bible Society. Indeed he may be said to have been the pioneer of the organized work of that society in foreign lands. Previous to his appointment in 1857, a number had served as agents, but their agency had in almost every case been subordinated to work in connection with some missionary society, and had never had the elements of permanency. The first agent in the Levant was Rev. Simeon H. Calhoun, a missionary of the A. B. C. F. M. in Syria, who served from 1836 to 1844. The next appointment was that of Rev. Chester N. Righter, in 1854. He made an extensive journey that demonstrated the necessity of a special agency, but his early death prevented his carrying out the plan. When Dr. Bliss commenced his work in 1858 he found it no easy task to organize and develop the agency on its own foundation. But patience, tact, unintermitting labor, never failed, and before the Lord

called him away he was able to see the fruit of his labors in a thoroughly organized well established system, by which every portion of the great field under his care was reached by special colporteurs, so that it may truly be said that there is no one in that vast empire beyond the reach of the Word of God.

The Levant Agency, as at first constituted, included Turkey in Europe and Asia, Greece, Syria, Egypt, and Persia. He was warmly seconded in his efforts by the missionaries of the different Boards operating in those countries, and had the assistance of his oldest son, Rev. Edwin M. Bliss, from 1872 to 1888—with the exception of two years, during which he finished his theological course. Three assistants in Athens, Beirut, and Alexandria cared for the details in Greece, Syria, and Egypt. Still the wide extent of territory made it seem wise to divide, and in 1880 Persia was made a separate Agency. Subsequently Greece was transferred to the British and Foreign Bible Society.

Hardly of less importance than the distinctive Bible Society work, was the service rendered by Dr. Bliss to the general influence of Protestant Christianity in the Levant by the building of the Bible House at Constantinople.

The need of a central building, capable of furnishing offices for the different societies, storage rooms for Scriptures and evangelical books, and the many other needs of an increasing Christian work had long been felt. Indeed the lack of permanent location had given occasion to some to feel that Protestant, or rather Evangelical, Christianity had not come to stay. All wanted such a center, but no Society would take up the matter. At last, after much pressure from Dr. Bliss, the Bible Society allowed him to take time for the collection of funds in America. He came to this country in 1866, and returned to Constantinople in 1867,

with something over \$50,000. A most advantageous site was found, and at last, in 1872, the building was complete. Since then two additions have been made, and it stands now one of the most imposing edifices in Constantinople, exerting an influence over the whole empire. It is owned and managed by a Board of Trustees in New York City, and is entirely independent of any of the Societies. Those that have offices there—the American Bible Society, the American Board of Missions, and the British and Foreign Bible Society—all pay rent. The income, when the property is complete, will go to the general interests of Bible work in the Levant.—J. M. S.

THE protest against the manufacture of opium by the British government in India has been spread through the pages of this REVIEW (see p. 678 of 1888). But the extent of the evil is very little understood. Says the late Dr. Medhurst:

"Those who grow and sell the drug, while they profit by the speculation, would do well to follow the consumer into the haunts of vice, and mark the wretchedness, poverty, disease, and death which follow the indulgence; for did they but know the thousandth part of the evils resulting from it, they would not, they could not, continue to engage in the transaction. It has been told, and it shall be rung in the ears of the British public again and again, that *opium is demoralizing China*, and becomes the greatest barrier to the introduction of Christianity which can be conceived of. Calculating the shortened lives, the frequent diseases, and the actual starvation which are the results of opium-smoking in China, we may venture to assert that this pernicious drug annually destroys myriads of individuals."

A "Christian Union" has been formed in Britain for the extermination of this opium traffic. The circular gives some reasons for the formation of this union of prayer and protest, and among them are these:

"Because as a nation we are responsible through our Indian government for a trade which is ruining the bodies and souls, and destroying the homes of multitudes of the Chinese.

"Because our national connection with this evil traffic is peculiarly close and revolting. The

poppy is grown in Bengal alone over an extent of more than 500,000 acres, and this growth is carefully fostered by the Indian Government. The opium drug is manufactured under constant government direction and supervision. It is sold at auction by the government, expressly and intentionally for the Chinese market. Including that from the native states, about 85,000 chests, containing over 5,000 tons of opium, are thus exported annually from India to China, and a revenue of five, six, or seven millions sterling is derived by government from it. It is a great government institution, for which England is directly and peculiarly responsible.

"Because through many, many years this traffic has been carried on in spite of the remonstrances of the Chinese Government, and of the thousandfold testimony that it ministered only to debauchery and to moral and social ruin. The Convention of 1855, though it has given to the Chinese the right to put a heavier tax upon imported opium, has not altered in the slightest degree our own relations as a country to the gross immorality of the trade.

"Because while, for very shame's sake, we have done a little (only a little) to restrain the havoc which opium was working among our Burmese fellow-subjects, we have done *nothing* to check the ruin which it is working in China among a people in friendly alliance with us.

The Missionary Year-Book for 1889.

A "HAND-BOOK OF MISSIONS" was published in connection with the World's Missionary Conference in London, in June, 1888. The work was admirable in design and full of information. Its only serious defect related to the missions conducted in the United States and Canada. The account of these was extremely meager and inaccurate. A "Missionary Year-Book" is now in contemplation, the American and Canadian portions thereof to be written and edited by Rev. J. T. Gracey, D. D., who has charge of the international department in this REVIEW. This will be united to a somewhat larger department relating to European missions, and the whole will be published simultaneously on both sides of the Atlantic. It is proposed to give in this work a full presentation of the work of the American societies, as well as historical and statistical accounts of the principal Protestant Missionary Societies in Great Britain, and Continental Europe.

This valuable Missionary Year-Book will be published by Fleming H. Revell, Chicago, and Bible House, New York.

THE MISSIONARY REVIEW OF THE WORLD.

VOL. XI. No. 5.—*Old Series*.——MAY.——VOL. II. No. 5.—*New Series*.

I.—LITERATURE OF MISSIONS.

THE MISSION AND COMMISSION OF THE CHURCH.

[EDITORIAL.—A. T. P.]

ONE of Dr. Guthrie's rules for preaching was : "Mind the three 'P's' : *Proving, Painting, Persuading*. In other words, address in every discourse the reason, the imagination, and the heart."

Of the "*painting*" we are to be not a little on our guard. The art that seeks to adorn the truth sometimes sacrifices it, by giving to it false features or tints : what may be fitting in the department of illustration misleads when it invades that of pure demonstration or definition. Here the one law is rigid exactness. Burke used to say that the words of a sentence are the feet on which it walks ; to change one word, to shorten or lengthen it, or alter its place in the sentence, may change the whole course of the sentence itself.

In some things, accuracy is so indispensable that a hair's-breadth distinction may be vital, as in astronomical calculations the minutest fraction of an inch must be marked by the micrometer. For a soldier it is of the first importance to understand his "orders" ; and for an ambassador, both to apprehend and comprehend his "instructions." The church is a militant body and at the same time an embassy, or, as Leland would say, an embassydry. Too much pains, therefore, cannot be taken to get clear conceptions of the orders and instructions of our Captain and King.

In this article we propose to begin at the beginning—to go back to first principles. If there be any misconceptions of the Mission and Commission of the church, in respect to the world's evangelization, here is the point at which to make our corrections, adjust the variations of our compass, and start anew. The four Gospels, at their close, present our Lord's last command from four points of view ; taken together, it is like a building presented with a four-fold projection. In some respects these various versions of our Lord's great commission agree ; in others they differ, but it is like the discord of the seventh, that leads to harmony ; their differences supplement and complement each other. For convenience of comparison, we place them side by side.

MATTHEW.	MARK.	LUKE.	JOHN.
Go ye therefore and teach all nations; baptizing them in the name of the Father and of the Son and of the Holy Ghost, etc.	Go ye into all the world and preach the gospel to every creature: He that believeth and is baptized shall be saved, etc.	That repentance and remission of sins should be preached in His name among all nations; and ye are witnesses of these things.	As my Father hath sent me even so send I you. These are written that ye might believe that Jesus is the Christ the Son of God, etc.

Our accepted version fails to convey the exact force of the original. For example, Matthew uses a peculiar word—(μαθητευσατε)—which is rendered perfectly neither by the word “teach,” nor by the word “disciple;” the former means too little, the latter means too much. Another word used by our Lord, a little later in these-farewell instructions—(διδασκοντες)—is properly translated “teaching,” for it refers to a fuller didactic training of those who believe and so become disciples; it contemplates the more perfect equipment of converts, their thorough knowledge of all the commands of Jesus, and their preparation for service. But that first word looks to no such didactic process. It marks a swifter movement, a briefer proclamation. Christ urges on his heralds—they are to sweep round the globe and trumpet forth the good news; then, when converts have been gathered, he would have them taught the way of God more perfectly.

Our mistake is fundamental and initial if we confuse and confound preaching and teaching, evangelization and indoctrination. The first thing to be done is to peal out the joyous tidings of salvation. Men are asleep, dead in sin: they must be aroused, awakened. When a house is on fire, a ship is on a rock, a pestilence is raging or an avalanche is falling, we cannot wait to give minute instructions. We need the clarion blast of Gabriel’s trump—“escape for thy life!” Then, when the peril is past, we can take time for whatever else is needful, to provide for other wants or guard against other risks. So the herald must precede the teacher; the evangelist prepares for the catechist; Paul first, then Priscilla and Aquila.

That word in Matthew (μαθητευσατε) is not adequately translated, “disciple,” or “make disciples.” This means too much. Only He who can “forgive sins” can “make a disciple.” We may “go” and “preach the gospel,” we may become heralds, evangelists; but when we have done our best and utmost, we may be constrained, like the great messianic herald of old, to cry: “Lord who hath believed our report! And to whom hath the arm of the Lord been revealed!”

That word we are discussing does not imply any *necessary effectiveness*. In classic Greek it means to give instruction such as a pupil needs; it is close of kin to another word (μανθανω) which means “to learn.” As used by our Lord it can scarcely be rendered “disciple,” for, though we may gather disciples out of the nations, we cannot “disciple the nations” themselves. So to render obliges us to carry the

same literalism further and place our Lord in the absurd position of bidding us also to "*baptize the nations!*" There are some who think that this word does not refer to the first stage—preaching the gospel,—but to the second, training disciples; and that our Lord is here commissioning his church to gather converts from all peoples, and then baptize and fully instruct them. However this be, if we look at the four Gospels jointly, we shall see that one thought is uppermost; we are to go into all the world and everywhere publish the tidings. If Matthew's words leave us in doubt, Mark, Luke, and John dispel it. As they report Christ's words, they are unequivocal. "Go!"—"proclaim the gospel"—"Repentance and remission of sins" to be "proclaimed in His name among all nations." "Even so send I you." "These things are written that ye might believe"—"and believing have life through His name." And in the opening of the Acts, Luke adds a fifth version: "Ye shall be witnesses unto me, unto the uttermost parts of the earth."

We often carelessly say that the church is commissioned "to convert the world." The phrase is not scriptural, and we fear it is at least misleading. We may insure *contact*, but we cannot assure *conversion*; and if we are powerless to effect it, we are not responsible for it. The use of this word, convert, and its equivalents in the Bible, is very significant. Often as it occurs it is generally used passively or intransitively. "Shall *be* converted,"* "lest they convert"†—or turn, etc. In Acts xxvi: 18, a proper grammatical construction compels us to render intransitively, "that *they may turn about*," etc. James uses the word transitively,‡ but he refers to the *reclamation of erring disciples*; "brethren if *any of you* do err from the truth and one convert him," etc. And the change of voice is especially noticeable in Psalm li: 13.

"Then *will I teach* transgressors thy ways;
And sinners *shall be converted* unto thee."

Here the very distinction is preserved which we would emphasize: we may teach transgressors, but we cannot convert them. Of course conversions have followed and will follow the proclamation of the gospel; but not even the most devoted herald can assure them. We are thus careful to lay down the platform of principles upon which we are to carry on the work of evangelization, because we dare not add to, or subtract from, the exact terms of our divine mission and commission. This is no case of a distinction without a difference. On the contrary, we are persuaded that *upon our thorough acceptance of this Biblical basis hangs the proper prosecution of the whole work of evangelization*. And therefore we now proceed to show *seven vital relations* which such a conception of evangelism bears to the believer's work for souls.

* Psalm li: 13. † Isaiah vi: 10. ‡ James v: 19, 20.

I. *The limits of our commission are the limits of our authority.*

Paul writes : " We are ambassadors for Christ." An ambassador is one who represents another ; who acts in the stead of a sovereign. Within the limits of his instructions he carries all the authority of the monarch, the empire, the government, which he represents. But the moment he passes the bounds of those instructions, he transcends also the limits of his authority and may even forfeit his commission. It is therefore vital that we understand our commission in order that we may always act and speak with authority. Here is a whole province in God's universal empire in armed rebellion. We who are believers are sent to offer to every rebel pardon and reconciliation ; as though God did beseech by us, to pray them in Christ's stead, to be reconciled to God. We are to declare the conditions of such reconciliation and restoration, but we cannot compel any rebel to lay down his arms and submit to God. Nor is this our province. Our authority is explicit : we are empowered to publish the good tidings throughout the world ; there our authority begins and ends. So long as we confine ourselves to that, behind us, backing up our message, stands the whole Godhead ! But the moment we begin to think of it as our work to "convert" men ; we are tempted to tamper with the gospel, to abate its seeming severity, to make it more attractive ; or even to invade the province of the Holy Spirit and seek to move directly upon the unrenewed heart and will.

It is a dangerous business, this trying to induce men to consent to the gospel. Paul refers to this perhaps when he says, " We are not as many who corrupt—(καπηλευοντες)—adulterate the word of God."* These kapēloi, or hucksters, tavern-keepers, were notorious for adulterating their commodities, for the sake of large sales and selfish gains. What a temptation to the gospel preacher to soften the severity of the terms, for the sake of winning men ! "How much owest thou unto my Lord?" "An hundred measures of oil." "Take thy bill and write fifty." What a snare to the church to accommodate her spiritual standard to the natural heart and become worldly, to draw the worldly ! What a temptation to count converts and justify as legitimate the means by which their number is swelled to new proportions !

Now, be it remembered that, if, even for the sake of drawing men to God, the ambassador adds to or diminishes aught from his message, he no longer speaks with authority. Rebels may be induced to yield on our terms or their own terms ; but until there is submission *on God's terms* there is no reconciliation ! The only way to keep out of the clutch of this subtlest satanic temptation is to keep steadily before us that our work is evangelization rather than conversion. Let us preach the gospel just as our Lord has bidden us, and just as he gave it to us

* 2 Cor. ii. 17.

to preach; then we speak with all the authority and power of God behind us. But however much we may yearn over souls, we must keep to our instructions, lest passing them we not only forfeit all authority, but betray the souls we seek to save.

II. *The limits of our commission are the limits also of our responsibility.*

That word, responsibility, is full of awe. How far are we held accountable for the souls of others? When is their blood on our skirts, and when is it no longer required at our hand? To be held to answer for the final loss of one soul is a load that no believer can bear; Paul's exclamation gets thousand-fold emphasis: "Who is sufficient for these things!" But, thank God! it is not so. We need look no further than that gospel in Ezekiel to learn the law of responsibility.* Originally God alone was responsible, for he only had power to save, or even knowledge of salvation. When he appointed ambassadors and committed to them the message, that *transferred responsibility to them*. The messenger becomes a mediator: having the good tidings and being commissioned to stand between God and the dying souls of men. Now observe, that from the moment the gospel is fully and faithfully proclaimed, *responsibility is again transferred to the hearer!* In every step and stage of this process and progress, the transfer of knowledge implies the transfer of obligation. The wicked is warned; he may not be won; but the watchman is free of blame.

The moment the gospel herald becomes unduly anxious about its *reception*, he risks forgetting his own work and intruding upon that of the hearer, and of the Holy Ghost. Perhaps he loses courage, boldness, peace. He begins to doubt and distrust not himself only but God. He is mixing up his own responsibility with that of those to whom he speaks. In other words, the herald reproaches himself with the heedlessness of his hearers; the ambassador, with the perversity of his sovereign's foes. No! blessed be God, to discharge our duty, by earnestly and lovingly preaching the gospel, is to be discharged of all further responsibility.

Paul had passion for souls—"great heaviness and continual sorrow of heart"—could wish himself "accursed from Christ, for his brethren." Surely no cold heart, no mere sense of duty, goaded him on. Yet when, at Antioch in Pisidia, those "brethren" "judged themselves unworthy of everlasting life, and even raised persecution against him, he "shook off the dust of his feet," in solemn token that he shook off all responsibility for their condemnation, and departed; and at Miletus he said to the Ephesian elders, "I take you to record this day that I am pure from the blood of all men; for I have not shunned to declare unto you all the counsel of God!"

We may be as faithful as Paul, but all we can do at our best will

* Ezekiel xviii., xxxiii.

not, of itself, insure one convert or disciple. It will still be true as of him : "Some believed the things which were spoken, and some believed not." Some, "ever learning will never come to the full knowledge of the truth." Not a few will become gospel-hardened, which is worse than sin-hardened. But Paul's duty was done irrespective of how many believe and obey. The limits of our commission and of our responsibility must coincide ; and because conversion is not our commission, for conversion we are not held accountable.

III. *The limits of our commission are the gauge of our success.*

We are constantly tempted by Satan, and by our own carnal hearts, to weigh in human scales and to measure by worldly standards, the results of our work. Not only in the world, but, alas ! in the church, the satanic spirit is abroad, that dares to ask that supremely selfish question : *Do missions pay?* In this inquiry lurks a latent heresy. It assumes that we are capable of estimating results ; still worse, it implies that our estimate of results may lawfully affect our obligation. Both these premises are radically unsound. The tendency is to walk not by faith but by sight, and to judge by appearances ; and, because it fosters this tendency, our whole system of statistical returns is misleading and perniciously liable to abuse. Is a minister of Christ to be judged by the number of converts he gathers in a given year or the amount of money he secures to the Boards?

Away with such standards of success ! The most important work upon the famous Eddystone is not visible, even at low tide. For a few hours each day patient workmen labored, anchoring to the rocks those immovable blocks on which rises and rests that symmetrical cone that Smeaton built. That work was slow and is now unseen ; yet, but for that work, there would be no "Laus Deo" graven on the face of that beacon which still stands, after 130 years, off Ramhead, "to give light and to save life." It was not the quick explosion at Hell Gate that cleared the channel ; but the long under-water toil of miners who wrought out of sight and hearing. The first fourteen years at Tahiti passed without one convert or sign of success ; yet on the work of those fourteen years rose the structure of Polynesian missions ! There were nearly fifty years of fruitless toil among the Telugus before the "Lone Star" at Ongole blazed forth like the sun ; but then in one year there were ten thousand converts, and the Lone Star became a constellation. Isaiah's barren ministry prepared the way for Paul's fruitful evangelism. Captain Allen Gardiner's death at Tierra del Fuego was the burial of a seed that in the next generation bore such fruit that even Charles Darwin declared that he "could not have believed that all the missionaries in the world" could have wrought such results.

God leaves none of his faithful servants to spend their strength for naught. Our work is his work ; it is from him, for him, with him, in

him ; and hence there can be no failure, but we must never attempt to gauge our success by apparent results. If faithful, our reward is sure, though "all day long" we stretch forth pleading hands "to a disobedient and gainsaying people." The Master himself was "despised and rejected of men ;" "he came unto his own possessions and his own people received him not." "The disciple is not above his Master, nor the servant above his Lord." But the fact is we are incapable of measuring our own success. To estimate results requires omniscience, omnipresence, eternity. In all work there are three stages : preparatory, intermediate, ultimate ; the preparatory is often the most tedious and prolonged, where the ultimate is most glorious. Man, noblest of animals, is most helpless at first and slowest to develop. The fields of the world that have yielded the greatest harvests have been longest in the preliminary tillage. God's true missionary goes where he sends him and does what he bids him ; and he succeeds, though all he may do is to plow up the hard ground and gather out the stones and leave a fair field for the sower. And in God's eyes many a man who, by the armful or wagon-load, brings sheaves to the garner, is only reaping from others' sowing.

IV. *The limits of our instructions set limits to our field and work.*

Christ says : "The field is the world," and no part of it is to be left untilled and unsown. If we wait to "convert" our hearers, we shall never put our working force into the whole field. *Just here has been the great mistake of the church even in her missionary era !* Christ's principle is DIFFUSION ; our practice is CONCENTRATION. We emphasize conversion, while he emphasizes evangelization ; and so our human philosophy counsels us *to convert as we go, and so increase the converting force.* The effect is that we keep tilling a few little corners of the world-field, sowing them over and over, until the soil loses power to yield, while tracts a thousand miles square have never yet borne the tread of the sower ! Even disciples are asking, "Are there not heathen enough at home, that we send the flower of our youth to the ends of the earth ?"

But who was He who said, "Go ye into all the world ?" There will always be heathen at home, and in our churches too—the worst sort of heathen, who have heard so long without heeding that the word will never bear fruit in their hearts. No soil in equatorial Africa is half so hard for the gospel-plow as the respectable sinners in our home congregations. London has to-day a thousand more missionaries than the whole church supports on the foreign field ; and so long as we hold that our commission is to convert men rather than to preach the gospel to all men, this radical error will confront us in our methods. But so soon as we accept our mission and commission as world-wide evangelization, leaving to our Commander the time and way of the

final world-wide victory, we shall see the folly of our philosophy and be guided by the wisdom of God. Then we shall spread our force over the whole field ; we shall cease to compare respective fields, and mass our forces upon those which promise the quickest, largest harvests ; we shall simply obey our Master and leave all the rest with him.

We write with calm pen, when we write down the mistake of the church as *radical*. It is our solemn conviction that we must change our emphasis from *converting* men to *evangelizing* them. While we wait for long-tilled fields to bear fruit in converts, other fields, vast and wholly untilled, yield harvest after harvest of death. After nineteen centuries, our labors are practically limited to perhaps one-tenth of the actual world-field. Meanwhile, generation after generation has come upon the stage of human history, and passed into the darkness of the unknown world, in ignorance of the gospel. Since our Lord arose and ascended, not less than fifty such generations, aggregating probably twenty times the present population of the globe, have lived and died. And yet, there are nearly a thousand millions now living who have never heard the pure gospel. So long as the church turned all her forces into the home field, the dark ages were upon her ; and when she sent forth her heralds to light up the death-shade in lands afar, her own morning began to dawn ; and so the last century, which has been the missionary century, has been the century of greatest growth to Christendom itself. Should we multiply the force in foreign fields a hundred-fold, there would be a thousand-fold increase at home.

V. *The limits of our commission set the bounds to our lawful expectation.*

If for the conversion of the world we labor and look, the present prospect is, it must be confessed, somewhat disheartening. The Christian Church has had nineteen centuries as her working-period, and out of 1,500,000,000 of inhabitants, has only about 30,000,000 Protestant church-members. After a century of modern missions, with over one hundred missionary societies, some 300 translations of the Gospels, some 6,000 missionaries in the field, and an annual expenditure of over ten millions of dollars, we have but a million and a half of converts to show. The territory of Brahminism and Buddhism has been invaded, but never pervaded. As yet, Confucianism mocks our efforts, and Islamism defies us at its central strongholds. We are making very slow progress in converting the world ; and even "Christian nations" do such unchristian things that they are sometimes, by their traffic in rum and opium, and in the bodies and souls of men, the chief hinderances of the missionary. Meanwhile, the increase of population far outruns us, and leaves our proselytism and propagandism hopelessly in the rear. No wonder the "pessimists" are triumphant.

This is one way of looking at the aspect and prospect. But what if this be the *wrong point of view* ? What if our Lord has only com-

missioned us to go everywhere and preach his gospel, and leave to him to work his wonders when, and where, and as he will? What if our work be simply to obey his last command—to scatter broadcast, and in every field, the seed of the Word; nay, everywhere to bury ourselves as the good seed of the kingdom, content, if so he wills, to die and so bring forth fruit when we can no longer see it? What if, even in this “evangelistic era,” the church is still making the strange mistake of not yet planning and preparing for that world-wide occupation which he enjoined nearly two millenniums ago?

It is not enough to work, or even to work for God and for souls. Only when we work under his direction, and as he directs, do reward and blessing come. Never was mission or commission more clear and emphatic: “Go ye into all the world and preach the gospel to every creature.” “This gospel must first be preached in all the world for a witness among all nations; and then shall the end come.” He who, in his impatience at the “miserable contracting lines of pessimism,” says “there is no ‘preaching the gospel as a witness,’ here,” surely forgets that these are the very words in which our Lord himself announces and defines the work of the present dispensation.

There may be disappointment, even to a disciple, whenever his expectation is based upon an unscriptural foundation. Our wish is often father, not only to our thought but to our hope. Within the limits of our instructions must we find the entire territory of our assured expectancy. When hope plants her feet upon the promises of God, her standing-place is firmer than the eternal hills; and when she plumes her wings with the promises, there is no limit to her upward flight. But only those expectations ripen into fruition which spring from some seed of his word.

VI. *The limits of our commission set the limits of the Spirit's blessing.*

Only in the way of perfect obedience can be found perfect blessedness. The Spirit of God is the Spirit of love, joy, peace, and power. If we find that we lack confidence and courage in God, contentment in our work, passion for souls, and unction in our message, it may be well to ask, are we in the way of duty? God hath given the Holy Ghost “to them that obey him.” To those who “love” him and “keep his words” Christ has promised that mysterious inward revelation of his personal indwelling. It cannot be a matter of little consequence to get a clear, full, exact apprehension of just what our Lord would have us to do.

Both the teaching of the Word and the testimony of the ages unite in this great lesson to the church: that only so far and so fast as the working force is dispersed over the whole field, and the gospel is witnessed unto every nation and every creature, will the last and greatest Pentecost of history be fully realized. The primary question is not

one of rival fields, whether "home" or "foreign"; not of saving our great cities or saving our own land. It is primarily a matter of implicit and immediate obedience to Christ. Our mission knows no limits but the limits of the command, which are the limits of the world and of time. So long as one human creature has not yet heard the message, our duty as messengers is not done, however many who have heard remain yet unconverted. Our Master stands with imperative finger *pointing to unoccupied fields*; and while one such is left, he has not been fully obeyed and the Spirit will not be fully outpoured.

We believe this and therefore we must speak. Though sadly conscious of feebly stemming a tide that with tremendous energy of movement sweeps the other way, we here record our solemn conviction that the church has yet to take up this work of missions in dead earnest. These unoccupied fields will never be taken possession of in Christ's name until the only ground of discrimination between one field and another is their *comparative destitution*. Whether near or far, those whose need is most extreme, and whose ignorance is most appalling, have the first claim. The drift of the day is toward concentration on the most hopeful, and even the nearest fields. Hence remote heathen and degraded pagan peoples are neglected; the question is soberly raised whether it be right to blast the very blossoms of our highest Christian civilization in the furnace of African fever; whether it be not waste to send such women as Harriet Newell, Mrs. Grant, Mrs. Judson, Mrs. Gordon, to Oriental pagans and South Sea cannibals; and hundreds of Christians quote with relish the sneer of Dickens, who makes Mrs. Jellyby look past the misery of her own household and neighborhood to sigh over Borioboola Gha!

For a century the Spirit has poured his fullest blessing on families, churches, and schools of the prophets, whence have gone the largest bands of laborers to fields remote. The paradox of modern church life is this: Apparent depletion ends in richest repletion; the most liberal gifts of men and money to farthest fields are the signal for the most rapid replenishment at home. Here is the key to the paradox: the Holy Spirit rewards obedience. Should we recall the 6,000 foreign missionaries to re-enforce the home-fields, it would bring to those very fields the curse of barrenness. Should we, on the contrary, distribute the whole force equally and impartially, with strict reference to the vast extent and awful need of the whole field, such blessing would come upon fields nearest home as never has been known. Of church life, as of individual life, it is true:

"There is that scattereth and yet increaseth:
And there is that withholdeth more than is meet,
But it tendeth to poverty."

VII. *The limits of our commission become the bounds of our satisfaction and joy.*

What is the ultimate ground of our rejoicing? There is a higher, broader basis for our serenity and satisfaction than even the number of souls saved, viz.: that we have *done the will of God*. He who, to Thessalonian converts, wrote: "Ye are our glory, and joy, and crown of rejoicing," wrote also to the Corinthians: "Now thanks be unto God, who at all times leadeth us about in triumph in Christ, and maketh manifest the fragrance of the knowledge of him, through us, in every place; for we are a grateful odor of Christ, unto God, *both in those who are being saved and in those who are being lost*,"* etc.

Here is another paradox, but it contains the deepest philosophy. It is the most emphatic reminder that our joy is not confined to our success in saving souls. Paul was driven out of place after place, persecuted, scourged, imprisoned, stoned and left for dead; but just as truly where he was rejected, as where he was "received as an angel of God, even as Christ Jesus," he joyed in God, for he was a steward of the gospel, and "it is required in stewards that a man be found faithful." Observe, "*faithful*," not *successful*. He may sow the seed and till the field but cannot assure an abundant crop, or any crop. Some seed Satan's fowls may catch up as soon as sown; other seed may fall on shallow soil or among thorns; but however fruitful or fruitless, whether it yields nothing or an hundred-fold, the faithful sower has the same reward.

No man, whose eye is on apparent victory or seeming success, can unlock Paul's paradox. The gospel proves its divinity in this, that *no hearer can be indifferent to it*. It grapples with his convictions, affections, conscience. It compels consideration and decision, one way or other, and hence every gospel appeal leaves him better or worse. Those who substitute for the gospel something else, and amuse or entertain with intellectual and moral essays, may leave men very much as they find them. But every man who preaches Christ—who reasons of righteousness, temperance, and a judgment to come—either lifts men higher or sinks them lower. The gospel must prove either a lever or a load. To hear such truth inevitably softens or hardens, saves or damns. In the vegetable world the same conditions that so favor growth where life exists—light, heat, moisture, and nutrition—also favor rapid decay where life does not exist or develop. And so the gospel either begets life or breeds death; and proves itself the power of God by the savor of death as truly as by the savor of life.

It is an awful thought but a true one: Every soul that without excuse goes at last into outer darkness, as having heard but not having heeded the gospel, is as truly a proof of the preacher's fidelity and as really a trophy of God's triumph as is a soul saved by repentance and faith. Therefore it is that as we go forth to evangelize the world we rejoice alike in victory and in defeat, for in both alike God is leading

* 2 Cor, ii: 14-16,

us in triumph in Christ. Whether men are saved and send up the fragrance of life ; or whether, lost, they send up the stench of death, He will recognize and reward the fidelity of which both the saved and the lost are alike witnesses. This cry of "victory" has long been Satan's device to mislead and discourage God's saints. It tempts us to press on where triumph seems to beckon, and to halt and even retreat where defeat seems to threaten. It tempts us to "number the people" and gauge success by figures; nay, to let down the gospel standard in hopes of easier and quicker victory. It leads an English Canon to set pounds sterling over against the sterling worth of souls, and, because the sums expended seem large and the converts gathered seem few, to cry, like Judas, "To what purpose is this waste?" It betrays us into hopelessness and heartlessness when our words seem to avail nothing in winning souls, and it has driven not a few workmen from the field altogether because God's blessing seemed withheld from their work.

Let no one therefore tell us that it is a matter of indifference whether we go forth expecting to convert the world, or only to evangelize the nations. Within the limits of our commission we are to find also the limits of whatever else is most vital. Here we find the warrant of our authority, the measure of our responsibility, the standard of our success, the definition of our field and work, the goal of our expectation, the assurance of the Spirit's blessing, and the broad basis of our abiding joy. For victory we are not to be unduly solicitous; in our seeming defeat and disaster our Lord may find his triumph and success. We may never see victory until the Great Captain himself appears on the battle-field. All we may be able to do, and all he may give us to do, may be to seize certain strongholds and "hold the fort," till he comes to turn the tide of battle. But in the darkness and the smoke of the conflict, whichever way the issue seems to sway, we are to stand by our guns, and hold fast our flag.

On that mountain in Galilee, Christ the Lord seems still to be standing, and with trumpet tones that echo down the ages, forevermore to be saying :

"ALL POWER IS GIVEN UNTO ME, IN HEAVEN AND IN EARTH!"

THEREFORE

"Go ye into all the world,

And preach the gospel to every creature;

AND LO! I AM WITH YOU ALWAYS, EVEN UNTO THE END OF THE AGE."

THE MARVEL OF MORAVIAN MISSIONS.

BY REV. D. L. LEONARD, OBERLIN, O.

THOUGH the statement doubtless casts a serious reflection upon all other branches of the Christian Church, it is yet true that the *Unitas Fratrum* is a phenomenon among the most striking to be found in the modern religious world. The story of its origin and growth, and

of the vicissitudes abounding in tragedy through which it has passed, reads like the exaggerations of a wild romance. As an awakening from the fearful unbelief and moral laxness of the eighteenth century it antedates the more famous work of the Wesleys, to which it also imparted ideas and influences of greatest value. Certain homely and old-fashioned virtues, on which the New Testament lays great emphasis, but by hostile forces in human nature are too often grievously sinned against, in this communion from the first have stood out in bold relief. At many points, both in the corporate life and in the character of individual members, besides much that may well be closely copied, there is abundance every way worthy of careful and appreciative study because certain to kindle enthusiasm and provoke mightily to good works.

But, after all, the chief glory of the Moravian Church, her noblest achievement for the Kingdom of God on earth, is found in the attitude toward the world's evangelization taken at the very beginning, and ever since persistently maintained. It is just here that the resemblance is most perfect to the church of the first century. Herrnhut is the very cradle of Protestant missions. From thence the first heralds of salvation went forth to lands beyond the sea sixty years before Carey and Marshman, and eighty years before Judson and Mills. This church has commissioned a larger proportion of its members to proclaim the glad tidings to the heathen than any other, and has contributed far more money in proportion to numerical and financial strength. It is also unique in that the fixed policy has always been to select for occupation not the most inviting and promising fields, but rather those most discouraging and desolate, and to expend lavishly its ample resources of love and zeal upon races most benighted and bestial. But above all else, the work of foreign missions has never been a mere corollary, but the main proposition instead, never an adjunct, an avocation, a by-play, but the very *raison d'etre*, the fundamental and constitutive principle. And this chief end and aim of existence has been pursued so vigorously and unflinchingly that we have the unmatched spectacle of a church whose adherents in pagan lands outnumber the membership at home nearly *three to one*.

A few words as to how an organization came to be, which is so original at so many points, and differs so radically from all its neighbors. Its beginnings are remote, even as far back as the stormy times of Huss, though 1457 is the date of the formal setting forth. Essentially Protestant long before the Reformation, fierce persecutions befell from the Romish Church. Feeling profoundly Luther's work, the number of churches rose at length to 400, and of members to 400,000, and found mainly in Moravia, Bohemia and Poland. But after a checkered existence of nearly two centuries, during that furious and ruthless onslaught "for the suppression of heresy" known as the Anti-Refor-

mation (1620-27), fire and sword, enforced conformity and compulsory exile, did their worst, and to all human appearance utter annihilation ensued. A feeble remnant, however, survived to worship and serve in secret, and wait for redemption. Faith and patience received trial most severe, for almost a century elapsed before the day of resurrection dawned.

And two instruments were chosen to bring life out of death. The first and lesser one was Christian David, a Moravian mechanic, born and reared a papist, but strangely brought to accept a purer faith with boundless devotion. Among other forms of service, he set himself to search out in the old sects such of the Moravians as still clung to the worship and tradition of their fathers. And when it further appeared that flight, exile and loss of all worldly goods was the price which must needs be paid for religious freedom, he sought in Protestant Germany a safe refuge, and at length received from Count Zinzendorf promise of protection and favor upon one of his estates. In 1722 a little company of three families, ten persons, ready to make the venture, left home at dead of night, and, fearing betrayal and forcible detention, not informing even their nearest relatives of their departure. How insignificant an event and yet, how momentous! A few days later they had crossed the mountains to the south, and were safe in Saxony; and a few days later still, the foundations of Herrnhut were laid. Others followed in the footsteps of these heroic pioneers, but so slowly that only 300 could be counted at the end of five years, of whom two-thirds were from Moravia and the rest from various parts of Germany, and only 600 at the close of a decade.

But the real founding and fashioning of the renewed Moravian Church awaited the appearance of Zinzendorf upon the scene. Without his magnificent contribution of spiritual fervor and intellectual force it had not been. In almost every particular this body is the reproduction, or the embodiment, of his thought and purpose. For forty years he was practically the autocrat, the sole authority. This immortal builder for God was of princely lineage, and was possessed by inheritance of large landed estates. A man of unwonted original powers of mind, to these was added a thorough training in the best schools, and the further enlargement of extensive travel. If the phrase be ever allowable, upon him was bestowed besides a remarkable genius for religion. His life was distinguished by a whole-hearted consecration, seldom surpassed since Paul's day, and this in an age when princes and scholars almost to a man were wholly devoted to the god of this world, and even the churches and the clergy were well-nigh destitute of vital godliness. Under the impulse of celestial love he gladly sacrificed honor and political power, and deliberately turned his back upon companions, his equals in social station, to identify himself, heart, soul and life, with a handful of peasants, poverty-stricken, ignorant, fanatical and despised,

and though the step cost him ridicule, obloquy, ten years of exile, and eventually his entire property. Even yet the Christian world does scant justice to this man of true martyr spirit, whose just rank is among the great of the earth, and little understands how great a debt Christendom, yes, humanity, owes to him for what in days fearfully dark he so heroically undertook and so grandly achieved.

What Zinzendorf was divinely chosen to be and to do, began to be plainly prophesied even in early childhood. For example, when he tossed from the window bits of paper addressed to the Saviour telling of his ardent affection, and when he solemnly entered into this covenant with the Lord : "Be thou mine, and I will be thine." Entering the Paedagogium at Halle when but ten, he is presently found organizing among his school-fellows the Order of the Mustard Seed (*Senfkorn Orden*) with these among the mottoes : "We will not live for ourselves alone," and, "We will love the whole human family." Not much later he had attained to the idea of a spiritual fraternity of all the good (*ecclesiolæ in ecclesia*), and had set apart his life to labor for souls by systematic means and on a large scale. These sentences from his lips well sum up and set forth his highest ambition and deepest desire : "I would rather be despised and hated for Jesus's sake than be loved and honored for my own" ; "I am a poor sinner, a captive running by the side of his triumphal chariot" ; "I have but one passion, and it is Thee, only Thee."

And now, at length, this man, so thoroughly furnished by nature and grace, is brought face to face with his exalted mission. It was a few months after their arrival at Herrnhut that Zinzendorf received his introduction to that little band of refugees, and five years later that he took up his residence among them. And truly it was a motley company he found, a conjunction of elements most heterogeneous, a *quasi* cave of Adullam, into which had been gathered recusants, and dissenters, and comeouters of every description. Once when a number were received to the church it was found that no two belonged to the same nationality, but Germans, and English, and Swedes, and Swiss, Poles, Hungarians, and Livonians were represented ! Of almost all the minds were narrow, while the zeal was intense and blind, and so centrifugal forces abounded, and liability to explosion was constant. It was the case of old Corinth over again. Each one determinedly hugged his idol and his ism, and each was antagonistic and destructive to all the rest. For months the scandal and curse of debate and contention, of schism and secession spread their blight. So that not even Zinzendorf's wisdom, and tact, and patience, and ability to organize and govern could have averted destruction, had not an overwhelming refreshing from on high been vouchsafed at a certain communion season. This was in 1727, and ever since August 13 has been kept as the anniversary of the spiritual birthday of the renewed church.

Now that the divine flame had melted, and fused and unified all hearts, the way was fully prepared for toil in behalf of others. The first-fruits of new-born fervor are found in the beginning of the Diaspara Mission (1 Pet. 1 : 1. "To the strangers scattered " abroad), and which has been ever since carried on in various countries of Europe. Proselytism has never been esteemed a shining virtue in Moravian circles, and this branch of evangelistic labor in particular was not meant in the least to separate souls from the established churches, or to build up a rival organization, and so the administration of the sacraments is not allowed to the missionaries, but they merely endeavor to seek out the godly in all communions and foster piety by gathering such for Bible study, exhortation and prayer. The number reached thus is now not far from 100,000.

A year later the horizon of desire and faith had so much enlarged as to embrace Lapland, Turkey, and even Ethiopia. In 1731 Zinzendorf made a most eventful visit to Copenhagen. For it was then and there that some of his attendants were brought into contact with a negro from the West Indies, who spoke with deep emotion of the lamentable condition of the slaves in those islands, while he himself conversed with two converted Esquimaux and heard of the forlorn estate from which they came. These facts being reported to the simple flock in Herrnhut produced so great a stir that in due season two of the brethren, Leonhard Dober and David Nitschmann, the one a potter and the other a carpenter, were under appointment and on the way to St. Thomas, though with but \$5 each, and though the first 600 miles must needs be made on foot. Moreover, they went fully expecting to be sold into slavery as the only means possible for reaching the bondmen to whom they were to minister, while Dober declared himself ready to die, if only one soul could be saved. These were soon followed by others, who occupied and held for Christ, Jamaica, Antigua, Barbadoes, etc., content to face all manner of discomforts and perils from tornadoes, earthquakes and pestilences, as well as opposition and hatred even more trying. Though with great cost of life ever since they and their successors have held heroically on. Next, and in less than six months after, three more started for the Arctic regions to found a mission among the Esquimaux of Greenland. These were Christian David, who, at the beginning had kindred faith in the first company, and led them out into liberty, and two cousins, Matthew and Christian Stach. In spite of obstacles most appalling, and though waiting long years for the first signs of good, they fainted not, but toiled and prayed until the barriers to those obdurate hearts were fairly forced. In later times a second mission was opened for the same race, though upon the opposite coast of Labrador.

And, once given air and exercise, see how desire and determination are enlarged. Where else can anything like it be found? In

order fully to appreciate the marvel, it must be borne in mind that Herrnhut held but a handful as yet—not more than are often found in the membership of a single city church, and that less than a score of years had passed since that midnight hegira from Moravia—but lo ! we find them taking earnest counsel to carry the gospel to the ends of the earth. Five foreign missions were started in as many years, and eighteen during the first quarter of a century. Next after the two just mentioned followed one in English and Dutch Guiana to the Arowote Indians, to the slaves, and to the bush negroes, who escaped from bondage, and largely because of wrongs endured were an abandoned and desperate class, as well as in the lowest deeps of degradation. In 1736 missionaries were sent to the American Indians, at first to Georgia, Pennsylvania, and New York, and later to the Delawares in Ohio and further West. Christian history holds few if any narratives more thrilling and pathetic than those which tell of what such men as Zeisberger wrought during his *sixty-three* years of service (1735–1808), thus more than Eliot earning the title of apostle to the Indians, and Heckewelder, whose toils and achievements for forty years were almost as great.

The same year George Schmidt, just escaped from the horrors of a six years' imprisonment for conscience sake, and whose scars he wore till the day of his death, took his departure for South Africa to tell the glad tidings to the Hottentots. This was eighty years before Mof-fat's day, and during his entire stay he was the only missionary in the entire vast length and breadth of the dark continent. The amazing stupidity and depravity of the natives was burden sufficiently heavy, but yet not nearly so hard to endure as the abuses and contempt of the Dutch Boers, whose esteem for the poor creatures to whom this lone Moravian was making proclamation of the Cross was expressed in a notice set over one of their church doors : " Dogs and Hottentots not admitted." It was not until six terrible years had passed that the first encouraging sign appeared, and when converts began to multiply the jealousy and fear of the Christian (?) whites were so excited that he was forbidden by the authorities to baptize, and eventually was compelled to take his departure. When death came to this thoroughly Christian soul, like Livingstone he was found upon his knees pleading that Ethiopia might soon stretch forth her hands to God. In later days the mission was renewed, and another was started among the Kaffirs, including the care of an extensive hospital for lepers.

In times comparatively recent (1850) the evangelization of the aborigines of Australia was undertaken, soil perhaps as barren and flinty as any to be found upon the face of the earth. To the original condition, forlorn and forbidding in the extreme, was added the presence of multitudes of escaped convicts, and the almost equal curse of the reckless gold hunters. The natives are said to be so little human, and to have

been held by the Anglo-Saxons in such utter contempt, that they were sometimes shot down as food for dogs. No wonder that so unpromising a mission was soon abandoned in despair. But such lack of faith was discountenanced at home, and others were soon sent to lead the forlorn hope. Latest of all, Herrnhut has sent its representatives to scale in Christ's name the tremendous heights of the Himalayas, and to plant the cross upon the plateau of Thibet, waiting meanwhile for an opportunity to invade China from the west. Yet others have been dispatched to the Mosquito coast. The same self-sacrificing and determined spirit is manifested in connection with certain unsuccessful attempts to gain a foothold for the gospel, for in several cases the barriers have been so invincible that even Moravian courage and patience could not conquer them. Thus in Lapland the missionaries were arrested and sent home. In vain they sought to reach the Samoyades upon the shores of the Arctic Ocean. They failed also in Ceylon, in the East Indies, in Algiers and Guinea. In Egypt thrice over failure was their lot, while repeated attempts (1768-1823) to reach the Calmucks came to nought.

A few general suggestions, that we may get further glimpses of the glory which rightly belongs to the Moravian Church for its unequalled missionary zeal. With what exalted spirit the more than 2,000 have gone out into the by-places and deserts of the earth we perceive from such examples as these, which are by no means uncommon. When two were called for to lead the way to work among the Mongols in Central Asia, thirty offered themselves. Once news came to Bethlehem, Pa. (the Herrnhut of America), that in a few weeks five of the brethren had died in St. Thomas, and in a single day eight were ready to go in their stead. Once distress and peril were so extreme that it was resolved to appoint none who were not ready to lay down their lives, and yet there was no lack of volunteers. And convincing evidence that such utter self-abandonment was called for, and such leaning upon the Lord, appears in toil among the Esquimaux, who for a period wofully long gave to the gospel message not the slightest heed, seldom came near the missionaries except to beg or to steal, and not infrequently to the preaching gave this not inspiring response: "We neither hear nor understand what you say to us. Give us a pipe and some tobacco." But yet they waited calmly for the precious fruit, and had long patience for it till the joyful harvest came at length, and even the Esquimaux began to hunger for salvation. Or, in the incredible sufferings and discouragements connected with efforts to redeem the Indians from their paganism and savagery. Though utterly without cause, it was the hard lot of the early Moravians in this country to be suspected and hated by all parties,—by the whites as friends of the Indians, and by the Indians as friends of the whites; by the French as in league with the English, and by the English as emissaries of the French. Hence for

a half century and more they were compelled to face the tomahawk and the scalping-knife. In 1782 both missionaries and converts were removed by British soldiers from their peaceful and prosperous homes upon the Tuscarawas to Upper Sandusky, and then, a few months later, in a starving condition returning to gather their own corn, were set upon by a force of American militia and 96 innocents were butchered in cold blood !

It strangely appears that in this single church zeal for the world's redemption belongs not to the few but to the many. Now, after so long a time, when the period of novelty and romance is long since passed, one in fifty of the membership are still set apart for the foreign field. And further, so closely at heart is this great matter held, that to go to the ends of the earth to save souls, and thus to meet trials and perils, is not esteemed an act so remarkable as to call for wonder and praise. The happy men and women who hear and heed the call are not lionized, or sent forward with noise and display. All this is but a matter of course, the business of all, that for which they live and labor. To be indifferent and unwilling, to be disobedient, that is the strange thing. The best and most successful is an unprofitable servant, has but done his duty.

Doubtless the church under review is far from perfect, and fails to exemplify every Christian grace. Since human vision for things divine is but partial, it need not surprise us to light upon error and failure, and divers limitations. In particular, the instruments employed and modes of procedure have been such as, hitherto at least, to make no impression except upon uncivilized peoples, and of course the gospel must be carried to dominant races, to the haughty Brahman, the lordly Turk, to China and Japan.

But yet it is a most ungracious and unprofitable task to speak of shortcomings when the *Unitas Fratrum* has on the whole wrought so magnificently. And what a sublime and inspiring spectacle has been passing by before our eyes. How much poorer would the Christian world be, if this portion of history had been omitted. How exceedingly profitable for teaching, for reproof, for correction, for instruction in righteousness is this humbler and more plebeian form of service. Choosing out the Hottentot, the Esquimaux, the Australian, the slave and the leper, and thus lavishing their love upon the offscourings of the earth and playing the Good Samaritan in their behalf, or, in downright and measureless self-abnegation and Christ-like compassion, not counting the costliest sacrifice waste, but gladly breaking the alabaster box and pouring forth, without stint, the precious ointment, the aroma of the deed sheds sweetness throughout the whole world. And when from Greenland and Labrador, from the West Indies and Surinam, from the Tuscarawas, Thibet and South Africa, by the ten thousand the redeemed shall come up to glory, of the little

Moravian church it shall be declared, Thou hast wrought more honorably than they all. And this shall be her joy and her crown : " Inasmuch as ye did unto one of the least of these, ye did it unto me ! "

And already by losing her life she has found it. Terribly tested during the " sifting period " (1745-50) when fanatical elements for the time gained the mastery, these were yet so thoroughly expelled and outlived that no smell of fire was left. It is also affirmed that no case of divorce, or of capital crime has ever been known among them. And so admirable has been their work, and so worthy of confidence and affection have these brethren shown themselves to be, they have always made many fast friends from outside their communion, so that from this source nearly half the funds employed in carrying on missions is derived.

PASTOR HARMS AND HIS WORK.

BY REV. THOMAS LAURIE, PROVIDENCE, R. I.

LET us cross the Atlantic to a small country town in North Germany about forty-five miles south from the well-known city of Hamburg. Hermannsburg, for that is the name of the village, lies in a sandy region where the grass is thin and the people poor. There is much wild moorland, with here and there a pleasant vale, or a field running up into the heath. The villages among the trees on the hilltops overlook the cultivated lands below. It consists of one straggling street, with houses separated by gardens, and the spire of the church conspicuous over all. The people were phlegmatic Dutchmen, whose chief activity was toil for daily bread. Worse still, German rationalism ruled the region, so that the prospect for spiritual life seemed very dark. Louis Harms, son of a clergyman, was taken there by his father in 1817, when the son was only nine years old. He studied at home till 1824, then three years at a neighboring academy (gymnasium is the name there), and from that he went to the University of Göttingen to study theology, but the rationalism there prevalent did not satisfy him ; so he studied Chaldee, Syriac, and Sanscrit. But still his heart was empty, until the Lord revealed Himself to him in the study of the gospel, especially John xvi., and in the freshness of his new love, he became interested in all kinds of labor for the salvation of men at home and abroad. One wanted him to come to North America, and another wished to take him with him to India, but in 1843 he went back to be his father's assistant, and in 1848, when his father died, the people insisted on his taking his father's place.

Though himself a scholar, he counted himself one of the people, and lived among them as a father ; a man of marked simplicity, he was noted most of all for childlike faith in God. He lived in fellowship with Christ, and this was the strength and beauty of his life. He became a power among men, by giving himself up to the power of God, for, beholding the glory of Christ in the mirror of the Word, he was

changed into the same image, and therefore mighty works showed themselves forth in him. It is impossible to describe the force of his preaching, or the love and faith which colored all he did. He unfolded Scripture in the plainest manner, and was content with such a setting forth of God's truth as made men forget the preacher in thoughts of God.

A great change soon began to appear in the place, and now its equal can hardly be found among the churches in either hemisphere. No house is without its family prayer. Only sickness keeps people away from church, and almost every adult is a communicant. Meetings during the week are as well attended as on the Sabbath, and the laborers in the fields instead of songs sing the grand old German hymns. Drunkards and beggars are alike unknown, and the neatness of their homes testifies to the excellence of their occupants.

Not content with the change effected at home, Pastor Harms suggested a mission to the heathen and his people at once entered heartily on the work. They did not, however, give to some missionary society and then never inquire what had become of their money. But in response to the "*Goye*" of the master, they rose up and went, and such as could not go in person supported them that did go. So in 1849, just one year after he became their pastor, twelve members of the little church entered on a four years' course of study in preparation for the work. For as the universities were poisoned by rationalism, the good man had to educate his missionaries before he sent them out. Then, as both he and they were poor, they engaged in daily manual labor; for, as he told them, "This is both that you may earn your own bread and remain humble, being no more ashamed to work than Paul was ashamed of tent-making."

He proposed to send them among the Gallas, a savage race of robbers and murderers in Northeast Africa. Few churches would furnish twelve men to go to such a people, and fewer country pastors with a poor parish would assume the entire cost of training, sending them out, and supporting them. In this case, as in many others, the Lord selected a different field from that chosen by His servant. For He will not have us forget that He is the Lord of the vineyard and sends the laborers here or there as He thinks best, that we may recognize His wisdom in placing them, and attribute the success He gives to its true source. When I was in Turkey I hardly knew one missionary out of the scores then in that empire who was laboring in the field to which he was sent at first, and the Lord of the vineyard sent Pastor Harms' recruits to Southern Africa. Then the idea of a Christian colony, animated by the missionary spirit to form the center whence missionaries should go forth in all directions, was added to the other work. As many as sixty persons offered themselves for this, but the candidates were sifted down till only eight remained.

You will ask, where were the means to come from for all this? Let Pastor Harms give us the answer.

"Then I knocked diligently on God's door in prayer, and since he who prays must not sit idle, I searched among the ships, but in vain. I wrote to missionaries, but my letters miscarried. Then one said to me, 'Why not build a ship, and so send as often as you will?' But how could I build without money? Everybody discouraged me, and some even hinted that I was not in my right mind; but I wrestled with God, and then I remembered that in the days of Luther, when Duke George was debating whether to intrust his soul to Christ or the Pope, a friend told him, 'Straightforward and direct fares the best.' So I thought, I have knocked long enough at men's doors. Now I will turn to God, for the work is for Him. So I laid the whole thing in His hands, and as I rose from my knees at midnight I startled myself crying, 'Forward now in the name of God,' and suspense was ended."

This now became his life work, and it seems as though God meant to show in him how much an obscure man, in the most unfavorable circumstances, can do for God when he sets himself to the work with his whole heart. We cannot recount all his buffetings, but the result was that the brig *Candace* was built at Harburg on the opposite shore of the Elbe from Hamburg. We may note here that even then his troubles were not over, for he was sorely tried by some of his captains, who had no sympathy with the work, and after some voyages the brig had to be sent to England and twenty feet added to her length: but we anticipate. Hermannsburg was now like a hive of bees. Everybody was at work for "*our ship*." The farmers brought in loads of produce, and the women and children were never idle; as fast as they finished one piece of work they commenced another, and soon all things were ready. Such a joint stock company this world has seldom seen, though the sight will not be so rare in the future as it has been in the past. Of the twelve missionaries, two had died and two more had proved unworthy, but eight were ordained after thorough examination. The colonists were ready, and the crew with the cargo all on board, and after a farewell sermon in the church the sixteen men stood up together (there was not a woman among them) and sang Luther's grand old hymn, "Ein feste Burg ist unser Gott", to Luther's no less grand tune, written expressly for it. Next day they went to Hamburg, a long train of wagons bearing through the streets at early dawn the stores provided by the villagers. Even the whole population accompanied them for some distance, singing their favorite hymns. A few, with Pastor Harms at their head, marched through the streets of Harburg, and had a service on deck before the vessel sailed.

Oct. 28, 1853, the anchor was hoisted and the good ship sailed down the Elbe and out into the sea at Caxhaven. I said there were no women on board. Three years later there was a great marriage feast in South Africa, when the same vessel brought out the betrothed of the missionaries.

The village now seemed desolate. Children missed their teachers, and sick ones the visitors who had spoken to them of Jesus, but in less than three weeks twelve new candidates filled the vacant seminary. Let us shake hands with one of them. Several years before Behrens longed to be a missionary, but he was the main dependence of his aged parents, and as they would not give him up the pastor held him back. Not long after, on his death-bed, the father felt that he had done wrong, and begged the pastor that such a thing might never take place again in his family. The early love was still burning in the heart of the son, whose wife shared his devotion to the work, and when their only child died he again offered himself to go as a missionary. The pastor told him that though heir to the estate, he must enter the school on the same terms as the rest, and he not only agreed to that, but gave his estate also. This Mr. Harms accepted only on condition that if he ever had to leave the work it should be restored to him. So the mission owned a farm, which by careful management supported the candidates during their studies.

But success in missions always brings greater outlay, and this work formed no exception to the rule, for the growth of the work required a periodical to keep the people at home acquainted with the work abroad. As it gives us a glimpse of the editor, let us look into its opening address :

“And now I hear many a sigh, and words like these: ‘So many missionary magazines already, and here is another! What folly!’ Dear friend, if you sigh over this *once* I do *ten* times, for *you* only *read* it, and when you lay it down your trouble is over. But I must *write* it, every month a new one, though loaded with work enough already. Believe me, I would drop it if I dared, and if you ask, Why not dare? I answer, ‘The love of Christ constraineth me.’ Ever since the work began I have been urged to this, and when I shook it off, as one shakes the rain from his cloak, it only rained the harder till I was wet through, so I publish that the rain may cease, and indeed, I would have no love for Christ or for His people if I did not. So in the name of our God let it begin, and may our Blessed Lord say Amen, and grant me strength for the work.”

This was in 1854, and since then it has appeared regularly. Besides narratives of missions, it contains accounts of the work at home or sermons; so the missionaries were kept posted in home affairs, and the people at home with the trials, successes, and new enterprises of the missionaries. The editor writes as though chatting in his own family, and in such a Christlike spirit that the reader is not only informed concerning the kingdom, but is thrilled by its influence. This may explain why its monthly circulation reached 14,000 copies, larger than that of any other German periodical, sacred or secular, save one, and that does not exceed it. Though only a penny a number, in 1860 it yielded more than 2,000 crowns profit to the mission. This press furnishes occupation to many of the people, and besides books for the missions, prints Bibles, catechisms, and hymn-books for home use, and never rests.

As interest in foreign missions always promotes interest in other good works, so was it here. Pastor Harms had noticed that convicts who tried to reform were met with suspicion on all sides, while former associates strove to drag them back again to crime. A thief near him left the jail resolved to steal no more; old comrades mocked, but he persisted till they slipped a stolen purse into his pocket, and accused him to the owner. In vain he protested his innocence. He was again sent back to prison. Poor man! Who will help him? Pastor Harms looked at his secluded village as just the place for a refuge for such men. An estate was purchased with buildings and grounds large enough to afford work for a number, a house father, as the Germans call him, was set over it, and another river of living water refreshed that thirsty soil.

But such labors were too much for endurance and the good pastor lay sick for several months; but he recovered, and pressed forward, till again strength failed him, and he died November 14, 1865.

Let us now briefly glance at the missions, while the *Candace* was on her first voyage. Merchants reported that she was lost, and again that she was worm-eaten. The pastor kept nothing back, but bade his people wait for better news, and when she returned after two years' absence, not even the ordinary repairs were needed. As the new missionaries would not be ready for a year, she was wisely chartered meanwhile so as to pay her own expenses. In 1857 she took out twelve missionaries, fourteen colonists, and women and children enough to make the whole number forty-four. The King and Queen of Hanover attended the ordination, and next day the missionaries were invited to the palace, where the king promised them a daily remembrance in the prayers of the household.

The seminary was filled at once with twenty-one candidates. In her fourth voyage to South Africa, in 1859, the *Candace* took out four colonists with their families, and two missionaries, one having already labored for years in Borneo, and in his family was an Indian girl from North America. In 1861 twenty-two missionaries were sent out to Africa, and in seven years from the sailing of the first missionaries, 100 settlers were located at eight stations.

At the death of Mr. Harms in 1865 there were 31 missionaries at 24 stations, reaching from the Zulus on the eastern coast to the Bechuanas in the interior, and from the Orange River in the south as far as Lake Nyami; 252 of the natives had been baptized, and foundations had been laid for a great work in the future.

They have their own ships and their own press, and continue to carry on the work with one accord. Surely these things show how large a blessing God can pour out through one man, who enters into the work of Christ with all his heart. Look even at the money raised. The ship cost 15,000 crowns, her outfit 4,000 more; the press 3,600;

the refuge farm 4,000. In 1856 and 1857 the annual cost was 15,000. In 1858 31,000, and in 1859 33,000, and up to the close of that year the whole income had been more than 118,000 crowns. Where did it come from? Not all from Hermannsburg, though some peasants there gave 500 crowns at a time. It came from all quarters, some from Odessa on the Black Sea on one side, and some from New Orleans on the other. Pastor Harms said, "It is the gift of God." He adds: "It is wonderful when one has nothing, and 10,000 crowns are laid in his hand by the dear Saviour." When he found the mission house called for so much, he said, 'Let it take, I shall receive, and I went to my God and through prayer obtained what I needed. Recently I had to pay 550 crowns with only 400 in hand, and when I told the Lord, three letters brought 145, and a laborer handed me ten, so that I had five over. Once I needed a medicine chest and was just praying for it when a letter came offering one.'

What a treasure did Pastor Harms find laid up in heaven! With what feelings has he met one after another from his own flock, and African Zulus, and Bechuanas, in that abode of holiness! And this man was not an apostle. He did not live in a golden age, but he grappled with rationalism in faith, and selfishness in life, till only a few years ago. May we not be like him? If not in striking out some new mode of doing good, yet in doing with our might what our hands find to do for Christ. When we go home to meet Pastor Harms in heaven what shall we have to set over against his service to Christ, what shall we have to talk with him about of grace bestowed upon us also to promote the advancement of the Kingdom of Christ?

THE MIRACLES OF MISSIONS.

THE STORY OF SIAM.

[EDITORIAL.—A. T. P.]

IN the magic tales of missions the Land of the White Elephant has not been conspicuous. There has been no such rapid, startling, striking development of results as has marked the South Sea Islands, parts of India, Japan, and even papal lands like France and Italy. In Siam the kingdom comes without observation. Neither do men say "Lo! here, or lo, there!" as though to call attention to some amazing phenomenon. Hence by some who look on missions with hypercritical and unsympathetic eyes silence has been taken to imply that there is nothing to be said that is encouraging as to past toils or stimulating as to the future triumphs.

For this very reason we select Siam as the subject of this next paper in our series. Here are a land and a people, among the most interesting in the Orient; of which little has been known until of late, and of which even now many otherwise intelligent Christian disciples have yet to be accurately informed. Owing to the native custom of numbering only the males, it is difficult to get accurate returns of the

population. But probably in Siam and the Laos country there are not far from eight millions. In other words, with an area six times as great as the State of New York, Siam has a population about equal to that empire state. Its capital, Bangkok, the Venice of the Orient, contains itself probably half a million.

We smile at the homage there paid to the "strange colored" elephant, which ranks among the nobility, has titles, gold bands on his tusks, is served by kneeling attendants with trays of silver, and is sprinkled with sacred water by obsequious priests, and attended by court physicians. But we must not judge the Siamese, by this homage to a beast, to be simply a degraded and superstitious nation of elephant worshippers; nor, by the shoe-brush top-knot, or tuft of coarse black hair on the crown of the head, must we infer that they have neither taste nor manners nor æsthetic notions. They are gentle, amiable, respectful to parents and to old age, kind to children, urbane and polite to strangers, above the average in cleanliness and intelligence, and capable of high culture and refinement. They are untruthful and conceited, polygamy prevails among them, gambling houses abound, and men have been known to sell their own wives and children to pay debts incurred in this fascinating "vice of risk." But not even in China and India have women such freedom and intelligence and ability; and in few countries do wider doors to mission efforts present themselves. Buddhism is here found in its purest and most unmixed state, with its virtual atheism, and materialism, and wheel of endless transmigrations, with *Nepon*, like the Brahmanistic Nirvana, the goal of all desire, annihilation of all individual being. Idols abound everywhere. In one temple as many as 14,000 may be found; and in Bangkok alone are 200 temples with 10,000 yellow-robed lazy priests supported by charity.

The conditions were not inviting to missionary labor; and to complicate the question still more, the papal church had carried its corrupted form of Christianity into Müang Ti, "The Land of the Free," as early as 1662, and had lowered even the Romish standard of the gospel to a level scarce above that of heathenism itself, seeking to win converts by accommodating, if not assimilating, Christianity to the native prejudices and customs.

It is now some seventy years ago since the first Protestant approaches were made to that shrine of Buddhism; and, curiously enough, it was *woman's hand*, as in the zenana work in India and the evangelistic work in Mexico, that put the gospel's golden key in the door that opened into Siam. While living at Rangoon, in Burmah, Mrs. Ann Hasseltine Judson became deeply interested in the Siamese residents in that city. On the last day of April, 1818, she wrote to a friend in this country as follows:

"Accompanying is a catechism in Siamese which I have just copied for

you. I have attended to the Siamese language for about a year and a half, and, with the assistance of my teacher, have translated into the Siamese tongue the Burman Catechism just prepared by Dr. Judson, a tract containing an abstract of Christianity, and the Gospel of Matthew."

A very simple unpretending clause in private correspondence; but how little that seraphic woman knew its full significance! In 1819 that catechism came forth from the mission press at Serampore, *the first Christian book ever printed in Siamese*. The press was to be one of God's foremost agencies for the regeneration of Siam, and to a woman it was given to set that agency in motion, and in so doing lead Protestant effort in Siam!

Ten years after Mrs. Judson wrote that letter, in 1828, Dr. Carl Gutzlaff, the famous German missionary, with Rev. Mr. Tomlin, visited Bangkok, treated thousands of patients who applied for medical aid, and distributed boxes of books and tracts in the Chinese tongue; and they were so impressed with the need of Siam and the open door to the missionary, that they appealed to the churches of America to send forth laborers into this new harvest field. Mr. Tomlin's health compelled him to remove to Singapore, and Gutzlaff was left alone. He was but twenty-five years old when he came to Bangkok, and was there only three years; but those years left a permanent impress on Siamese evangelization. In 1829, Dr. Gutzlaff having prepared in Siamese a tract and one Gospel, went to Singapore to print them. While there he married Maria Newell and brought her back to Siam, the first Christian woman that ever labored there. She died the next year, and, mourning the loss of his devoted and efficient helper, his failing health drove him to China. With what energy and devotion Dr. Gutzlaff had spent those three years may be inferred from his not only learning the language, but, with Tomlin's help, translating into Siamese the New Testament. Thus what Mrs. Judson began, Dr. Gutzlaff carried on.

In June, 1831, Rev. David Abeel, sent by the American Board, arrived in Siam, but after eighteen months was likewise forced by illness to withdraw. In 1834 came Rev. Messrs. Johnson and Robinson, and in 1835, Dr. D. B. Bradley. For thirty-eight years Dr. Bradley was permitted to labor; and when in 1873 he died, he left two daughters, Mrs. MacGilvary and Mrs. Cheek, wives of missionaries, to represent him on the field.

For brevity's sake we curtail this narrative of Siamese missions, that we may give two illustrations of God's wonder working in this land, where the eyes of so few ever turn with intelligent and absorbed interest. We select, first, a marked instance of supernatural *Providence*; and then some equally unmistakable examples of His illuminating and transforming *grace*.

When in 1847 Rev. Stephen Mattoon and Dr. Samuel R. House arrived at Bangkok, to represent what is, since the withdrawal of the

American Board and of the American Missionary Society, *the only mission to the Siamese*—that of the Presbyterians—they found scarce a foothold. The king, then on the throne, was actively, though secretly, the foe of missions; and by his subtle influence with the people he so successfully thwarted them that they could scarce get, by rental or purchase, a house in which to live, or even food to eat. That same monarch so became involved in complications with the British Government that the expulsion of the missionaries seemed inevitable in the unsettled state of the country and the excited state of the Siamese mind.

It was now 1851; a generation had passed away since Mrs. Judson made that first approach to Siam, and the entire work of thirty-three years seemed threatened with defeat and disappointment, all through the inveterate hostility and obstinacy of the king. He was jealous of the growing influence of the missionaries and the increased “merit making” of the physicians. The native teachers had been thrown into prison, the servants of the missionaries fled, and no way seemed open but a way out of Siam, as soon as a ship should come to bear them away.

Just then—April 3, 1851,—the king died, in the very crisis of affairs. God was again “known by the judgment which He executeth.” As on July 1, 1839, in Turkey, the Sultan of the Universe, at a similar crisis in missions there, and in a similar way, removed the tyrannical Mahmūd who had just ordered the missionaries out of the country; so in 1851 the Sovereign in whose hand our very breath is took away out of the path of missionary advance an otherwise insuperable obstacle, in the person of a malignant monarch.

A successor must be chosen, and the choice of the nobles fell upon the one man, who above all others, as God saw, would remove all restrictions upon the legitimate work of the missionaries. Maha Mongkut, or *Prah Chaum Klow* was called from monastic seclusion to sit on the throne of the “Sacred Prahbahts.” His enlightened policy at once changed the whole aspect and prospect of Siamese missions. Educated, liberal, tolerant; a scholar as to attainments in language and literature, science and general intelligence; in his adoption of foreign ideas and improvements a progressive statesman; in his rule wise, humane; in his bearing toward foreign residents and visitors urbane and courteous; in his intercourse with foreign powers high-toned and conciliatory; and in his aspirations for Siam as a member of the family of nations a high-minded patriot, he had, on all Oriental thrones, no rival. Such was the man whom the Providence of God lifted to the Siamese monarchy at the most critical hour of modern missions in that land. He reigned for nearly eighteen years, from 1851 to 1868; and under his rule missionaries have found not only tolerance but influence, and that too not only among Siamese citizens but at the Siamese Court.

This was all the direct fruit of missions ; for that Buddhist priest-king, while a private citizen, had been the pupil of a missionary of the American Board, Rev. J. Caswell, who taught him the languages and the sciences which prepared him for taking the reins of empire into competent hands, and whose personal influence disposed him to be liberal in his governmental policy, and friendly to all Christian missionaries. He ascended the golden steps with a heart full of kindly sentiments toward them ; they were invited to the royal palace, and were made to enjoy the royal bounty and favor. Their letters at this time recount how their society was courted by princes and nobles ; how their exiled teachers and servants returned to their places ; how throngs came to them to get books and talk of their contents ; and how, free to go and come as they would, they spoke in Jesus' name with confidence, no man forbidding, and obtained a respectful hearing. They could now get suitable sites and erect suitable buildings for homes ; and in that same year missionary ladies were admitted to teach in the palace among the women of the royal harem. From that hour to this the missionaries have been sheltered by the favor and protection of the reigning monarchs.

The following document issued under royal sanction may give some conception of the attitude of Chaum Klow toward the servants of God : We quote in full :

"Many years ago the American missionaries came here. They came before any other Europeans, and they taught the Siamese to speak and read the English language. The American missionaries have always been just and upright men. They have never meddled in the affairs of the government, nor created any difficulty with the Siamese. They have lived with the Siamese just as if they belonged to the nation. The Government of Siam has great love and respect for them and has no fear whatever concerning them. When there has been any difficulty of any kind, the missionaries have many times rendered valuable assistance. For this reason the Siamese have loved and respected them for a long time. The Americans have also taught the Siamese many things."

This change in governmental policy proved permanent. The present king, Chulalong Korn, is the most progressive ruler in Asia, a "nursing father" to missions. In 1882 this king bought up the whole exhibit of the girls' mission school in the centennial celebration, and gave to the principals in charge a silver medal. He has made a missionary, Dr. MacFarland, head of the Royal College at Bangkok and Superintendent of Public Instruction. In 1887 he visited Petchaburi, made careful inquiry as to the mission there, gave a silver medal to Dr. Thompson, the medical missionary, and with his queen sent letters of warm congratulation to our laborers, with substantial gifts from himself and his royal wife, amounting to some \$2,500 !

We turn now to cite a few marked examples of the grace of God manifested in connection with missions in Siam.

The first convert was a *Chinese* teacher, *Qua Kieng*, who was baptized in 1844, and after fifteen years of faithful service died in 1859. Three of his children became disciples and one a minister of the gospel. That year of his death, 1859, saw the *first Siamese convert*, *Nai Chune*—a curious “apostolic succession.” Thirty years before, Gutzlaff had sown the first seed ; twelve years before, Dr. House and Rev. Mr. Mattoon had arrived in Bangkok, the mission center ; and now the harvest had begun. Nai Chune adorned the gospel. So anxious was he to be unhindered in serving Christ and souls that he steadily adhered to medical practice as the means of self-support and refused all offices, however honorable and lucrative.

But though converts have never multiplied in Siam with rapidity, there have been marked examples of the silent, pervasive work of missions and especially of the *Word of God*. For example Dr. Bradley died in 1873. Four years afterward, in 1877, a venerable patriarch of seventy-three years visited for medical advice the Laos Mission at Chieng Mai. He sought help for deafness, and referred to Christ's miracles of healing as one who was familiar with the Bible. He was found to be chief officer of the court in the province of Lakawn. How mistaken we are when we judge the gospel's power by noisy demonstrations. Twenty years before, in 1857, while visiting Bangkok, this old man had, from Dr. Bradley, received religious books in Siamese. Though the *language* is essentially the same, the Laonese *characters* are so different that, in order to read them, he had to learn Siamese. Then in his mind and heart God's light began to shine, and he came to Chieng Mai for further instruction ; he found Christ, and for His sake braved all peril, and to his efforts we owe the opening of a new mission in his native city, Lakawn.

Similarly, at Petchaburi, Rev. Mr. Dunlap found an old disciple, nigh unto death, who had from that same Dr. Bradley got portions of the Word of God, and who by secret study found a Saviour in Christ and put away his idols. Though taught to pray by the Spirit only, he astonished the missionary by his attainments in prayer, and his progress in piety.

Numbers cannot represent results. During the last reported year, the prime minister, who has in Ratbari one of his residences, after repeatedly expressing his wish for a mission there, now offers a large brick house, free, for mission uses ; and will aid in securing other necessary buildings for medical mission, school, etc. And a lady in Philadelphia has offered the \$5,000 necessary to support the physician and clergyman who go to occupy this new parish of 50,000 to 75,000 souls.

Siam was not opened by gunpowder or diplomacy, but by missionary influence, and the whole aspect of the nation, and its attitude toward Christianity, are gradually undergoing a change ; the preaching, the

teaching, the press and the medical missions are the four conspicuous agencies which God is now using to bring Siam to Christ. With what results, a single example may give a hint of the possibilities of the near future.

When the present king, by a sad accident some years since lost his wife, his brother came to the missionaries for a copy of the New Testament; and gave as a reason for the request, that the king had *lost faith in his own religion*; that he could find nothing in Buddhism to console him in his great grief. It might cost the king his crown, or even his life, to renounce the state religion; yet this bereaved monarch flies to the Christian's Bible for the solace that his pagan creed cannot supply! Siam may be much nearer to becoming a Christian nation than we think! The additional fact should be put on record that the first zenana teaching ever attempted in the East was by missionary women, in 1851, among the thirty wives and royal sisters of the King of Siam.

MADAGASCAR.

"A nation shall be born in a day."

BY L. P. BROCKETT, M.D., BROOKLYN, N. Y.

I. ITS GEOGRAPHY, ETHNOLOGY AND HISTORY TO 1818.

MADAGASCAR stands third in size among the islands of the world (Australia being now reckoned as a continent), only Borneo and Papua (New Guinea) exceed it in area. It is 975 miles in length, and 250 to 350 miles in breadth. Its area is 230,000 square miles, or 145,838,743 square acres—about five times as large as the State of Pennsylvania. It is in the Indian Ocean, almost wholly in the Southern Tropical Zone, and is separated from the eastern coast of Africa by the Mozambique Channel, which varies in width from 220 to 540 miles.

North and north-northwest of Madagascar are several groups of islands which are inhabited by mixed races—African, Malagasy, and Arab; eastward, or northeastward, are the two considerable islands of Mauritius, an English colony, and Reunion, or Bourbon, belonging to the French. There are good harbors on the northwest and northeast, and a few on the east coast, but most of the latter are not protected from the southeast winds.

The island has: 1. Lowlands, extending from 25 to 50 miles back from the coast, generally sandy or marshy, flat, intensely hot, and generally sickly. 2. A forest belt on the foothills, rising from 400 to 2,000 feet above the lowlands, varying in width from 20 to 40 miles; widest on the western slope, and toward the southern part of the island becoming a barren and sandy desert, with extensive lava beds. This forest is well watered, and contains much valuable timber, many of the trees being peculiar to the island. Portions of it, particularly the central and northern portions, form a dense and almost impenetrable jungle, the lianas or climbing plants being closely interwoven with the boughs of the trees. This forest region, like most of the jungles in tropical countries, is damp and sickly, except to the natives. The temperature is less oppressive than that of the coast, but often reaches 100 degrees Fahrenheit, and seldom falls below 45 degrees. 3. The highland region, the watershed or backbone of the island, which bears the marks of extensive upheaval and volcanic disturbance in former times. There are more than a dozen summits of varying elevation, from 6,000 to 8,200 feet

above the sea, several of them having extinct craters and streams of lava, whose surface is in some places as yet unbroken. The hills, valleys, and table-lands of this highland region are healthful, the climate is delightful, the range of the thermometer being only from 40 to 85 degrees Fahrenheit. The scenery is superb and the lands exceedingly fertile. There are two seasons, the rainy and the dry; in the latter the skies are mostly unclouded, but the mountain streams and lakes supply the necessary moisture, and the crops are abundant. In the more sandy plains irrigation, which is easily practiced, gives enormous results.

The watershed is nearer to the east coast than to the west, and while the streams descending the eastern slope of the mountains are mostly mountain torrents, never navigable more than from six to ten miles, those falling into the Mozambique Channel from the western slope are much longer, and some of them, having a circuitous course, are navigable from 80 to 100 miles.

Madagascar is very rich in mineral wealth. Gold, silver, lead, copper, tin, and iron of the best qualities; antimony, plumbago, and other metals and minerals abound. Coal, both anthracite and bituminous, exists in great quantities, and diamonds have been discovered. As the government claims all minerals and metals, these have not been largely worked. Madagascar has no large or ferocious wild animals; its quadrupeds are nearly all peculiar to the island, and consist of many genera and species of lemurs (which belong to the monkey family), several species of ant and other insect-eaters, a small hippopotamus, civet cats, a number of rodents, and the *aye-aye*. There are many reptiles, lizards without number, one species of crocodile, iguanas and geckoes, as well as several pythons, mostly of the American or anaconda type. Birds are numerous, and for the most part are of beautiful plumage. Some of the species are fine song birds, but very few birds of prey. Thirty-three genera and more than 50 species are peculiar to the island, and a somewhat larger number are found in Africa or Polynesia also. Fish are abundant along the coast, and in the rivers there are many peculiar fresh-water species. The domestic animals have been largely introduced. The *flora* of Madagascar is abundant, and there are about 700 out of 3,000 genera and species which are peculiar to the island. Many of its flowers are of wonderful beauty. The trees are largely indigenous and peculiar. Much of the timber is very valuable, and some of the products of the forest are of great commercial importance. Among these are five or six trees and vines producing caoutchouc, some of it said to be the finest in the world, the pepper and the tallow trees, the copal tree, the sago palm, the aloe, many species of figs, the pomegranate, the tamarind, quassia, sugar cane, and other shrubs; the manioc, several species of arrowroot, and many other edible roots and tubers abound, while of the cereals their rice is unsurpassed, and wheat, millet, Indian corn, and barley are largely produced.

Ethnology and tribal divisions. The aboriginal race, now nearly or quite extinct, came here from the African coast. They were called *Vaquimba*, and were probably Zulus or Kaffirs. The existing inhabitants are of two affiliated races, both from Polynesia or Eastern Malaysia. The first migration of these, comprising most of the coast and some of the interior tribes, must have come to the island about the beginning of the Christian era. They drove the *Vaquimba* into the interior, but there were extensive inter-marriages between them, and also with the slaves who were brought in great numbers from the East African coast. These tribes, of which the Sakalava

and Bara are the principal, are dark skinned, with curly and frizzled, but not woolly, hair; tall and vigorous, with fine forms. They are a sly, perfidious, brutal, and arrogant people, universally addicted to theft, and given to drinking, fighting, and plundering. About A.D. 1000 there came another tribe, or perhaps two, from Eastern Polynesia, who, landing on the island, soon pushed their way into the interior or mountain region, and exterminating the *Vaquimba*, who had fled thither from the west coast, occupied their lands, and increased very rapidly. These were the Hovas and the Betsiléos. The Hovas are of much lighter color than the coast tribes, with straight black hair, fine and soft, and sometimes inclined to curl. Their complexion and features are much like the Malays, and are not much darker than those of the Spaniards and Italians. They are rather below the middle stature, but of erect figure, and with delicate and finely-formed limbs, and they are agile and graceful in their movements.

The Betsiléos are larger, the men averaging six feet, the women from five feet seven to five feet nine inches. Their complexion is darker than that of the Hovas, and their hair more crisp and curly. As to moral character and intelligence, they are somewhat below the Hovas. The Bêtanimèna and Bêtsimisàraka resemble the Hovas much more than any of the other tribes.

There are, according to the latest authorities, 22 provinces or tribal divisions of the territory, some of them sub-divided into districts, making a total of (so-called) provinces and sub-provinces of 28. These are occupied by fourteen tribes, some of them divided in clans, and these clans seventy years ago, and even fifty years ago, were often fighting each other. Wars of conquest, to obtain either territory or slaves, were constant between the tribes prior to 1820, and have not been infrequent since that time.

The great province of *Imerina*, occupying the central and highland portion of the island, is the largest of all the provinces; and has been occupied for several centuries by the Hovas, who are now the most numerous and intelligent of the Malagasy tribes. Sixty or seventy years ago they numbered but 750,000 or 800,000 souls while the Betsiléo, an adjacent highland tribe, numbered 1,500,000, but owing to changes produced by wars, civilization, etc., the Hovas have now about 1,300,000, and the Betsiléos only from 650,000 to 750,000. In the earlier history of Madagascar, the Hovas seem to have been unknown to those who visited the coast; the Sakalava, the largest of the coast tribes, having a population estimated at 1,200,000, the Betsiléos, from 1,200,000 to 1,500,000, the Bêtanimèna and Bêtsimisàraka about as many, and the Bâra, a particularly savage and ferocious tribe, about 600,000. There were some smaller tribes, numbering in all, perhaps, 300,000 more. It is probable that at that period the Hovas were included among the Bêtanimèna and Bêtsimisàraka, to whom they are apparently affiliated by race characteristics. The condition of all these Malagasy tribes in the first decade of the present century was deplorable, much lower than that of our most degraded Indian tribes, whom, nevertheless, in their habits, customs and worship, they resembled. They had no written language, and, except in the case of the Hovas, no regular form of government; their wars were constant, and ended either in butchery or enslavement of the defeated party. They were lustful, brutal and cruel; some of the tribes were reputed to be cannibals; all were treacherous, thievish and revengeful. Polygamy was general, and they had acquired from the foreigners who had visited them the most loathsome vices of civilization. Some of the tribes had a vague idea of a Supreme

Being, but they addressed to Him no worship or adoration. The worship of ancestors, though common, was not universal; but they had rude idols and fetiches as foolish and absurd as those of the African races; sticks, stones, roots, and forms of animals. There was not a temple or idol house in all Madagascar, but there were idol-keepers, akin to the African medicine men. They had an ordeal for detecting crime, called *tangena*—the decoction of a poisonous bean, indigenous to the island, which the accused was compelled to drink. Such were the people to whom the gospel was to come, to heal, to purify, to elevate, to educate, and to redeem.

History before 1820. Though discovered in mediæval times, Madagascar was not explored, or any colony landed upon its shores, till 1506, when the Portuguese began a series of efforts to enslave and Christianize its tribes. The Portuguese Jesuit priests landed on the northeast and northwest coasts, bearing the crucifix, and attempting to convert them, while right behind them came the Portuguese slave trader, with his coffles and fetters, ready to hurry all the unarmed natives he could find on board his ships, and sell them to the Arabs, or take them to the European markets, where they brought a good price. The Sakalava, who were the tribes most usually encountered, did not admire this method of conversion, and after a month or two they fell upon the colonists and massacred them all. This was repeated so many times, that the Portuguese finally abandoned all further efforts to plant colonies there. In 1642 the French undertook, under a grant from the French king, to colonize Madagascar very much after the Portuguese fashion. At first they were more successful, but presently they, too, attempted to enslave the natives, and after forty years of successive efforts to establish themselves at various points on the coast, which in every case terminated in massacre and expulsion, they surrendered their charter to the King of France from whom they had received it, and abandoned the island. For nearly fifty years (1686-1733), the French did not annoy the natives, though occasionally English and Dutch slavers picked up along the coast cargoes of slaves. In 1733, the French renewed their efforts to take possession of the island, planting their trading forts at various points on the main island, and on one or two of the small islands adjacent, and with much the same results as before, the deadly fevers of the coast aiding in the destruction of the colonies. From 1786 to 1807, the French had no settlement on the island, but about that time they established a small colony and trading fort at Nosy-be, an island near the northwest corner of Madagascar. In 1811 the English Government having captured *Mauritius*, the Isle of France, as the French had called it, claimed also its dependencies, of which Madagascar was the chief, and in February of that year took possession of Tamatave and Foule Point, two small trading forts, these being all which the French then claimed on the island of Madagascar. This capture was ratified by the two treaties with France in 1814 and 1815.

Up to this time neither the French nor any other European nation seem to have had any knowledge of the Hovas or their chief or king; but Captain Le Sage, the British agent or commissioner, who was charged with the establishment of English authority and trade in Madagascar, had discovered that they were a very powerful tribe, and that their King, Radama I., was the thirty-second in the line of the Kings of the Hovas; and he assembled at Port Louis in 1817 four of Radama's representatives (two of them his brothers), one of the nobles of the Betanimèna, the chief of Tamatave, two chiefs of the Bètsimisaraka, and two southern chiefs; he formed with them treaties, offensive and defensive, taking the oath of blood with them, and succeeded

in abolishing the export slave trade. By a subsequent treaty, made with Mr. Hastie, the commissioner who had succeeded Captain Le Sage, the British Government agreed to pay Radama I., as a compensation for his loss of revenue from the slave trade, \$2,000 in gold and silver, muskets, accouterments, flints, uniforms, powder, etc., annually, and to furnish an instructor in military tactics.

Radama I. had ascended the throne as *King of Imerina* in 1810, and had under his sway about 1,200,000 people, mostly Hovas. His father, *Impoina*, had commenced a career of conquest over the other tribes on the island, and Radama, who was ambitious and able, was desirous of completing it. This alliance with Great Britain gave him 'the means of doing so. Mr. Hastie, the British Commissioner, proved a wise counselor, and under his suggestions Radama became anxious to have his people educated, and to have schools established. From these small beginnings there followed the great work of civilization and evangelization.

II. EMERGING FROM HEATHENISM.

That God does have special purposes of mercy, in regard to nations sunk in the darkness of heathenism, seems to be proved in many cases. How deep was the degradation of many of the tribes which inhabited Great Britain in the first century of our era. Blood-thirsty, addicted to human sacrifices, worshipers of idols, and utterly given over to cruelty, what but His special Providence could have brought England and America up to its present Christian civilization and culture?

Madagascar is another and even a more striking example of His Providential dealing. Here these tribes had lived, for a thousand years and more, barbarous, probably cannibals, with but few religious ideas, constantly engaged in wars, either with each other or with other islands and the mainland, reducing the conquered to slavery, massacring those foreigners who attempted to colonize their lands, and resisting, with an instinctive horror, the attempts of French Jesuits to bring them into subjection, and to fasten their faith upon them; their case seemed utterly hopeless, but

"There is a wideness in God's mercy
Like the wideness of the sea,"

and in the space of seventy years these wild savages have become a Christian nation, Christian not only in its Christian temples and worship, in its family altars, and its new-found zeal, but in the holy living, the gentle yet firm adherence to the gospel of Christ, the readiness to endure martyrdom for His sake, and that sublime forgiveness of injuries and wrongs, and readiness to bestow kindness on their enemies, which they could only have learned from the Sermon on the Mount.

When Radama I. ascended the throne in 1810, no tribe of the Malagasy, not even the Hovas, who were in many respects the most advanced of all the tribes, had a written language; all were warlike, cruel and blood-thirsty, false, deceitful and dishonest, lustful and treacherous, suspicious and revengeful. They had no clear ideas of a Supreme Being, and no notion of a future state. There had never been Mohammedanism or any other system of false religion on the island, but simply fetichism and the worship of ancestors.

Their king, at first King of the Hovas only, and not even of all of them, had, by his ambition and enterprise, and by his courage and audacity, so far subdued the numerous tribes on the island, that he was justified in assuming the title of King of Madagascar, and his right to that title was recognized by Great Britain, and later by France. He was a man of considerable ability, and sufficient foresight to know that it was best to form an alliance with

some European power, and thus obtain for his people a written language, and, what he valued still more, arms and instruction for his army in military matters, that he might be more successful in his schemes of conquest. Through the influence of the British Resident, Mr. Hastie, he was induced to permit the London Missionary Society to establish schools and churches there; to reduce the language to writing, and to translate the Scriptures and other books into the Malagasy tongue; and to prohibit the foreign slave trade. He kept his promises to the English Government; but for himself, he was an uncultured barbarian and savage; his wars were marked by constant rapine and license; his government was stern and often cruel, and his private life stained by lust and polygamy. The idol worship, a sort of fetichism, was maintained throughout his reign, the idol-keepers received their offerings, and the worship of ancestors was as active as ever. Yet it may be said to his credit, that he did not suffer the missionaries to be molested in their work during his life.

These missionaries of the London Missionary Society left England early in 1818, and commenced their work in Madagascar at once. There was much preliminary work to be done; the language was to be reduced to writing, and thoroughly mastered, school-houses and churches built, the desire for education awakened, and even the first elements of the knowledge of God, as a supreme Governor and Ruler of the universe, introduced into these darkened minds; then they were to be taught the guilt and destructiveness of sin, and the need of a Redeemer, and made to comprehend that Jesus had come to be their Saviour. The work was great, and the opposition of the idol-keepers was intense and malignant, but in a wonderfully short time they began to see the fruits of their labors. The Spirit of God illumined these dark hearts, and they crowded to the mission-houses to hear the Word of God, and soon a Pentecostal season was presented to the eyes of the astonished missionaries. In 1828, ten years after they left England, the Scriptures of the New Testament were translated into this soft and beautiful tongue, hymns of faith and hope, such as had cheered the saints of God in other lands, were translated, set to music and sung; 100 schools had been established and 10,000 children were under instruction; 15,000 of the people were hopefully converted and between 7,000 and 8,000 had professed their faith in the churches; already some of the most promising converts had begun to preach the gospel they had so lately received, and as the Malagasy are "a nation of orators," their preaching was attended with great and precious results. The churches, "walking in the fear of the Lord and the comfort of the Holy Ghost, were greatly enlarged and multiplied." But the time was soon coming, when the genuineness of this work was to be tested by the fires of persecution.

On the 27th of July, 1828, Radama I. died at the age of thirty-six. His successor should have been, according to Oriental custom, his nephew, the son of his sister, a very worthy young man, but Radama's second wife (he had twelve), a bigoted idol worshiper, and a woman who rivaled in her crimes Catharine II. of Russia, though she did not possess her intellectual or political ability, aided by some of the idol-keepers, intrigued for, and obtained the throne. No sooner was she fairly established, than she put to death every near relative of the late king, and every prominent noble who had favored Rakoto, the legitimate heir to the throne. She was crowned in 1829 as Ranavalona I. She soon issued a decree forbidding any foreigners, especially Europeans, from coming into her dominions; and soon after another, prohibiting the missionaries from teaching religion to the Malagasy, or

holding any meetings or societies which should be attended by them ; they might teach sciences, or the mechanic arts, but not religion, and all churches must be closed. Most of the missionaries left the island in 1833. In 1834 another decree was promulgated forbidding any meeting public or private of the people to talk of religion, under penalty of arrest, and if found guilty, of punishment by death. Under this decree many Christians were banished and a few put to death.

In 1835 a fanatic, who had mingled some Christian doctrine with his prayers to his idols, and had approached the queen's palace to address her in regard to his creed, was seized and put to death, and the rage of the queen being roused by this incident, she issued a decree that all persons suspected of being Christians should be arrested and examined, and if they did not disavow their belief in Christ and offer worship to the idols, they should be put to death. Nobly did the Christians stand this test. Some fled, but very few would deny Christ. Some were beheaded, others beaten to death, others still, and a large number, were hurled from the lofty rock on which the City of Antananarivo, the capitol, is built, and fell mangled corpses at its base.

The present Prime Minister of Madagascar relates an incident in connection with this slaughter, of which his father, one of the judges, was a witness : A mother and daughter were brought for examination ; the mother confessed her faith in Christ, refused to worship the idols, and was summarily thrown over the rock ; then the daughter, a beautiful girl of fifteen, came forward and said : " I, too, am a Christian ; throw me over." The judge said, " She is only a child, and does not know what she is saying ; take her away." But the young girl was firm. " I believe in the Lord Jesus Christ," she said, " and I will not worship idols. Throw me over ! " Once more the judge tried to save her. " My child," he said, " life is sweet to you. Only bow your head ever so slightly toward the idol, and you shall be free. I will take you to my own home." " No ! " said the young maiden, " I will bow to no God but Jesus Christ. He is my Saviour. Throw me over." And throw her over, they did. More than two thousand were put to death at this time (1849) by this cruel queen, because they would not deny Christ, and several thousand more in the course of her reign ; others were subjected to torture, and many more to the ordeal by drinking the *tangena*, a poison prepared to try the guilt or innocence of suspected persons. But it was not alone against the Christian subjects of this bloody queen that her malignant and murderous temper was manifested. On various pretenses, the most common one being that they were conspiring against her, she put to death most of the principal men in her realm ; and when her son, whom she claimed as the son of Radama, though born about a year after his death, had arrived at his eighteenth or nineteenth year, and had shown a disposition to be more merciful than his mother, and to pity the Christians whom she persisted in slaughtering, she tried to put him to death for conspiring against her. She was, during most of her reign, constantly engaged in wars with the other tribes on the island ; and as her armies were badly handled, and her treacherous management was notorious, she almost depopulated whole provinces of Imerina and the adjacent country. It was estimated that more than a million men, women, and children perished in her wars. The French made repeated attempts to establish settlements on the coast, but were repulsed either by her ambushes or by the deadly fevers of the coast. At length her own people grew tired of her oppression, and would have dethroned her had not sickness attacked her hitherto robust frame, and weakened her imperious will. She lingered for some

months, and finally died on the 16th of August, 1861, one of her last acts, July 3, 1861, being the ordering of a new and more terrible persecution against the Christians, of whom she had obtained a list. Many perished under this edict, but the new king, her son, proclaimed universal amnesty and the restoration of property to all Christians. Thus died, after thirty-three years' reign, Ranavalona I., "unwept, unhonored and unsung." Her whole administration was unmarked by a single good or noble act.

(Concluded in our next number.)

TRANSLATIONS FROM FOREIGN MISSIONARY MAGAZINES.

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

THE *Allgemeine Missions-Zeitschrift* sums up the work in East Africa thus :

"There are to-day, within the Lake Region of East Africa, extending to the coast, from Kilimanjaro in the north to the highlands of the Shiré in the south (not reckoning some little out stations) 44 Protestant missionaries, inclusive of the unordained, such as physicians, artisans, agriculturists, teachers, male and female. A small number, it is true, compared with the extent of the region, which is from five to six times as large as the whole German Empire. But if we bear in mind that some 15 years back two little missionary attempts were all that was found here : the little Kisulutini and the then rather inert Universities Mission on Zanzibar Island, it is, after all, not so trifling an advance which Protestant missions have made here in a decade and a half. We must consider also the sacrifices which these achievements have cost : not in money merely, or mainly, but the sacrifice of human lives and human health. At least fifty men and several women have given up their lives for East Africa, some of them noble, highly-gifted men. In view of these facts, we are compelled into reverence for the Christian heroism which, thank God, still lives in evangelical missionary circles. There have not yet been great visible results. The time has been too short for this, especially as the unhealthiness of the climate has necessitated a frequent change of laborers, and the languages are yet but little known, while East Africa has been involved in difficulties peculiar to herself. The baptisms which have taken place (perhaps about 1800 in all) are all in the English missions, which (with the exception of the L. M. S. on Lake Tanganyika) are the earliest. The German missions are not yet beyond incipency."

The *Zeitschrift*, in a very favorable notice of the Atlas published by the Church Missionary Society, takes occasion to correct a few inaccuracies. Thus : it states that the *Unitas Fratrum* commenced its work in South Africa as late as 1793. Its continuous work dates from then, but its first missionary, George Schmidt, landed in 1737. The Basel Society is credited, on the Gold Coast, with 4,000 "adherents," while in fact it has more than 7,000 baptized members. Most of the European societies, I may remark, baptize those who, after competent instruction, are ready to break definitively with heathenism. Only a minority of these are commonly admitted to the communion. These societies, therefore, need three headings : Adherents, Baptized Members, Communicants. The Atlas, moreover, gives the whole number of Protestant Christians in Africa as about 800,000, whereas, the *Zeitschrift* remarks, it should be put (inclusive of Madagascar) at fully twice that amount.

Dr. Warneck, in the preface to his work on "Missions in the Light of the Bible," remarks :

"It is, to me, a peculiar happiness, that, by God's grace, peculiar acceptance is falling to the share, above all, of these Biblical views of missions. Unless I err, what the missionary work now needs, as first and foremost, is to be *deepened*. And to be *deepened*, it is above all needful that it should be plunged and bathed in God's word. And, moreover, for the first *awakening* of a genuine missionary life, I am, as I grow older, more and more convinced that it is the Bible which must do the chief work."

The *Zeitschrift* in its keenly critical, and therefore more valuable, remarks on the late Missionary Conference says :

"In the various gatherings at this conference, both at the beginning and throughout its

course, we were struck with the fact that prayer occupied a place of greater prominence and dignity than is commonly the case with us in similar conferences, where prayer is too often treated as an official necessity which cannot be evaded, while in London it was easy to mark the spirit of earnestness and genuine fervor."

The following is a passage from a sermon of General Superintendent Lohr, of Kassel, Germany, reported in the *Zeitschrift*. A superintendent in Germany is a clergyman of virtually Episcopal functions:

"Behold, I have set before thee an open door.' These are the words in which the Lord is now addressing every missionary society. But whether there is energy in store, to avail themselves of this access which He has secured for them, whether missionaries will be found who will go in through the opened gates, that, beloved, depends on the inward state of the church which supports the missions, on her self-devotion, and power in prayer. Where a great door is opened there, too, are always many adversaries. Paul experienced this in Ephesus, and no less does the church in her missionary work of to-day. Whether the skeptical doubts which are expressed concerning this work are recognized and rejected as futile, depends on whether there are men in every place that lift up holy hands without wrath or doubting, who know how to pray in the name of Jesus, and who, out of the riches of His promise, know how to draw upon heavenly assistance for the work enjoined. As we shall do little for missions until we are thoroughly in earnest with our giving, so, still earlier, must we come to be thoroughly in earnest with our praying.

"We must learn to pray in the name of Jesus for missions, and for this it is not enough that we do something, and give something, for them. We must enter into true and complete communion of life with Him—absolutely give up individual interest, and place ourselves wholly at His disposal. The promise that our prayer shall be heard is conjoined by the Lord Jesus with the parable of the vine and the branches. 'If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.' It is such people that the Holy Ghost in our time is seeking—such that He is seeking to bring together out of all church communions; people who are thoroughly in earnest in their devotion to the work of the Lord, and to the Lord of the work. Where there are Christians, who present their souls for the name of the Lord Jesus, resolved for His name to do everything, for His name to suffer everything, these the Holy Spirit also introduces into the use of the name of Jesus, and brings them, through experiences of the hearing of prayer, into the attainment of a consummate joy. There was great joy among the disciples when they saw their Jesus, risen from the dead, again in bodily presence in their midst. But yet greater joy was theirs when they discovered that to the requests which they made known before God in the name of Jesus for the success of His cause, an answer descended from heaven. Whoever has experienced answers to prayer will acknowledge with me that they are the very jewels in our remembrances of the past. Peter names as the end of faith a joy unspeakable and full of glory. And answers to prayer bring into the heart the foretaste of such a joy. These answers to prayer blot out our doubts, confirm our adoption, whose privilege and prerogative the Father makes good to us thereby. They draw aside the curtain that hangs between our Father's house and the frail tabernacles of our pilgrimage, and give us to look into the royal law of liberty, according to whose pattern God is redeeming this world of death out of the curse resting on it, and transforming it into the glory for which it was destined and created."

The *Zeitschrift* has some keen remarks upon Canon Taylor's ostentatious patronage of Islam:

"I am not acquainted with the antecedents of this gentleman." [The writer is not aware, evidently, of the philological eminence of Canon Taylor, and of his familiarity with the East. This, however, does not imply any profound knowledge of the religious worth of Mohammedanism. And whether it concerned Islam or heathenism, it is with good reason that the German writer goes on to say:] "*Of missionary matters he knew nothing.* Yet, on the strength of his general culture, he imagined himself competent, after a preparation of a few weeks, or perhaps a few months, to present a paper respecting one of the most difficult questions in the field of missions. If he had merely assumed to instruct the Church Congress this might have passed, as most of them probably know at least as little about the matter as himself. But he has also undertaken to instruct and to rebuke those who have at least labored in the cause as many years as he has probably spent days upon the study of it. A few facts and figures hastily thrown together" [like those by which he has converted Sir William Hunter's fifty millions of Hindu races waiting for conversion to Christianity into half a million] "had given him the courage to assume the air of an expert."

The *Berliner Missions-Berichte*, at the end of the year 1888, report the

finances of the Berlin Society as in a favorable state, partly in consequence of larger amounts paid in to cover the deficit, partly as the result of a great bazaar held in Berlin in March, and realizing \$6,000, partly through larger receipts of the Collecting Society (Sammelverein). In these ways the deficit of April 1, 1888, namely, \$30,721.76, has been reduced to \$12,062.65.

The editor of the *Allgemeine-Missionszeitschrift* thinks that in the present fervor of zeal against the East African slave-trade there is likely to be a good deal of hot-headed crusading, which, like the earlier crusades, will cost a great deal and accomplish little. He is very jealous, it appears to me too jealous, of the credit which Cardinal Lavigerie is acquiring. But his opinion is always well worth attention. He says:

"There are times when great and noble aims encounter strong opposition, and only slowly and with difficulty win the adhesion of wider circles. And there are times when there is a universal enthusiasm for them, and indeed it almost becomes the mode. At such times there goes, as it were, a general fever of hallucination (a mad intoxication) through the world, and people are very sensitive over anything like a sober criticism. But these intoxicated enthusiasms are commonly a fire of straw. Some years ago it was the Colonial fever, now it is the anti-slavery fever. In the time of the colonial fever a man ran great danger of being accused of a want of patriotism, if he so much as endeavored to instill a few drops of modest consideration into the boundless enthusiasm which promised itself nothing but mountains of gold. To-day he might well fear that he would be accounted a defender of slavery if he should preach *patience* in regard to the removal of this great evil, and should warn against the *large employment of force*."

Canon Taylor, in his recent contemptuous disparagements of the present missionary activity of the Protestant churches, makes great use of computation, and reckons how many thousand, or scores of thousands of years, at the present rate of conversion, it would require to overtake the increase of the world's population in a single year. Dr. Warneck makes the following application of his principle: In the apostolic age the population of the Roman Empire reached about 120,000,000. Reckoning the births each year as twelve per thousand, we have an annual increase of 1,440,000. According to tolerably trustworthy estimates there were at the end of the first century—that is, about 70 years after Christ's public appearance, about 200,000 Christians. Therefore, assuming that the population had remained stationary, it should have required 500 years to overtake the increase of a single year, and 42,000 years to convert the population. Assuming, however, that the terrible pestilences and other calamities of the first six centuries after Christ had reduced it one-half, it would still have required 21,000 years to Christianize it. Yet before A. D. 600 heathenism had entirely disappeared from the empire. The apostles did not have a Canon Taylor as the keeper of their consciences, but the Holy Spirit of power and love, and of a sound mind, and, therefore, went on to convert the kingdoms, leaving statistics to take care of themselves. We wonder whether Canon Taylor has ever heard of a law of increase called geometrical progression? "The apostles, Herr Canon," says Dr. Warneck, "were probably not, like yourself, great arithmeticians, but they were heroes of *faith*. They *believed*, with full and firm conviction, what is written in the last of Matthew concerning the omnipotent omnipresence of their Saviour with them. Therefore, they said: 'To a minority with Jesus belongs victory and the future. . . .' And we now see that the event has justified their faith."

The editor of the *Zeitschrift* subjects Canon Taylor's assumption, that the present rate of increase is the perpetual rate of increase, to the scrutiny of facts. Thus, in China, there were of native Protestant Christians (assuming communicants to be one-third of the whole):

1857. ab. 2,000	1867. 14,800	1877. 39,000	1887. 95,000
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Moreover, in the first fifteen years the annual rate of increase was about 133, in the first decade following 1,280, the second 2,420, the third 5,600. Accepting Canon Taylor's scornful comparison of the tortoise and the train, and assuming that this progression of the rate of increase continues in China for 100 years, *the tortoise will by that time have far outstripped the train.*

In Japan, assuming the same proportion of native Christians to communicants in the Protestant churches, we have:

1876. ab. 3,000	1882. 14,500	1886. 43,000	1887. 58,000
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In five years the number had much more than tripled.

In Africa things are but in their beginning, and we can give but vague guesses. But that the same law obtains there as in China and Japan appears from two proofs derived from opposite sides of Africa. In Guinea the Basel Missionary Society, whose labors there have been sadly checked by the climate, but which has had a mission there since 1827, shows the following results. Native Christians:

1857. 367	1867. 1,509	1877. 3,607	1887. 7,495
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That is, the rate of increase, instead of remaining stationary to please Canon Taylor, persisted in advancing with the age of the mission. In thirty years the number of converts had increased *twenty-fold*.

"In *Madagascar* the Protestant missionaries began their work in 1818. After ten years there were only 50 Malagase catechumens. Then followed a generation of persecution, compelling the missionaries to leave the island. Yet, at the end of 1868, there were 37,112 Christians, and this number, in consequence of the conversion of the Queen, had, in 1878, grown to about 250,000. The increase here, therefore, was by leaps and bounds, making the talk about tortoise and train idiotic. Now, however, a check ensued because the evangelical societies would not content themselves with a mere external reception of Christianity. Accordingly, now came a time of training and sifting. In the last ten years, therefore, the increase relatively has not been important, perhaps 50,000 for all the Protestant societies, besides the 73,000, more or less, claimed by the Roman Catholics. I adduce precisely this example of *Madagascar* to illustrate the absurdity of these Taylorian 'computations.' When God's hour has struck, 'a nation may be born in a day;' and on the other hand, when such a draught has been taken that the nets begin to break, a long time together may be almost wholly occupied with sorting the fishes. Indeed, for a while the writers may be all fished out."

To return to India, which has to bear the brunt of Canon Taylor's contemptuous incredulity as to the prospects of missions, we find, of native Protestant Christians, including Ceylon:

1861. 213,370	1871. 318,363	1881. 528,590
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The number thus has doubled in about fifteen years.

STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS.

REPORTS from 262 colleges show that 47 presidents and 31 corresponding secretaries of College Y. M. C. A.s are volunteers. The list of volunteers represents 240 colleges.

Mr. R. P. Wilder reports that God is blessing his efforts greatly, and asks the prayers of volunteers. The students in Lane Seminary propose to unite with a neighboring church in supporting a missionary. Fifty men in Lebanon, Tenn., have pledged \$350 for the support of an alumnus in the for-

oreign field. Twelve students and one professor in the R. P. Seminary, West Virginia, have pledged a like amount, and hope to get \$100 more. Mr. Wilder's visits have not only awakened a deeper interest in this financial problem, and urged the personal claim of foreign missions, but, besides, souls are being brought to Christ.

The students of the United Presbyterian Seminary at Allegheny, and those of Grove City, Westminster, and some other institutions, have combined to send out the Rev. J. H. Martin to India. The students in the seminary at Xenia, and some others, and churches like the Third Church, Pittsburgh, and the Second, Fourth, and perhaps First, Allegheny, are each taking up a particular missionary, either in the field or about to go, and providing for his support. Care must be taken to see that in no case shall the raising of funds for such purpose interfere with the carrying on of the regular expenses of the missions. Thus far, in every case, such assurance has been given.

One who has lately decided to become a missionary writes: "I feel a new interest and increased zest in life. I have now a motive power which bids me waste my time no longer. I wish to go out to Japan, if I have to pay my own expenses out, and spend my life in telling of Christ and Him crucified."

Reports from the foreign mission boards, though not complete, show 103 volunteers sent, and 16 others appointed. Nineteen have gone to Japan, 18 to China, and 16 to India; in smaller numbers, to Turkey, Syria, Siam and Laos, Persia, Mexico, Korea, Burmah, Bulgaria, and Africa. Forty-nine colleges are represented, and 12 mission boards. The Y. M. C. A. Foreign Education Committee has sent out 9. Of the 103 already sailed, 66 are men and 37 women.

An English gentleman looks upon this army of volunteers as applying for positions of \$1,000 a year, and does not find the fact very stimulating. He says:

"I entirely concur in all the reasons you give for 'going,' only should not the word 'volunteering' be substituted for 'going,' this 'going' being in so many cases still such a very remote contingency? By all means emphasize that word 'going,' and ask the Lord to show you how far your 'going' is conditional or otherwise. 'Put your own precepts into practice!' I re-echo your cry, 'Oh, for 500 Elijahs, each one on his Mount Carmel, crying UNTO GOD (not unto the churches). Then we should soon have the clouds bursting with blessing.

"Referring again to your appeal as it stands, if the churches refuse to give you reasonable aid, it may be that the churches will be disgraced; but, to quote your own words, 'does go mean stay' until the churches will guarantee you the comforts and luxuries they provide for others? As you very justly point out, the heathen are dying at the rate of 100,000 a day, not only while the churches hesitate about subscribing so large a sum for salaries, *but while you are waiting for them to do so!* Depend upon it, dear friends, that if you would only devote your energies as did the Cambridge Band, to enforcing on all, commencing at yourselves, the necessity of sanctification in its widest sense:—if you would emphasize by personal example and experience and testimony the blessedness of absolute consecration to God of time and talents, of personal tastes and inclinations, you would find that there would be no occasion to appeal for funds.

"In conclusion, recognizing the missionary field as probably the most honorable post in the Lord's service, it is sad to see aspirants for that noble calling throwing themselves on the churches, and on societies, instead of throwing themselves on God. . . . 'Commit thy way unto the Lord, trust also in Him, and he will bring it to pass.' "

Whatever in the above communication is worthy of consideration, no account is taken of the fact that much of the delay on the part of volunteers is due to unfinished courses of preparation, while the 103 who have already sailed is a substantial earnest of what is to be in the course of the next five or ten years. In the second place, the widespread enthusiasm displayed during the last year among students in raising funds for the support of their own representatives is practical evidence that volunteers are not waiting

for \$1,000 positions, but are both ready to go themselves, and also to send their brothers as soon as prepared.

EXECUTIVE COMMITTEE MEETING.

The first meeting of the Executive Committee of the Student Volunteer Movement for Foreign Missions was held in New York Feb. 14. The object of the meeting was to perfect the organization and define the work of the several committees and agents of the Movement. "The Student Volunteer Movement for Foreign Missions" was adopted as the name of the organization. The Executive Committee is to have the general oversight of the work, directing the visitations of Mr. Wilder, securing corresponding members in various States, bringing volunteers before the Boards, and having charge of the finances. In addition there is to be an Advisory Committee, composed of representative men in various parts of the country and from prominent missionary organizations, who shall advise with the Executive Committee on all measures of importance and connect the Movement with the churches. Also corresponding members are to be appointed in each state and district alliance. These members will have a local supervision of the work, acting in line with existing organizations. They are to plan the visitation of volunteers to the churches and institutions of their state or district, and collect funds for incidental expenses. The general finances will be in charge of the Executive Committee, Wm. H. Hannum, 50 East 70th street, N. Y. City, being Treasurer. The following is an estimate of annual expenses:

Office	\$450
Special Circulars	200
Traveling Secretary	800
Editorial	25
	—\$1,475

This amount is to be raised by voluntary subscriptions from individuals, churches, and associations. Already over \$500 has come in unsolicited. Contributions for the support of the Movement will be welcome.

NOTES ON NEW BOOKS OF A MISSIONARY CHARACTER.

The Bible in the Pacific. By Rev. A. W. Murray, London: James Nisbet & Co. Price, \$1.50. Mr. Murray is the author of "Missions in Western Polynesia," "The Martyrs of Polynesia," and other missionary books. The specific object of the present work is to give a succinct history of missionary work in the islands of the Pacific—Polynesia, The New Hebrides, The Loyalty Islands, The Sandwich, Micronesia and the Marquesas—especially the work of Bible translation and distribution. This account extends from the origin of mission work on Tahiti in 1797 to the close of the year 1887. It embraces also historical notices of the different missions on all these islands, so that the reader can get a bird's eye view of what has been done, and the present condition of missions in that interesting portion of the world. It records a vast amount of labor by men and women whose lives were consecrated to the noblest work in which man can engage. Many of these honored workers have ceased from their labors and gone to their reward, but their work lives in its blessed results. It is a great joy to every lover of the Bible to think of the immense amount of work accomplished, and the progress in the vast fields now embraced by the combined efforts of the British and Foreign, and other Bible Societies, and the multitude of missionary societies which, in conjunction with these, are working together for the good of man and the glory of God.—J. M. S.

The Sailor's Magazine, vol. ix., for 1888. American Seamen's Friend Society. It is well to put in permanent form, for ready reference, the monthly issues of our benevolent and missionary societies. The record of this society is an honorable one. It has done, and is doing a most important work, not only at home among the large number of seamen in port, but to those on shipboard, by means of libraries and other agencies, and at all the chief ports of the commercial world by means of chaplains, seamen's chapels, "Sailors' Rests," and the like. We do not half appreciate the necessity of converting the sailor. Wherever he goes he is a missionary of good or a missionary of evil. It is a matter for thankfulness that a wider and deeper interest is springing up in all Christian lands in behalf of this interesting class, resulting in constantly enlarging agencies and efforts for their social and religious improvement. God bless and prosper more and more this great society.—J. M. S.

Life and Letters of Wm. Fleming Stevenson, D.D. By his wife.—London, Edinburgh, and New York: Nelson & Sons. We have been looking eagerly for this exquisite pen portrait of one of the saintliest souls that ever wrought or pleaded for missions. His precious wife is an artist, and her brush is dipped in rare colors, such as only love could mix and mingle. If any man or woman can read that volume without falling in love with the man it portrays, and the woman who with such consummate artlessness, yet with such artistic pencil, has perfected the sketch, there must be something defective in the responsive power of the heart

of the reader. Dr. Stevenson was another Pastor Harms, in Rathgar, Dublin. With a strange enthusiasm that transfigured him, he spoke, and wrote, and wrought to spread abroad the knowledge of missions, and to incite intelligent zeal in their behalf. No man in our generation, in any pastorate, has done such service to the cause of a world's evangelization. He handled in correspondence 10,000 letters a year; he went on a tour of missions; he was the faithful, sympathetic pastor of a large city church; he electrified congregations and great ecclesiastical assemblies with his angelic eloquence. Where shall we find his like or look for his successor?—A. T. P.

Stephen Hislop, Missionary and Naturalist in India. By George Smith, LL.D., London: John Murray. Here is one more of Dr. Smith's great contributions to missionary literature. The man who has written of Duff, and Wilson, and Carey needs no introduction to our readers. This biography betrays his scholarly and skillful pen. It tells the story of a beautiful life cut short by accidental drowning at the early age of 46, but not before he had given twenty years to the building up of the Christian mission and college in Central India which are henceforth inseparably associated with his name. May Dr. Smith be spared to write many more rich missionary biographies.—A. T. P.

The Assam Mission of the American Baptist Missionary Union. Calcutta. J. W. Thomas. This is a collection of papers and discussions at the Jubilee Conference held in 1886 in Nowgong. Nineteen missionaries were present, eight men and eleven women, besides two missionaries representing other societies. The conference lasted for eleven days, and the following are some of the subjects discussed:

Historical sketches of various churches and missions, self-support, work for girls and women, educational work, need and supply of a native ministry, extension of work, prevailing vices, translation, etc. No one who feels interested in this great division of India will want to be without this book.—A. T. P.

John G. Paton, Missionary to the New Hebrides. London: Hodder & Stoughton. This book we have read with boundless delight and profit. Its superior we do not know in all the range of missionary biography. Whether in delineation of his early home life, his work as a city missionary in Glasgow, or his subsequent career in Tanna, we have met nowhere a more stimulating and inspiring book. It should be on the table of every lover of missions, and would form a rare book for reading aloud in the family.—A. T. P.

Modern Missions and Culture; Their Mutual Relations. By Dr. Gustav Warneck. Translated by Dr. Thomas Smith. New York: Wilbur B. Ketcham. Price, \$2.50. This book has for some time been difficult to get hold of, being out of print. The demand for it has compelled a new edition with some few verbal amendments. It need be scarcely said that whatever Dr. Warneck writes every student of missions wishes to read. His "History of Protestant Missions," also translated by Dr. Smith, is one of the standard works on such subjects. Dr. Warneck's style is at once vigorous and beautiful, and the translation is so happy that in Dr. Smith's hands little if anything is lost in the transfer to another tongue. No book of which we know discusses so discriminatingly the relations of culture to missions. Whether judged by extent and variety of research, or by clearness of statement and lucidity of argument, this book stands at the head on this theme.—A. T. P.

China's Millions. Edited by J. Hudson Taylor, F. R. G. S. London: Morgan & Scott, 1888. This is the official record of the marvelous work of the China Inland Mission Society. The origin and history of this mission are so well known and appreciated that we need not enlarge upon them here. Its success may rank among the "miracles of missions," undertaken and carried on in simple dependence on God, making no appeal for money, its missionaries receiving no fixed salary, largely self-supporting, and building not on other men's foundations but penetrating to the interior of China and establishing missions in provinces where no missionary had gone before, its entire work carried on in the spirit of great self-denial and exalted consecration. God has signally honored this agency and made it conspicuous. The volume before us, beautifully bound and full of illustrations, and sold for a song, is made up of the monthly issues of the society for 1888. The year 1887, which is as late a date as the official annual reports cover, was a memorable year in its history, the income of the society being increased 50 per cent., and 100 new missionaries being sent out. The frontispiece to the volume consists of the portraits of these 100 missionaries. A finer and more intellectual-looking company of men and women it would be difficult to find.—J. M. S.

Bright Bits for Readings in Missionary Societies.—A collection of Essays, Stories, Colloquies and Bible Readings. This small, beautiful book contains the choice gleanings of years from the lighter class of missionary literature, made by Mrs. M. S. Budlong, connected with the W. F. M. S. of the Northwest (M. E. Church). The work supplies a felt need, and will be welcomed by multitudes of our Woman's Missionary Branches and Bands, as furnishing fit and varied material for anniversary exercises and other public meetings in the interest of missions.—J. M. S.

II.—GENERAL MISSIONARY INTELLIGENCE.

Notes from our English Correspondent,
Rev. James Johnston.

I. India.—Pundita Ramabai.

THIS heroic lady, says a Calcutta telegram, is actively engaged in organizing at Bombay a home for the education of child-widows of the higher castes. The United States and Canada and other influential friends are generously responding to the appeal for aid. During the mission, which has lasted two and a half years, Rs. 40,000 has been subscribed for the commencement of the work, and an income of Rs. 10,000 per annum for a period of ten years is guaranteed by the Committee at Boston with affiliated committees in other parts of the States and Canada for non-sectarian teaching. The object is to provide Brahmin widows of high caste with an education and a home. Though not a child-widow herself the labors of Rámabái are notable for a spirit of self-abnegation. She welcomes her unfortunate countrywomen in order to save them from the frequently recurring miseries of despair, infamy and suicide. By education and protection from evil it is anticipated that many of these sisters may become useful members of society, and, possibly, happy wives and intelligent mothers. The committees are desirous of providing a home for those who choose to study medicine or be trained as nurses, their instruction being obtained in hospitals and schools. It is further intended to train girls of all races to acquire qualification as teachers of Kindergarten schools and day schools.

Professor Max Müller writes that his "excellent friend" Rámabái requires £15,000 for a scheme of philanthropy which may save at least a few souls from a life of humiliation, disgrace, and despair. It is appalling to read in "The High Caste Hindu Widow," a brilliant work by Rámabái on p. 109, that the number of child-widows under nine years of age is 78,976; from 10 to 14 years, 207,388; from 15 to 19 years, 382,736.

II. Rukhmabai.

The last mail from India announced that the husband of the recent heroine of the famous suit for restitution of conjugal rights has married a second wife. Rukhmabai suffered much persecution a year ago because on reaching years of discretion she refused to become the wife of her child-husband. With rare courage she resisted a kind of slavery which cannot be tolerated in any portion of the British Empire. Even from an Indian standpoint this form of an infant-marriage might with justice be styled according to Indian-law terminology, a *rákshasa*, or devil-marriage. The *Indian Daily News* forcibly observes that

Rukhmabai's case is a signal illustration of one of the evils of a blind marriage and refers to the existing injustice of the social law, enabling the husband, as in the present instance, to marry a second wife, while the victim of the so-called first marriage is debarred from all possibility of domestic happiness.

III. Patna Mission.

The latest news from Bangalore states that in consequence of the alleged abduction of a Hindu girl by a Wesleyan Zenana Mission, for the purposes of proselytism, the *Komaties* of the town of Bangalore held a public meeting, and resolved not to send their girls to the mission schools, under pain of social ostracism. The Mohammedans are showing a similar attitude against the Christians. Judgment in the Patna Mission case has not yet been delivered.

IV. Wesleyan Foreign Missions.

In connection with the financial year which closed in the last week of February it is reported that the amount of receipts equals that of the preceding year. The total income, which last year was £125,000, will this year be increased by at least £5,000, the result of the special effort made at Christmas. This amount is not applied to the reduction of the society's debt, but to the increase of the annual income. The General Committee have resolved that henceforth in all the foreign districts the regular expenditure is to be absolutely limited to the annual grants, and that any additional outlay must be met by special local efforts. The current debt will probably be considerably lessened by the time the annual meeting of the society is held in May next in London.

V. Christianity among the Jews.

At the annual meeting of the Manchester auxiliary of the London Society for the Promotion of Christianity amongst the Jews, the Chairman noted with satisfaction the greater readiness with which the Jews were reading the Old Testament and comparing it with the New, and likewise their kindly bearing toward the missionaries. The society was founded in 1809, at which time all Christian bodies co-operated in the work. In the year 1815 the Dissenters withdrew from the society, and it was reconstructed on purely Church of England principles, and so it has continued until now. Replying to the taunts which were often hurled at the expensiveness of the society and effecting so few conversions, the Chairman remarked that since the society's inauguration more than 100,000 Jews had been converted. He maintained that the society, in spite of great unpopularity, was doing a grand work, and was commanding much support from Christian people. The subscriptions, which in 1887 amounted to £36,316, were in 1888, £33,179, a decrease of upward of £3,000.

VI. Africa, Bechuanaland.

Regarding with strong disapproval the contemplated transfer of this territory from the Im-

perial Government to Cape Colony, the Wesleyans, who have for many years had flourishing missions in that quarter of the globe, have formed an influential committee, consisting of the Mission House authorities, together with a number of Wesleyan members of Parliament, for the purpose of frustrating the object of the colonial authorities. They take the ground that the people of Bechuanaland are strongly opposed to the change, and that if the policy of the Cape Government is allowed to prevail it will be most disastrous to the interests of the natives.

VII. Logos (Western).

A lurid picture of the western part of this region has lately been presented by the English district commissioner. The population, which has been recruited for many years past by a constant influx of refugees from the surrounding tribes, falls roughly into three divisions. These are: the Popos, chiefly engaged in fishing, forestry, and farming, but averse to steady work of any sort, and much addicted to theft; the Yombas, the most enterprising people in the district; and the Houssas, who are farmers and palm-nut gatherers. The Mohammedans among them are more enterprising and industrious than the fetich worshippers; while the Christians, though few in number, form a fairly thriving community. But all are alike in "intense and obtuse conservatism, so long as they are left to their own devices, and in a keen spirit of petty trading." The sole article of their moral code is "to do to your neighbor as you hope to avoid being done to by him." It is useless to appeal to any higher motive, and it is certain that without European influence to urge them on commerce must decline. Fishing is carried on wholly in the lagoons, the people never having had the enterprise to build surf-boats, which would enable them to engage in sea-fishing. Some progress has been made in agriculture, owing to the efforts of the Roman Catholic Mission at Badagry, the administrative center. In the Frah Kingdom, also, the local British officer has succeeded in inducing the people to plant a considerable area of fertile land with corn, so that villages which were almost starving two years ago on smoked fish are now supplying large quantities of grain to the local markets. But this increased prosperity has only increased the drunken habits of the people, who exchange for vile imported spirits the products of their labor. Katamm, the Frah capital, is rapidly falling into a ruinous state of disrepair. Every fourth or fifth house is a rum shop, and the so-called palm-wine sheds are filled every night with drunken men and women. The evils of the drink traffic are so apparent to the people themselves that they have petitioned the Governor to put an end to the sale of liquor altogether. If this were done the fertile flood lands of Frah might become a source of food supply for the whole colony. In spite of the valuable resources of the forests, nothing is done to develop them save the collection and

treatment of the palm-nuts. Trading is the African's special delight, but until quite recently the markets of Lagos were not in a prosperous condition. Now that a British firm has established a branch at Badagry, and made the place a market town, it is estimated that 5,000 persons with every variety of native produce assemble there every market day, and in eight months the monthly export has increased from £30 to £1,878. Coconut planting, road making, corn-growing, and the cessation of the drink traffic appear to be the official methods for civilizing the West African negro.

VIII. What Evangelical Preaching has Done for the Heathen.

At the recent Conference in London upon Evangelical Preaching, the Rev. E. E. Jenkins, the distinguished missionary late of India and one of the ex-Presidents of the Wesleyan Conference, read an important paper. A brief summary of it is presented to the readers of THE MISSIONARY REVIEW OF THE WORLD.

Mr. Jenkins attributed much of the success which had attended the labors of Protestant missions in various parts of the world to earnest evangelical preaching, by which he meant the preaching of the Cross. The history of modern missions brought out triumphantly the message of the Cross, and witnessed to the unimpaired fascination and revolutionizing power of the name and person of Jesus among heathen races. There was no story which offered a more conclusive defense of evangelical preaching than the Fiji Mission. By the missionaries the barbarians were charmed into a life of gentleness, of purity, of sweet intelligence, and of fruitful industry, and another people was added to the civilized nations of the world. The London Mission in Madagascar formed another example of the success of evangelical preaching in heathen countries, attesting to the strange power of the gospel of Jesus equally strikingly and conclusively. Was not the story of the mission in Lower Burmah another chapter in the history of evangelical preaching? The founders of that mission had devoted themselves mainly to preaching Jesus and translating His words into the language of the people. Then the love of Christ so awakened in the hearts of the converts, drew them together, and created within them the elements of family law and communal organization, bringing forth the highest virtues of a human society, morality, intelligence, thrift, courage, public spirit, beneficence and philanthropy, enriching and fortifying Christian evidence by another proof that faith in the Christ of God was the seed of a nation. The Rev. Dr. Macfarlane, of New Guinea, eloquently testified, by many powerful illustrations, to the good which had been done in that island by evangelical preaching.

Africa.—Mohammedan Revolution in Uganda. Public attention has recently, and for different reasons, been very generally directed to Uganda, a large province of Central Africa lying round the north shore of Victoria Lake. The country proper contains about 20,000 square miles; its dependencies embrace about 40,000 more.

On his first expedition across Africa, Mr. Stanley introduced us to Uganda, whose cruel and powerful king, Mtesa, became under his influence favorable to Christianity. He received, and frequently befriended and aided, the missionaries of the Church of England and of Rome. Until his death about two years ago, Christianity had made remarkable progress in Uganda, and that kingdom was one of the most powerful in Central Africa. Mtesa was succeeded by his son Mwanga, a weak, vain, and treacherous man, who reversed his father's policy and undoubtedly ordered the murder of Bishop Hannington about one year ago. Of course, Mwanga was a coward as well as a cruel and blood-stained despot. Because he made Uganda impenetrable, no direct news from Wadelai about the movements of Stanley or Emin Pasha could reach Zanzibar. Very naturally he was obliged to face an insurrection. To save his worthless life he fled from his kingdom, and his older brother, Kiwewa, succeeded him. Because under his rule the missionaries were again in favor, Kiwewa was soon forced to abdicate before an insurrection incited by the Arabs, whom the policy of his brother had brought into the kingdom, and in which such of his own subjects as opposed the missionaries cheerfully participated. While about a score of missionaries escaped unharmed, all missionary property was destroyed, many native missionaries were murdered, the Arabs became dominant in Uganda, and the kingdom, it may be for several years, is closed against Christianity. The living missionaries have quite recently been ransomed.

What is to be the influence of this new Arab kingdom in Central Africa? This, with many, is a pressing question. In answering it we must remember that these so-called Arabs really have in their veins no Arab blood. They are coast Arabs of the lowest classes, and the proud and strong Uganda chiefs will not submit for any considerable length of time to the rule of any such men. They may use such men; they will never become their slaves. The country is more likely to be broken up into hostile sections. These may wear themselves out in wars against each other, and thus may be realized the hope that the British East African Company, from their new territory between Victoria Nyanza and the coast, would push its influence and its operations over Uganda, and the whole lake region of Central Africa. These Arab slave-

traders are certainly not the men to construct or reconstruct an empire. Those who know them best see no prospect that they will be able by intrigue, which is their only agency, to sustain themselves in Uganda.

The character and habits of the Uganda people seem to forbid their enslavement. They are the only people in Central Africa that clothe themselves from head to foot. Thousands of European weapons and implements are found in their possession, and ready workers in iron, they immediately imitate what they import. They are apt linguists, and their children have rapidly acquired the French and English languages from the missionaries. They have neither idols nor fetiches. They have no affiliations with Mohammedanism, and are not likely to become its subjects for any considerable time. There is still good reason to hope for a better future for Uganda.—*N. Y. Evangelist.*

China.—Religions of. The old religions of Buddhism and Taoism are losing their hold upon the faith and affections of the people. You may criticise and ridicule both systems, and the people will join in the ridicule. I hear that some people in England talk of adopting Buddhism as their creed. China, after centuries of trial, will make you a present of it for nothing. She has found the light to be darkness, and she feels the darkness of it to-day. Why, in the northern part of China there are thousands turning away from the old creeds, and forming new creeds and new societies. You will find men there hungering after they know not what, wandering they know not whither, but knowing that they are not satisfied—human hearts longing, and no one to bring them to the fountain of living waters where they may drink and be satisfied. No doubt Confucianism still holds its power over people. It talks of its learning and literature. It appeals to national pride, and stirs up race animosities. But Confucianism is only a philosophy. It is not a religion, and we need not fear it. It does not occupy the ground that we occupy, but its talk is of the earth, earthy—of the five social relations and the five constant virtues. Not a word about God, not a word about the soul, not a word about eternity, sin, or salvation.—*Rev. George Owen.*

—There is evidence that American commerce with China will suffer on account of the new Chinese exclusion law that is now being rigidly enforced at all the ports of the United States. A Shanghai paper, the *Celestial Empire*, says that there have already been anti-American riots in Canton, and the populace feel that if Chinamen cannot go to America they should exclude Americans from China. The *Foochow Echo* gives similar news, and adds that the strong party in China which hates foreigners has recently been displaying a dangerous spirit. The

Chinese Government, which has refused to ratify the exclusion treaty with the United States, is not averse to these manifestations. There is reason to apprehend that disagreeable results may be experienced by American traders in China, and by the shippers of those American goods that have been coming into use among the Chinese. But we can bear with all this provided the missionaries are not interfered with.

—A recent conflagration in a remote Chinese village destroyed the ancestral home of the family of Confucius, with all its contents, texts on stone, commentaries, carvings in jade and alabaster, jars of porcelain; in short, one of the most remarkable literary and artistic collections in the world, containing as it did every extant memorial of the great teacher.

—A cable dispatch from Shanghai, January 30, states that the imperial astrologers declare that the recent fire in the Emperor's palace at Pekin was an evil omen, intended as a warning against the approach of western invention. An imperial decree has, therefore, been issued prohibiting the further extension of the Tiensin Railway.

India.—The Government of India and the liquor traffic. Mr. W. S. Caine, M.P., in a powerful speech in the Town Hall, Calcutta, asserted that the Government of India is stimulating the excise system for revenue considerations. In proof of this he showed that the revenue from country spirits increased ten per cent. per annum, while the revenue from imported spirits had increased fifty per cent. during the past eight years. Mr. Caine quoted this damaging statement from the late financial member of the Viceroy's Council, Mr. Westland: "That he looked hopefully for an increase in the excise system in Northern India." The contrast between this statement and the utterances of three English chancellors of the exchequer whom he had heard "congratulate England on the decrease of the excise system," was very painful. Mr. Caine quoted from the reports of all the provinces in India to show that the men who tried to realize Mr. Westland's hopes were applauded and promoted by the Government. The Bengal Government had singled out sixteen gentlemen for special honors under this head.

From the acts of individual collectors the stimulating policy of Government was seen. The Darjeeling collector compelled a tea planter—who did not know the law—to open a liquor shop on his land, and the collector at Burrisal tried the same tactics on a zemindar who had closed a liquor den on his land during a certain mela. The liquor-dealer was ordered to open his shop, and the collector called on the zemindar to show cause instantly why this should not be done. He did so. The collector was defeated. "Im-

agine," said Mr. Caine, "the Earl of Sefton, on whose estates 47,000 people are living but no liquor-seller, being called on by the Collector of Liverpool to show cause why a liquor den should not be opened on his estate!" Uniformity of excise administration, substitution of moral considerations for financial, in the administration, and local option, are the three objects before us in India. The people of India, unlike other people, only drink for the purpose of getting drunk, and if we make them drunken we destroy them more rapidly than by war, pestilence and famine.—*Indian Witness.*

—**Theosophists.** The Buddhists are trying to get Col. Olcott to go to Japan to help Buddhism hold its ground. They have raised the needed money and sent an ambassador after him.

—Rumors are afloat that Mr. Henry B. Foulke and Mr. C. Ingersoll Maurey, both of Philadelphia, have gone on a pilgrimage to the shrines of Buddha, in India. They belong to the "Kristhena Society," which meets on Walnut street, and addicts itself to the study of "Theosophy," of which Madam Blavatsky, now in London, is high priestess. Some of the members, we believe, avow themselves to be converts to Buddhism, others are simply disciples, who, through study and instruction, hope to come to a more perfect knowledge of this old form of faith and worship, while others pose wholly as students of "Comparative Religion," or, as the more skeptical would say, "Comparative Mythology." The Kristhena, it is said, has sent forth this deputation to study Buddhism in its ancient home. They are to wait on Madam Blavatsky in England, and thence go on their pilgrimage to the East by way of the peninsular route. At Aden, on the Red Sea, says a correspondent of the New York *Evening Mail and Express*, "they will be met by representatives of the society in India, and will be formally introduced to the Oriental rites and mysteries of this strange sect. The programme from this point will depend upon the decision of the native brethren. The town of Kurachee, in Sindh, one of the seats of the older worship, will be visited, and the trip will continue until the American Buddhists reach Adair, the principal home of Buddhism in the East. Under the guidance of the new conductors the two Philadelphians hope to make a journey to the Himalayan Hills and visit ancient sites hitherto unexplored."

Japan.—According to the *Christian Weekly* of Tokio, prohibitory liquor laws existed, and were rigidly enforced in China 3,000 years ago. The Emperor Buu was a strict Prohibitionist of the modern type. He made his own prohibitory laws, and saw that they were executed. He didn't have any courts around him to explain away their meaning. A vio-

lation of prohibitory laws was punished by death. With some modification these laws were afterward introduced into Japan. They were "in full force and virtue" there for nearly a thousand years. There is no reliable information that they damaged Japan morally or politically. They passed away long ago, to the damage of the country. Intemperance, according to the Tokio paper, is now a growing and threatening evil in Japan. One single drink costs the people \$60,000,000 annually, an amount equal to the entire annual expenses of the government; and in its manufacture one-fifth of the annual rice crop is consumed. What is left affords a short allowance for food. No rice is exported from Japan.

Mexico.—Bishop Hurst in *The Independent* on "The Periodical Literature of Mexico," makes gratifying mention of the Protestant press:

"We now come to the significant and steadily-growing journals published by the Protestants of Mexico. The invasion of Protestantism has been strong in numbers and aggressive in spirit. For the following list of Protestant periodicals I am indebted to the Rev. John W. Butler, of the city of Mexico: *El Faro*, edited by J. M. Greene, D.D., is the organ of the Presbyterians, and is published in Mexico. *El Evangelista* is edited by the Rev. David Watkins, and represents the Methodist Episcopal Church, South. *El Testigo* is under the editorship of the Rev. E. M. Bissell, is published in Guadalajara, and represents the Congregationalists. *La Luz* is the Baptist organ, is published in the City of Mexico, and is edited by the Rev. Albert Steelman, D.D. *El Ramo de Oliva* is the organ of the Quakers, and is published in Matamoros. The organ of the Methodist Episcopal Church is the *Abogado Cristiano Ilustrado*, edited by the Rev. S. W. Siberts, Ph.D., and published in the City of Mexico. Even the International System of Sunday-school teaching has invaded Mexico. Both the Presbyterian and Methodist Episcopal Churches issue them.

"Every tourist in Mexico sees at a glance that Protestant influences are penetrating every part of the new republic. The journal has been found to be one of the chief factors for successful work ever since the founding of the Protestant mission in Mexico in 1870. All the periodicals are ably conducted, and bring before the people especially the great religious movements of the Protestant world. All these journals encourage loyalty to the republic. The editors are in excellent relations with the entire editorial fraternity of the country, and are most highly respected, both for their ability and the cause which they represent."

United States.—The Presbyterian Church

has a theological school for negroes at Lincoln University in Pennsylvania, and another at Biddle University in North Carolina. The Methodists have a well-endowed seminary at Atlanta, Ga. The Episcopalians propose to place a divinity hall for colored students in Washington, D. C., and Nashville, Tenn. The American Missionary Association, acting for the Congregational Churches, has classes in theology in four of its chartered institutions in Tennessee, Alabama, Mississippi, and Louisiana, and sustains the theological department in Howard University at Washington. The last named reported last year thirty-eight students, and is the only school of theology controlled by the Congregationalists in the entire line of Atlantic States south of Connecticut. It is at present only partly endowed and meagerly supported, but is now seeking an endowment. The Rev. R. W. Eastman, of Wellesley, Mass., has undertaken to raise an endowment.

—The Reformed, or Covenanter, Church (Old School) is not a large body, but it commands a wide influence. It is aggressive in its conservatism. Its peculiar belief, relating to the sovereign rights of Christ, awakens deep conviction. Its antagonism to current beliefs and institutions develops a sturdy strength. The great energy which it has manifested has borne its proper fruit in a growing strength. The ministry has doubled since 1856, numbering now 118, and the increase of membership has been threefold, 10,970 being reported for 1888. Its foreign missions have been richly blessed. In Syria and Asia there are nearly thirty stations with schools, and one has been established in Cyprus. The delegates sent to visit the missions report nineteen native Christians as nearly ready for licensure. The work has reached the point at which more complete local organization is necessary, and the organization of the Presbytery of Asia Minor is recommended. Successful mission work is carried on in this country among the Chinese and the Freedmen. The college and the theological seminary also are doing a good work, both in preparing young men for the ministry and in general education.

—What does it mean? Our exchanges show that there is a falling off in the contributions of the churches to a large number of the benevolent societies of the country. The American Home Missionary Society reports that for the first nine months of its fiscal year the receipts have fallen off, as compared with the previous year, \$39,040, of which sum \$9,892 was in donations and \$29,158 in legacies. This is just about the same as the decrease indicated in the receipts of the American Board within five months, though the decrease in the receipts of the latter was less in dona-

tions and larger in legacies. The Presbyterian boards are in quite as unfortunate a position. Their Home Missionary Society is \$40,000 behind in the first ten months of its financial year, while the Presbyterian Foreign Board shows a falling off for the same period of about \$35,000 in donations, and \$112,000 in legacies, or from all sources of \$151,615. It is singular that there should be such a general decrease with all boards in the item of legacies. But the societies will rejoice that their friends still live, only the living men must see to it that the imperative necessities of the great work are not forgotten. While it is true that there has been in several directions a great

shrinkage in values within the past year, yet it is undeniable that the wealth of the land is increasing at an enormous rate, and that a fair proportion of this increase is in the hands of those who bear the name of Christ. There is wealth enough, if it were consecrated. The percentage of the income of professed Christians which is devoted to missionary work at home and abroad is woefully small. Would that pastors and others would earnestly inquire what relation this fact has to the spiritual life within their churches! "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts."—*Miss. Herald*.

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

China.

HIGHLY interesting letter from our correspondent, Dr. A. P. Happer :

CANTON, JAN. 24, 1889.

DEAR EDITORS.—A copy of the Report of the Centenary Conference of Missions has just reached me from London. It is a most valuable outcome of the Conference to have such a repository of facts and principles of Christian missions as these volumes contain. The presentation of the states and peoples among whom missions are conducted will be of the greatest interest to all who are studying the subject of the evangelization of the world.

The statements made by the missionaries as to the results of different methods of missionary labor will be of great assistance to all new missionaries, helping them to engage in that method of laboring which is adapted to the people among whom he is called to labor. The supporters of this work who can never see with their own eyes the work in which they are interested, will find in the statements of these volumes new inspiration to labor and self-sacrifice in increased efforts for the enlarging of the plans for the conversion of the world to Christ.

Those who desire and are called upon to advocate the cause of Christian missions before their own congregations or general audiences, will find these volumes a rich treasure house, whence to draw materials for instruction, encouragement, appeals, and for facts and results. Thus the publication of these volumes will be of great benefit to all the friends of missions, and will be eminently useful in extending and deepening the interest in the great cause of missions. But to accomplish these results they should be widely disseminated. A copy should be in every minister's library. In the libraries of Sabbath-schools, young

men's associations, young women's associations, women's missionary societies, indeed everywhere where brain workers seek for the materials with which to replace the constant waste from use, and where they seek supplies for yet wider and fuller presentation of facts, principles and results in the support of the great work of the church in winning this world to Christ.

We say to all, get these volumes; buy them if you can, borrow them if you cannot buy—read them—reproduce them in conversation, in talks at mission meetings, in papers and lectures, at public meetings, in sermons and in the newspapers.

The members of churches will be interested in missions, give to their support, pray for God's blessing upon them, give themselves or their children to engage in them just in proportion as they know about them. Hence the importance and necessity if there is to be an advance all along the line, for the diffusion of knowledge in regard to the aim and purpose of Christian missions in heathen lands. This presents the great value of these closely printed pages, packed with such reliable, interesting and valuable statements and discussions on every phase of Christian work among the heathen.

The statistics of the missionary work in China for 1888 have been gathered up to the close of the year as far as information had been received. They show an advance all along the line, as follows, viz., increase of societies represented in China, 3; foreign men missionaries, 37; of wives of foreign missionaries, 17; single women, 39; total increase of foreign missionaries, 93. The increase of native communicants is 2,295; the whole number of native communicants is 34,555. The increase of pupils in schools is 1,140, the whole number of pupils reported is 14,817. The advance in contributions is \$5,936, the whole amount of contributions is \$44,173, which is nearly \$1.25 for each com-

municant. The increase of contributions is greater than the increase of members, which is an encouraging sign in regard to the grace of giving. While rejoicing in this measure of increase yet we all lament that there has not been a greater manifestation of divine power in the conversion of men. There has been, it is true, some unusual hinderances. In some parts of the field the minds of the people have been diverted from the preaching of the gospel by the calamities of floods and famine. When the bodies are dying of starvation there is little disposition to seek spiritual food. In other places there has been diversion by reason of adverse political influences. But after all the great hinderance is the alienation of the hearts of men from God. They will only be led to the reception of the gospel by the Holy Spirit. This is promised by God. But He has said, "For this will I be inquired of by the house of Israel to do it for them." Let all, therefore, who long to see China converted join in continuous prayer for the outpouring of the Spirit upon the Chinese, that the Word preached and read may be made effectual to the conversion of those that come to the knowledge of it.

There is a wide diffusion of the truth by the printed page and oral instruction in the schools, the chapels, the streets, the market places and the highways and hedges; but it is only the life giving power of the Holy Spirit that can change the heart. May a spirit of grace and supplication be given unto God's people that will secure during this year the mighty power of God to convert men, that converts may be multiplied as the drops of the morning dew. Pray for China, Christian brethren and churches, pray for us. Pray for this people.

The calamities which have come upon China during the last forty years have been very distressing. These have come from rebellious, internal and long continued war, from floods and from famines, from failure of crops through droughts and pestilence. The destruction of life from these causes has been perhaps unprecedented in the history of the world. Many of the causes of distress could be lessened if not prevented by the use of the means which western science would supply. But this people are not yet ready to accept its aid, and in their distress they do not cry unto the Lord, because, as yet, they know Him not. If their calamities are great, the disposition to help the suffering is great. The Chinese Government gave more than seven millions of dollars to relieve the sufferings by the overflow of the Yellow River. May the Lord soon send them His salvation which brings temporal as well as spiritual blessings.

Turkey.

LETTER from Rev. D. A. Richardson:

ERZROOM, TURKEY IN ASIA, Dec. 20, 1888.

EDITORS MISSIONARY REVIEW OF THE WORLD.—Reading your much prized REVIEW, it struck me that possibly your readers would like to hear from one of the first fruits of the students' missionary movement. I suppose I am among the first to reach the field of those whom Messrs. Forman and Wilder addressed.

This station is called one of the hardest in Turkey, being on the borders of the Russian Caucasus, and a large part of our field lying over the border, which we are not allowed to visit. However, we have much to encourage us even here.

The teacher of our school for boys was arrested last spring on the ridiculous charge of being accessory to treason, and sentenced to exile for life. One of his pupils wrote as an exercise a song which contained some severe reflections on the Turkish Government. He also called on the Armenians to rise and cast off the tyrant's yoke. The teacher glanced at it, and made one or two grammatical corrections, when, discovering its seditious character, he gave it back with a severe reprimand, telling him to destroy it at once. This the boy failed to do, and some time afterward he was arrested and this was found among his papers, and he was thrown into prison, where he died. The teacher was arrested because of his handwriting on the paper. The marks were only a word or two, and made with a pencil. He admitted the writing was his. He was condemned, after a farce of a trial under a section of the Code Napoleon, which says: "Any one publishing a seditious document, or posting it up, or making such a speech, or is accessory to these things, is liable to exile for life." Under this law he was found guilty and sentenced to exile for life. He is in the common prison awaiting action on his appeal to the Supreme Court in Constantinople.

Another sad case, yet with a silver lining, is that of a young man who was being trained for work in the Russian part of the field. He was a very promising and devoted young man, and we hoped he could go to his native village to preach and teach. A few weeks ago he was seized with smallpox, and died, saying: "The King of kings is come, and calleth for me."

A happier case is that of another young man in the school, whose name is fitly Arstan Lion. He is the one reported in *The Missionary Herald* a year ago as preferring to remain over another day on half rations to working out his road-tax on Sunday with the rest of his village. He was recently called into a shop by one of the Gregorian Armenians and bantered as to his change of faith. He was asked what he got for his change to Protestantism, and invited to preach to the company. "You know you are bidden in your Testament to preach to all the

heathen. Now preach to us." "But," said the boy, "the Protestants do not call the Gregorians heathens." Just then another person came in who had offended the principal man present. As he entered the man greeted him with a torrent of profanity and vileness. After this was over and the offender had gone out the lad said to the swearer: "May I be forgiven if I say but a word more before I go?" "Certainly." "If I may be so bold, one reason why there are Protestants here is to teach the Armenians not to swear." The politeness of the boy and the keenness of the rebuke brought a roar of laughter from the company, and an acknowledgment of the righteousness of the answer from the swearer.

Such things as these serve to show the quality of Christians that are found here, and though their standard is not equal in all points to that of eminent Christians in America, yet they are so far above their surroundings that we thank God we are placed in so glorious a work.

Japan.

An earnest appeal for the Industrial Home:

In the minutes of the fourth session of the Women's Conference of the Methodist Episcopal Church in Japan, held at Aoyama, Tokio, Aug. 23d to Aug. 29th, 1888, we find the report of the Committee on Industrial Home as follows:

"The Committee on the Industrial Home can report but little progress because of failure on the part of one society to secure ladies during the year fitted for the work. Word has come of the appointment of Miss Imhoff, who is to be sent shortly. Mr. Kanzo Uchimura lately returned from the United States, where he made benevolent institutions a special study, holds himself in readiness to assist in the undertaking; but it has not been thought best to rent property until the ladies appointed arrive in Japan. We trust the way will open to inaugurate this important enterprise during the coming year.

M. A. SPENCER, Chairman."

The ladies at home are as anxious as the missionaries abroad to commence this work. Appeals have been made to individuals and through the church papers to the women of our Methodism. Several have responded, but Miss Imhoff is the only accepted candidate, and she is now under appointment for Nagasaki, as we had no superintendent to send to Tokio. What is our pressing need? First, a superintendent. An intelligent woman of mature judgment, executive and financial skill, showing an ability to acquire the Japanese language because she has mastered some foreign tongue, with a knowledge of industrial enterprises. Above all she must be a consecrated woman, with the missionary spirit *constraining* her, a love for souls, and success in winning them.

Second, a dressmaker and milliner, "apt to teach" millinery, and assist the superintendent. Surely there must be among the thousands of our Methodist women two who ought to respond to this call, and who are ready to say, "Here am I, *send me, send me.*"

Anxiously and prayerfully we wait your reply to this appeal. Send your name and testimonials to Mrs. Mary C. Nind, No. 122 Highland Ave., Minneapolis, Minn., Corresponding Secretary Minneapolis branch. Jan., 1889.

Famine in Shantung.

An appeal from Dr. Nevius:

The reports of the floods in China, which have appeared in the public prints of the West, leave in the minds of readers but a vague impression of their exact locality, extent and consequences. Most of these reports are taken from newspapers in China. While clearly understood by readers here, they presuppose a considerable amount of geographical knowledge not possessed by persons who have not resided in China. Indeed the phases of these misfortunes are so varied at present that they are only imperfectly comprehended, even by those who in different localities are eye-witnesses of them. It is, however, generally known that the calamities which have recently excited so much sympathy the world over, are the result of an inundation of the erratic Whang-ho. In less than 2,500 years this river has changed its course ten times, and in a comparatively recent period three or four times. In 131 A.D. there was a very great inundation, which it required twenty years to control.

A few decades ago all the children in home lands were taught that the Whang-ho, the second of the large rivers of China, discharged its waters into the sea in the central part of the eastern coast, about two degrees north of the mouth of the Yang-tse-kiang. This was true at that time. About 45 years ago the Yellow River broke its banks, left its bed, and, pursuing a north-easterly direction, found its way to the sea, principally through the Ch'ing-ho, or "Clear River," and disembogued into the Pechili Bay, about 500 miles north of its old mouth. After the Yellow River had taken possession of the Ch'ing-ho, and rendered its waters turbid and yellow, the name of the Ch'ing-ho was changed to Whang-ho,—"Yellow River." As the original channel of the Ch'ing-ho had not sufficient capacity to hold the additional waters of another river, it was subject in times of heavy rains to frequent overflows, inundating the whole adjacent country, destroying crops, carrying away villages, and almost depopulating large districts along its banks. It was evident that the silting-up process in the original bed of the Ch'ing-ho from the muddy

waters of the Whang-ho poured into it, would every year increase the danger of overflow, and the probability of its seeking somewhere else a lower bed. All the energies of the Central Chinese Government were exerted to prevent this, but a change of channel soon or later was inevitable. This change occurred two years ago at a point in the Honan province, where the breach had previously more than once begun. The high artificial embankment shook and tumbled under the rush and pressure of the superincumbent flood. The alarmed officials in charge redoubled their efforts to avert the impending catastrophe, but in vain. The new opening was made, pouring forth a deluge of waters, which trending southward embogued in the Yang-tse river near Yang-chow. The distress and loss of life and property consequent on this new inundation could scarcely be overstated.

I cannot here speak at length of the vast amount of treasure which has been spent by the Chinese Government, and from private contributions of natives and foreigners in the region of this new inundation; nor of the prodigious but unavailing efforts of the government to repair the new breach; nor of the opposition of the inhabitants along the banks of the Ch'ing-ho to having the waters of the Yellow River turned back again into that channel; nor of the gigantic problem which confronts the Chinese Government now, as it has for so many centuries, and confounds also foreign engineers, "What shall be done with the Yellow River?"

We have now to record another calamity, different in origin, character, and locality, of which, in consequence of its recent occurrence, and the fact that the public mind has been preoccupied with the inundations of the Yellow River, very little is as yet known. This calamity, which affects principally the province of Shantung, originated in an unequal distribution of rainfall, producing in some places drought, in others floods. The rainy season, which is here the months of July and August, is owing to the condensation of the moisture suspended in the southern monsoon as it meets the colder atmosphere of the north. During the past summer the clouds, surcharged with moisture, passed over a large tract of country south of Shantung (including its southern border) which, being left without rain, is now suffering from drought and consequent famine. The rainfall began in the southern central part of this province, and increased until it became in the central, and especially the northern part, a flood such as had not been experienced for nearly a century.

This great rain extended still farther north, across the Pechili Bay, and far into Manchuria. It did not, however, cover

the whole of Shantung, the eastern part of which had only the average rainfall; while the extreme western end had a scarcity of rain amounting to drought. The storm crossing the central part of the province from south to north covered a tract of country between one and two hundred miles wide. The streams rushing down valleys overflowed their banks, denuding fertile fields of their surface earth, tearing up trees by their roots, and in some places covering the ground with sand to the depth of a foot or more. Rain fell almost continuously for ten days, until on the 18th of August it could only be described as a deluge. All the streams burst their banks in many places, uniting their waters in a common flood, which covered the lower plains to the depth of from two to ten feet, sweeping as one unbroken river to the sea.

Even the central portion of the province between the extremes of drought and flood has hardly enough grain to support its own population. From this comparatively favored territory scarcity increases toward the region of drouth on the one side, and floods on the other, until the extreme of want is found on the plain bordering on the Pechili Bay. The inhabitants of this region had lost most of their wheat crop by drought, but the sorghum, cotton, and millet promised well, and they were rejoicing in the prospect of plentiful harvest in the autumn. Their hopes were blighted. The water did not subside for days, and in some places for weeks, and all further growth and development was stopped. When early in November last, in company with Rev. J. H. Laughlin, of the Weihe Mission, I visited this region, some portions of it were still too wet to plow for the autumn wheat crop, and other parts were covered with water. The heads of the millet and sorghum which had been gathered yielded only empty husks or chaff, or at the best a little, shriveled half-developed grain. This, however, was carefully preserved, and the people were planning to live on it through the winter, or as long as it lasted, mixing with it the leaves of the sweet potato, when they were so fortunate as to have them. The people living still nearer the sea were depending for sustenance principally on the seeds and leaves of a coarse grass or weed resembling the wild sage which grows on the alkaline plains crossed by the Central Pacific railroad. Purchasers cannot be found for land, even at only a tenth of its usual value, and clothing brings but a trifle at the pawnshops. Unprincipled speculators have already gone in and are buying winter garments, for a mere song, and soon the people will be left without food, clothing or shelter.

The water covered the fields, reached the

villages, entered the houses and rising to the height of two, and in some instances five or six feet, dissolved the mud walls, and speedily caused the buildings to fall. In some of the towns near the large streams the flood swept by in deep, strong currents, tearing down brick houses, and carrying away timbers, furniture, farm-utensils, and even large iron kettles and mill-stones. In the villages which have suffered least three or four-tenths of the houses are destroyed, in some eight or nine-tenths. About one-half of the inhabitants have started out from their homes to beg in the outlying districts, and these refugees comprise, as a rule, the bone and sinew of the country. They leave their scanty supply of provisions with the members of their families who are aged or infirm, hoping themselves to return in time to plant the spring crops. They usually take with them the farm wheel-barrow, which is loaded with bedding and clothing, a few dishes and cooking utensils, and the little children; the men drawing and balancing the barrows, and the women and larger children following behind. Perhaps as many as 2,000 of the inhabitants are leaving their homes daily, and this stream of emigration has been flowing for nearly three months. The refugees are found in almost every village of the central part of the province, and they lead a life as comfortless and cheerless as can be imagined. Those fleeing from the drought region on the south meet those from the flooded region on the north, each party telling the other that it is useless to go farther. There are so many of them, and the supply of food in the most favored sections is so scanty, that it is difficult to support life by begging; and many return to their homes, disheartened and hopeless, to die.

When six weeks ago we examined into the condition of this famine-stricken people, we supposed that their small stores of food might last those who remained at home for at least a few months; but letters recently received inform us that the extremity of want has come sooner than we expected, and starvation is already staring the inhabitants in the face. In many families the supply of wild grass seed is exhausted, and the people have now no resource but to pluck and eat the fresh blades of wheat of the autumn planting. It is but too evident that this food, unfitted to sustain life for any length of time, even if it were plentiful, must soon fail them.

The spectacle which now presents itself is that of more than a million of people reduced to the last state of destitution, most of whom must perish of starvation before next summer, unless relief is afforded them.

At a public meeting, held in Chefoo, a Shantung Famine Relief Committee was appointed, and funds have been contributed

by the residents here for immediate use. We hope to receive further aid from the southern ports of China, and also from England and the United States. Our plan is to occupy and confine ourselves to one or more centers in the famine region, and enlarge the work as the funds at our command may warrant, continuing the relief on the same plan, and, as a rule, to the same individuals until the next wheat harvest, when, if God in His mercy gives a fruitful season, the famine will end. The refugees who will probably return to their homes in March or April will require not only food for their sustenance, but seed-grain for putting in the spring crops. We do not propose to assist in rebuilding houses, or repairing the banks of streams; but simply to supply the food necessary to support life. A very small allowance of one or two cents a day for an individual will effect this. As yet, so far as we can learn, the inhabitants of this region have received no relief from the Chinese Government, or from private sources.

A little money given here and there in a promiscuous way would do but very little good, and when exhausted would leave the people just where they were before. Relief, to be really effective, must continue until next June, carrying a limited number quite through the season of want. The disbursement of funds in a famine-stricken country is a task both difficult and dangerous, but there are those on the ground who are competent and willing to undertake it. Mr. Laughlin has already gone into the famine region and commenced the work of distribution. We must look for further aid to the home lands. The help which we can get from foreigners in China will not last long. We appeal to you who in God's merciful providence have never known want, in behalf of those who, when this appeal reaches you, will for months have had no respite from the pangs of hunger, and will be on the very verge of starvation. Though we have refused our Mongolian neighbor a home on our shores, let us not refuse him a place in our sympathies, or turn away from him in this hour of his extremity.

Contributions may be sent to Rev. F. F. Ellinwood, D.D., 53 Fifth avenue, New York, which will be forwarded at once to the Famine Relief Committee in Chefoo.

JOHN L. NEVINS.

CHEFOO, January 2d, 1889.

P. S.—While I write, news has come through a Chinaman who lives in the famine region that the people there have entered a complaint before the district magistrate against certain rich men who turned their cattle into the wheat fields to graze, as in ordinary season. They urged that under present circumstances the green wheat blades should be denied the cattle and reserved for men! The magistrate gave his verdict in favor of the people.

IV.—INTERNATIONAL DEPARTMENT.

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

The Transfer of Political Power.

A STUDY of political rule shows a steady, silent but sure transfer of the government of the world, from idolatrous and Moslem hands to those of Christian potentates.

Add the total population ruled by the Shah of Persia and the Sultan of Turkey together—not Moslems only, but Moslems, Armenians, Jews, Copts, Christians, Slavs, and pagans, and it will be found that the Queen of England, through her India Viceroy, rules more Moslems in India alone than the aggregate mixed population ruled by Shah, Sultan, and Khedive.

Statistics show that the Moslem population of the globe may be roundly estimated at one hundred and seventy-five millions, but the Moslem political powers of all the world do not rule more than ninety millions of people. Of the total population of the globe not more than one-sixteenth is under the sway of Moslem rulers, while it is easy to show that of the more than fourteen hundred millions, estimated population of the world, over eight hundred millions are, politically speaking, subject to the reign of Christ. That is to say, more than half the population of the globe to-day is under Christian princes, kings, and presidents, having been conquered by Christian arms, won by Christian commerce, or multiplied by the singular birth-rate which Christianity alone renders possible. They are amenable in Christian courts; their suits are adjudged by Christian codes; if exercising local jurisdiction, they are doing it under authority delegated or suffered by a Christian paramount power, which not only holds over them supreme political sway, but controls their commerce, develops their resources, and steadily molds their social life to its standards.

Speaking, then, after the manner of men, speaking as one earthly king would of another, reckoning boundary-lines of realms as parliaments or cabinets or congresses do among themselves; reporting as Tiberius Cæsar would have reported to the Roman Senate of the extension of domain by conquest; using the vernacular of civil, political, and military rulers of all the centuries, Jesus Christ at this hour dictates law to—rules, *governs*, more than half the seething and surging masses of mankind, and—what we have left ourselves no room to show—the geographical extension of His kingdom is equal to more than half the land surface of the globe, while “the sea is His,” not only because “He made it,” nor because He holds it “in the hollow of His hand,” and can command its waves as He did the blue waters of Galilee, but rather because it has been added *in bulk* to His territorial domain, is absolutely under the control of vice-regents of His throne, who at this hour seek to administer it in accordance with principles which He formulated, and who, though sometimes unwillingly, and often unwittingly, yet are compelled to acknowledge “from sea to sea” that the “*government* is upon *His* shoulders.” “The KINGDOM of God cometh not with observation,”—but it comes!

Nor is this all. The relative ratio of increase of political power, within the past hundred years, and the proportionate momentum at present, of this political Christian progress, are all in favor of, what we count, the best type of this Christian kingdom—Protestantism. We write not theologically nor ecclesiastically, but from the secular statesman's stand-point only when we characterize Protestant political rule, with all its imperfections and faults and failures, as on the whole the best the world has

seen, the nearest to the model set to work by; and hence we rejoice as a citizen that within the last century the extension of the Protestant expression of Christ's political kingdom has more than doubled the increase of the Roman Catholic type of the same, and almost quadrupled the territorial advance of the Greek Church. Christ's kingdom is advancing, then, at a favorably disproportionate rate to all other religious kingdoms, and much more than half of the propulsion comes from the Protestant half of Christ's representatives in the earth.

What is left unsubjugated? We have seen what is left to Islam. What is left to the "light of Asia, Buddhism—and to Brahmanism—which together exert more or less religious influence over half the population of the globe? We mean what is left to them as political factors of the world? We are indebted to Mr. James Johnston for the following formula in which we answer: "Buddhism is not the prevailing religion of any really independent power to-day, unless Siam be reckoned one, while Brahmanism only exists and increases under the protection of Great Britain."

We have said nothing of the political rule exercised by Christian powers over non-Christian political kingdoms, yet within certain bounds it has reduced them to a measure of subordination, and in some directions to semi-vassalage. There is a code of nations, which we call International Law, which by common election is recognized by all except savage and uncivilized peoples. China and Japan are obliged to concede to it support, and all who recognize the comity of nations as desirable or essential to common prosperity must willingly or unwillingly govern themselves by its requirements.

That this International Law is a conception of Christianity, and that

Christian powers have a supremacy which enables them to enforce it, is not so much what we press at this moment; but rather that here is the formulated law of a sublime authority born of Christianity, the concrete expression of an unseen Congress, the regulation of an invisible Potentate, the foreshadowing and the overshadowing of a kingdom not of this world, which while represented on many thrones is localized in no one of them, whose vast plans and purposes silently, almost stealthily embrace them all, and, quietly as the movement of the spheres, revolves them all within its orbit. This international expression of Christ's Kingdom therefore is a felt political force over all but the lowest forms of human society; and the momentum which has carried the Kingdom of Christ to this political prominence gives no indication of becoming a spent force.

Anti-slavery Defense.

JAMES STEVENSON, F.R.S.E., has just issued through James Macle hose & Sons of Glasgow a pamphlet* which must awaken a good deal of feeling on the subject of slave hunting and the slave trade in Africa. The two admirable maps, which are colored specially to show the districts which have been utterly depopulated by these Arab slave-capturers, and also to indicate the extent of country over which slave-hunting obtains, and the routes along which slaves are carried to the coast, are eloquent. They rouse us like a photograph of horrors, and awaken indignation and shame that make one "blush to call himself a man."

The quotations which the author makes from Stanley's "Congo," while graphic and powerful, are strongly supported by other testimony, still more recent. Stanley wrote of a section which he said was a little greater than Ireland, inhabited by about a
* "The Arabs in Central Africa and at Lake Nyassa."

million of people. For eleven months the band of slave-hunters he was describing had been on one continuous raid in this district. The traders admitted they had "only" 2,300 captives in the pen, after devastating 118 villages and 43 districts. Stanley does some fierce ciphering, by which he shows that for five slaves got to the market, at least a thousand people are slaughtered.

"To obtain the 2,500 slaves, out of 118 villages they must have shot a round number of 2,500 people, while 1,300 men died by the wayside through scant provisions and the intensity of their hopeless wretchedness. How many are wounded and die in the forest or droop to death through an overwhelming sense of their calamities we do not know, but if the above figures are trustworthy then the outcome from the territory with its millions of souls is 5,000 slaves obtained at the cruel expense of 33,000 lives. And such slaves! They are females or young children who cannot run away, or who with youthful indifference will soon forget the terrors of their capture! Yet each of the very smallest infants has cost the life of a father, and perhaps his three stout brothers, and three grown-up daughters. An entire family of seven souls have been done to death to obtain that small, feeble, useless child!"

The district of which Stanley was writing lay to the south of Stanley Falls, but in the other vast districts the horrors and cruelty and wrongs are quite the same.

South of Tanganyika toward Nyassa this trade is spoken of by Mr. F. M. Moir in a paper which appeared in the *Scottish Geographical Magazine*. He describes

"the wretched overburdened tied-up slaves. The men who might still have had spirit to try and escape were driven, tied two-and-two, in the terrible goree, or taming stick, or in gangs of about a dozen each with an iron collar let into a long iron chain, many even so soon after the start staggering under their loads.

"And the women! I can hardly trust myself to think or speak of them—they were fastened to chains or thick bark ropes; very many in addition to their heavy weight of grain and ivory carried little brown babies, dear to their hearts as a white man's child to his. The double burden was almost too much, and still they struggled wearily on, knowing too well that when they showed signs of fatigue, not the slaver's ivory, but the living child would be torn from them and thrown aside to die."

For ninety miles along the south

coast of Tanganyika the entire population has been swept away. The Arab traders have congregated in great force at the Nyassa end of the road from Tanganyika. These threaten the very existence not only of the Scottish and other missions above these lakes but of the comparatively industrious population amongst whom they have made quite a successful beginning of civilization. Rev. Mr. Scott, head of the Blantyre Mission, says:

"The Arab slave trade is making frightful progress. Caravans of Arabs are pouring in—tor trade? No! Hardly a bale of cloth goes up country from the east coast; it is guns and powder, not even spirits. It is simply slaughter, and slaughter of thousands, and the desolation of the fairest lands—lands where the natives were at peace, where industry and thrift and happiness ruled; where to get through one village you might start in the early morning and not pass out of it till the sun was half-way down, journeying straight on; and these are now desolate. Fresh routes are opening up to them and the desolation is spreading. It is not slave-trade; it is ruthless massacre of the most barbarous type."

The Roman Catholic Cardinal, whom the London *Spectator* reported when speaking in that city, describing these slave scenes, said:

"A few days of these hardships begin to tell even on the strongest. The weakest soon succumb, and the weakest are naturally among the women. But terror sometimes nerves even a weak frame to almost superhuman efforts; and the Arab slave-driver adopts a summary method of striking terror into the hearts of the laggards. 'In order to strike terror into this miserable mass of human beings, their conductors, armed with a wooden bar, to economize powder, approach those who appear to be the most exhausted, and deal them a terrible blow on the nape of the neck. The unfortunate victims utter a cry, and fall to the ground in the convulsions of death. The terrified troop immediately resumes its march. Terror has imbued even the weakest with new strength. Each time any one breaks down the same horrible scene is repeated.' This butchery goes on even in the case of those who manage to struggle on, as soon as the experienced eye of the slave-drivers see that their strength will not carry them to the coast. To save food, they receive a smashing blow from the mallet, and are left behind to a lingering death. The march sometimes extends over months, and such is the awful carnage, 'that if a traveler lost the way leading from

Equatorial Africa to the towns where slaves are sold, he could easily find it again by the skeletons of the negroes with which it is strown.' This prodigal waste of human life has in some districts so thinned the population that the slave-hunters are obliged to use stratagem to catch their prey. Their bands prowl in the forests, and pounce upon the hapless women and children who go by. Things have reached such a pass near the great lakes that now, in the words of one of the cardinal's missionaries, 'every woman, every child that strays ten minutes away from their village has no certainty of ever returning.' And the people who are the victims of this cruel oppression are, according to the cardinal, kind, industrious, amiable, and might be made, under happier influences, the means of making those parts of Africa one of the most prosperous regions of the globe. The country is very fertile, and abounds in natural resources. It possesses three zones—first the lowlands along the sea-board of the Mediterranean, Atlantic, and Indian Oceans. Toward the interior are two plateaus, one above the other, rising to 2,000 feet and 4,000 feet respectively.'

Lately a band of these Arab slave traders has even attacked one of the British stations in Nyassa-land, and continues to threaten them from stockaded villages within a few miles' distance. For a time the presence of the missionaries on the lake borders seemed to restrain these wretches. But the Christian sentiment of Europe will not sustain missionaries, scarcely in forcible self-defense, for themselves, refugees, or their native Christians; and, the native slave-hunter having found out that there is no gunpowder behind the missionary, is growing daily bolder and sweeping down on these tribes, of whom the missionaries have made friends. The question is imminent—not a question of to-morrow, but of to-day—whether Central Africa is to be left to this sort of Mohammedan civilization and up-lifting, as Canon Taylor affects to call it, or whether some power can come to the rescue of these poor harmless native women and children? They need defense, not from any organized government, but from organized banditti, who rob and murder and ruin, and leave nothing for anybody to rule; whose touch is pollution and their footstep desola-

tion. Is Central Africa to be given over to the lust of the panderer and the mercy of the slave-fiend, or shall some determined effort be made to save it to civilization and Christianity? We are at least able to say that this question is receiving the earnest thought of Christian men in Great Britain, and though one can read between the lines that with many Europeans there is the thought of the big market for European goods that lies above those lakes and beyond, or even the splendid territory that may, later on, supply an outlet for overstocked European states—while this is, we say, readily visible, yet the profounder feeling and real inspiration to do something in the premises, lies with those who are acting under moral and religious impulse, and seeking the best interests of the African races. Eminent philanthropists, such as the Earl of Aberdeen, James Stephenson, Professor Henry Drummond, and others have organized what is termed the "Nyassa Anti-Slavery and Defense Fund," with a view to placing on these trade routes and around these lakes and missionary stations, a small but well-equipped military force, independently of all governments, to keep the peace at least in that quarter. They are asking for \$50,000 for the purpose of organizing this sort of armed police; a comparatively small army of such, it is said by those best able to judge, at the head of well-disciplined natives will be sufficient to repel these inroads on the communities where the missions are established.

The administration of the fund will obtain the best advice of naval and military experts, as well as of civilians, whose knowledge of the country entitles them to speak with authority on African matters. Widespread sympathy and aid is sought, and earnest prayer that God will teach the Christian peoples how to heal this "open sore of the world."

General Missionary Conference in China, in 1890.

WE are glad to know that the China missions have decided to hold another General China Conference on Missions in May, 1890. The programme, as it appears in *The Chinese Recorder* of January, 1889, is as follows:

First day—1, Sermon, Rev. Griffith John; 2, Organization of Conference; 3, The Changed Aspect of China.

Second day—The Scriptures: Historical summary of the different versions, with their terminology and the feasibility of securing a single standard version in *Wen-li* with a corresponding version in the mandarin colloquial. Review of the various colloquial versions.

Third day—1, The Missionary; his qualifications, introduction to his work, and mode of life; 2, Lay Agency in Chinese Missions; to what extent desirable, and on what conditions; 3, Historical Review of Missionary Methods, past and present, in China, and how far satisfactory; 4, Preaching to the heathen, in chapels, in open air, and during itineration.

Fourth day—1, General view of woman's work in China, and its results; 2, Girls, schools; 3, Best methods of reaching the women; 4, Feasibility of unmarried ladies engaging in general evangelistic work in new fields; 5, Best method of training Bible women for their work; 6, The Christian training of the women of the church.

Fifth day—1, Medical work as an evangelizing agency; 2, Medical missionary work in China by lady physicians; 3, Orphanages, asylums for the blind, deaf, and dumb, and other charitable institutions; 4, Value and methods of opium refuges; 5, Statistics and resolutions on the evils of the use of opium.

Sixth day—1, Methods of dealing with inquirers, conditions of admission to church fellowship and best methods of discipline; 2, Deepening the spiritual life, and stimulating the church to aggressive work; 3, Best methods of developing self-support and voluntary effort; 4, How far should Christians be required to abandon native customs.

Seventh day—1, History and present condition of mission schools, and what further plans are desirable; 2, How best to adapt Christian education to the present state of Chinese mind and life; 3, The best methods of selecting and training efficient native assistants (preachers, school teachers, etc.); 4, The place of the Chinese classics in Christian schools and colleges.

Eighth day—1, Report of School and Text-book Committee; 2, Other religious and

scientific literature; what has been done, and what is needed; 3, Scientific terminology; present discrepancies and means of securing uniformity; 4, Centralization of tract societies, and needs of a general agent, a library of publication, and a descriptive catalogue; 5, Christian periodical literature; 6, Current Chinese literature; how far is it antagonistic to Christianity?

Ninth day—1, Division of the field; 2, Mutual co-operation; 3, Relation of Christian missions to the Chinese; 4, Ancestral worship and kindred obstacles to the spread of Christianity.

Tenth day—1, Direct results of missionary work in China, and statistics; 2, Indirect results of missions; 3, Outlying nations and aboriginal tribes.

The evenings are to be devoted to lectures. Archdeacon Moule will speak of "The Relation of Christian Missions to Foreign Residents"; Rev. A. H. Smith will lecture on "How Chinese View Christianity"; Rt. Rev. Bishop Burdon will speak on "The Relation of Christianity to Universal Progress," and Bishop Moule will preach on Sunday at the cathedral.

Japan Under Its Constitution.

It almost takes one's breath, to read of the Emperor of Japan, with the sword, the jewel and the privy seal before him, representing a reigning family whose first ruler was contemporary with Nebuchadnezzar, and a nation with a longer history than any nation in the West, with records reaching back to the time of Croesus, on the 11th of February, the day on which, twenty-four centuries ago, the first Emperor of Japan landed on Nippon—to read, we say, that such a potentate did publicly, deliberately, voluntarily, in the face of the world, change the settled habits and policy of centuries, and hand the scroll of a constitution to the Minister-President of State, and then withdrew while a hundred and one guns announced to the people of the realm that autocracy had ceased, and that the Emperor henceforth is to occupy a throne whose edicts must be countersigned by the consent of a Parliament,—to read, further,—that in a land where

the edicts that prohibit "the evil sect called Christians" have never been withdrawn, but for 250 years have read: "So long as the sun shall warm the earth, let no Christian become so bold as to come to Japan," that in this land, without internal riot or revolt, without violence or subjection of foreign arms, constitutional provision for religious liberty is peacefully inaugurated, and to recognize that this has not so much been revolution as evolution, and that within a third of a century, is to peruse in the press of our day what is without a parallel in all the records of empire; and what fairly compels in one a state of suspense. It is as a "dream when one awaketh."

Pending the fuller discussion of the features of this new constitution, which is to come in the calmness following the first surprise that it has really come at all; and its treatment by men who are nearer to its merits and defects than we can be at this hour, we quote the following outline by the correspondent of the *New York Tribune*:

"As regards the constitution, it declares with emphasis the inviolability of the Emperor and the perpetuity of the throne. The legislative functions of the throne are to be exercised with the consent of Parliament. From this the Emperor can, when Parliament does not sit, deviate only in case public safety demands it, but any law so made must be submitted to Parliament at its next session, and becomes invalid

when then disapproved. The Emperor appoints and dismisses the officials, and fixes their salaries; he has the command of the army and navy; power of making war, peace, and treaties; declares the law of siege; confers titles of nobility, and so forth; orders amnesties, pardons and rehabilitations. The citizen, on the other hand, is free to change his abode at will; cannot be arrested, searched for, or punished, except according to law; and is, within the same limits, entitled to the right of property, freedom of religious belief, of public meeting, of speech and association, and has the right of petition. The Parliament consists of two houses, the Peers and the Representatives. The first are partly hereditary, partly nominated by the Emperor for life, and partly elected for seven years by the highest taxpayers, with the Emperor's approval. The house of Representatives consists of 300 members, elected by open ballot; its members must be thirty years of age, and must be paying annually fifteen yen of national taxes; but army, navy, and police officers, as well as priests, are not eligible. The voters must be twenty-five years of age, and must be paying the same amount of taxes as those eligible; army and navy officers in active service cannot vote. The house sits for four years, three months annually; but this term may be prolonged, or extra sessions called. Parliament discusses and votes the budget, and sanctions also all special expenditures; but from its power in this respect are excluded the imperial household and expenditures incurred in the exercise of the powers reserved to the Emperor, which means chiefly the salaries of the officials and the expenses for army and navy. When Parliament fails to agree on the budget, the Government has competence to carry out the budget of the years previous. Judges can be appointed and removed by law only. The Representatives and the nominated and elected Peers receive an annual salary of 800 yen each, together with their traveling expenses."

V.—THE MONTHLY CONCERT OF MISSIONS.

BY ARTHUR T. PIERSON, D.D.

THE subject for May is Burmah, Siam and Laos and Buddhism. Compare Vol. for 1888, pages 338, 373, 387-90, etc., and *Miracles of Missions* in this number.

LOWER BURMAH has an area of 87,000 square miles, with nearly 15,000 villages and towns, and a population in 1881 of nearly 4,000,000. Upper Burmah has more than twice the area, about 190,000 square miles, with fully 4,000,000.

SIAM has over 280,000 square miles, and a population of 6,000,000, exclu-

sive of the Laos people. The chief town is Bangkok, with from 400,000 to 600,000 inhabitants. All figures are but an approximation. We take these from the best authorities we can find, but they must be regarded as only a fair conjecture. Reliable data are not yet available. The difficulty is increased by the native practice of *numbering males only*.

Siam occupies the central and larger part of Indo-China, which lies between India and China, and includes most of the Malay peninsula,

which runs down far into the ocean. Siam's territory almost touches the equator, and runs 1,350 miles toward the pole, measuring 450 miles at its widest part. It is about as large as New England, with the four Middle States, or nearly as large as two such States as Oregon. The Laos extends from about latitude 16 degrees to 24 degrees N., and has a population estimated at from 1,500,000 to 2,000,000. Its limits are not very closely defined. The Mekong or Cambodia River traverses it, and the Saluen separates it from Burmah, both of them streams of considerable magnitude. The surface seems to be a valley intermediate between two parallel ranges running along the frontiers on the northeast and southwest. The soil is fertile in vegetable products, and valuable mines exist; even gold and precious stones may be found. The Laonese are lazy, but honest, and much given to the study and control of magical arts, and in language, manners and customs, and religion resemble the people of Burmah.

Siam is inseparably associated with the white elephant—a variety not strictly white, but of a whitish brown, bordering on a pinkish red. The Siamese name for it is the “strange colored.” Though highly honored and revered, and associated with the national flag, it can scarcely be reckoned as an object of worship.

A large proportion of the inhabitants of Siam are foreigners—mostly Chinese. The Siamese are an amiable race, and, like most naturally amiable people, lack the energy and vigor of “sons of thunder.” They are rather passive than active, very opinionated and somewhat deceitful. Like the Chinese, they are obedient to parents and reverential to the aged, disposed to be peaceable and liberal. Mentally they are rather receptive, but are not easily moved, and do not move with rapidity even when they get started. Their civilization is largely fossilized, and admits

very few changes, and those very tardily. The inertia of the Siamese and kindred people is due doubtless in part to the climate, which is enervating. They have few needs, and these are easily supplied—but little is required, either for food or clothing, and supplies are very cheap, rendering little labor necessary, and so tempting to laziness. Women are in a comparatively free condition, the limitations of zenana life being unknown among Siamese and Laonese. Boats take the place of wheeled vehicles, and rivers are the roads for all lower Siam.

BUDDHISM has in Siam its center and citadel. Here this religious faith is found in its purity, unmixed as in China with Confucianism and Taoism. Buddhism claims a remote antiquity, and seems to be about 2,500 years old. Its founder, Gautama, was called Buddha, the “Enlightened” or “Illumined.” He was undoubtedly a rare man, and his influence has been both widespread and marvelously permanent. For more than a thousand years Siam has had no other faith. And over one-half of the human family it exercises an influence more or less despotic.

It is both atheistic and materialistic, for it has no place in its creed for either a proper God or a real soul. Most of those who follow it have no *word* for God, and neither prayer nor worship in a proper sense finds room in Buddhist teaching. The craving for objects of worship has to be supplied by importations from other systems. Prayer is nothing more than a mechanical monotonous form, an intonation or incantation, which is supposed to have some mysterious magical power, and which legitimately gives birth to the “praying mills” used in Thibet, which, by the turn of a wheel on which is a magical form or formula, answers all the purposes of prayer as well as the most laborious thought or agonizing speech.

Although pure Buddhism supplies no objects of worship, images of Buddha are so common, and numerous that one fane alone is said to contain and enshrine 14,000. Certain features of Buddhism may be easily kept in mind and memory.

1. Atheism—a virtual denial of all proper deity.

2. Materialism—a direct denial of all spirit or soul in man—and, of course, of all spirituality or immortality.

3. Transmigration. All want and woe in the present life may be accounted for by the sins of a previous existence; and every sin of the present will be compensated by the wants and woes of other states and stages of existence to follow. This may seem inconsistent with the denial of personal immortality, but the Buddhist evades that inconsistency by the theory that, though every human being ceases to be at death, another existence begins at that instant which is somehow historically and practically identical with it; in a word, the death of the old and the birth of the new being are simultaneous, and there is a true succession of being thus kept up. This new birth may be in the form of man, beast, demon or angel. Each life thus has both an end and a succession, and heaven is the escape from this succession—in the final slumber or annihilation of *Nepon* or *Nirvana*. The highest good is no longer to live an individual life, but to be lost as a drop in the sea.

Buddhism prescribes the noble path to this *nirvana* goal. It is by meditation on life's hollowness and shallowness until all desire of every sort dies out.

The proper symbol of Buddhism is the revolving *wheel*, as that of Christianity is the *cross*, and that of Mohammedanism is the *crescent*. Life—existence—is a revolution of the wheel, and perfect bliss is to have the wheel no longer revolve.

Many Christian ideas have been

read into Buddhism, as in Arnold's "Light of Asia." No doubt there are many lofty moral teachings in Gautama's system as there were in those of Epicurus and Zeno and Plato. But it is obvious of them all that they failed to uplift, redeem, save. Even the excellence of the standard does not arrest the moral declension of the followers.

The priests, or monks, devote themselves to a meditative life, live solely on alms, and beside all the revenue which goes to support the Siamese temples the priests use up some \$25,000,000 a year! This sum for a people numbering in all less than 8,000,000 makes an average of over \$3 a year. At that rate the American nation would be paying annually \$200,000,000 for the support of the clergy. Every man spends at least part of his life as a priest. No wonder that the system has a strong hold on the people and that the gospel makes slow progress in the demolition of this false religion so in contrast at every point with the gospel of Christ.

SELECTED PARAGRAPHS.

THE ETHICAL VALUE OF A PAGAN RELIGION.

THE test of ethical value in any religion is the kind of *character* it tends to produce. We will say character in two respects—average character and ideal character. The second should be noticed first, since the ideal character in any religion must powerfully influence average character. To some extent the ideal of character in a religion may be seen in that which is attributed to the deity that is worshiped. It should seem that the conception any people may have of what is best in humanity may always be inferred from what is regarded as proper to deity. The mythology of a people, in fact, indicates its apprehensions of what belongs to the highest being. The ideal of character is also seen in those whom pagan teaching and pagan literature set forth as ideal men. This is especially the case where the ideal man is the teacher himself, standing to his disciples in much the same relation, perhaps, as Jesus of Nazareth to those whom He taught. A conspicuous example is Buddha. Those who in these days, and in enlightened lands, so unaccountably show a tendency to accept the founder of the Buddhist faith as both an ideal teacher and an

ideal man, must be strangely blinded. Let us take him just as the books picture him to us. The way in which he is represented as entering upon his career illustrates the fatal fallacy of his whole system. Does a man born to be the ruler of a people owe nothing to them? Is not his life-work provided for him in the very fact of being so born? Then Buddha had other ties; ties with wife and child; ties with the father and the mother whose only son and heir he was. Is it, after all, such a charming thing in him that he casts off all these and goes roaming over the world a bare-footed beggar, preaching his gospel of *nirvana*? The story can be told in poetry so as to be very pleasing; but apply to it those tests which are afforded in the hard facts of human life and human duty, and what does it all become? The ideal Buddha affords in his own person is one which, if it were to be used in this world for other than poetical purposes, would take men everywhere out of their spheres of duty and service; would make all manly virtues a crime; would change the world's workers into puling, whimpering ascetics; would make religion itself a mask for selfishness, and morality the carcass of a dead dog. Buddha's boast was, "I am no man's servant." Jesus said, "If any man would be great among you, let him be the servant of all."—*Dr. J. A. Smith.*

SIR MONIER WILLIAMS's account of the devotees of Yoga, a system of ascetic practices which existed before Buddha, suggests a contrast between those fanatics and the ordinary Christian believer. He tells how he saw at Allahabad one who had maintained a sitting posture, his feet folded under his body, for twenty years. During the mutiny, while cannon thundered and bullets hissed around him, nothing apparently disturbed his attitude of profound meditation. To obtain "enlightenment" these devotees practice the strangest austerities, and they seem to have the clearest hope of thereby reaching "emancipation of heart." Sir Monier has given fresh illustration of that concentrated will-power in Orientals which our Christianity may well envy. Rational aims, indeed, are quite at a disadvantage as compared with mystical hopes, and asceticism is, on the whole, an easier business than wise activity; an empty mind can attain the saintship of the Yoga, but keen mental energy is needful in order to reach "the stature of the fullness of Christ." Yet if our faith is to master Buddhism in the East it must show marvels of devotion; thus only can it win a nation of devotees. The Christian missionary does not find the Indian people as they are found by the fanatic Buddhist or Siva-worshiper, drunk with a mystical hope.

The great attraction of a late sale of Burmese and Indian curios in London was "The

Hindu Lingam God," consisting of a chrysoberyl cat's eye fixed in a topaz, and mounted in a pyramidal base studded with diamonds and precious stones. This curious relic stood 2¼ inches in height. It was preserved for more than a thousand years in an ancient temple at Delhi, where acts of devotion were paid before it by women anxious to have children. The base is of solid gold, and around it are nine gems or charms, a diamond, ruby, sapphire, chrysoberyl cat's eye, coral, pearl, hyacinth, garnet, yellow sapphire and emerald. These gems are all rudely carved, and would, no doubt, by more scientific cutting, be greatly improved in value. Round the apex of this gold pyramid is a plinth set with diamonds. On the apex is a topaz 1 10-16 inches in length and 9-16 of an inch in depth, shaped like a horseshoe; in the center of the horseshoe the great chrysoberyl cat's eye stands upright. This is 15-16 of an inch in height, and dark brown in color, and shaped like a pear. An extremely mobile opalescent light crosses the length of the stone in an oblique direction. When Bad Shah Bahador Shah, the last King of Delhi, was captured and exiled to the Andaman Isles, his Queen secreted this gem, and it was never seen again until, being distressed during the mutiny, she sold it to the present owner. The gem was finally knocked down at £2,450.

TEXTS AND THEMES.

DANIEL xii : 3. "And they that be teachers shall radiate brightness as the expanse, and they that convert the many to righteousness as the stars forever," etc.

Babylon's clear skies stimulated Daniel's Casdee teachers to study astronomy and led to the worship of the stars. To them the firmament was Deity, and its radiance the splendor of the Supreme.

Our Lord applies these words from Daniel. Compare Matt. xiii : 43.

The first clause refers to the expanse by day : the second to the glory by night. Thus sunlight and starlight are used as illustrations of the glory and reward of teaching truth and converting souls.

Sunlight is diffused and reflected and so becomes a revelation. The true teacher diffuses and reflects the light of God and so reveals truth and God to men. Starlight has grades of glory—and so converters of souls differ in the measures of their service and reward.

This text thus suggests the glory of teaching and turning souls. We are taught here and in Psa. li : 13 the same lesson.

Teaching first : instruction is the basis of all evangelization and conversion. God calls every believer to be a teacher and converter.

Success hangs on the *Message*, the *Methods* and the *Man*. We confine ourselves to the *Message*.

1. The gospel and nothing less and nothing

else. The central theme: "Christ Crucified." All preaching starts from and returns to that. It is no narrow theme, but a "swivel gun" that may be swung in any direction and directed to every practical issue of life.

2. A *full* gospel: "All Scripture is profitable." The most successful ministers and missionaries have preached the whole counsel of God, especially these eight fundamental truths: The Inspired Word, Man's Depravity, Christ the only Saviour, Justification by faith, The new Birth, Personal Holiness, God's Hatred of Sin, Future Punishment. These are first principles of the doctrine of Christ. Heb. v: 12 to vi: 2. There are two edges to the sword of the Spirit—an edge of law and one of grace; and hence one piercing point in which those edges meet. The

gospel must first be a sword opening up the hidden part, then a mirror to show us our inner self.

3. An *aggressive* gospel. The true preacher or teacher is not one who keeps on the defensive. In a game, the moment one is on the defensive the game is against him. So in war. Skillful strategy demands that the general keep the enemy busy defending himself. God never meant we should be using spades and throwing up intrenchments. Let us leave apologetics and energetically carry the war into the enemies' territory.

4. A *cumulative* gospel. True preaching is a pyramid—the basis laid firm, broad, square; then stone upon stone, layer upon layer, all converging toward a climax. Unity and continuity of impression are thus conserved.

VI.—EDITORIAL NOTES ON CURRENT TOPICS.

WE have received the report of the "Association for the Free Distribution of the Scriptures." Office, No. 1, Oak Hill Park, Hampstead, London, N. W. We have no hesitation in commending to the sympathy and support of our readers this excellent institution. Its founders and supporters regard it as a fatal hindrance to the wide spread of the Word of God that the Bible shall only be *sold*; and maintain that in millions of cases persons will never possess or even read the Word unless it comes to them as a free gift. There is no antagonism with existing Bible societies; but the attempt is to supplement their work by a free distribution among those whose poverty or a pathy prevent their purchasing copies. The names of the committee are a sufficient warrant for the organization. Where such men as Major-General Graydon, James E. Mathieson, Robert Paton, etc., lead, most of us are safe in following. The annual number of Bibles, Testaments, etc., from all existing societies reaches but 8,000,000, *i. e.*, two million less than the annual increase of the world's population.—A. T. P.

THE recent assaults on missions and missionary societies have had at least one good result. For instance, it is proposed that a full and searching inquiry shall be made into the

management of the Church Missionary Society. The income of the society last year was nearly £232,000. It is rumored that nearly £50,000 was spent before any of the money was paid out for mission work. This society was founded at the beginning of the century. It has numerous missions in Western Africa, India, Egypt, Persia, China, New Zealand, America, the North Pacific—all over the world, in fact. It has 294 stations in all; upward of 500 missionaries in holy orders, and 3,700 European and native teachers of all sorts. There are complaints of other missionary societies as to extravagant home expenditure. Even the London Missionary Society, whose management was regarded by Canon Taylor as contrasting favorably with that of the Church Missionary Society, has not escaped criticism; and complaint as made in *The Methodist Times* that £30,000 of the income of the Wesleyan Society is spent at home.

For ourselves we are glad to have these matters thoroughly ferreted out. If there be anything that will not bear exposure, that is what needs exposure. Meanwhile we put on record our confidence that it will be found that no work done in the way of benevolence will prove on the whole more economically done than that of missions; while at the same time we believe there might be no

little improvement in administration. We believe that the time will come when for the love of the cause men will be found who can and will give their services as secretaries and treasurers; or when special funds will be provided for administration so that every dollar contributed may go directly to the mission field.—A. T. P.

WE have received a number of letters of which the following may serve as a specimen:

Please furnish for your readers an article touching the *what*, the *where*, the *when*, and the *how*, of such a preparatory course for Foreign Mission Work as increasing hundreds are longing to get.

General information is desired on such matters as these:

For what field should I prepare? What should such preparation involve? Where can I best secure it? At now little cost? In how little time? Is there, or is there to be, any institution where foreign languages, taught by natives of the foreign fields, can be acquired by those who give themselves to such fields? Are there any training schools the curriculum of which shall provide the best special equipment for students who cannot attempt the "full course," "regular," etc. Fraternally,

JAMES P. LUDLOW.

To ask questions is easier than to answer them. But we are glad to give what information we can.

Rev. W. B. Osborn and Mrs. S. B. Osborn, formerly missionaries in India, are in charge of the Bradbury Memorial and Missionary Training Institute, corner Raymond and Willoughby streets, Brooklyn, N. Y. By applying to this address, catalogues and circulars may be obtained giving all needful information. They undertake special training for the missionary field, and look directly to the Lord for support. They undertake to have the languages of foreign fields taught by native teachers, etc.

A training school of a somewhat different character is established at Springfield, Massachusetts, under charge of Rev. David Allen Reed. We advise all persons who desire information to apply directly to these parties.

Mr. Moody's Training College in Chicago is especially designed to fit for evangelistic work in great cities.—A. T. P.

THE recent decease of the Dowager Lady Kinnaird in London has removed from Christian and philanthropic work one of God's noblest handmaidens. She was equally devoted to Home and to Foreign Missions, and city evangelization. She led in the Indian Female Normal School and Instruction Society, the Zenana Bible and Medical Mission, St. John's School, Westbourne Park, for training girls for domestic service, in the London Young Women's Christian Association, which has 140 branches with 15,000 members. She was in fact hundred-handed and hundred-hearted. To the last day of her life she, with her noble daughters and son, the Earl of Kinnaird, was engaged in every work that sought the up-lifting of man.—A. T. P.

Progress in the Patna Case.

Now that the case of the Christian girl Luchmin has passed from the magistrate, Mr. Quinn, to the High Court in India, we are rapidly getting nearer to the goal which all who have worked for the girl have had in view—her salvation from a life of immorality to which the magistrate had consigned her.

The High Court at Calcutta, in January, issued a rule calling upon the magistrate to show cause why his order which consigned the girl to an infamous life should not be set aside.

The case came on for argument on Monday, Feb. 18, and the High Court not only pushed aside the magisterial order, but took a step toward recovering possession of the child, as will be seen from the following telegram which we have received from India:

"BOMBAY, 20-2-89.

"A. S. DYER to *Sentinel*, LONDON.

"Rule issued on Radakissen and Mahatabo to show cause why order should not be made to restore *status quo*, and give back Luchmin to mission, or other suitable order."

It will be remembered by our readers that Radakissen is the man who falsely claimed to be the husband of the girl, and Mahatabo is the girl's mother who sold her to Radakissen. They are the two to whom the magistrate con-

signed her. Our chief anxiety now is lest the girl, who was carried off by her captors, directly they got hold of her, shall not be found. But with the order of the High Court before it demonstrating the iniquity of Mr. Quinn's unjustifiable order, the Indian Government must see that it is bound to exert itself to the utmost to find her, that she may be set free.

The Anglo-Indian papers have been asserting that the Government had authorized Mr. Quinn to prosecute Mr. A. S. Dyer for his determined championship of this girl's cause. The decision of the High Court that Mr. Quinn was wrong demonstrates that Mr. Dyer was right. We shall therefore now hear nothing more of these suggestions of a Government prosecution, but may expect a Government condemnation and removal of Mr. Quinn.—*The Sentinel* (March).—J. M. S.

Missionary Schools in India.

We can scarcely credit the announcement, though supported by official statements, that the Indian Government excludes the Bible from its public schools on the pretext that it is "neutral." But we are ready to believe that, and a great deal more, when we learn that it admits into those same schools the idolatrous and idolatry-teaching "Ramayan" as a class-book in Hindi; and that, in order to secure the Government grant, professed missionaries of Christ make this same book a part of their teaching in what are known as the "Sixth Standards" of their missionary schools. Replying to those who, for this reason, demand the extinction of all missionary colleges, a prominent Indian paper, *The Eastern Star*, very properly declares that the true remedy for this unnatural condition does not lie in the abandonment of the higher education of Indian youth to the hands of what it styles "a neutral secular government," but in the thorough reconstruction of missionary schools on a sound evangelical basis, and in a return to the old missionary methods and standards of Duff, Anderson, and Wilson. And the sooner there is, in this matter, what the Irishman is said to have called an "advance backwards," the better will it be for the cause of Protestant missions in India, and for India.

Says the *N. Y. Evangelist* on this same subject:

"From entirely reliable religious papers in India, the *Evangelist* gathers some unpleasant facts regarding the teaching required in such of the so-called missionary schools of that country as received aid from the Government, and of the results of that teaching. A professedly missionary journal declares that because such teaching may involve political dangers, the British Government should not continue the teaching of the Bible in subsidized missionary schools. The same Government, however, sees no danger in making a sacred Hindu book a textbook in such schools, and keeps it in them. Missionaries teach from it for the sake of retaining a Government subsidy. The result is that a good education and a Government appointment are generally the sole objects of young men in some subsidized mission schools, who remain heathen because from these schools the Bible is carefully excluded. This statement is confirmed by the fact that when more than a dozen young men from such schools recently appeared for examination in mental and moral philosophy, and as candidates for the degree of A. M. from the University of Calcutta, *not one* took up the papers on the Evidences of Christianity which had been selected for them by the authorities. Under these circumstances, the Free Church of Scotland has decided, according to *The Indian Witness* to close its school at Poonu, and the Canadian Indian College at Indore is to be closed this month."—J. M. S.

Samoa.

There is no one island called Samoa: the name is applied only to the entire group of ten islands, often called the Navigator Islands. The great French navigator, La Perouse, who visited these islands in 1787, had one of his officers and ten of his men massacred, and while bitterly denouncing them for their "atrocious manners," declared it "one of the finest countries in the universe." A similar testimony was given by other navigators who visited these islands before their evangelization.

But all of the islands that form the group are now professedly Christian. The first missionaries, Williams and Barff, reached Samoa in 1830, and very rapid progress was made in Christianizing the islands. Heathenism is now a thing of the past, and there are 200 villages in which native pastors are supported by the people. Besides supporting the native pastors, the native churches have contributed on an average during the last twenty years \$6,000 per annum to the funds of the London Missionary Society, which numbers 27,000 adherents. The Wesleyan Mission have 5,000, and the French priests claim 3,000. The population of the islands is now 35,000, an increase since 1843. In seven years after the entire Bible was printed in their language an edition of 10,000 copies was sold and the British and Foreign Bible Society has received from sales the entire amount of

its outlay, \$15,571. Some years after another and revised edition was published, of 10,000 copies, which is now exhausted. The natives had never seen a piece of money when the mission was started. Now there are English, French, German and American stores, and from \$250,000 to \$500,000 worth of native produce goes into the stores of these merchants in exchange for clothes and other necessary articles.

These facts lend great interest from a missionary point of view to the Samoan matter, which now occupies the joint attention of the three leading governments of the world. It is affirmed that on account of rivalry for the chieftainship, and feuds growing out of it, the bulk of the people, and even the chiefs, long for foreign help and protection. These islands of the South Sea, so recently converted from savage barbarism to Christianity by English missionaries, deserve the sympathy and prayers of Christendom. It is obvious that the triumph of the German policy would work injury to missionary interests in that part of the world.—J. M. S.

Dr. HENRY M. SCUDDER relates a case of oriental justice that cannot be outdone for sharp and subtle discriminations even by a Philadelphia jurist.

"Four men, partners in business, bought some cotton bales. That the rats might not destroy the cotton they purchased a cat. They agreed that each of the four should own a particular leg of the cat; and each adorned with beads and other ornaments the leg thus apportioned to him. The cat, by an accident, injured one of its legs. The owner of that member wound about it a rag soaked in oil. The cat going too near the fire, set the rag on fire, and, being in great pain, rushed in among the cotton bales where she was accustomed to hunt rats. The cotton thereby took fire and was burned up. It was a total loss. The three other partners brought a suit to recover the value of the cotton against the fourth partner who owned the particular leg of the cat.

"The judge examined the case, and decided thus: 'The leg that had the oil rag on it was hurt: the cat could not use that leg, in fact, it held up that leg, and ran with the other three legs. The three unhurt legs, therefore, carried the fire to the cotton, and are alone culpable. The injured leg is not to be blamed. The three partners who owned the three legs with which the cat ran to the cotton will pay the whole value of the bales to the partner who was the proprietor of the injured leg.'"

FINANCIAL FACTS.—At present fully ninety-seven per cent. of all monies collected for religious purposes

is spent in the Home field. About *three per cent.* for the world's evangelization by the most Christian nation in the world, in this wonderful nineteenth century.

Judge Tucker, of Futtepoor, served long in India, giving to missions \$200 per month. Being remonstrated with for his liberality, he replied: "Here are 86,000,000 adult population; 5,000 die daily—every day's delay means 5,000 souls." Would that all judges viewed the question thus.

There are a great many *promises* to give to the Lord's cause that are only evasions of present duty. A Cambridge, England, theologian, when he told the story of the Good Samaritan, after reciting the good man's promise to the host, "And when I come again I will repay thee," wound up with: "*This he said, knowing he should see his face no more.*"

HORACE says: "Who shall forbid me laughing to speak the truth?" On the question of the growing gulf between the churches and the people, we have clipped the following suggestive epigram on a fashionable London church, from a foreign exchange:

"In a church which is garnished with mullion and gable,

With altar and reredos, with gargoyle and groin,

The penitents' dresses are sealskin and sable,

The odor of sanctity's Eau-de-Cologne;

But surely, if Lucifer, flying from Hades,

Were to gaze on this crowd, with its panniers and paints,

He would say, as he looked on the lords and the ladies,

'Oh, where is All Sinners, if this is All Saints?'"

CANON TAYLOR, who has been figuring as the critic of methods pursued by Foreign Missionary Societies, is thus dealt with by a brother clergyman who sent the following to the *Record* (London). Its force is none the less from its being *ad hominum*, as the Canon's criticisms have been of that character.

SIR: Canon Taylor, in the *Fortnightly Review*, judges, by comparison of expenditure with results, mission effort to have failed. He counts non-Christian people at 920,000,000, and estimates the annual outlay for their conversion at 2,000,000; that is, 1*l.* for each 460, or rather more than an annual half-penny a head. Yet he says, "Clearly there is no lack of men or means." I accept the Canon's statistics without question. I shall admit one half-penny a head as ample outlay for the conversion of the heathen. Now as to the value of souls at home. I find from *Crockford*, 1887, that the income of Canon Taylor's benefice is (net) 1,048*l.* and house. I find also that the population of his parish is 802. Now, as, presumably, the Canon having so keen a sense of the wasteful expenditure of money on modern missions, considers 1,048*l.* and a house not excessive payment for the spiritual care of 802 souls, we arrive at once at the difference between the Canon's estimate

of the value of souls abroad, counting his friends the Mohammedans, and souls in Settrington. The discovery is striking, and to Settrington folk most flattering. The heathens at 1*½d.* a head are amply provided for; at Settrington they required 1*l.* 6*s.* 1*½d.* to be annually supplied for their pastoral supervision. Surely the Canon's friends abroad may justly take umbrage that their souls are estimated by him in value at 1-827 of the value of the folk of Settrington! I omit, to preserve the simplicity of the comparison, such other factors of the equations as the enormous difficulty of the task of Christianizing people out of heathenism contrasted with keeping Christian a parish Christianized so many centuries ago. It is, indeed, humiliating to enter into such statistical contention with the clergyman in question. But he has appealed to figures and statistics; to figures and statistics he must go—*Suo sibi gladio hunc jugulo.*

GEORGE ENSOR.

VII.—ORGANIZED MISSIONARY WORK AND STATISTICS.

China Inland Mission.

STATISTICS OF THE MISSION FOR JANUARY, 1888.

Provinces.	Stations.	Out Stations.	MISSIONARIES.			NATIVE HELPERS.		Members.	Schools.	Hospitals.	Dispensaries.	Opium Refugees.
			Male.	Female.	Ordained.	Others.	Churches.					
15	64	65	274	61	61	59	66	2,105	18	3	5	16

Associate Reformed Presbyterian Church, 1888.

MISSION.	Stations.	MISSIONARIES.		Native Ordained Preachers.	Churches.	Members.	Additions.	Sabbath-Schools	Scholars.	Girls' Schools.	Scholars.
		Male.	Female.								
Mexico.....	5	2	1	3	5	206	10	7	145	2	33

Amount raised by Ladies' Missionary Society..... \$2,969

Amount raised by Young People's Society..... 604

The effect of the climate seems to have been unusually depressing, almost all, both foreigners and natives, having suffered from disease. The well-nigh universal licentiousness among the people constitutes the great obstacle. Still with prayer and faith they labor on, sure of a blessing and success at last.

Methodist Protestant Church, 1888.

MISSION.	Stations.	MISSIONARIES.		Native Helpers.	Churches.	Communicants.	Schools.	Scholars.	Property.	Income.
		Male.	Female.							
Japan.....	3	4	8	7	3	279	5	343	\$16,000	\$20,000

The Board of Foreign Missions is located at Springfield, Ohio. The Woman's Board at Pittsburgh, Pa. The society is only ten years old, but is pushing its work as best it may.

The Medical Missionary Association, London,

REPORTS up to April, 1888, the receipt of £1,064, and expenditure of £909, leaving a balance of £155, most of which is pledged to certain undertakings not yet commenced. Under its general auspices are medical missions at Aden, Kashmir, Rome and Tangier.

The Secretary, James L. Maxwell, writes: "With us it is still the day of small things, though we rejoice to acknowledge the Lord's prospering hand. Just now we have five firm fellows, who are at various stages of their four years' course in medicine before going to the foreign field, and we are busily engaged in promoting our Fifth Medical mission in London, the fifth in three years."

The Edinburg Medical Missionary Society.

THE report for the year closing Nov. 1, 1888, shows expenditures as follows:

Mission House, Training Institution and Dispensary.....	£2,746
Support of Medical Missions at Nazareth, Damascus, Agra, and toward other Medical Missions.....	1,942
Diffusion of information as to Medical Missions.....	153
Printing, advertising, etc.....	287
Total.....	£5,128
Income.....	4,702

Deficit..... £426

There are 62 medical missionaries, formerly students of this society, connected with mission stations in all parts of the world. Four of these are supported by the society itself, the remainder are connected with one or another of the various missionary societies of England and Scotland. Many of these are indebted to this society, not merely for the impulse that sent them forth, but for substantial aid in the purchase of medicines, etc., etc.

The London Association in Aid of the Moravian Missions.

THE report shows a total of receipts for the year 1887 of £4,656. It has, of course, no statistics of the work separate from those furnished in the Moravian Almanac. Its work is, however, none the less important. The peculiar work accomplished by the Moravian missions needs no special words of acknowledgment, for it is well known. It is not so generally recognized that much of their widespread usefulness is due to the hearty practical support of earnest English Christians.

South American Missionary Society.

THIS was instituted by members of the Church of England, first as the Patagonian Mission in 1844, but was subsequently enlarged in its scope and now includes missions to the Falkland Islands, Tierra del Fuego, Argentine Republic, Uruguay, Paraguay, Brazil, and Chili.

The list of missionaries in the service of the society includes 9 ordained clergymen, 12 lay and 6 female lay missionaries and helpers; also, the captain and crew of five of *The Allen Gardiner*, a ship constantly employed in evangelistic service, as well as to keep up communication between the different stations. The total disbursements during the year 1887 were £12,880; the receipts, £12,415; showing a deficit of £465. This seems to have been due entirely to the falling off of receipts from legacies.

The principal work accomplished by this society seems to be among the seamen of the different ports and the foreign residents, but they are constantly pushing out among the native population and meeting with gratifying success.

The Rhenish Missionary Society

REPORTS for the year ending Easter, 1888:

Receipts.....	\$83,362
Expenditures.....	82,985
Balance.....	\$377
Separate Fund for New Guinea.....	\$13,054
Outlay.....	5,149
Balance.....	\$7,905.

Missionary Board of the African Methodist Church.

THE quadrennial report of this society for the term commencing June, 1884, and ending April, 1888, shows an interesting advance in the work undertaken by it in Hayti, San Domingo, and Sierra Leone.

The work in the West Indies is carried on in the face of great opposition from the Catholics, and hence its success is all the more encouraging.

The work in Freetown, Sierra Leone, was commenced by Rev. J. R. Frederick in 1886, and has been enlarged by the establishment of a mission in the interior, on the Scarries River. The king of the country donated ten acres of land to the enterprise.

Foremost among the agencies that have helped on the work has been the Ladies' Missionary Mite Society.

The total disbursements have been:

For the first year.....	\$3,522.27
For the second year.....	4,080.88
For the third year.....	4,770.76

The statement for the fourth year was not complete.

Statistics of the Churches of the Disciples of Christ

IN MONTANA TERRITORY FOR YEAR ENDING OCTOBER 1, 1888.

Churches.	Preach's.	Members.	S.Schools.	Schol's.	Am't raised for Local Church and S. S. Work.	Am't raised for Home and Foreign Missions.	Total Am't for all Purposes.
11	7	551	9	629	\$11,484.38	\$1,103.16	\$12,958.09

In five and a half years the value of church property has risen from \$1,600 to \$50,310. The average per member of the 411 disciples organized for work is \$31.52. Besides this the C. W. B. M. contributed about \$5,000 for this year's work in Montana.

STATISTICS OF THE WORLD'S MISSIONS.

—According to the "Baptist Year-Book for 1889" that denomination has in the United States 21,420 ordained ministers, 32,900 churches, 2,997,744 members, and 1,158,502 scholars in Sunday-schools; 601 new societies have been organized during the past year, and 853 churches have been dedicated. According to these figures the Baptists dedicate nearly one new church for every day in the year, and baptize 369 persons on an average each day.

—The yearly statistics of the Baptist churches of Great Britain for 1888 show an increase in the membership of the denomination. There are now 2,645 churches and 3,581 chapels and preaching stations in England and Wales. These provide accommodations for 1,180,467 worshippers. In England there are 1,320 ordained ministers, and in Wales 253. The communicants are said to be 209,558 in England, and 75,391 in Wales. In Scotland there are 101, and in Ireland 20 churches. The aggregate returns for the whole of the United Kingdom give 2,770 churches and 3,745 places of worship, with a membership of very nearly 300,000. In the Sunday-schools there are 352,167 scholars, with 45,977 teachers. Dr. Booth, Secretary of the Baptist Union, gives a statistical summary of Baptist churches throughout the world. These he sets down at 37,478, with a total membership of 3,328,542, which shows a marked increase on the similar summary made four years ago. The total number of Baptist ministers and missionaries, in all parts of the world, is 22,150. Of these, 1,755 reside in England and Wales, of whom 1,337 are returned as members of the total abstinence society.

—The most carefully compiled and best general statistical work is Daniel's "Lehrbuch der Geographie." The number of inhabitants on the globe is about 1,435,000,000. There are 3,064 distinct languages and dialects known. There are about 1,100 different religions. There does not exist a single people which is without a religion of some kind. Even the lowest on the social scale have some religious idea, however crude. Christianity has 400,000,000 adherents. The Roman Catholic Church numbers 208,000,000, the Greek or Oriental Orthodox Church, 88,000,000; the

Protestant Church, 123,000,000. Besides these, there are about 100 sects or smaller divisions claiming to be Christians, with eight million adherents. Of the non-Christians, 8,000,000 are Jews, 120,000,000 are Mohammedans. Among the heathen religions, Brahminism is the most wide spread, and embraces about 138,000,000 adherents, and its younger offshoot, Buddhism, embraces 503,000,000. Other heathen religions have 135,000,000 adherents. There are thus yet over one thousand millions of souls who are not Christian!

—The missionary contributions of all British societies for the last year amounted to \$6,143,795. The following were the sources:

1. Church of England, twenty-three societies.....	\$2,306,180
2. Joint societies of Churchmen and Non-Conformists, seven in number (including Bible and tract societies).....	935,240
3. English and Welsh Non-Conformist societies, eight in all.....	1,835,575
4. Six societies of Scotch and Irish Presbyterians.....	1,014,700
6. Five Roman Catholic missionary societies in Great Britain.....	52,100
Total.....	\$6,143,795

Italy.—Wuttke gives the following statistics of Evangelical Christians among the Italians: There are 16,500 Waldenses. Most of these are found in the old churches of the valleys but there are also new churches in cities, namely, one in Milan with 326 communicants, one in Turin with 317, and two in Florence with 325. The Free Church of Italy has 71 churches and stations, with 1,580 members. The Plymouth Brethren have 50 small congregations; the Wesleyans, 55 congregations and stations, and 1,380 members; the Methodist Episcopal Church, 20 congregations and 5 stations, with 950 members; the Baptists have 53 stations and 870 members. There are, besides, a few small missions in different parts of the country. The statistics of the German, English, American and French churches are not given. The total number of Italian communicants in the Evangelical churches is 22,000.—Dr. J. H. W. Stuckenberg.

Statistics of Missions and Missionary Work in Japan for the Year 1888.

By REV. H. LOOMIS, No. 42 BIBLE HOUSE, YOKOHAMA.

NAME OF MISSION.	Married Male Missionaries.	Unmarried Male Missionaries.	Unmarried Female Missionaries.	Whole Number of Missionaries.	Stations where Missionaries reside.	Out stations where no Missionaries Reside.	Organized Churches.	Churches Wholly Self-supporting.	Churches Partially Self-supporting.	Baptized Adult Converts, 1888.	Baptized Children.	Receptions by Letter.	Dismissals.	Exclusions.	Present Membership.	Pupils in Schools.	Sunday-schools.	Scholars in Ditto.	Theological Schools.	Theological Students.	Native Ministers.	Unordained Preachers and Helpers.	Colporteurs.	Bible-women.	Contributions of Native Christians for all Purposes during the Year, in Yen.
Presbyterian Church in the U. S.	20	2	23	64	6	20	1	28	33	1,987	221	100	75	50	8,690	2,057	61	4,000	1	44	36	41	3	5	20,515 88
Reformed Church in America.	10	1	5	26	4	4	20												1						
Union Presbyterian Church of Scotland.	2			4	1	4	20																		
United Church of Christ in Japan (Native)*	4		2	10	3	8	61																		
Reformed Church in the United States.	4		2	10	3	8	17																		
Presbyterian Church in the U. S. (South) ..	4	2	4	14	2	11																			
Women's Union Missionary Socy of America.	4		5	1	1																				
Cumberland Presbyterian Church.	9	4	4	12	3	5	7			47	13	9	3	2	4513	202	7	280		6		43		21	506 28
American Protestant Episcopal Church.	4	2	9	29	3	34	18	4	14	406	87				753	559	14	695	1	20	1	1		10	1,907 22
Church Missionary Society.	11	5	4	31	6	21	25	2	23	383	123	39	134	7	1,329	210	15	294	1	27	12	12		1	1,560 02
Society for the Propagation of the Gospel.	2	6	3	13	2	6	4		4	100					4500	300	2	75		4	5			1	350 00
Society for Female Education in the East.	2		2	1	1											66	1	90							
Canada Church Mission.	1	1		1	1																				
American Baptist Missionary Union.	10		9	29	6	10	10		10	206					875	100	6	200	1	9					1,002 81
English Baptist Church.	2	4		4	1	19	2		2	40		1	2		175	62	1	67	2		4				153 53
Church of Christ.	2		2	6	2	3	1		1	50	5				12	90	3	400						1	15 00
Christian Church of America.	2		2	3	2	3	2		2	50					67			100						1	36 45
Am. Board of Commissioners for For. Mis.	25	2	27	79	6	84	45	40	5	2,114	10	85	95	7,093	2,766	48	3,500	1	86	47	64			1	31,022 00
Independent Native Churches.	1				12	2	2		2	25					150		1	60			1	1			400 00
Congregationalist, U. S. A.	1				1																				
American Methodist Episcopal Church.	18	1	14	51	9	34	49	7	42	947	159	156	131	75	3,059	2,293	62	3,746	2	31	25	37	3	15	3,827 01
Canada Methodist Church*.	9	1	6	26	2	5	7		7	380	61	15	3	32	1,482	450	19	1,177	1	11	5	19		6	2,150 00
Evangelical Association of North America.	3		3	3	1	1	5		5	30	35	7	16		206	34	11	460	1	17	5	13		0	399 51
Methodist Protestant Church.	3		5	11	3	3	5		5	95	3				162	261	3	217		5	4			1	228 25
American Methodist Episcopal Ch. (South).	5	3	1	14	3	9	5		5	88	6	3	6		163	82	15	357	1	7				1	497 19
General Evangelical Prot. (German Swiss).	2			3	1	2	1		1	41					82		1	95		4					102 00
Society of Friends, America.	1			4	1		1		1						25	18	2	118				2			13 40
Unitarian.	1			2	1																				
Total, 1888.	150	27	124	443	72	324	249	92	157	6,959	728	442	365	352	25,514	9,698	295	16,634	14	287	142	287	8	70	64,454 70
Total, 1887.	128	20	103	253	69	316	221	73	144	5,020	510	517	797	344	19,829	7,145	247	13,017	14	216	102	191	9	83	41,571 70
Increase, 1888.	22	7	21	90	3	8	28	19	13	1,939	218			8	5,785	2,553	48	3,617		71	40	66		37	22,883 00

NOTE.—It is impossible to get exact reports from all the churches up to Dec. 31. It is probable that complete statistics would have increased the total membership about ten per cent.—H. L.

* Statistics to October, 1888. † The S. P. G. Mission decline to furnish their statistics. ‡ Approximate.

Statistics of the American Presbyterian Mission in Syria.

I. EVANGELISTIC AND GENERAL MISSIONARY WORK.

	1876.	1884.	1885.	1886.	1887.	1888.
American Missionaries { Men.....	13	14	14	14	13	14
{ Women.....	15 } 28	23 } 37	24 } 38	23 } 37	21 } 34	20 } 34
Native Syrian Laborers { Ordained pastors.....	8	3	5	4	4	4
{ Licensed preachers.....	13	33	35	32	29	37
{ School teachers.....	96	148	142	131	125	165
{ Other helpers.....	8	10	9	12	13	7
Stations.....	5	5	5	5	5	5
Out-stations.....	60	89	90	86	91	89
Churches.....	10	19	19	19	19	20
Church buildings.....	24	30	30	31	31	31
Added on profession during the year.....	75	68	130	153	104	63
Male church members.....	364	653	703	765	798	826
Female church members.....	203 } 573	554 } 1,207	598 } 1,301	675 } 1,440	695 } 1,493	708 } 1,534
Regular preaching places.....	61	84	87	92	85	94
Average congregations.....	2,642	3,961	3,891	4,293	4,289	4,522
Sabbath schools.....	40	70	75	68	66	81
Sabbath scholars.....	1,540	3,584	3,804	3,746	3,732	4,620
Syrian Protestant Community (within the field of the American Presbyterian Mission).....	2,982	3,847	3,977	4,165	4,245	4,359
Contributions of native churches.....	\$1,252	\$6,302	\$6,451	\$6,980	\$8,114	\$7,355

II. EDUCATIONAL WORK.

College (Syrian Prot.).....	1	1	1	1	1	1
Medical school.....	1	1	1	1	1	1
Pupils in college (including Med. Dep't.).....	106	185	165	165	175	197
Theological seminary.....	1	1	1	1	1	1
Pupils in do.....	7	4	4	7	6	6
Boys' boarding schools.....	1	2	2	3	3	2
Pupils in do.....	42	68	72	151	129	110
Female seminaries.....	3	3	3	3	3	3
Pupils in do.....	89	97	110	119	143	167
High schools.....	2	18	20	15	19	22
Pupils in do.....	209	347	443	379	477	483
Common schools.....	71	118	108	97	91	113
Boys in do.....	2,031	3,775	3,626	3,178	3,016	3,639
Girls in do.....	819 } 2,840	1,405 } 5,160	1,245 } 4,871	1,327 } 4,505	1,185 } 4,201	1,633 } 5,272
Total schools.....	80	144	136	121	125	141
Total pupils.....	3,509	5,881	5,365	5,344	5,391	6,199
Women in bible classes.....	....	111	134	250	240	300

III. PRESS WORK, PRINTING AND DISTRIBUTION OF BIBLES, TRACTS, &C.

	1876.	1881.	1882.	1883.	1884.	1885.
Bible House and Press Establishment :—	1	1	1	1	1	1
Steam presses.....	3	3	3	4	4	4
Hand presses.....	2	6	6	6	6	6
Hydraulic presses.....	1	1	1	1	1	1
Lithographic presses.....	1	1	1	1	1	1
Type foundry—Casting machines.....	1	2	2	3	3	3
Electrotype apparatus.....	1	1	1	1	1	1
Stereotype apparatus.....	1	1	2	2	1	1
Embossing presses.....	1	1	2	2	1	2
Hot rolling press.....	1	1	1	1	1	1
Press employees.....	44	41	44	50	45	48
Publications on Press Catalogue.....	207	258	268	356	346	380
Volumes printed during the year.....	38,450	47,500	87,900	72,050	57,000	100,900
Pages.....	13,786,980	19,235,547	27,981,600	33,284,675	20,085,500	28,722,988
Of which pages of Scriptures.....	4,277,500	9,465,000	17,378,000	19,331,750	11,117,000	18,045,000
“ “ “ tracts.....	232,000	451,600	1,045,500	1,702,500	1,671,100	1,586,100
Total pages from the beginning.....	159,810,300	283,760,444	311,742,044	345,026,716	365,112,219	393,835,187
* Scriptures distributed during the year.....	5,641	15,953	23,576	15,571	21,484	26,848
+ Other books and tracts sold and distributed.....	25,721	28,232	36,752	63,311	223,649	76,198
Copies of publications of all kinds issued during year.....	.....	.....	.....	372,710	284,450	32,350

IV. MEDICAL WORK AT ST. JOHN'S HOSPITAL.

The physicians of the Medical Department of the Syrian Protestant College have been appointed by the Order of St. John in Berlin as the medical attendants of the "Johanniter-Hospital" in Beirut. This most interesting charity, supported by the above mentioned Order, and served also by the Deaconesses of Kaiserswerth, has received during the past years :

	537	571	595	465	440	491
Indoor patients.....	9,162	7,489	6,009	7,128	7,628	8,390
Patients treated in the Polyclinique.....	17,500	16,489	16,348	13,146	11,842	11,953
Total of days of treatment.....						

* These figures represent the copies of Scriptures sold and sent out from our Mission Press to private purchasers, and to our own and other missions, and to Bible Society agencies, for further distribution.

+ The distribution has been by the various missions among Arabic-speaking peoples, and the American and British Bible and Tract Societies.

The Jesuit Missions.

A RECENT issue of the *Etudes Religieuses* contains some interesting statistics of the number and distribution of the Jesuit missionaries abroad at the commencement of the present year. The numbers are those of the various orders of the priesthood; priests, coadjutors, and "scolastiques," but in every case the number of priests is more than twice that of the other two orders put together. In the Balkan Peninsula there are 45 Jesuit missionaries; in Africa, and especially Egypt, Madagascar, and the Zambesi region, 223; in Asia, especially Armenia, Syria, certain parts of India, and parts of China, 699. In China alone the number is 195, all of French nationality. In Oceania, including the Philippines, the Malay Archipelago, Australia, and New Zealand, the number is 270; in America, including certain specified States of the Union, portions of Canada, British Honduras, Brazil, and Peru, 1,130; the total number of Jesuits scattered over the globe in purely missionary work being 2,377. These are of various nationalities, but the vast majority are French. In the distribution great attention is paid to nationality; thus in Illyria, Dalmatia, and Albany, they are all Venetians; in Constantinople and Syria, Sicilians; in Africa, Asia Minor, and China, French; while no French Jesuits are to be found in any part of the American continent. In the Bombay and Bengal Presidencies they are Germans and Belgians respectively; in the Philippines, Spanish; in the Malay Archipelago, Dutch; in Eastern Australia and New Zealand, Irish; in the United States Germans, Neapolitans, and Piedmontese are found working in specified and distinct districts; those laboring among the Indians of Canada are Canadians; in the British West India Colonies they are English; in Central America, Spaniards; in South America, Italians, Spaniards, and Germans; the Italians and Germans having all Brazil to themselves, doubtless because of the enormous Italian and German immigration to Brazil. It will be understood that the spheres of labor of the different orders, Jesuits, Lazarists, Franciscans, etc., are carefully laid down at Rome, no two orders, as a rule, working in the same region; these spheres once fixed, the distribution within them is left to the head of the particular order, whatever it might be. In an illimitable field like China all the orders are represented; but the districts of each are specified, and were re-arranged about eighteen months ago. The Jesuits have Kiangsu province and the southeastern part of Chili, the metropolitan province; they have 145 fathers in the former and 50 in the latter. In Africa, again they touch only on the east coast at certain points, and are represented in no other part

of the continent; in India they have nothing to do with Madras, Ceylon, Central India, or the Northwest Provinces, and their work in the United States is exceedingly circumscribed. In such places as Japan, the Malay Peninsula, Siberia, Indo-China (Burmah, Tonquin, Siam, Annam), they are not found at all. The great centers of Jesuit missionary activity on the surface of the globe are the Zambesi, Syria (where there are 142 French Jesuits), the Philippine Archipelago, the Central States of the Union (here they are all German Jesuits), Central America and Cuba, Ecuador and Peru, Chili and Paraguay.

—Summary of members and probationers in the China Missions of the M. E. Church for 1888:

	Mem- bers.	Proba- tioners.	Total.	In- cr'se.
Foochow.....	2,297	1,267	3,564	118
Central China..	305	304	609	140
North China...	655	373	1,028	218
West China...	9	7	16	....

Total..... 3,266 1,951 5,217 476

—The Congregationalists in Australia have 82 Sunday-schools, with an average attendance of 7,400. The Wesleyan Methodists are largely in predominance; their schools number 545, with an average attendance of 30,264. The Church of England comes next, with 430 schools; and then in order follow the Presbyterians with 392, and the Roman Catholics with 312, etc. In all there are 2,157 Sunday-schools, with a total average attendance of 143,766.

—According to the statistical report for 1888 of the Evangelical Association, that body of German Methodist numbers 141,353 members, 1,159 itinerant preachers, and 1,916 churches; indicating a gain of 4,156 members, 88 preachers, and 85 churches during the year.

—The yearly increase of ordained men in the Anglican Church is vastly in excess of requirements. The clerical deaths last year were 460, and there were but 70 new churches built, while there were 734 ordinations. The unbeneficed clergy in England now number from 10,000 to 11,000.—*Christian Leader*.

Statistics of the Churches of the United States for 1888.

BY REV. DANIEL DORCHESTER, D.D.

IN compliance with the request of Dr. Buckley I give the latest ecclesiastical statistics for our country. They are for the year 1888, and have been gathered from the official Year-Books and Minutes. Some of the data for 1888 could not be obtained until the Year-Books for 1889 were issued. In only a few instances have the figures been estimated, and even then, so far as possible.

by prominent officials in those denominations. I give the statistics in a classified form:

Advent Bodies.			
	Chs.*	Min.	Com.
Orig. "Evan. Ad."	91	107	11,000
Adv. Christians.....	2,500	1,000	75,000
Seventh-Day Adv.	787	199	22,357
Life & Adv. Union, ....	....	....	10,000
Age-to-Come Adv.	100	....	10,000
Bourboites.....	....	....	5,000
Christadelphians..	14	15	1,200

Total..... 3,492 1,321 134,577

Most of the above were obtained by personal interviews with leaders in these bodies, but they are largely estimated.

Baptist Bodies.			
	Chs.†	Min.	Com.
Bap. Reg., North... ..	8,895	7,164	799,236
Bap. Reg., South... ..	14,874	8,057	1,115,276
Bap. Reg., Colored..	9,331	6,199	1,033,282
Total Reg. Bap.	32,900	21,420	2,997,794
Free-Will Baptist..	1,531	1,314	82,686
F.W.B. of N.C. orig. ....	....	....	8,232
F.W.B., Other Ass..	....	....	4,958

* Mostly congregations.

† In some cases congregations.

General Baptists... ..	....	....	*3,225
United Baptists....	....	....	1,400
Separate Baptists..	....	....	6,329
Cum. Fr. Bap. (est.)	....	....	1,000
Seventh-Day Bap..	106	115	9,015
S. D. (Gr.) Bap. (est.)	....	....	3,500
Anti-Mis. Bap. (est.)	1,800	900	46,000
Six-Prin. Baptists.	16	16	1,450

T'l brng. name Bp.	36,353	24,785	3,175,589
Kind. Bap. Bods.:			
Dis. (partly est.)...	6,859	3,388	645,771
Tunkers (est.).....	1,050	1,876	100,000
Winebrenna'n (est.)	300	400	30,000
Mennonites (est.)..	550	500	100,000

T'l Bp. & kind. bds. 45,112 30,929 4,051,360

Lutheran Bodies.			
	Chs. or Congs.	Min.	Com.*
General Synod.....	1,429	952	159,091
United Synod.....	392	186	33,625
General Council... ..	1,490	846	241,424
Synodical Council..	1,743	1,233	341,987
Ind. Synods.....	2,556	1,295	260,843
Total Lutheran... ..	7,610	4,512	1,036,970

* Some baptized children are always included in the statistics of one or two of these bodies.

Methodist Bodies.						
	Chs.*	Min.	Prs.†	Local Prob.	Full Mem.	Total Com.‡
Methodist Episcopal Church.....	21,361	12,502	13,436	224,788	1,929,561	2,167,151
Methodist Episcopal Church, South.....	11,864	4,550	6,192	.....	1,096,734	1,107,456
Methodist Episcopal African.....	3,600	2,943	4,891	47,000	390,000	432,943
Methodist Episcopal African Zion.....	.....	2,600	3,250	.....	325,000	327,600
Methodist Episcopal Colored.....	.....	1,729	4,042	.....	165,000	166,729
Methodist Episcopal Union American.....	50	60	50	.....	21,000	21,060
Total Episcopal Methodist.....	36,875	24,664	31,861	271,788	3,927,295	4,229,939
Non-Episcopal Methodist:						
Protestant Methodist.....	2,039	1,463	1,125	4,271	141,557	147,791
Congregational Methodist.....	225	200	.....	.....	8,000	8,000
Independent Methodist.....	35	30	.....	.....	5,000	5,000
Free Methodist.....	961	498	556	2,418	16,104	19,030
Wesleyan Methodist.....	535	280	.....	.....	16,197	16,732
Primitive Methodist.....	122	62	174	587	4,343	4,992
Reformed Methodist.....	60	50	.....	.....	2,000	2,000
Total bearing the name Methodist.....	40,852	27,247	33,698	279,064	4,120,496	4,443,484
Kindred Methodist Bodies:						
United Brethren.....	4,451	1,490	560	.....	204,517	206,007
Evangelical Association.....	1,916	1,159	647	.....	141,859	143,018
Moravians.....	66	71	.....	.....	10,900	10,966
Bible Christians.....	85	115	.....	.....	7,700	7,815
Total Methodist and kindred Methodist..	47,470	30,082	34,905	279,064	4,485,472	4,801,390

* This term is unsatisfactory. In most cases it means church edifices; in some, church organizations or societies; in others, congregations; and in some circuits which comprise several societies. Probably 50,000 societies.

† In Methodist polity these are laymen and reckoned as members in full.

‡ Ministers, in column 2, are added into this column, because they are communicants, and not elsewhere reckoned in as with other denominations. And probationers, being also communicants, are here reckoned.

Only a few of the above are estimated—some of the smaller churches—and most of these by officials of their own body, and almost all are official statistics for 1888.

Presbyterian Bodies.			
	Chs. or Congs.*	Min.	Com.
Pres. Gen. Ass.	6,543	5,789	722,071
Pres. Gen. Assr. Sth.	2,280	1,129	156,249
U. P. Ch. of Nth. A.	907	759	98,992
Cumberland Pres.	2,648	1,584	151,929
Cum. Pres. (col.) ....	.....	200	15,000
Ref. Presbyterian.	121	116	10,970
Gen. Sy. Ref. P. N. A.	47	47	6,800
Ass. Ref. Sy. of South	112	84	7,282
Welsh Presbyterian	175	84	9,563
Other bodies (est.)	200	250	20,000
Total Presby'n	13,033	10,042	1,198,856
<i>Kind. Pres. Bods.:</i>			
Ref. (Dutch) Ch.	546	555	87,015
True Ref. D. Ch. (est.)	13	8	564
Ref. (late Gr.) Ch.	1,512	823	190,527

T'l Pr. & kin. bods. 15,104 11,428 1,476,962

Unclassified Bodies.			
	Chs.	Min.	Com.
Chris., Nthn & Sthn.	1,755	1,344	142,000
Christ. Union Chs.	1,500	1,200	125,000
Congregational.	4,404	4,284	457,584
Episcopal, Protest.	3,450	4,053	456,729
Episcopal, Ref.	70	87	8,000
Total Episcopal.	3,520	4,140	464,729
Friends, Orthodox.	600	500	72,000
Friends, Wilburite.	100	.....	12,000
Total Friends.	700	500	84,000
Ger. Evan. Ch. Un.	804	618	65,000
Schwenkfelder Chs.	6	10	850
Other bodies (est.) ....	.....	.....	35,000

Total Unclassified 12,689 12,096 1,374,163

Summary.

	Chs., Socs. or Congs.	Min.	Com.
Advent Bodies.	3,492	1,321	134,577
Baptist Bodies.	45,112	30,929	4,051,360
Lutheran Bodies.	7,610	4,512	1,036,970
Methodist Bodies.	47,470	30,082	4,801,340
Presbyterian Bodies	15,104	11,423	1,476,962
Unclassified Bodies.	12,689	12,096	1,374,163

Aggregate 131,477 90,368 13,877,422

*In some of the above bodies congregations are reported, and in others church organizations.

Denominations not using the same statistical methods as those in the preceding tables, especially in receiving and enrolling members:

	Ministers.	Parishes.
New-Church.	113	141
Unitarian.	490	382
Universalist.	709	971

The New-Church Almanac for 1889 estimates 7,028 church members, and, including isolated adherents, a total of 10,178 New-Churchmen in America. The Universalist Year-Book for 1889 gives an incomplete statement of members, 38,780 and 41,474 families.

The Roman Catholics give the following differing statistics for 1889:

	Sadler's Year-Book.	Hoffman's Year-Book.
Priests.	7,996	8,118
Churches.	7,424	7,353
Chapels and st'ns.	3,133	2,770
Population.	7,855,294	8,157,676

Aggregates.

	Chs., Pars., or Congs.	Min.
"Evangelical" Bodies.	131,477	90,368
New-Church.	141	113
Unitarian.	382	490
Universalist.	971	709
Roman Catholic.	10,557	7,996

Populations.

Total "New-Churchmen"	10,178
Universalists, 41,474 fams. (5 each).	207,370
Unitarian, no means of estimat'g. ....	.....
Roman Catholic (Sadler's est.)	7,855,294
"Evangelical" bodies, 3½ times as many as the enrolled members	48,570,977

The Evangelical churches have made a large relative gain for 1888 as compared with 1886, namely, 1,744,771 members. This shows an average of about one member in 4.5-[-inhabitants, on an estimated population for 1888 of 62,300,000. The Evangelical population is 77-[- per cent. of the whole population of the United States. The Roman Catholic population is 11-[- per cent. of the whole.—*Christian Advocate.*

VIII.—PROGRESS OF MISSIONS: MONTHLY BULLETIN.

Africa.—The London Missionary Society has received word that the disturbances along the African coast opposite Zanzibar have not affected their missions on Lake Tanganyika or at Urambo. Mr. Brooks, their missionary at Urambo, was killed as he was coming to the coast, but there is said to be no need of anxiety in regard to those who remain in the interior.

Burmah.—A Burman Christian woman of Rangoon has promised to give a bell to the memorial chapel to Adoniram Judson in Mandalay.

—The Bassein Christian Karens of Burmah are running a saw mill and making a profit out

of it. Last year they added \$4,000 to the endowment of their Normal and Industrial Institute

Central America.—Protestant Missions are found in but two of the five republics of Central America, Nicaragua and Guatemala.

Ceylon.—The Editor of *The Ceylon Observer*, Colombo, during the agitation against the licensing of sin in Ceylon, has spoken in that paper with the voice of a preacher and prophet. All honor to the editor of a commercial paper who, on a great and momentous occasion, in the face of cynicism, ridicule, and all the forces of worldliness, boldly rebukes sin, and champions the

cause of righteousness. The world would be a brighter place if there were more men with the courage of the editor of *The Ceylon Observer*.

China.—The Ching-Kiang Riot, Washington, March 21. The Department of State is in receipt of further details concerning this riot. The trouble arose out of the stoning of the Sikh policemen of the British quarter by a crowd of boys and young men. It occurred on the Chinese New Year, when business was practically suspended in the town and when the streets were thronged with idlers. The quarrel of the boys was assumed by the men, and a general fight ensued. A Chinaman was knocked down by the police, and the report was current that he was killed. Immediately the enraged mob attacked and burned the police stations. The roadway was thronged with 20,000 rioters, who surged toward the United States and British consulates. When the situation became alarming 300 soldiers appeared upon the scene, but their presence served only to excite the derision of the mob. The gates of the United States and British consulates were assaulted and the British consulate burned, the Consul barely escaping with his life by climbing over a rear fence. With much difficulty the two Consuls, with their families, effected their escape, and reached a mail steamer which had arrived just in time to evade the fury of the rioters, who were in hot pursuit. The mob made various unsuccessful efforts to board the vessel, but it was repulsed in each instance. The arrival of a brigade of soldiers in the evening and of a British man-of-war the following morning had the effect of restoring quiet.

—The Chinese press is stirring up missionaries to undertake medical work. *The China Medical Mission Journal* contains articles by Dr. J. G. Keer and Rev. A. W. Douthwaite, M. D., on the value of medical work as an aid to evangelization. Commenting upon them, *The China Overland Mail* says: "We think it is becoming more and more apparent to religious workers in this part of the world that the masses of China cannot be reached by merely preaching to them; that their best chance of success is in imitating the example of the Master they serve, who inculcated His teaching while going about doing good. Of course one does not wish to see all the missionaries turned into sick nurses, but only that they should realize that by discriminatingly helping the natives in their sufferings they can best reach their heart."

—The severity of the winter is increasing the distress caused by the famine in Shang-Tung and Manchuria. It is estimated that 1,500,000 persons are starving.

—Shanghai advices to January 19. The famine in Anhui and Kiangsu is worse. In one province 300,000 families are starving, and altogether several millions are suffering from famine caused by drought two years in succession.

—Our Consul at Peking reports that the total number of American citizens residing in China is 1,022, of whom 506 are missionaries.

—The English nation continues to derive an income of some £8,000,000 from the excesses and miseries of the richer part of the Chinese people; while the poorer classes of Chinese are creating a demand for a cheaper home-grown opium. And so the enslavement of the entire nation to this fatal habit appears to be inevitable.

—Chinese Christians are, almost to a man, ready to pray in public, to exhort one another at their meetings, and to speak for Christ to their neighbors. Rev. Hunter Corbett bears witness to their childlike faith in the power and willingness of God to fulfill every promise, to their unshaken faith in prayer, their love for the Scriptures, and their honest and faithful effort to live blameless lives. Not a few have persevered in the study of the Scriptures until they repeat entire chapters and sometimes entire books, from both Testaments, and, better yet, they are able to explain them.

—A narrow escape. Mr. Redfern, en route for Han-Chung, gives in *China's Millions* an exciting account of a remarkable deliverance from pirates, who landed on his boat with daggers and pistols, and began appropriating everything of value. The only weapon Mr. Redfern used was prayer, which proved so powerful that the robbers returned their booty and departed abashed, without hurting any one. The heathen boatmen were amazed, having fully expected both the robbery and the murder of the missionaries.

England.—The British and Foreign Bible Society has issued during the past year 4,206,000 copies of Bibles, Testaments, and portions of the Scriptures, a larger number than ever before. The total income of the society for the past year was £253,300. Its grand work encircles the world, preparing the way for missionaries and strengthening their hands.

—A Mazarin Bible brought \$10,000 at a recent auction sale in London.

—"Our Day" contains a painful article on "Pagan Idols of English Make," showing that "it is not an uncommon occurrence for an East Indian man, from Liverpool, just through the Red Sea and the shadows of Sinai, to touch at Madras and Calcutta, then lie up at Rangoon, at each wharf landing a missionary from her cabin, and unloading a crate of graven images from her hold."

—The S. P. G. has taken up missionary work in the Nicobar Islands—a group of islands in the Bay of Bengal, and used as an Indian penal settlement. A hundred years ago the last of the Moravian brethren retreated, after the sacrifice of twenty-four of their number in nineteen years. The object is to reach Carnicobar, a populous island of over 3,000 inhabitants, on the north of the group. The field is at present occupied by merely one catechist—a Madras Christian—who acts under the direction of the Government chaplain of Port Blair. The plan adopted is to bring relays of the island children to Port Blair, and after the stay of a few months

in the Andaman Christian Orphanage, to return them to their parents.

—Bible Distribution. The British and Foreign Bible Society's district secretaries from all parts of the country held their annual conference on Monday. There are in England 5,407 societies, auxiliaries, and branch associations. Besides raising funds for the society, these branch organizations distribute copies of the Scriptures in the localities in which they are situated. The society makes no profit by the sale of the Scriptures, as they either give or sell them at cost price. To give an idea of the extent of the work it may be mentioned that they send away to different parts of the world between 7,000 and 8,000 Bibles, Testaments, or portions of Scripture every working day, or five copies every minute. The society spends £70,000 annually for printing Bibles in this country, and a considerable sum in foreign countries.—*Pall Mall Gazette*.

—Salvation Army. Marshall Booth, in reviewing his forces at Chicago, said that within twelve years 1,000,000 men and women have been rescued from the slums and transformed into self-supporting, sober, Christian citizens by its work. He is prepared to establish at once in London ten more Rescue Homes, for 300 girls (which will enable the Army, by the help of God, to rescue at least another thousand a year), and also to establish ten food and shelter depots, six for women and children only, and four for men, with a capacity for 1,000 beds per night for women, and 500 for men and 200,000 meals per week, or at the rate of 547,500 beds, and 10,400,000 meals per annum. He appeals for \$75,000 to meet the expense of fitting up and furnishing the said twenty buildings.

—The £10,000 debt of the Wesleyan Missionary Society has been cleared away at two strokes, first by a magnificent donation of £4,000 by Henry J. Atkinson, Esq., M. P., and the remaining £6,000 by a family collection on Christmas day last throughout the Methodist Church in England.

India.—Bishop Thoburn writes from Calcutta, Jan. 24, 1889 :

The Bengal Conference met at Allahabad, Jan. 17, and adjourned Jan. 21. The statistics showed an increase of more than 10 per cent. in membership, and of more than 4,000 in Sunday-school attendance. One young man was admitted on trial, and two received into full connection. Three were ordained deacons, and one elder. The Conference has as yet only twenty-six preachers on its roll, but five others were read out as "Missionaries in Malaysia." I intend, if spared, to go down to Singapore and organize the Malaysia Mission in the course of the next two or three months. Bishop Fowler was at the Conference during the last two days, and added very greatly to the interest of the occasion. He preached on Sunday, and spoke at several of the public meetings with the same vigor and incisiveness which distinguish him at home. Dr. M. V. B. Knox, of New Hampshire, was also

present, and was cordially greeted, and his presence highly prized.

—Twenty-three missionaries and members of missionary families reached Bombay, December 31st, by the *Arabia*. Seventeen of the number come to reinforce the missions of the M. E. Church in India, Burmah and Malaysia. The remaining six represent several different societies, including the Disciple or Christian Mission at Bilaspur, the North Berar Mission at Akola, the C. M. S. Mission South of Poona, and the Canadian Presbyterian Mission at Indore. Miss Dr. Baldwin and Miss Dr. Merrill go to Bilaspur to the Disciple Mission, Miss Sinclair and Miss Scott to Indore. Miss Bates casts in her lot with the Berar Mission at Akola.—*Bombay Guardian*.

—The British Government sells to the highest bidder the exclusive privilege of distilling and selling alcoholic liquors within a certain district. The holder of the license increases his sales regardless of consequences or of the remonstrances of the better portion of the native population, with the terrible result that that population (almost entirely total abstainers previous to British rule in India) is becoming demoralized and impoverished. From this influence even the native converts to Christianity do not escape. Statistics show that while there were in 1880 41 habitual and 163 occasional drunkards among 29,000 professed Christians, in 1883 the number of such drunkards among 30,000 Christians had increased to 250 habituals and 274 occasionals. The increase is said to have been still more rapid during the last five years, and to be yet larger in proportion among the non-Christian portions of the people. This must be a fearful counterweight to the influence of English foreign missionaries.—*N. Y. Evangelist*.

—We learn from the *Free Church of Scotland Monthly* that there is a great movement toward the gospel in the Santal Mission of the Free Church. The Santal Mission, like our Darjeeling Mission, is mainly, if indeed not exclusively, concerned with aboriginal peoples. Writing from Pachamba in November last, Rev. Andrew Campbell says : "Since I last wrote to you I have had the great privilege of baptizing 110 persons. We have still many applications, and are taking them up as we find opportunity. One special feature of the present movement is that the people come in families."—*Church of Scotland Record*.

—In one of his letters from India Mr. Caine, M. P., gives a sickening account of the opium dens at Lucknow. In one he counted on the floor down stairs alone "117 human swine of both sexes." There were more up stairs. He had seen the gin palaces of East-end London on Saturday nights, he had seen men in delirium tremens, but "never such horrible destruction of God's image in the face of man as in the 'Government' opium dens at Lucknow."

—The Buddhists, Brahmins, Confucians and Mohammedans, numbering 700,000,000 souls, have had prohibition over a thousand years.

—For the last three months of 1888, 730 baptisms were reported from three stations of the Baptist Telugu Mission in India.

—More than 2,000,000 of the youth of India are to-day receiving an education in the English language.

Japan.—Dr. Henry M. Scudder, now a missionary at his own charges in Japan, and well-known as a successful pastor in San Francisco, Brooklyn and Chicago, writes to the *Christian Mirror* in hearty support of the church union movement in Japan. He is especially strong in the conviction that it originated in Japan among the native Christians. It is of indigenous growth, and should hence not be opposed by those without, even in distant countries.

—**The Friends.** In Japan there are forty missionaries under their care. More than \$46,600 were contributed for this work by English Friends last year. There are stations in Constantinople, Roumania, on Mount Lebanon, Roumelia, and Madagascar. Three stations are in Zululand, two in India, and one in China.

—The friends of Shige Kusida, a young Japanese woman who has been an efficient temperance worker and speaker in her own country, are planning to send her to the United States to study the American temperance movement, as a further preparation for successful work among her people.

—One of the most hopeful indications for the future of Christianity is the missionary character of the native Christians. They are zealous in carrying the gospel to their own people, and also to Korea and the islands dependent upon Japan.

—The Southern Baptist Foreign Mission Board has decided to start a mission in the southwestern part of Japan.

Java.—Missionary work began 40 years ago. Seven societies of Holland are represented by 26 missionaries, having 25 mission stations, numbering 12,000 native Christians. The British and Foreign Bible Society has one agent in east Java, and will soon send another for the west. Not only Java, but the whole Dutch India, including Java, Sumatra, Borneo and Celebes, has a strong claim not only on Europe, but on Christian America for the gospel. Twenty-seven millions of people and only 69 Christian missionaries to give them the glad tidings! In all Malaysia, with its 35,000,000 people, there is only one American missionary.

—In the central district of Java there are some 5,000 native Christians in connection with the Netherlands Reformed Missionary Society. For many years this field has been under the exclusive care of one missionary, who is stationed at Poerworedjo. Recently two other missionaries have been sent to Poerbolingo, one of whom is to be engaged in training native evangelists and preachers. Still more recently a young medical missionary has been sent out. He is to be supported by the Dutch Reformed Missionary Society in London. An attempt is being made to form the various churches or

stations into a Presbytery, presided over by a Synod. Meanwhile Christianity is spreading also in the Djogjakarta district, and some 5,000 natives have accepted the truth.

Jews.—A movement of Prof. Delitzsch, of Leipzig, is a wonderful step toward the conversion of the Jews. In nine of the German universities he is starting a movement for mission work amongst the Jews, and already over 800 students of the universities have enrolled themselves as members of a special school for training to this end.

Madagascar.—The London Missionary Society, with only thirty English missionaries in Madagascar, reports the astonishing number of 238 native ordained ministers and 4,395 ordained preachers, with 31,000 church members and 280,000 "adherents."

Mexico.—An urgent plea is made by missionaries in Mexico for a college which shall be for that country what Robert College has been in Turkey—a strong Protestant influence as well as an educational center for the natives. The death of Miss Rankin removes one who for twenty years previous to 1873 had been described as "The most prominent Protestant power in Mexico." Her school prepared the way for an agent of the Bible Society, and in 1865 Monterey became the headquarters of Protestant missions in Mexico. Miss Rankin anticipated the Women's Boards, and her work was in connection with the American and Foreign Christian Union. There is now a demand for a new translation of the Spanish Bible in Mexico, adapted to the needs of all Spanish-speaking people. The British and Foreign Bible Society report the Scriptures translated in six fresh languages last year, which now increases the number of tongues in which this society publishes the Word to 300, double the number fifty years ago. All the great languages of the world have thus, by the successful efforts of the missionaries, translations of the Bible.

—**The Friends in Mexico.** The Friends are the last of all the sects who might be expected to make headway among the lively and mercurial people of Mexico. Yet, strange as it may seem, they have accomplished in their missions a remarkable success. They have been at work for about ten years, chiefly in connection with the Indiana Yearly Meeting. They established their headquarters at Matamoros, where they have a \$4,000 meeting-house for the Mexican Friends. The Ohio Yearly Meeting has a mission at Escudandon, which is reported to be in a prosperous condition. The Friends have circulated extensively three or four periodicals in Spanish, enlightening the Mexicans as to their doctrines. They have sent these not only through Mexico, but among the people of Guatemala, Honduras and Nicaragua. The Mexicans receive the Friends with much confidence. One strong point in the success of these missions is that the Mexican people are tired of war,

and they think the peace principles of the Friends are preferable to the state of local and general belligerency which has for so long been a prominent feature of Mexican existence.—*Evangelical Christendom*.

Russia.—Watchful for opportunities for interference in African affairs, Russia, under the guise of a missionary movement, will probably soon send a large religious body into Abyssinia, the people of that country having expressed a desire for a closer connection with the Greek Church. This movement is ostensibly undertaken in compliance with the expressed wishes of the King of Abyssinia, and is to be aided by a grant of 3,000,000 rubles (about \$2,400,000), when rubles are counted at their par value. The chief of the expedition gained an unenviable reputation as a zealous proselyter during his long residence in Jerusalem, and will be accompanied by 40 priests and 60 monks. A second expedition, consisting of 2,000 young men, will soon follow the first. This dwarfs our missionary enterprises. But is it really a missionary enterprise? That remains to be seen.

Samoa.—The Samoans, regarding whom so much interest is now felt, are considered the finest race among the Polynesian Islands. They are graceful, pleasing, of good physique, and have a soft and musical language. They have been converted to Christianity and are very moral and honest. On Sunday no work is permitted on shore, nor are natives allowed, it is said, to work on board ships in port. The sale of liquors is absolutely prohibited. It is to be hoped that the faith of these people in Christian nations may not be wronged through violation of treaties.—*Illustrated Christian Weekly*.

Scotland.—At the Annual Meeting of the National Bible Society, held in Edinburgh last month, the income was reported as over £34,000, the largest ever attained. Amidst many proofs of the successful labors of the society, it was mentioned at the Annual Meeting that the native churches of Japan, for whose benefit the National Bible Society of Scotland has taken a share in translating the Scriptures, have resolved to institute a Bible Society of their own. The Religious Tract and Book Society of Scotland have just issued their Annual Report. The work of the colporteurs is referred to as a valuable agency in spreading wholesome religious literature to counteract the mischievous literature which circulates so largely to the prejudice of the morals of the people. It employs about 200 colporteurs, and there is ample evidence in the report that their work is meeting a real want in the religious life of the country, and has upon it the divine blessing.

—**Scotch Liberality.** The 336,000 members of the Free Church of Scotland must be giving at the rate of nearly \$10 per head.

Turkey.—The restrictions placed upon

the press by the Turkish Government are many and oppressive. The new censor of the press, appointed in November last, requires of the editors of the *Zornitza*, the Bulgarian religious paper published by our mission at Constantinople, that duplicate copies of all matter be placed in his hands two days before it is given to the public. He then mutilates the articles, not merely those having a political bearing, but those in the religious and educational departments, on the ground that there may be a political interpretation placed upon words innocent in themselves. Among the words which are uniformly stricken out are "union" and "freedom." In the sentence in the Sunday-school lesson, "Ruth's union with the family of Elimelech had freed her from idolatry," the words we have italicized were stricken out. Only after representations made by the American Legation was the paper permitted to speak of the *United States of America*. The absurdities of this censorship are innumerable. Our brethren connected with the press at Constantinople are entitled to our sympathies in the annoyances to which they are compelled to submit.—*Miss Herald*.

Syria.—The annual meeting of the Syria Mission has just been held in Beirut. The statistics presented we are able to give in our Statistical Department, through the courtesy of Miss Mary Pierson Eddy of Beirut. In a note accompanying them she says:

"Notwithstanding all the efforts made to thwart our work you will notice in every department encouraging progress is reported, and this while the laborers are few, and the stations feebly manned by foreign workers. Is not the press work, viewed in the light of the promise, 'My word shall not return unto me void,' full of hope and promise for a rich harvest in the future?"

United States.—**Woman's Mission Work.** We are in receipt of the nineteenth annual report of the Woman's Foreign Missionary Society of the M. E. Church, North, which makes a substantial book of 150 pages. The summary of home work shows a total of 5,449 organizations, with a membership of 127,178. The receipts for 1888 were \$206,308.60, and the appropriations for 1889 \$230,401.

—The twenty-two missionary societies in the United States managed by women, and whose support comes from women, support 751 missionaries, last year contributed \$1,038,233, and since their organization have contributed \$10,335,124. The forces of Great Britain, Continental Europe and the United States have an annual income of \$9,396,996; man and equip 9,550 stations; support 5,431 missionaries; have the assistance of 32,015 native helpers, and mission churches that number 583,974 communicants and 1,875,655 adherents.

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I.—LITERATURE OF MISSIONS. A RETROSPECT OF THE WORLD'S CONFERENCE.

[EDITORIAL.—A. T. P.]

THAT grand gathering in Exeter Hall, London, in June, 1888, has in many, perhaps in most respects, had no rival, not to say superior, in all church history. This we have affirmed previously, repeatedly, emphatically; and after the lapse of a year, we see no reason to modify this judgment.

Nevertheless, as we calmly pass in review the proceedings of those ten days, we seem to see, more and more clearly, a few marked errors in the conception and execution of that great plan, and in the management of that great conference, which were avoidable; or to say the least might be avoided whenever another similar gathering shall be held. This we say in no spirit of carping criticism. The more we see of a fastidious and fault-finding temper, the more we are impressed that the hypercritical and the hypocritical spirit are very closely allied. That conference was an alabaster flask of ointment compounded of precious and fragrant materials by a divine apothecary; and there were in it no dead flies to send forth an ungrateful savor. But it would have been strange indeed had there been no infelicitous features, no lack of forecast and discrimination, no mistakes in methods, which prevented the conference from reaching its highest and widest results for good. To some of these we shall now advert.

I. One conspicuous mistake was made in the *selection of chairmen*. The policy of the committee was to change, at every session, the presiding officer. The desire was to have some distinguished clergyman or layman take the chair at each new assembly, and to divide up these honors so as to distribute them over as wide a representation as possible. Some of these chairmen were not only men of mark, but of marked capacity and ability for the place. Others were as conspicuously unfit. We all know how much depends on the selection of a presiding officer. He not only guides but often inspires the entire meeting. His tact, promptness, decision, suggestion, are the very hinges upon which turn the success or failure of the court or conference whose presiding chair he fills. A moderator of an association, presbytery or other ecclesiastical assembly may facilitate business, suppress

disorder, disentangle the perplexities of confused and contradictory motions, and stimulate fraternal harmony and prayerful unity ; or, on the other hand, may positively hinder, embarrass, obstruct, the whole proceedings. Sometimes even the voice and enunciation of a chairman, his manner, glance, attitude, may have upon the body of which he is the temporary head an unconscious influence. We have seen a whole throng of ecclesiastics run wild in debate, because, at a crisis, the chairman was flushed and embarrassed and undetermined, and waited a moment too long before decided action. So important have church courts found this matter to be, that the suggestion has more than once been made that a permanent moderator should be selected to guide their deliberations.

At this great conference one was occasionally placed in the chair who, whatever his personal character, had really no fitness for a presiding officer. Timid, hesitating, flustered, stammering, without even volume of voice or distinctness of utterance sufficient to be heard ; unacquainted with even the simplest rudimental principles of parliamentary law, such men ought not to be put into a place where they can neither do themselves credit nor help anybody else. For such positions men should be chosen not for some conspicuous service rendered to church or state, to science or art, to letters or to humanity, but pre-eminently because they are fitted to guide a deliberative body or a popular assembly. A very distinguished man was not long since nominated for such a position in this country ; but, before the vote had been taken, his awkwardness, dullness of hearing, slowness of comprehension, made evident into what a "sea of troubles" he would have plunged the assembly had he been raised to the chair. As it was, a much younger man, comparatively unknown, was made moderator, and showed no common aptitude for the place. The time has fully come when, in great deliberative bodies, the chair is no longer to be a high seat of honor to which to exalt some popular favorite or idol as a mere figurehead, but a throne of power for which the first and last and indispensable requisite shall be competency to preside and control.

II. Some serious mistakes at the conference were made by the *speakers themselves*. As not every man is fit to preside, so not every man is fit to make an address or prepare a paper for such an assembly. The more we hear of public speakers, the more we are satisfied that in the vast majority of cases, *apologies* are themselves without apology. Time is too valuable to be consumed in useless explanations, tame self-depreciation and false humility. If the apology be true, the speaker has no right to be making the address ; if untrue, he has no right to be making the apology. Yet a man will rise before a magnificent audience of intelligent and cultivated people ; and, where every moment is golden, coolly state that he has "had no time to prepare," or feels "incompetent to speak on the theme" assigned him, or in one of a thousand

ways excuse himself for what he is about to say or read ; when, if what he states be true, he ought, by every law of good sense and ethical propriety, to sit down and leave the more room for somebody who is prepared. Every speaker should make the very best preparation possible, and then plunge *in medias res*, from his opening sentence giving his hearer something that has cost thought and is worth thought. We remember to have heard a man of no little distinction rise to address a large assembly on a great occasion ; and, though appointed to the duty months previous, calmly inform his auditors that he "had made no preparation save that which he had made on his way to the meeting," in a ten minutes' ride on a tram-car ! If true, that was an insult to the assembly : and unfortunately his speech proved that it was only too true.

A grievous blunder it is to *bring in irrelevant matter*, especially where brevity, condensation and concentration are essential. There is an impassable gulf between having to say something and having something to say. Those who easily took hold and firmly kept hold of those great audiences were invariably those who spoke, keeping most closely and clearly to the subject. The more direct the track, straight to the heart of the theme—*recte viam secare*—and the more vigorous the handling of it, the closer and more absorbed the attention. It was observable that matter, interesting in itself but foreign to the discussion, was ruled out by an impatient or listless audience, if not by a watchful and impartial moderator. Some of the papers were simply specimens of riding hobbies. Some writer, who had been studying a topic, or making a book, would take opportunity to inflict on his helpless hearers a treatise, having only a nominal connection with his theme, and sometimes so foreign to it as to appear such to the most casual and careless observer. Sydney Smith said that "in preaching, the crime against the Holy ghost is *dullness*." It is very nearly an unpardonable offense to intrude and obtrude before such a body as that which met in Exeter Hall any address or paper which has not been carefully prepared on the subject under discussion, or which lacks the pith of sensible suggestion or the point of fitness and applicability. Speakers should be chosen, competent to treat these great themes, and conscientious enough to take pains in preparing ; and only such should be heard.

Even in the voluntary remarks that followed the papers there was no real reason why a law of judicious selection should not have been followed. Cards were sent to the secretary indicating a desire to be heard, and the parties were called upon in the order of application. The consequence was that not infrequently the most forward rather than the best furnished speakers engrossed the priceless moments of that great gathering. That a man wishes to be heard is not always a sign that others wish to hear him. To the happy conduct of such

assemblies a certain amount of "natural selection" and "survival of the fittest" is essential. Every public gathering draws moths about it, which do little more than fly into the flame, singeing their own wings and obscuring the light.

To flaunt one's denominationalism in such a conference is a most grievous mistake. Yet a few—a very few—were guilty of what was so out of taste and out of tune with the whole key of that ecumenical council. For once from every quarter and every denomination came the champions of missions. In such a presence, it behooved us all to forget our tribal standards as we rallied around the Ark of God. Yet some felt it needful to let the rest know that for them to appear in such a promiscuous gathering was an unusual condescension; that it must not be construed into any abandonment of the peculiar tenets of their "church," or even as an admission of the comparative unimportance of such tenets, as non-essentials. A few such protests and sectarian professions were heard, but they were the only inharmonious notes in a general, beautiful, orchestral harmony.

We ought all to rise above such a level. Why should a Presbyterian in an assembly of the church catholic insist that he abates not a jot of his belief in the "parity of the clergy" and the "divine right of the presbytery"? Or a Baptist announce his undiminished confidence "in believers' baptism" and that too only by "immersion"? Or an Episcopalian declare that he must not be understood to admit the validity of "non-episcopal ordination," or as conceding that the barriers separating "the church" from the rest of the body of believers are to be easily stepped over! If there be any magnanimity in fellowship with those who differ with us, such great-mindedness is always unconscious, for in nobility, as in humility, self-consciousness is destructive of the very grace itself.

III. Another mistake made at the great conference was undue *multiplicity of meetings*. Ten days were assigned to the sessions; and not only were those days, with rare exceptions, crowded with almost continuous meetings, from 9. A. M. to 10 P. M., but there were generally three or four simultaneous gatherings; and to make matters worse, at these different gatherings, at the same hours, different themes were discussed, making impossible attendance at all, and therefore compelling members to choose what they could best afford to miss, though the choice was often no easy one to make. Two marked consequences were observable. First, there was more or less confusion. Persons would go into one meeting and then, from a strong desire to hear some speaker or some discussion in another section meeting at the same hour, would go from one to another creating inevitable disturbance. Frequent changes of this sort were quite unavoidable and often a very serious hinderance to enjoyment, profit and even good order. Secondly, there resulted, as a consequence of these multiplied

and divided meetings, the loss of all unity of impression, and of that peculiar *cumulativeness* of impression, which is even more desirable than such unity. To have had fewer meetings, and to have arranged them so that essentially the same body of auditors might have attended them all, so far as they chose, would have served to secure from beginning to close a continuous, growing, climacteric interest. But, as it was, the conference was cut up into several minor conferences, which, for all unity or continuity, might almost as well have met in different halls or even cities. It was very noticeable that, so far as unity and continuity of assembly were conserved, the richest results were realized. The interest and enthusiasm touched floodmark only in those large evening assemblies where, without the diversion or distraction of having rival meetings at the same hour, essentially the same audience met from night to night, and felt the power of every new accretion of argument and appeal. In our judgment, it had been better either to have appropriated more days to the discussions, or else to have attempted to cover less ground, rather than to have split up the body into so many parts. Section may sometimes be vivisection. Those who attended the Evangelical Alliance meetings at Washington, D. C., the year before, will remember how by continuous sessions in the same assembly chamber, the very ends, sacrificed at Exeter Hall, were admirably served and conserved.

IV. It was, we think, a mistake for the committee of the conference to *hamper themselves and the body with needless restrictive rules*. Laws are the servants, not the masters, of intelligent bodies; otherwise they turn human beings into mere automata. Even Sabbath regulations, however strict, are "made for man," not man for rules and regulations. The human mind is too great and grand for any parliamentary matrix, and all regulations, not based upon immovable essential moral principles, must be elastic and flexible.

For instance it was determined in advance by the committee that *no resolutions* should be introduced into the conference. The restriction was well meant. To have put up no such barrier would have left open door for every religious "tramp" or "crank" to find his way into the field of discussion and inflict on helpless ears his resolutions upon his favorite topic. But that such a body should meet as never met before, and never may again, and not be free to act in such ways as to make its power felt and its effects lasting, was to resort to the strait-jacket. The committee themselves felt the awkward constraint of their own restrictions. When the giant evils of rum in Africa, opium in China, and licensed vice in India called for vigorous remonstrance, they felt the need of a series of resolutions, ably advocated, and adopted by the conference. But there was that *rule* against resolutions! To "save their constitution" they held the great public meeting for protest, on the night after the conference closed; but, as

they wanted it embraced within the proceedings of the conference, they stretched the conference beyond it; and it fell to the writer, on that occasion, to review the lessons of those ten days at the close of that "additional meeting" for the passage of the resolutions!

Would it not have been better to avoid this paradox by not adopting in advance rules so stringent? To have determined that only such resolutions should be submitted to the body as had been previously approved by the committee would have shut the door against all intruders without locking it so effectually against the committee themselves as to compel them to climb up some other way.

V. It was, we think, a mistake that no attention was given by the conference to the great *uprising of young men in our colleges and seminaries*. The last five years have witnessed a sort of crusade of missions in which the main movers, the leaders, have been students. As we write, word comes to us that over 3,000 in our own country alone have signified a willingness to enter the foreign field when their course of preparatory study is completed. Making all proper deductions for mere evanescent sentiment or transient enthusiasm; discounting liberally for all hasty action under the influence of strong and pressing appeals; not unmindful of the fact that time is a great sifter of even honest purposes, and that hundreds of such pledges will be blown away like chaff before the wind when the crisis of final decision comes; with all reasonable reduction, we have still left one of the most significant movements of modern times. When such men as Stanley Smith, and C. T. Studd, and Arthur Polhill-Turner in England, and John N. Forman, and Robert P. Wilder, and Mr. Goforth, and J. H. McVicar in America, lead on a great uprising of students, and thousands respond, "Here am I! send me," there is some force at work that is more than human. Our sons and our daughters are beginning to prophesy. It looks very like the coming of a last great Pentecost of missions. Some notice should have been taken of so stupendous a development. If such a mighty current needs nothing more, it needs proper restraint; it needs to be banked up and turned into a true channel, and kept from spreading into a mere shallow, superficial freshet, where breadth of surface is mistaken for depth of stream, and energy of action is ultimately displaced by mere stagnation. A new spirit of missionary consideration and consecration is abroad in the universities of England and America. Age must counsel youth; experience must temper enthusiasm. Ardor and fervor must not be dampened and quenched, nor left to burn fiercely and burn out, but must be moderated and controlled. We hoped to the last that the conference would have given a careful and prayerful consideration to what we cannot but regard as one of the signs of the times which it behooves sagacious disciples to discern, and thereby read the present and forecast the future.

VI. It seemed to many delegates a very serious mistake that no

provision was made for *permanent and closer bonds of fellowship in missionary work*. During ten days of constant contact there had been no break of harmony, no really discordant note. It was a foretaste of heaven, the days of heaven upon earth. To part was inevitable, for duty called in different directions, and "tabernacles," even upon Tabor, are not to be expected. But there were certain bonds of comity and unity, of counsel and co-operation, which might have been perpetuated, and thus have given also a certain perpetuity to the conference itself.

After the lapse of a twelvemonth we do not see any good reason why a permanent Standing Committee might not have been created by that conference, that should have been thoroughly representative in character, and to whom might be referred many matters needing careful consideration from time to time. We would not have such committee legislative and authoritative, but simply advisory and representative, and in three directions principally they might have rendered efficient service :

1. In keeping up a certain living contact and practical fellowship between denominations of evangelical believers.
2. In adjusting matters of difficulty, preventing misunderstanding and collision, and promoting a true comity.
3. In providing for the proper division of labor and forces, so as to insure the impartial occupation of all mission fields.

There were many reasons why the blessed and delightful fellowship of that fortnight should be, as far as possible, made permanent. No name but that of Christ had been named ; contact not only served as an expression and manifestation of charity, but as a means of developing it. To have such contact broken and lost was more than a calamity—a disaster. Contact could not be maintained at every point, but it could have been at certain points like links in a chain, and such a committee would have served as such links. All questions involving the delicate matters of mutual comity, or the practical co-operation of disciples on mission fields, such an advisory board could settle in behalf of all the churches. Without claiming authority, their advice would become authority.

In reference to the occupation of the whole field, such a committee could at least wield great influence in three directions :

First, Where any local field is now fairly *preoccupied*, those who are working in it could be left unmolested. The valley of the Nile might be left for the most part to the United Presbyterians ; Turkey to the American Board ; Syria and Siam to the Presbyterians of America ; Burmah to the Baptists ; the Lake Districts of Eastern Equatorial Africa, the various islands of Polynesia, the openings in papal lands, to the various bodies already successfully at work—until help is needed and may be spared from more needy "regions beyond."

Secondly, Fields already open but wholly unoccupied, whose vastness is overwhelming and demands careful division of labor, might by such committee be apportioned to various Christian denominations.

And thirdly, Fields not yet fully opened but about to become accessible, could be watched and preparations made for their speedy occupation when the full time has come; as for instance Korea, Thibet, etc.

We have already in these pages adverted to this subject, and, after much thought, feel constrained to press even now the appointment by the various evangelical denominations of some sort of Advisory Board who, by correspondence and as far as may be by personal conference, may act for the whole church of Christ. Such men as the Earl of Aberdeen, Sir John Kennaway, Dr. Wardlaw Thompson, Eugene Stock, Esq., Rev. A. C. Thompson, D.D., Rev. F. F. Ellinwood, D.D., Rev. Hudson Taylor, Rev. A. J. Gordon, D.D., Rev. W. M. Taylor, D.D., Bishop W. X. Ninde, D.D., James Mathieson, Esq., Rev. J. Murray Mitchell, LL.D., Rev. W. S. Swanson, Principal McVicar, Rev. Phillips Brooks, Bishop Potter, Bishop Huntington—who would hesitate to follow the counsel of such men in matters pertaining to the great world-wide field of missions!

VII. There were mistakes of a minor character which pertain to all things human. This *limiting of speakers* to “five minutes” is one of the absurdities of modern impatience and “fastness.” A man who, like Dr. Cairns, carries big brains under his hat and a big heart in his breast, takes proportionately long to get “under weigh.” It was more than offensive to hear some really great and wise man rung down by the inexorable bell, when he had just laid the basis of his remarks and was just prepared to give us the results of wise and deliberate thinking; while some smart but shallow speaker, who mistook “audibility and volubility” for logic and eloquence, rattled through five minutes and “finished” without saying anything. It was painful to see that the modesty of some men of merit kept them back because their very aversion to the bell and the five-minute rule increased their embarrassment, while the assurance of others emboldened them to “occupy the time” without any real suggestions to offer. It was very strange to us to hear *such* an audience actually arrest with mock applause certain men of whom they tired or who overran their proper limits; or to observe evidences of manifest favoritism on the part not only of auditors but of presiding officers and committee men.

But these were the spots on the sun—the insignificant blemishes on a fair face that was on the whole beautiful and even radiant. He would be very critical and run his criticism into captiousness who would turn a telescopic or microscopic eye upon such defects. Here was a grand gathering of missionaries and missionary workers and supporters brought face to face and eye to eye from the earth's ends.

Here were men competent to speak from actual experience and observation of all phases and perplexities of the work, in every sphere. Here were laborers who spoke with the authority that belongs only to an actual toiler; they were not theorizers lazily sitting on cushions and dreaming about missions, but faithful workers who had borne the burden and heat of the day, and some of whom had already reached reaping time and borne also the sheaves to the garner. The facts, sometimes poured upon the assembly in one address, came like a deluge for volume and like a torrent for force and momentum. The sight of some men and women, whose names are already immortal for their service to missions, repaid us for a trans-oceanic journey. Even R. N. Cust, Esq., whose keen scalpel mercilessly cut with incisive blade into the faults of the conference, wrote with discriminating and eloquent pen, such as he knows how to use, in appreciation of all that was best in those days of fellowship. With impartial judgment he condemned what he disapproved, and praised as loudly the manifest solidarity of the churches, the disappearance of offensive denominationalism, the grand federation of the greatest benefactors of mankind, speaking every language, but using one dialect of faith; and the forming or renewing of precious ties of friendship.

We think it too soon to forecast the ultimate results of such a conference. Perhaps it is true that no original idea was struck out, and no novel information or even important practical suggestion elicited. It is possible to be too near as well as too far off, to see clearly and form just conceptions. Too near a view limits our prospect; too distant a view dims it. But if that ten days does not inspire new devotion to missions; if those two imperial volumes, which constitute the greatest encyclopedia of missions extant, do not feed with the fuel of facts the kindling interest in the world field; and if the body of disciples there gathered do not feel a closer and more vital bond with all true workers in that wide field, we shall be greatly mistaken. We earnestly hope that within a few years another like conference may assemble. The year 1892, which marks the full completion of the century since William Carey formed that first Baptist Society in Kettering, suggests the natural time for the next World Conference. And what stupendous changes may take place before that year has opened no human being is sagacious enough to forecast. If, years ago, Dr. Duff could say that, to which ever point of the horizon we look, signs of changes greater than the world has ever seen confront us, it is far more emphatically true to-day. What a century was once required to accomplish a year now works out; and so every hour becomes a hinge and pivot of history and destiny. Let us, like Erskine, call God to witness that we are "doing our best to bring on a definite issue between Christ and His adversaries." The thicker and hotter the battle, the quicker the rout of the foe. The whole world

is the field, the whole church is the force ; let us bring the field and the force into actual contact, from the rising to the setting sun, and from pole to pole, while we humbly remember that the only true *force* in missions is the FIRE FROM ABOVE !

THE OUTLOOK IN JAPAN.

BY REV. GEORGE WM. KNOX, D.D., TOKIO.

THE statistics of missions and missionary work for 1888 are instructive. The growth of the Japanese churches continues. There are 5,785 more Christians than at the close of 1887, the total being 25,514; 1,970 children are included in this total. Ten years ago there were not 2,500 Christians in Japan. In another decade these tens of thousands should be hundreds of thousands. Another tenfold increase is not too great for faith.

The increase is as great in other things. These Christians gave last year yen 64,454.70 for church and missionary purposes. Comparing Japanese poverty with American wealth it is as though 25,000 Christians in the United States, including women and children, were to give \$600,000, a standard that no denomination has yet reached, though certain favored localities exceed it. In the Itchi and Kumiai churches, Presbyterian and Congregational, the standard is still higher. The 15,800 Christians, including children, in these two bodies gave yen 51,000, an average of three yen and twenty-three sen per member. That is as if Presbyterians and Congregationalists in the United States were to give more than \$30 each a year for religious purposes. Certainly Christianity in Japan is not eleemosynary.

The Japanese ministers are 142, 40 more than a year ago. These men are sometimes put down in mission reports as assistants of the foreign missionaries. In Japan such statements are most misleading. The fact is the missionaries are the advisers of the Japanese ministers. I am most intimately acquainted with the polity of the Presbyterian (with the Reformed) and the Congregational missions. The missionaries are already the advisers and friends or at most co-laborers with the Japanese ministers. The latter and not the former are foremost in the most important work. Ten converts are led to Christ by them to one brought into the church by the direct agency of foreigners. And in councils, committees, synods, and boards the Japanese are in the lead. The actual state of things would surprise men who have been accustomed to regard foreign missionaries as the main factors in the preaching of the gospel. Some of the largest and most successful churches have had little or no foreign assistance. Were every foreign missionary and every dollar of foreign money withdrawn at once the church would still advance and still seek to preach the gospel to all Japan.

I am not undervaluing missionary work, but am seeking to state its

true value. The church succeeds in Japan because it is led by earnest, educated Christian Japanese of the right kind. But hardly one of these men has achieved great success who does not bear the impress of some foreign missionary. The influence has been direct and permanent, and the missionary thus works through the Japanese far more effectively than he could possibly work himself. Christ's method must be the missionary's. If the foreigner can spiritually quicken twelve men who will be his apostles he has achieved a grand success. Then the wide results garnered by these men will be his crown and rejoicing. Every mission report in Japan repeats and emphasizes this lesson, though sometimes by contrast.

There are lessons for Boards in the United States in such facts. The foreign missionary must be able to do this thing. If he cannot personally lead men to a high standard of personal consecration to Christ, if he cannot prepare them for successful war, he is relatively a failure. Japanese ministers can preach more effectively than he. Japanese teachers can almost rival his best efforts in the class room. They are fully ready for all the routine of work. If, then, he cannot supply high spiritual and intellectual stimulus; if by word and life he cannot raise these men to higher grades of life, he is a failure. At present it is vain to send missionaries to Japan who are not exceptional men. The church is at last ready to send many men, and now the higher test comes at once. The church must send its best. Quality and not quantity must be the ambition; or, better still, the best quality in large quantity. The mission service need not be ashamed; it has fair share of the best now. But in fields like Japan none others are of use. Some Japanese ministers in intellect and spirituality excel some foreign missionaries.

A large part of the missionaries are in schools. The missions report 15 boarding-schools for boys, with 2,704 students, 39 boarding-schools for girls, with 3,663 pupils, and 47 day-schools for boys and girls, with 3,299 scholars. Half of the men, and nearly all the ladies, are in these schools. The schools are still for the most part under "mission" control. But the most successful one of all has a Japanese for president, and he does his own thinking, and forms his own plans. Some of the other schools also give the Japanese a large place in their control. These schools are doing a great work for the Christian Church. The Government does so much for education that their influence in general education is relatively small. They are not the introducers of western learning and scientific truth. Their mission is the formation of a body of select men and women, combining spiritual force with intellectual attainments. They are to train the leaders for the church. There is a constant advance in their equipment, but all feel that equipment in things material is only a small aid to growth in things spiritual. It is still to be proved that the great institutions of to-day will exceed

in solid results the groups gathered around individuals in the period just past. At the same time in every school the religious influence is constant. They are not like the missionary colleges of India that graduate a "kind of theists." The graduates in large majority are earnest Christians. Now we seek one thing more—the consecration that will make them the fearless, devoted and successful leaders of the Lord's hosts.

The number of missionary societies continues to increase. We feel like saying, Hold! Enough! If any church or society, British or American, thinks of launching a new mission, let them seek some other field, or come prepared to unite with some of the organizations already here. We have weak missions enough, and strong ones too, for that matter. Were our mission forces combined, we should not need another man; indeed we could dispense with a third of those already here. It is our disunion that makes our mission work so extravagantly costly. It is absurd to place three missions of as many different churches in one small country town of Japan, as absurd and wasteful as to plant a half dozen denominations in a frontier village in the United States. As long as the churches in the United States prefer that sort of thing, and are ready to pay for it, it will no doubt continue; but it costs more than wasted time and money. A Congregationalist has just written to a Presbyterian, "The division of our few Christians in the same neighborhood into two churches of different names is the greatest obstacle to our work here," and he expresses his perfect willingness to enter Presbytery if thereby harmony can be gained. And yet men in the United States oppose union in Japan, because they happen to be dissatisfied with the results of the plan of union in New York fifty years ago, and associations threaten to cut off their contributions to the Board if union is effected. Let it be understood that the present plan of separate action, in Japan at the least, involves great waste.

The Episcopal societies have united their churches in the Nippon Sei Ko Kai, the Holy Church of Japan. The union proposed by the Methodist missions is postponed because of unsympathetic action at home. The union of the Reformed and Presbyterian bodies will be completed by the union of the Cumberland Presbyterian Church in the coming spring. The further union with the Congregational churches was voted by the synod of the United Church in November, but the General Association of the Congregational churches postponed action until spring. Thus their action is still in doubt. This union, if effected, will be of great service to the cause of Christ in Japan.

FROM THE PRISON.

In December, 1887, a large number of men from the province of Tosa came to Tokio to present a petition to the Government. After some delay the Government declined to receive the petition, but the Tosa

men still lingered in the city. The Government professed to find something dangerous in their presence, and issued new regulations for the preservation of the peace. The men from Tosa were ordered to leave Tokio, and the more prominent were lodged in prison. Some of these men had never seen the laws which they were said to have broken. They had no trial, but were told that they would be released if at once they would leave Tokio, not to return for a specified time. They stoutly denied having broken the laws, and declined to make such confession, or to even imply acquiescence by leaving the city. So they were sentenced to imprisonment for two years. On the promulgation of the constitution they were released, having been confined for fourteen months.

Some of these men are Christians. They are gentlemen, and have served their country in the past. One of them is well-known throughout Japan, and especially for his honesty and frankness. They found the imprisonment hard to bear, of course. The food was not enough to satisfy them, and the prison bedding and clothing was scanty, and they suffered from cold during the first winter. As time went by, however, both food and clothing were increased. When they entered the prison one of them had his Bible with him. It was taken away, but afterward Bibles and other religious books were freely given them. They read and studied the Word continually; they held morning prayers, and as the few opportunities occurred, they taught their fellow prisoners. Now they say: "Our imprisonment was grievous to our bodies but beneficial to our souls. We learned the meaning of the gospel as never before. We value prayer and believe more firmly in God's presence and communion with us." Through their labors six of their fellow prisoners were led to Christ.

THE NEW CONSTITUTION.

Japan has a written constitution. It was promulgated on the 11th February. The city was given up to rejoicing for days. The illuminations and decorations were exceptionally fine. Almost every house in the city was ornamented. Thus the emperor redeems his promise, made on his accession. Japan again leads Asia, indeed is in advance of some European states. As we read the provisions for the protection of the rights of subjects, for the judiciary, and for the exercise of ample powers by the Imperial Diet, whole centuries of English constitutional history unfold before our eyes. There is some ground for the boast that Japan will do in a generation what we have accomplished in centuries. It is only a generation, less than a generation, since Japan was a feudal despotism tempered by assassination. In 1871 feudalism was abolished. And yet there are men in plenty who talk of the Japanese as an inferior race, not at all to be compared with "us." Some think them inferior to the Chinese. If that judgment is correct Europe and America must need look to themselves when

China wakes up. The imprisonment of the Tosa men will be the last incident of that sort. Laws will be made by the Diet, and no one shall be arrested or punished without due process of law. Arbitrary law and government end.

To us one of the most immediate points of interest is the article that promises religious liberty. The fact has been undisputed for years, but its official and constitutional recognition by the emperor will have its influence.

What new pretext can Western powers now find for failing to comply with Japan's most moderate and reasonable request for the revision of the treaties, and the abolition of extra-territoriality? Russia and Austria most likely will fear to intrust their subjects to the tender mercies of this Government, though, to do them justice, these powers have never been credited with an obstructive policy, but pretexts can doubtless be found or made by some ingenious power. We trust the rumors that the United States are just ready to make a new treaty on terms of equality will prove true. Japan is ready to grant every right and privilege to foreigners that she gives her own subjects, if they will come under her laws. Japan cannot ask less. All obstacles to freest travel and residence are of foreign making. For our part we are glad that this empire will not yield further. Her position is just. It is "Christian" diplomacy that is unjust, and as short-sighted as unjust.

THE APOSTLE OF BUDDHISM.

The Buddhists are credited with following Christian example in all their propaganda. They have tried lectures, girls' schools, newspapers, young men's associations etc., all without success. Copies are seldom of great worth. Now they have gone a step further and have imported a missionary from America, Col. Olcott. He is the same man to whom Madame Blavatsky referred in the letters that were printed several years since, first in India. His connection with that acute adventuress does not seem to have quenched his love for the occult. We shall see what will come of his mission to Japan. He was welcomed to-day, March, 1, in Yokohama by a throng of priests. If he can improve these men in wit or morals his mission will not have been in vain. He has ample field for missionary work.

HON. ION KEITH-FALCONER.*

A MODERN APOSTLE.

BY REV. W. J. MUTCH, NEW HAVEN, CONN.

THE best there is in human life is not too good to be given to the service of humanity in behalf of God's kingdom. This truth has been no more impressively exemplified in modern times than in the noble

* *Memorials of Hon. Ion Keith-Falconer, M. A.*, late Lord Almoner's Professor of Arabic in the University of Cambridge, and missionary to the Mohammedans of Southern Arabia. By Rev. Robert Sinker, B. D., Librarian of Trinity College, Cambridge. With portrait, map and illustrations. Cambridge: Dighton Bell & Co.

life and early death of Hon. Ion Keith-Falconer, a modern apostle of the best stuff that men of our day are made of, and yet not too good to give himself as a living and dying sacrifice to humanity in carrying the word of God to those who have it not.

If blood and lineage counted for as much with us as it does in Great Britain, it would add greatly to our interest in the name of Keith-Falconer to trace the noble ancestry of this son of the Earl of Kintore back through the critical and stormy periods of British history, past the standards of Bruce and Wallace, and back to the year 1010, in the reign of Malcolm II., King of Scotland, when in a battle with the Danish invaders Robert Keith won by his valor the title of Hereditary Great Marischal of Scotland.

But it is not until 1856 that the life of our subject began ; and in the years that followed from infancy to college life there is nothing that need detain us save the generous and loving child, who was devoted to the truth, had no patience with shams, had the largest sympathy, from the first, with the suffering and needy, and found his greatest enjoyment in seeing those about him happy and comfortable. He was a faithful and interested student of the Scriptures from the time of his earliest reading. His old nurse tells of his going about to the cottages of the peasants soon after he was seven years old, and reading the Bible and trying to explain it. On one occasion, having saved his pocket money for the purpose, he went to the store and bought for himself some cakes of a favorite kind, but on his return he met a hungry-looking boy and promptly gave them all to him. These things were never known at home save as some one else than he chanced to mention them, but they reveal thus early a vein of pure gold which was to enrich the later life.

It is stimulating to know that with these generous qualities he was not of that solemn, sickly and unenterprising sort which so many good children are represented to be. He came to the front in athletics ; and being six feet and three inches tall and finely proportioned in his manhood, his physical contests were a sight worth seeing. He became president of the London Bicycle Club, and was not content with anything less than the championship of all England, which he won in 1878 by five yards in a five-mile race with John Keen, then the champion professional of Great Britain. In 1882 he was the first to accomplish that remarkable journey on the wheel from Land's End to John O'Groat's house, nearly 1,000 miles, which he accomplished in thirteen days. As a phonographer also he would probably have ranked second only to Isaac Pitman. He was the author of the article on *Shorthand* in the "Encyclopædia Britannica," which is a marvel of comprehensive and condensed accuracy.

In college there were others more brilliant than he, but none more interested, independent and persistent ; and his stubborn persistence

enabled him to win positions, honors and prizes of the highest order. But his aggressive evangelistic spirit could not be confined within the college walls, and so with some companions, among whom he was a leader, he went among the lower classes in Barnwell with the simple story of redemption. The work outgrew their halls, and an old theater was purchased with subscriptions largely given or solicited by Keith-Falconer, and from this work, in which he was a leader while yet a leader in undergraduate college life, the wretched and unchurched village of Barnwell has been transformed into a comparatively respectable portion of the university town.

But there is a far greater city mission enterprise than this with which his name is connected. It would be an interesting digression if we could trace the history of the Tower-Hamlets Mission in the East End of London. Mr. Charrington, the leader of this enterprise, was a great friend of Keith-Falconer, who all through his Cambridge days went often to visit this work and to help it on. About 1880 he spent much time in devising ways and means, and in securing subscriptions, £2,000 of which he gave himself, for the Great Assembly Hall, which now towers up on Mile End Road, where 5,000 people may gather under the sound of one voice, where a people's service is held every night, while the play-houses and grog-shops have greatly declined in value since the hall was built, and where one of the worst regions of human degradation in modern city life is being redeemed, not in the mind of a writer of tales, but in the alleys and hovels of East London, by the simple gospel of the risen Lord. Keith-Falconer has been a main factor in all this movement, working as a humble layman in private life who but rarely attempted to speak in public. His direct evangelistic work was mostly in the direction of what he called "having a talk with a man," which would mean a quiet, private conversation about those sacred issues which lie deepest in life. This he always welcomed an opportunity to do. For instance, we find him writing in a letter to his wife, in 1884, while on a bicycle tour with a friend in Sutherlandshire, "We had a job to get across the Kyle. It was very low water, and we had to wade some distance before we got to the boat. *We had a talk with the boatman*, who said he had been praying and searching for years, but 'couldn't find Him.'"

And so it is as a layman that all his religious work was done—no less indeed commissioned of God for his work than if he had been an ordained minister of the gospel; but on the other hand, no more commissioned than is every disciple of Jesus Christ in the world to-day.

There remains to be sketched one more enterprise of this short life, which may give a fitting impression not only of the life here set forth, but of what is still more valuable, the truth which is set at the head of this article.

While in his college life he had followed a large variety of studies,

his chief interest had centered upon the Bible and the languages in which it was written, especially the Hebrew, and from the Hebrew his interest spread to the whole family of Semitic languages. After the close of his college study he gave Arabic his chief attention for many months, until he had mastered the classic language and its literature, including the Koran; and then he spent a winter in a forsaken place in upper Egypt for the purpose of getting the colloquial language, the temper of the Arabic mind, and the nature of the Mohammedan religion. For all this work he seems to have had no other conscious motive than his love for the study—a mere scientific interest, and yet who can doubt that there was a sub-conscious motive, an impulse from God which did not rise into the consciousness of the man himself until it had done its work, and made him, while yet a youth, the master of all this knowledge. If now this knowledge were followed up in one direction it would, by general consent, make him the greatest living Orientalist, and if it were followed up in another direction it might open the door of many locks that should let the light of the gospel into the heart of Mohammedanism.

Here was a parting of the ways. Science, fame, and comfort on the one hand, and on the other seclusion, with only God and the gospel, and a wretched world about him, the dangers of a foreign land and climate, and the sacrifices of nobility, distinction and wealth at home. But there is no moment of hesitation in choice with him. He immediately, and in the most methodical and business-like way, sets about finding the strategic point of attack, geographic and ethnic, upon Mohammedanism. The knowledge of Arabic, which he found himself in possession of, must be used to the best possible advantage to the kingdom of God, which it was always his ambition to serve.

After careful deliberation he settled on Aden as the point to be examined, but his methodical style required that it should be visited and the climate tried and the methods of operation decided upon on the ground; and so in October, 1885, he and his wife went to Aden, which is a British coaling station at the point where the Red Sea opens into the Indian Ocean, opposite the Somali coast of Africa, and the southernmost point of the Arabian peninsula—a barren, comfortless wilderness of sand and rock twelve degrees from the equator. But it is a point from which the arteries of Arabian commerce run inland to the whole country. As many as a quarter of a million camels come into Aden from the interior every year, and there is one of the best harbors in the world.

He saw at a glance that the commission of the apostles to heal diseases was what was needed there to open the hearts of the people; for the numberless of afflicted have no relief there, and a skillful surgeon would be a blessing whose value none could estimate. His knowledge of the Koran was superior to their own, and he found that by helping

them, and then "having a talk with them," he was very kindly received, and the news would be carried far away to bring others for like treatment. Finding no trouble in the climate either for himself or wife, he decided that this was the point to be occupied. His plan was to establish a hospital and a school, both of which could be filled almost as soon as they could be built. With this plan clearly drawn he returned to his home to prepare for the work.

A Christian physician was secured ; he studied medicine himself ; he put himself under the direction of the Foreign Missionary Agency of the Free Church of Scotland, for he did not believe in the free lance business in missions, although he proposed to bear the whole expense of the mission himself.

Just at this point, to his great surprise, he was appointed professor of Arabic in Cambridge, but as this position was partly honorary, requiring only one lecture or short course of lectures in a year, the teaching being given out to an associate, he accepted the appointment, believing that it would give him more influence and enable him to draw the world's attention to his work in far-off Arabia. So he prepared and delivered his first course of three lectures on "The Pilgrimage to Mecca ;" and early in November, 1886, in the evening after his last lecture, he started for Aden.

Only five months of labor lay before him ; but in that time with his wife and Dr. Cowen, a work was set on foot, buildings begun, a character and a fame established in all southern Arabia, which with the blessing of God and the support of man gives promise of solving one of the hardest problems laid at the feet of the Christian world to-day—the evangelization of the Moslems. Before that five months ended there were but few who had come in contact with this mission who would admit that they were Moslems, and when spoken to about it they would say, "There are no Moslems here." The Gospel in the Arabic found a ready market and a reverent reading among those who had seen the spirit and power of the Christian physician.

But the noble fellow was stricken with the Aden fever. It is not a very dangerous disease, and therefore the surprise even to his wife and the doctor was very great when one morning they found that he had quietly slept out his life while those who had been watching at his bedside slumbered with him.

"The falling asleep," says the Free Church resolution, "in the first months of fervent service, of Hon. Ion Keith-Falconer in the extreme Asian outpost in South Arabia gives solemn urgency to his last appeal to the cultured, the wealthy and the unselfish, whom that devoted volunteer for Christ represented [when he addressed them in these words]: 'While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism or Islam, the burden of proof lies upon you to show that the circum-

stances in which God placed you were meant by Him to keep you out of the foreign mission field.'"

Was it a mistake of Providence that this noble young apostle should be thus early called to "depart and be with Christ"? Was it a mistake that he should have gone to Aden in the first instance? His distinguished position and accomplishments were so widely known, the interest in his enterprise so deep, the love for his person so great, that the dispatch announcing his death sent a shock through the whole kingdom. The call of the church for a volunteer to fill the breach was responded to by thirteen young men from the graduating class of New College, who were ready to be used in the foreign field in the place and manner in which they could do the most good. Others are being led by his example to prepare for a like work. And so, like Samson of old, great as he was in life, he was greater still in death.

This is the kind of men our age is calling for—men who are willing to use what God has given them, and the best he has given them, to His glory. Nothing is too good to be so used. This man was no special favorite of grace. There are thousands who have equal qualifications, except the willingness to use their gifts for God and humanity.

A new value has lately made itself known in the Keith-Falconer mission, which promises large benefit to civilization. Since British occupation has turned the current of the Arabian slave trade away from lower Egypt, that current has set in right across by Aden.

In September last a British man-of-war captured three cargoes of Abyssinian children, 217 in all, being carried into Arabia for the most degrading servitude. They were nominal Christians. Of course their homes had been destroyed and their friends killed. The mission has put a large number of them in its school, where they will receive a Christian training and be sent back as missionaries.

And so another important outpost has been occupied by the armies of the Lord, and is now effectively manned with a force of Christian teachers, physicians and evangelists. The Rev. William R. W. Gardner, one of the prompt young volunteers, who has been since preparing himself for the special work, has just now joined the mission, and there is every prospect for great good to come from the work of this modern apostle.

JEWISH MISSION WORK.

BY REV. PROFESSOR GEORGE H. SCHODDE, COLUMBUS, OHIO.

THE retirement of Professor Franz Delitzsch, without doubt the leading representative of the gospel cause among the lost sheep of the house of Israel in our day and generation, from the editorship of the *Saat auf Hoffnung*, the leading journal devoted to this special department of mission work, after an uninterrupted management of that quarterly for twenty-five years, is a timely occasion briefly to give a

bird's-eye-view of the problems, principles, methods, and results of the evangelization of Israel. Such a resumé is all the more a matter of present interest, as developments have been going on in this department of mission activity, the records of which form a not unimportant chapter in this, the greatest mission century since the apostolic era. Primarily in the growth of interest in this important work and in the clearer perception of the problems involved and of the correct methods of solution; and, secondarily, also in the success that has attended the efforts, Jewish gospel work occupies a public prominence in the activity of the church that it never before enjoyed or was entitled to.

When Delitzsch established his journal, he was, at least in central and northern Protestant Europe, a *vox clamantis in deserto*. Affairs stood better in this regard in England. Even as late as 1881, the statistician Haman could report only 20 societies, with about 250 men, and expending about \$300,000 annually for the evangelization of Israel. Last year Lic. Dr. Dalmen, the new editor of *Saat auf Hoffnung*, could report 47 Protestant Jewish mission societies, with 377 missionaries, and spending nearly \$500,000 annually. In other words, in scarcely half a dozen years, the activity in this arduous field has almost literally doubled. The Jewish population of the earth is about 6,400,000. There is then one missionary for every 16,976 Jews, and these people are accordingly, in comparison to the nearly one thousand million non-Christians of the globe, which are the figures of so good an authority as Daniel's *Lehrbuch der Geographie*, by far better provided with gospel privileges than are the heathen nations. This growth of zeal for Israel re-establishment has indeed not been contemporaneous with the revived activity for foreign mission work. The latter had fully half a century the start of the former. But it is an open question whether in regard to methods and manners, principles and means, the cause of Jewish mission work has not gained as much in the last decade or two as the foreign mission cause has since the beginning of the century. Indeed the debatable ground in the latter seems to be greater in extent and the interrogation points to exceed in number the difficulties and differences in the former.

It goes without saying that the gospel work among the Jews is the most difficult in the whole sphere of evangelization. The problems here are entirely peculiar and unique. It requires but little knowledge of psychology and history to understand why this should be the case. The trouble lies on both sides, Christian and Jewish. The attitude of the Christian Church, at least practically, has never been what it should have been toward the Jews. Proselyting rather than conversion has been the aim over against Israel down to almost the present time. There has been a conspicuous absence of that love for Israel which is an absolutely necessary prerequisite to successful evangelization in their midst. At best, the attitude of Christians toward the

work has been a negative and indifferent one. The positive element of zeal for Israel's spiritual interests has been confined to exceedingly narrow limits. Nothing like that general interest which characterizes the activity of the churches in the foreign and home mission causes in general has been or can be aroused for the gospel work among Israel. Just to what degree this apathy and limited interest is the expression of that spirit which in earlier centuries made the Jews the special object of the persecution of a civilization calling itself Christian, would be an interesting problem, but one not to be discussed here. To a greater or less degree the popular prejudice against the Jews is the deposit left in the thought of the age from the antagonism of the olden times. In a large measure it is an inheritance and not the result of conscious and intelligent reasoning.

That to a great extent the Jews were and are the cause of the antipathy of modern society and Christianity is a matter beyond dispute. The enigmatical social disorder called anti-Semitism is sufficient evidence of this. It is a mistake to regard this opposition to Jewish influence pervading all central and eastern Europe as a revival of blind medieval hatred of the Israelites. It is not a new crusade after the manner of a *Pfeffercorn* in the days of *Reuchlin*. It is the outgrowth of the new status in modern society, socially, politically, and otherwise, which has been granted to the Jews also as one of the results of the general policy of emancipation characteristic of our century. For about three or four decades all political and other disabilities have been removed from the Jews; and as a consequence this gifted people have been crowding into all the higher and influential positions in society, in education, in politics, in finances, in journalism, and elsewhere. The Jewish influence in modern society is far in excess of their proportional numerical strength. It is against this undue preponderance of Jewish leadership which, as Semitic in origin and character, is regarded as antagonistic to an Aryan and Christian civilization, that the anti-Semitism of the day is directed. It is a fiction that the Jews are persecuted for their religion's sake. The problem is primarily a social one, and its agitation, aside of some inexcusable excesses, a legitimate and needful one, made necessary by the social statistics of the day.

A somewhat remarkable confirmation of this is the singular phenomenon that wherever the Jews are most numerous and are most influential, that there the work of their evangelization has the fewest friends. Russia and Austria do very little for the cause, and it is in these two countries that fully two-thirds of all the Jews of the globe live. Germany, with its many millions of Protestants, does less for this work than little Norway with its two millions. But in the Scandinavian countries a Jew is but seldom seen, and the Christians there, notwithstanding their poverty, take a kind of a sentimental rather than an in-

telligent interest in the work, and have a warm heart for Israel. In England, where more is done for the cause than in all the rest of Christendom together, the Jew is not numerically so well represented as in Germany and eastern Europe, and the distasteful features of his influence are to a great extent absent. Besides this, the general lead which England has taken in the work of missions over all the rest of Europe has not been without its effects in this field also.

Besides this very granting of perfect equality to the Jews, which has been outwardly at least the occasion of the anti-Semitic movement, but which naturally, as the expression of a civilization that is Christian in character, would have been expected to make the beneficiaries of this emancipation more friendly to Christianity, has had, if anything, the opposite effect. In so far as assimilation and amalgamation has taken place, it has practically consisted of a compromise between traditional Judaism and modern thought, in such a manner that the outcome is little better than radicalism and rationalism. The modernized or "reformed" Jew as a rule entertains little more than such empty generalizations of theological and scriptural ideas that make him feel a warm sympathy with vapid Universalism and Unitarianism. It is the western Jew who has imbibed this new wisdom; and among this class of Israelites the efforts of gospel messengers have practically been love's labor lost.

The problem becomes all the more complicated by the fact that the missionary meets the Jew not as he does the heathen. The latter he approaches as a superior, the former more as an equal. In both cases he must remove error as well as build up truth; but in the case of the Jew it is intelligent error, fortified by argument and history. The Jew sees in the Christian one who has departed from the pure worship of Jehovah and feels himself in possession of a religion purer and higher than that which he is asked to substitute for it. If there is any idea that has entered into the very marrow and bone of Israel, it is the conviction that as the chosen people of God it is their mission to uphold the standard of pure divine worship, of monotheism, and that it is their historic and divinely assigned work to bring the religious principles maintained by Judaism to supremacy in the hearts and minds of the nations. It is true that this is more a theoretic and abstract idea; for Judaism, since the downfall of its political power and the great dispersion, has not been a missionary religion and has made little or no propaganda of its peculiar tenets; yet this does not diminish but rather strengthens the tenacity of this conviction. And this has been fortified by the religious development in Israel for fully two thousand years. The representative Jew, particularly of the East, is the Talmudic Jew. His position is essentially the Pharisaism and legalism of the New Testament era, strengthened by the whole Talmudic thought since that day. The Old Testament is seen only in the light, or rather

darkness, of Talmudic and Rabbinic thought; and this makes it all the more difficult to produce a *tabula rasa* of error for the erection of Christian truth. To this comes the further factor of a blind hatred of Christ. Vollert, a recent messenger to the Jews of the East, says on this point (*Saat auf Hoffnung*, 1889, Jan., p. 39): "It is possible to impress upon them that the Messiah has already come; they will listen when we say that they have rejected Him and therefore have deserved their fate; but as soon as we say that the rejected one is 'Jesus,' the Crucified, fire and lightning of the eyes show that the limits of the endurable have been transgressed."

This condition of the problem must determine the methods and manner of its solution. Modern mission workers and thinkers in the field of evangelization in Israel are unanimous that there is but one way proper for the treatment of so intricate a question, and that is the prosecution of the method already adopted by the first writer in the New Testament, Matthew, namely, to show that the Messiah of the New Testament is the fulfillment of the Messianic predictions of the Old. The work among Israel is more a work of argument than it is anywhere else in the whole sphere of mission activity. Instruction and conviction have here a place not found elsewhere. For that reason the preparation of a Jewish missionary is necessarily a more arduous task than that of a messenger to the Gentiles. He must be not only a good Biblical scholar and interpreter, a logical reasoner, but also well versed in the Talmudic literature, the errors of which he is to refute. Just in this connection is seen the great importance of the revived *Instituta Judaica*, which are found at fully a dozen German and Scandinavian Universities with a membership of 300 and more and consist of voluntary association of students under the leadership of men like Delitzsch, Strack, Orelli and others, and devote their energy to the study of post-Biblical Hebrew and its literature. But the greatest agencies in this regard have been Delitzsch's and Salkinson's Hebrew New Testaments. The former has been circulated in more than eighty thousand copies, particularly in eastern Europe and in Siberia. The latter has appeared in a second edition of 200,000 copies, and a generous Scotchman has paid for 100,000 copies to be used for missionary purposes. The reports of what the mere study of the New Testament has done to make fair-minded Jews see in the Christianity of the New Testament the fulfillment and complement of the preparatory religious development of the Old, often read almost like miracles of missions. They furnish renewed evidence that the New Testament is the best commentary on the Old. It is this idea, too, that is at the foundation of the various Jewish Christian movements which started independently of each other and of direct Christian influence in Southern Russia, Siberia and Hungary. Thought and study of the New Testament awakened in these reformers the conviction that Israel's development

into Pharasaic legalism was a false course, and that the historic mission of the people can be fulfilled only by beginning anew there where the fatal error set in, that is, by accepting the New Testament development as the legitimate and correct outcome of the Old. In this way the correctness of the methods of modern Jewish mission work is vindicated by independent evidence from an entirely foreign source.

Of course even with all arguments in favor of the Christian missionary the great work of *captatio benevolentiae* still remains to be done, and is an all-important factor and most difficult task. The Jews as a class hate and mistrust the Christian missionary. They cannot believe in the purity of his motives, least of all if he is himself a convert. There seems to be only one man of prominence in this work who has gained the love of all Israel, and that man is Franz Delitzsch. He has given such evidence of his affection for that people, especially in the anti-Semitic agitation, that even the most radical Jews respect him and his motives. To him they all listen, and this fact explains to a great extent the strong influence of his New Testament translation. When recently he addressed a pamphlet to thinking Israelites entitled "Earnest Questions to the Educated of the Jewish Religion," 4,000 copies were disposed of in a few weeks, and many Jewish journals gave it a most respectful treatment. But as a rule it is exceedingly difficult to gain the ear of Israel for the gospel. It is a common idea among them, and also among certain Christians, that every Jewish convert is a hypocrite. Such rashness forgets that Christ's disciples were Jews and that thousands of Jewish converts have noble records on the pages of church history. Think only of such modern instances as the father of modern church history, Neander, whose centennial was but recently celebrated; of Kalkar, who presided at the Copenhagen meeting of the Evangelical Alliance; of Philippi, the great conservative dogmatician of Rostock; of Caspari, the fine Orientalist and historical scholar of Norway, and men of this kind.

Concerning the successes of the work little can or should be said. The estimate of Missionary de la Roi, of Breslau, that fully 100,000 Jews have since the beginning of the present century found their way into the church through the mission activity is probably no exaggeration, but must stand on its own merits. Certain it is, that greater gains have been made than friend and foe as a rule are inclined to think. But here as well as elsewhere the question of success is important for us only in its relation to the decision as to the correct methods. Ours it is to be faithful to the divine mission command, leaving the consequences to Him who gave it His people.

MADAGASCAR.

BY L. P. BROCKETT, M.D., BROOKLYN, N. Y.

(Concluded from page 358.)

III. PROGRESS OF THE GOSPEL IN MADAGASCAR.

THE death of the wicked queen Ranaivalona I., and the accession of her son Radama II. to the throne, marks another epoch in the history of the Malagasy. From that date (August, 1861,) there was no more persecution, no more exclusion of missionaries or other foreigners from the island, and no more wars for slaughter or for slaves. All religions were tolerated, but idolatry was not overthrown, and the idol keepers bided their time.

Radama II. was a young man of rather weak intellect, though in early life of many good impulses. He had associated, before his mother's death, with many of the native Christians, and at one time professed conversion, but never united with any of the churches. After his accession to the throne he formed an intimacy with some French adventurers, who used him for their profit, and his own and the nation's injury; and having, very unwisely, abolished all duties on exports and imports, the vile rum from the Mauritius was brought into Madagascar in immense quantities, and he became so addicted to its use as to be almost constantly intoxicated. Drunkenness became for the first time a prevalent vice with the Malagasy, especially with the coast tribes.

The cessation of persecution, and the hopes which were entertained of the young king's good conduct, brought the missionaries back to Madagascar, and the Christians who had been scattered everywhere in the island gathered again in Imerina, and very many of them in the capital, Antananarivo; the schools and churches were opened again, and the city, so long desolate, resumed its activities, and again became populous.

By 1863 the missionaries found that in Imerina (the land of the Hovas) there were 37,000 communicants in the churches, 150,000 professed adherents to Christianity, and more than 50,000 children ready to enter the school. So mightily had the Word of God prevailed, even under the instrumentality of native preachers and teachers, for, during at least twenty-five years, there had been no European missionaries there. They had only the New Testament in their own language, and the translation of this was not perfect; of course their knowledge of the doctrines of Christianity was defective, but they had passed through the fires of persecution, and they knew that they loved Jesus Christ, as their Saviour and Redeemer, and were ready to die for Him.

There seemed for a little time to be a probability of the return of persecution. The king, while strongly addicted to his cups, was under evil influences. A French adventurer named Lambert had persuaded him to give him a grant of lands to the amount of nearly one-third of the arable land on the island, and this without any consideration; the idol keepers and idolators had formed an association, naming themselves the *Menamaso*, "the king's friends," and they were constantly advising him to issue decrees which would injure or destroy the Christians. He was for a time restrained by his Prime Minister, who favored Christianity; but finally Radama II. was induced by the *Menamaso* to issue a decree that whenever individuals or villages had a quarrel with each other, they might go out and fight it out, and if any of them were killed the survivors should not be punished. The people understood that this meant a civil war of extermination against the Christians; and great efforts were made to induce the king to revoke this decree, but he stubbornly refused to do so, and added other persecuting edicts,

The *Menamaso* were exiled, but the king, in his sober moments, still adhered to his decree, and when drunk was very violent. A revolution ensued, and the Government officials, after using every effort to control him, finally put him to death May 12, 1863, and proclaimed his widow, Rabodo, queen under the title of Rasaherina. It was announced to the people that Radama II. had taken his own life, because his friends the *Menamaso* had been banished. The new government under Queen Rasoharina was to be one in which the Queen, the nobles and the heads of the people were to unite in making the laws; and decrees were at once promulgated as absolute by the new government; that the sovereign should not drink spirituous liquors; that the friendship with foreigners should be maintained; that there should be perfect liberty of conscience, and freedom of religious worship to all, natives and foreigners, Christians and idol worshipers; that the ordeal of the *tangena* should be abolished, and that the death penalty should be inflicted only for the greatest crimes, and solely by the consent of the sovereign and her council. The people promised obedience to these decrees, and the Queen took the oath of allegiance to them. Rasoharina was not a Christian but she proved a good sovereign. Her reign was a stormy one, from the repeated revolts of the coast tribes who had been attached to Radama II., and would not believe that he was dead; from the imperiousness and intemperance of her Prime Minister, whom she was eventually obliged to banish, and from the intrigues of the French, who had made great demands, based on the grants made by the late king to the adventurer Lambert. Finding that she would not concede the lands, the French demanded through their Consul and Admiral an indemnity of \$180,000 which she was eventually obliged to pay in order to obtain the return of the concession. The mission work meanwhile was going forward; new missionaries from the Friends, the Norwegian Lutherans, the Church Missionary Society, and eventually the Society for the Propagation of the Gospel came in. Treaties were made with Great Britain and the United States. The Queen was in failing health, and seemed inclined to go back to idol worship, which indeed she had never fully abandoned. On the 1st of April, 1868, Queen Rasoharina died at her palace in the capital, and the next day the Prime Minister and Council chose Ramoma, a niece of the cruel Queen Ranavalona I., as her successor, with the title of Ranavalona II. Her reign was signalized by the adoption of a liberal constitution founded upon the recognition of Christianity as the ruling power in the state, but not to be administered in a persecuting spirit. At the funeral of Rasoharina, and the proclamation of Ranavalona II., no idols were brought forward, nor was idol-worship mentioned in any treaty or state paper. The idol-keepers realized that their power was gone, and fell back into obscurity. On the 3rd of September, 1868, the Queen was crowned at the palace of Andohalo in the presence of a vast concourse of people. A copy of the Malagasy Scriptures, so far as translated, elegantly bound, was placed conspicuously at her side, and the royal canopy was emblazoned with Scripture texts. The coronation oath was administered to her with her hand on the sacred volume. Early in October, the Queen, her Prime Minister, Rainilaiarivony, and the household of the palace, met together in Christian worship. On the 19th of February, 1869, the Queen, following the example of her predecessor, was married to her Prime Minister, a man of remarkable ability, and of pure and noble character. In Madagascar, as in England, the Prime Minister is the real ruler of the country; and in this case he has retained his power through two administrations, and has carried it through great difficulties and dangers. On the 21st of February,

two days later, the Queen and her husband were baptized by Andriambelo, one of the native pastors, and united with one of the mission churches. It was the custom in Madagascar that the new sovereign soon after his or her coronation should erect a new building, usually a palace, on the palace-grounds. Ranavalona II. decided to build a Christian church there of the beautiful Malagasy marble. Her next step was the public burning of all the national idols, September 8, 1869, and proclamation asking all her people to follow her example, and henceforth to worship the only living and true God. Her request was complied with by all the people of Imerina, though some of the unconverted natives looked forward with terror to the coming harvest, when they thought their idol gods would revenge themselves on them by a famine, but the ensuing harvest was more bountiful than any which had previously been known, and their fears were allayed.

IV. THE PROGRESS OF THE GOSPEL UNDER RANAVALONA II.

We have already spoken of the circumstances attending the accession and coronation of Queen Ranavalona II.; of her courageous and frank avowal of her determination that Christianity should be the ruling and controlling influence in the state; of her burning all the national idols, and her virtual command that the people should also give their idols, ancestral statues and fetiches to the flames, and the instant response followed by a universal demand for teachers of the new religion.

We have also spoken of the public baptism of the Queen and the Prime Minister, and of the erection of a beautiful marble church in the palace grounds by the Queen. There have been instances in European history within the past three centuries where a ruler has felt it a duty, from motives of state policy, to lead in the change from Romanism to Protestantism, a change almost as great as that made in Madagascar by Queen Ranavalona II.; but, in the English case of Queen Elizabeth, the sovereign did not deem it necessary that her own life should be an example of genuine piety and devotion to her people. The Queen of Madagascar having avowed herself a Christian, felt that it was her duty and her privilege to live thenceforth a holy, Christian life; and we doubt if in all the annals of history since the commencement of the Christian era, there can be found a record of a purer and more saintly life on the part of a professedly Christian ruler. She carried this devotion into all the relations of life. Her only questions in regard to any proposed action seemed to be: Will this glorify God, and will it be for the good of my people? For fifteen years she was spared to bless her people and make them a civilized and Christian nation. How she learned so much of statemanship and effective administration is a great marvel; but we believe that she sought and found wisdom from above.

Let us enumerate a few of her wise measures and deeds: Whatever she could do to facilitate the work of the missionaries she did promptly and well; she established also large numbers of government schools in all of which Christianity was taught; and these not only among the Hovas but among the heathen tribes so far as was possible; she gave equal rights to all her subjects in their religious worship, Catholics as well as Protestants; and when the French Jesuits who, under her liberal administration, had planted missions and established schools, began to intrigue against the schools, churches and missions of the London Missionary Society, and the Friends Mission, whom they called canting Methodists, and finally went so far as to demand that the whole religious instruction of the nation should be given up to Romish priests, she rebuked them with firmness, and assured them that while there should be perfect freedom of worship and

religious belief, no sect or denomination would be allowed to interfere or plot against any other. Her people begged her to expel these Jesuits, who had always been the enemies of the nation, and were really only French spies; but she refused, preferring to subdue them with kindness. She enforced the observance of the Sabbath; caused a code of laws to be prepared based on the best codes of England and America, by which crime should be effectively punished, strict morality promoted, the rights and duties of the family should be maintained, and the strictest purity enforced; emancipated all the national slaves, and by repeated edicts greatly diminished slavery among her people. She established a government printing house where not only the laws, but the Scriptures and the text books for the schools should be printed; introduced the *Tonic Sol-fa* system in all the schools, and printed both music and hymns in Malagasy, for religious worship as well as for the use of the schools. She greatly multiplied copies of the Scriptures, which, in 1869, had first been published complete in the Malagasy language. Finding a necessity for more thorough supervision of the various departments of the government, she selected, with the aid and counsel of the Prime Minister, a cabinet of ten of the most competent men in the kingdom to take charge of the agricultural, educational, military, commercial, manufacturing, land and other interests of the country, each of whom was directly responsible to the Prime Minister and herself. When the wild tribes made hostile raids, and it was necessary to suppress them by force, she instructed the military officers to avoid bloodshed, and to show them that their Queen was ready to redress their wrongs if they would appeal to her. The levying of taxes, which in all oriental nations is accompanied by frauds and oppression, was by her wise management made so light a burden that none of her people were distressed by it. In accordance with the immemorial practice of the Kings of Imerina and her immediate predecessors, the sale of lands in fee simple to foreigners, and of mining lands to any one, was prohibited. Commerce with other nations was encouraged. Treaties of commerce were concluded with France, England, Germany, Italy and the United States, and their provisions carefully observed.*

Yet this just and righteous queen was to be subjected to great and severe trials, through the greed and malice of the French Government, and the bitter hatred and bigotry of the Jesuits, who were acting in the double role of missionaries and spies at Antananarivo, the capital of Madagascar. For nearly sixty years the French had cast longing eyes on Madagascar. More than once they had attempted to take possession of portions of it by force, but had been thwarted. They desired the glory of foreign conquest, and

*This great advance in civilization, in good government, in morality and educational progress, rests not solely on the testimony of the missionaries, who might be regarded as prejudiced witnesses. In March, 1881, Admiral Sir W. Gore-Jones, at the direction of Earl Granville, British Foreign Secretary, visited Madagascar, taking with him Mr. Pakenham the British Consul, and spent three-and-a-half months in a careful examination of the condition of the people and the administration of the Queen. Their report gives the highest commendation of the Queen, whose reign they declared "the greatest and most beneficial that Madagascar had ever seen." "The Hova people," said the Admiral, "are now in that condition that they are ready to burst into perfect civilization; large numbers of the younger men are highly educated; the missionary schools are full of children, and thus the education of the future generation is assured. Under the Queen's administration the Hovas had become a Christian people, the children were being educated in the Christian faith; the trial by poison had been abolished; more than 150,000 Mozambique slaves had been emancipated; an admirable code of laws, criminal and civil, had been enacted and enforced; an army of 40,000 troops had been organized, armed and drilled." This testimony is conclusive.

they wanted possessions in the East and especially in the Indian Ocean. After the disastrous Franco-German War, they turned their attention afresh to conquests in the East, attempting most unwarrantably the capture of Tonquin, and seeking to find some pretext for seizing Madagascar. The Jesuit missionaries, furious at their failure to compel the Queen to relinquish to them the entire religious control of the island, and to expel at their bidding the Protestant missionaries, were also zealously seeking some pretext on which the French Government might seize the island and thus give it up to their control. They represented to the French Government that the Queen, though amiable, was very weak; that there was no military force there worthy of the name; and that a very slight pretext would be sufficient to provoke a conflict; when, if bullied, she would at once succumb to their demands. There was a French adventurer there, by the name of Laborde, who had obtained some grants of lands for agricultural purposes without consideration from the weak and intemperate Radama II., and some commercial privileges from Queen Rasoherina, the predecessor of Ranavalona II.; he now demanded the title to these lands in fee simple, which the Queen refused, as contrary to the laws. He then declared that this was a violation of the treaty of 1868 with France (which was false), and appealed to the French Government to enforce the treaty. The Queen endeavored to pacify him, and to pay him for the concession which he had received from Radama II., but his death occurring soon after, his son and heir, M. Edward Laborde, refused to be satisfied, under the advice of the French Consul. The French had long had a trading station at the island of Nosy-be, on the northwest coast of Madagascar, and had gradually taken possession of the whole of that island. The northwestern coast of the main island, as well as most of the western and southwestern coast was occupied by the Sakaláva, a ferocious heathen tribe of large stature and nomadic habits, whose hostility to the Hovas was easily aroused, because they had destroyed their idols, and established a nominal Christianity throughout the island. The French sent their emissaries into this tribe, fomented their enmity to the Queen, made a treaty with them, giving them a claim to a considerable tract, nearly one-third of the island, to which this tribe had no title, and promised, that in case of a war with the Hovas they should be their allies and they would provide for them. These were the only pretexts they had for the demands they now proceeded to make on the Queen; but having assembled a squadron of French ships of war in the harbor of Tamatave, and having taken counsel with the French Consul, the son and heir of the adventurer Laborde, and the Chief of the Jesuit missionaries, communications were made to the Prime Minister and the Queen; but the demands of the French Consul and the Admiral were so extravagant and unjust, and their representations so false, that no settlement was possible. Though the treaty of 1868 had expressly recognized the Queen as Queen of Madagascar, they persisted in addressing her as Queen of Imerina, or Queen of the Hovas, and when she refused to receive their communications as thus addressed, they changed their form to Queen Ranavalona II., and addressed insulting communications to the Prime Minister; and the Commodore made public speeches at Tamatave, which were utterly unworthy the officer of any civilized government. After about six weeks of this fruitless discussion, the French Admiral and Consul drew up an ultimatum, dated June 1. 1893, requiring: 1. That the possession of all the island north of the 16th parallel should be guaranteed to them. 2. An indemnity of \$200,000 for the claims of French citizens, including the Laborde matter. 3. A revision of the treaty and a controlling voice in all matters

affecting the policy of the Hova Government. A categorical answer was demanded within eight days from the date of the ultimatum under penalty of the immediate bombardment of Tamatave in case of delay.

The ultimatum was promptly rejected by the Queen, and the Prime Minister notified the French Admiral of the fact. The longer presence of the French residents in Antananarivo having been rendered impossible by the action of the French Admiral, they were on the 29th of May ordered to depart after five days' notice. They protested, although the Hovas in Tamatave had been expelled by the French at one hour's notice. They had been for many months actively engaged as spies, and the French Government or any other European government would, under similar circumstances, have put them to death or placed them in close confinement, but the Malagasy Queen was too thoroughly imbued with Christian principle to do either; she sent them away laden with food, with bearers for their feeble ones, and transportation for their effects, and a military escort to accompany them to the French lines. They, obdurate and malignant to the last, complained to the French commander that they had been robbed by the Queen's orders, and demanded and eventually obtained a tenfold indemnity for their alleged losses from the Malagasy Government. Tamatave and the adjacent ports were bombarded, and the British Consul, Mr. Packenham, who had been a firm friend of the Queen, was ordered, when dying to leave Tamatave in 24 hours, but died on the 23d of June, 1883, before the time expired. The Queen, desirous by all righteous means to avert the calamity of war from her people, sent an embassy to France, England, Germany and the United States to plead her cause.

The Queen's health had been failing for some months, and the excitement and trouble probably hastened her end. She died July 13, 1883. Her death was as noble and befitting in its Christian manifestations as her life had been. She declared that she died fully trusting in Jesus Christ as her Saviour. She charged her successor and her Prime Minister to remember that her kingdom was resting upon God, and that He would take care of it. They were to continue as before in all matters of religion. Not one foot of her land was ever to be ceded to the French. Having joined in the usual evening prayers, she closed her eyes in death, "calmly as for a night's repose; like flowers at set of sun."

V. TRIALS AND TRIUMPHS.

Queen Ranavalona II. on her death bed named her niece, Razafindrahèty, her successor, and asked that at her own death she might be buried quickly so that no interruption should happen to the preparation for resisting the French. She was buried on the 17th of July, 1883, her niece having been previously proclaimed as her successor, under the title of Ranavalona III., the Prime Minister, Raïnilarivòny, still continuing to guide the affairs of the kingdom.

The position of the young Queen was a very trying one. She was a widow, though only twenty years old, had been very highly educated, and had given evidence of decided abilities and of being a sincere Christian. Her manners were gracious and courteous, but it was thought that she was rather proud and haughty and not quite so amiable as the late queen. She had an excellent and wise counselor in the Prime Minister, whom, according to the custom of the country, she subsequently married, though he was about seventy years of age. But she succeeded the wisest, most judicious and most saintly queen who had ever occupied an Oriental throne, and at a time when her nation was at war with one of the most powerful nations of Europe. She

could rely upon the loyalty of her people, and what was of far more consequence, she placed her dependence upon God, who had brought the nation thus far, and would not, she believed, leave them to perish. She declined to be crowned till the following November (1883) preferring first to make herself thoroughly familiar with her duties under the instruction of the Prime Minister. But no time was lost in this delay; the arming and drilling of the troops went on; arms of all sorts and Gatling and Gardner guns were imported from America; eminent military men, of English and American birth, were employed to instruct the troops in tactics, in fortification and in cavalry evolutions; all export of food and provisions was prohibited. The ambassadors sent by Ranavalona II. to Europe and America returned; their mission had been successful everywhere, except in France; there the Government had treated them roughly, and even refused them a hearing. But their mission in England, Germany and in the United States had raised up for them powerful advocates, especially among the Society of Friends, who were bringing such moral forces to bear upon the better disposed citizens of France as did lead to a change of feeling in that Republic.

On the 22d of November, 1883, the coronation of Queen Ranavalona III. took place. From her palace at Andohalo, in the capital, she was borne in a beautiful palanquin to the "Sacred Stone," where all the sovereigns of Madagascar are crowned, and thence to the great plain of Mahamasina, where were assembled a half million of the Malagasy, all thoroughly loyal. The Queen made an eloquent and impressive speech, without notes, in which she avowed her dependence upon God, and her belief that as He had brought her to the kingdom at such a time as this He would protect her people and herself, if they worshiped Him in sincerity and truth; she reviewed the past, and her predecessor's glorious reign, expressed her intentions of ruling in the fear of God, and her determination of going forth to lead her people to battle for the right, if it should be necessary, and asked them to stand by her loyally. From all the vast concourse shouts of loyalty and devotion went up, and the people asked the Prime Minister to answer for them to the Queen. He did so in a speech of great eloquence, in which he pledged himself that his own body and the bodies of all that vast multitude should be her wall of defense against her and their foes.

The people went frantic with joy at this declaration, and when, bowing to the missionaries, he told the Queen that much of the recent progress of the nation was due to their teachings, the cheers of the people were renewed more loudly than before. The Queen then descended from the platform and entered a small carriage drawn by a white pony. The pony was taken from the shafts and the highest officers of the court drew the carriage through all the sixteen passageways or streets which divided this mighty host into sections that she might greet all her people and be greeted by them. No accident marred the joy of the day, and on her arrival at the palace she went immediately to the palace church, where a religious service of thanksgiving closed the eventful day.

Meantime the war went on languidly, but without result. The Admiral bombarded the smaller ports and trading places along the coast without warning, always to the loss of some subjects of other nations, and sometimes to the destruction of their lives and property. These raids only inspired both natives and foreigners with such hatred for the French as to make any permanent occupation of the country on their part impossible for many years to come. The Hovas, selecting strong locations near the points occupied by the French, fortified them and compelled the French and their

Sakaláva allies to keep under the shelter of their own guns, and any attempts to work their way to the interior were sure to result in their being picked off by the Hova sharpshooters. Meantime the coast fever struck down more than half the French troops, and from a force of from 2,500 to 6,000 troops, constantly reinforced, they never had fifty per cent. of effectives. The Admiral was constantly demanding more men and more money; yet he had nothing to show for it. The drain upon the French army and treasury was becoming frightful, the more so as they were at the same time expending large sums on Tonquin with an equally ignominious result. At length this and the strong remonstrances against this unjust war which the Friends had presently led to the overthrow of the French Cabinet, and M. Freycinet replaced M. Ferry as Secretary of Foreign Affairs. In the two years which preceded this change the conduct of the French admirals and Consul in Madagascar was brutal and offensive in the extreme. They bombarded and captured Mojanga and other ports on the northwest coast, often without notice, stirred up the Sakalava to undertake raids and murders on peaceful villages in the interior, demanded negotiations with the Queen, but continued active hostilities while these were in progress; at each attempt at negotiation they grew more insolent, refusing to recognize the Queen as sovereign of Madagascar, threatening to take possession of the whole island, and demanding now a protectorate, which would be a virtual cession of all power to them, now a third of the island in fee simple, next the expulsion of all Protestant missionaries from the country, and its delivery to the Jesuit priests, and always an increasing indemnity. To these demands the Queen opposed a firm but courteous refusal, offering, however, indemnity for their alleged losses if the other demands were withdrawn. Then the Admiral Miot and the Consul announced their intention of capturing Antananarivo, and dictating terms of peace from the Malagasy capital. This was absurd, and did not alarm the Queen or the Prime Minister. The capital was nearly 5,000 feet above the sea, and the ascent to it was precipitous, through a dense forest, and there were no roads in existence, or possible for the French. They made some demonstrations toward capturing the capital, but never succeeded in approaching within 250 miles of it by the route which they took. Had they been able to come within 100 miles they would have been met by a force of at least 20,000 well-trained Hova troops, occupying a strongly fortified position—the key of the route to the capital—and well provided with artillery, Gatling and Gardner guns and small arms, and thoroughly provisioned. There was no time when the French could have brought 1,200 troops of all arms, aside from their Sakaláva allies, to this expedition, and the Sakalávas always fled when attacked by the Hovas. Feints were made of making this attempt, but Admiral Miot never really intended it. Meanwhile, in 1884 and 1885, the Admiral had attempted to carry the fortified camp of the Hovas at Manjakandianombana, about ten miles from Tamatave—which had threatened the French for two years. The Hovas had about 20,000 troops of all arms, and were well provided with artillery, arms and ammunition, and were commanded by General Willoughby. In both actions the French were defeated with heavy loss and compelled to retreat. They had about 1,500 white troops and a large number of their savage allies. The last expedition was commanded by Admiral Miot in person. Meantime the condition of the French was growing more critical every day. Sickness and small losses from skirmishes were rapidly reducing their numbers, so that less than one-half of their force was effective, and the French people were unwilling to furnish money or men for so unprofitable a conflict. M.

Sailliens, one of the most eminent of their statesmen, who had himself visited Madagascar, had published a book on the subject, in which he told the French people plainly that this whole conflict had been brought on by the Jesuit priests, from hatred of the Protestant missionaries, and from the determination to control these Malagasy tribes; that it could never succeed, and if it could it would ruin the French nation; that the conquest of Madagascar would require twenty years' time, a billion of francs (\$200,000,000), and the lives of 200,000 men, and even then they would not be safe from constant guerilla attacks; while they would have the satisfaction of knowing that they had sent back into barbarism a nation which gave a brighter promise of speedy civilization than any other on the face of the globe.

It was evident to the French Government that they must make peace; yet they were reluctant to own themselves beaten. On the other hand, the Malagasy were growing stronger every day. They had suffered some losses, but they had made more gains. They had acquired much knowledge in military affairs and statesmanship, and this, without the demoralization and wreck which war usually brings; notwithstanding the losses by battle and by sickness, their population was larger than when the war commenced. Religious worship, under church organization, was constantly maintained in all the camps. In the two largest camps there were twenty regularly constituted churches in each, with their pastors, who were soldiers, and their families and schools were established in each camp, and the teaching went on regularly. Many natives among the soldiers were converted. Strict temperance was maintained, and Christian song resounded from all the camps.

Several times during 1884 and 1885 the Queen held kabarys, or mass-meetings, at which hundreds of thousands of her subjects assembled on the great plain near the capital, when she told them of the progress of the war, of her affection for them, and of her trust in God. Their loyalty to her and their affection for her gave her great encouragement and strength. At one of these mass-meetings she proposed that the Premier should voice the prayer of the nation that God would send them speedy deliverance. It was a grand scene! The venerable man, with bared head, gave voice to their petitions, his lips quivering with emotion at each sentence, while from these hundreds of thousands of earnest worshipers the responsive amens came up like the voice of many waters.

Obviously, the Malagasy, if they had had a firm, unflinching friend among the nations of Europe or America, were in a position to dictate terms of peace, and France would have accepted them. As it was, with a new and courteous envoy in place of the former brutal ones, France exacted hard and unjust terms, though her own losses were very heavy. She had expended more than twenty-five million dollars, and had sacrificed at least 12,000 men and some of her best officers, and she gained only a bay and harbor in the poorest part of the island, a titular right to interfere in the foreign policy of the Queen, a right to lease lands for a long term of years, and two millions of dollars' indemnity for damages to her own and other citizens. But she was glad to withdraw at any price.

The Queen of Madagascar, being relieved from these burdens and trials, has returned to her more congenial task of endeavoring to elevate and bless her people. There was no falling back during the war in the number of churches, of communicants, and of schools, and in the midst of great peril and of death, thousands found consolation in their faith in the ever-living Saviour. Queen Ranaivalona II. had established a branch of the Red Cross

Association in Madagascar, and her successor continued it. It proved of great service to her own troops during the war, and not only the sick and wounded Malagasy, but their wounded enemies also received help and healing from its nurses. At the close of the war it was found that the French, having used the Sakalava and exposed them at all points of danger, and to the deadly coast fever as well as wounding and death, after promising to care for them, had abandoned them to their enemies. Many of them had perished in their miserable huts, and hundreds were wasting away from fever and wounds, having no one to care for them. The Queen interested herself personally in ministrations of mercy for them, and by her care and attention many of them were brought back to life and health, and from being the bitterest of enemies to the Queen have now become her loyal and loving subjects.

As soon as peace was restored active work was resumed in the establishment of new schools and missions among the border tribes. Twice the Government found that there had been feeble efforts to restore idol worship and the poisonous ordeal of the *tangena*. These attempts were promptly put down and "the more excellent way" taught, of the worship of the one living and true God. The laws were enforced all over the island, and everywhere was the love of Christ proclaimed. God's richest blessings came down on this faithful work for Him; 1887 and 1888 have been, in a peculiar sense, years of the right hand of the Most High. The accession of converts has been very large, and the people have been pressing into the kingdom of God in great numbers. Of course, there is some danger of unworthy persons being admitted to the churches, now, as in apostolic days, for intemperance and lust are the prevailing vices of the heathen population; but the churches are, as a rule, very careful and prompt in their discipline, and temperance and purity are strictly required of all their members. Yet, unquestionably, the righteous souls of the missionaries and native pastors are sorely tried, by the fearful prevalence of immorality, lying and intemperance among their professed converts. In a country which, sixty or even fifty years ago, was as wholly given over to lust as Corinth was in the apostle's time, it is hardly to be expected that these sins should be wholly exterminated. The Queen and her officers are models of purity; but the influence of the French traders, officers and sailors is of the vilest character, in promoting concubinage and gross licentiousness, and the English, Italian and American traders are not much better. The English Government is responsible for the prevalent intemperance, forcing, as they do, the vile rum of the Mauritius into the island, in spite of the strict prohibition of the Malagasy Government. The statistics of the churches and schools to July, 1888, are as follows: There are not more than 40 European missionaries in all, but there are over 1,000 ordained native pastors, about 5,000 native preachers, 1,800 schools, with 125,000 scholars; 150,000 church members, about 450,000 adherents, and at least 1,500,000 nominal Christians. The people are very quick to learn, and a larger proportion of them are more intelligent, even in religious matters, than most of the common people in European countries. With all its short-comings and faults, Madagascar is *the missionary miracle of the nineteenth century*.

LAY MISSIONARIES IN CHINA.

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THE object of this paper is to briefly emphasize the following :

1. Need of more Christian workers in China.
2. Advantages to be gained in employing a certain proportion of lay workers to supply this need.
3. These lay workers should be sent out by our various Missionary Boards.
4. On the missionary field they should conform in dress and modes of living as closely as possible to the habits of the Chinese.

Before discussing these points, let two objections which are commonly urged by many against this whole subject of the employment of lay agencies by the church be stated.

The first of the objections is, that the employment to any considerable extent by the church of lay agents necessarily means the lowering of the standard of an educated minister and lessening their influence. But this by no means follows. The Christian Church in its various branches represents a constituency of every class of society and all grades of intelligence. So long as our congregations are composed of intellectual, cultivated people, they will demand an intellectual, cultivated minister, and the demand must be supplied. In China, as well as elsewhere, men of high attainments are needed to translate books, study the various systems of religion, and preach to converts advanced in Christian knowledge. Such should be sent out by our various Boards. But besides these there is room also for another class of laborers of different attainments and education. The employment of this latter will no more interfere with the functions of the former than do the track-layers and other workmen who follow the civil engineers disturb them in their duties, as they lay out a railroad. The employment of the one leaves the other freer for his special line of work, and the need for engineers with their superior attainments is all the more sharply brought out by contrast with those who are engaged in other details of road-laying.

The other objection to this subject is, that lay workers are often cranky, inefficient workmen, and it costs as much to employ them as it does so-called thoroughly educated clergymen. This objection would have weight if it could be shown that there are no cranks or inefficient men among the graduates of our theological seminaries. It is not proposed to send out hap-hazard, to the missionary field, every pious man or woman who comes along merely because he or she wants to become a missionary. Candidates desiring appointment must present the same credentials as to fitness for the work as do other missionaries, with the exception of not having pursued a regular theological course. Those recommending these candidates for service must be sure of their experience in Christian work, of their knowledge of the Bible and acquaintance with Christian evidences.

There are such earnest, Christian men and women "of sanctified common sense" who wish to be engaged in God's work. To say that such lay workers are necessarily cranky, difficult to control, and even if not educated up to the highest notch cannot do honest, efficient work, shows a non-acquaintance with what many of our city missionaries, those connected with the Young Men's Christian Associations, members of the China Inland Mission, and many other prominent and honest Christian workers, are accomplishing. In the East, the names of Wells Williams, Dr. Hepworth, Peter Parker, are household words, yet they worked and translated for the church without having been in one of its theological seminaries.

The argument that since it costs as much to support a lay worker as it

does a clerical missionary, and hence the latter should always be chosen, should sometimes be turned around and stated thus: That since it costs as much to send out a clerical, as a lay missionary, our Boards in their selection of agents should give preference to the latter. The church must understand that the employment of one class of men, ministers we call them, to the almost utter exclusion from Christian work of other classes has no sanction, either in the Bible or apostolic teachings. A theological education *per se* is no guarantee of success in Christian work; like wings to a flying fish, it often changes what otherwise might be a good swimmer into a very poor flyer.

The first point alluded to above is the necessity for more Christian laborers in China. By way of illustration we present some statistics, copied from various sources, but accurate enough for practical purposes. Four hundred millions of people, 35,000 Protestant converts, and not all these giants by any means either in spiritual power or Christian knowledge. This proportion can be better appreciated by supposing that every letter of our English Bible could stand for a Chinaman. It would take over 100 Bibles to represent the number of heathen, while the Epistle to the Romans would stand for the members of our various Protestant churches. At present in China there are laboring, say, about 800 ordained ministers, or one to considerably more than one million of inhabitants. In the United States this proportion is as one to every 800 people. In that country also there are over 1,000 counties representing districts more populous than some of our states where the gospel has never yet been heard. The whole Empire is practically open to missionary effort, but the workers—where are they? We constantly hear that our theological seminaries do not graduate a sufficient number of capable men to supply even home demand. Under the present system of choosing its missionaries for work abroad, our Boards then must either depend on those who are needed here, or, on the principle "anything is good enough for the heathen," send out men who can be of no use at home. Why there is this dearth of those willing to enter our theological seminaries we do not discuss. The fact remains that many who are fitted to do good work for the church both at home and abroad do not take a theological course. Why should not our Missionary Boards, if they cannot secure a sufficient number of efficient clerical missionaries, send out a certain proportion of such as their agents to China and other fields.

The second point to be spoken of is that even if a sufficient number of theological graduates were offering themselves for missionary work, there are some advantages to be gained in certain lines of work in rather employing lay workers. In China those who are willing to listen to and believe in the gospel are not the intellectual or wise, although these are not to be neglected. But it is the coolies, the farmers, the villagers, the small tradesmen, who form by far the greater part of our native congregations. To get hold of these not so much intellectuality is needed as an earnest, loving heart. To instruct and guide them, an acquaintance and sympathy with their daily life is more important than a knowledge of Greek or Hebrew. He who is willing to put on their dress, live in some such manner as they live, eat of their food, and sitting on the same bench, is able to talk about what interests them, speaking simply of the folly of idolatry, and of the one true God, will win their hearts. To fit one for this simple work the ordinary theological training is no *sine qui non*, but perhaps a hindrance. A knowledge of how to deal with the lower classes comes from having had personal contact with them, and here the layman often has the advantage over him who has passed so many of his years in his study pouring over his books.

Another advantage also to be gained in sending out lay workers in China is that these are more likely to be free from theological bias and the powers of church traditions, and hence will probably work in greater harmony with those of other denominations. This is no slight consideration. The figure of the various sects being but different branches of the same army, but all engaged in fighting for the same cause, is a good one. But when the infantry begin to boast that they are better than the cavalry, or the cavalry assert that the artillery are not loyal to the King because they differ from themselves in drill and equipments, then the simile loses its force. In China there are those who tell their converts that their own church, the Greek Church, the Roman Catholic Church, are all right, but that the members of other Protestant bodies are all wrong. There are husbands immersed by close communionists who are not allowed to sit at the same communion table with their wives because immersed by others who believe in open communion, while the most powerful argument used against the formation of a union theological seminary was the fear lest the students would not be able to study Whedon's Commentaries. Of course, neither Chinese converts nor other sensible people understand why there should be these differences amongst those worshipping the same God, reading the same Bible, and expecting to go to the same heaven.

A union native church in Japan, China, and other heathen countries will become a possibility only when those who have the oversight of the bewildered flock are willing to consider all loving the Lord Jesus in sincerity as their brethren. The graduates of our theological seminaries are chiefly responsible for this keeping alive on missionary grounds the differences between the various sects, and for this reason perhaps some should be confined to work in home lands where they can do less harm.

The willingness also of laymen to vary according to necessity the character of their religious meetings is another argument in favor of their employment. To reach the masses in China demands the same versatility and adaptability to circumstances as in New York City. A set order of service consisting of a certain number of prayers and hymns, with the "unfolding" of a text into innumerable heads, all of which must be gone through with or God is not duly worshiped, will no more attract certain classes in that country than here. Some there can fill our largest chapels, for those coming expect to be interested with plenty of good gospel singing, with catching tunes and addresses, short and to the point, while others—well, *vice versa*.

The third point to be briefly touched upon is that our various Missionary Boards instead of sending out only those who have had a regular theological education, as is the custom now, should send a certain proportion of others who do not possess this qualification. Young men and women are offering themselves for missionary work. If suitable, why should not the church make use of them? The Y. M. C. A. movement is outside of and independent of the church, principally because in the church itself as at present run—to use a political phrase—by those controlling it, there is but little encouragement given to the lay worker to spend and be spent in its services. The diploma of some seminary seems necessary for any one wishing to fill any position under its control. Is it not better to change somewhat this plan even if preconceived ideas have to be given up, and insist that the men and women nurtured as children in its bosom shall also be allowed to spend their maturer years in its service, instead of being compelled when wanting to be of use in the world to join outside agencies because unable or unwilling to take a certain prescribed course of preliminary education?

The fourth point to which we have come is: If these lay workers should be employed by our various Missionary Boards they should, when on the missionary field, be willing to adopt the native dress and live in native houses. In other words some of the methods employed by the now well-known China Inland Mission should be adopted by other societies as well. At present in China the average salary of our missionaries, if married, is from \$1,000 to \$1,200; about two-thirds of this sum is paid to single men. Besides this there are other allowances made for children, medical expenses, house rent, when necessary, all of which will increase this amount somewhat. The average cost of a house built in the usual foreign style is about \$3,000. It must be noted carefully that it is not said that these salaries are too much, or that the residences built for the missionaries are too large. Christianity represents a following composed of the wealthiest in our country and the resources of the church are large. In the ports it looks well to see substantial buildings connected with missionary work, and, mingling with all classes of society, many missionaries are compelled to maintain more or less so-called "style" in their modes of living. But in the country villages and interior towns, where many of our converts live, workers from abroad can live more as do the native Christians themselves by adopting their style of dress and homes with certain modifications on half the above mentioned salary with a like reduction in the cost of mission premises. This statement can be corroborated by many actually living in China under these conditions. In this mode of living a saving is effected along the whole line of household expenses, dress, servants, coal, furniture, while any sacrifice of some of the luxuries of life is more than compensated for in being able to say in the matter of self-denial to our native helpers and church members "come," instead of "go," getting nearer to the people and by putting a brake on the general tendency to unnecessary expenditures in living, so characteristic the world over, ward off much hostile criticism.

To have \$100 a year to spend on their family expenses would seem a large sum to the majority of our church members and native pastors. Surely, then, some of their Christian brothers from the west should be able to get along on several times this amount. We believe there are those willing to go out as missionaries under these conditions, and if so our Boards should be willing to send them.

The objection that thus there would be two grades of salaries for men and women laboring in the same society has but little weight. In the Methodist Church it is an understood thing that its younger men shall do pioneer work and receive less pay than do others living in the large towns of the country. In every society, or in any business firm, there are inequalities of pay and duties. If thought best the difference thus saved in salaries might be invested in some life insurance company to be paid to the missionary after a certain number of years of service. In the matter of children also somewhat larger allowances to those who receive just their living expenses on the foreign field than to others in some cases should be granted, when these children have to be sent to the homeland for education.

The ideas suggested in this paper that lay missionaries, as well as clerical, should be sent out by our Missionary Boards to China at least, and that these—with the idea of bridging over as much as possible the chasm which lies between the foreigner and the Chinamen—should adopt native dress and native modes of life, is in harmony with the example of Christ and the teachings of the New Testament.

Rev. Dr. Martin, President of the Imperial College, Peking, thus writes on this subject:

"On the advisability of lay missionaries coming to China I hold strong views. The field is so vast, and the work called for so various, that it would be a fatal restriction to send out none but ordained ministers. It would be like depriving an army of its non-commissioned officers.

"Of the class of lay laborers that appear to be required we may mention two or three. First, medical men, a class whose influence in China is steadily growing and whose members are for the most part unordained. Second, teachers—educational work in China has a great future. It would be a grand mistake for missionary societies to follow blindly the example of the apostles and limit their agents to the one work of preaching. Times have changed, and methods must be changed to suit them. Third, artisans: the backward state of the arts in China opens a wide door for Christian enterprise in this department. Good men, possessed of mechanical skill in different lines, might benefit the Chinese and at the same time earn a support for themselves, but aiming chiefly at religious results it would be well for them to form part of a missionary organization rather than to act independently."

He thus answers the question: Should some of the principles of the China Inland Mission be adopted?

"By all means. These principles in general commend themselves as based on common sense and have acquired the prestige that comes from experience. Native dress and native houses are required in most places as an indispensable condition to the peaceful and effective occupation of the ground."

Rev. Dr. Blodgett also gives the weight of his experience and labors in China on the same subject. He writes:

"Are there men gifted with God's Spirit and consecration to Christ's service among the lay workers in the United States? Are there those whom God has approved, to whom He has given fruits of their labors? If so, and if they are desirous of preaching the gospel in China, let them come. There is a pressing need in North China for a class of laborers who, leaving to others book making and extensive study of the Chinese classics, shall be both able and willing to go with native helpers into all the towns and villages, preaching the gospel. Such men should wear the Chinese costume, eat the food of the natives, live in native houses, sleep upon their furnace beds. Undismayed by annoyances of all kinds, they should be able to follow up such service year after year for seven or eight months each year with patience and endurance. Would any lay workers or ordained pastors or any thoroughly educated men be ready to join such a band of workers on equal terms? If I mistake not some of our best educated young men, those of choice spirits and rare gifts, would rejoice to cast in their lot with such a band and, Wesleylike, 'evangelize China.'"

Dr. Blodgett goes on to give some sound practical advice as to just how he considers this plan of the use of lay agencies can best be carried out. Rev. Mr. Beach of Tung Chow, also writes in the same way.

EMIN PASHA.

BY REV. LOUIS GROUT.

WHO is he? what is he? where is he? what is he there for, or what is he doing? Few questions of a far-reaching character and interest are just now more common than the above concerning the Prussio-German doctor—friend of Gordon, Governor of Southern Soudan, African explorer and benefactor, eminent linguist and naturalist—whose assumed name stands at the head of this article. Eduard Schnitzer, who took the Arab-Turkish name and title of Emin Pasha, for the sake of the help it might give him in his beneficent work in the Soudan, was born of Protestant parents in Oppeln, Prussian Silesia, March 28, 1840; began the study of medicine at Berlin in 1858, and graduated at the university of that city in 1864. Fond alike of travel and of natural history, he went that year to Turkey, crossed over into Asia Minor, remained there until 1873, then returned to Constantinople, where he soon mastered the Arabic and several kindred languages. In 1876 he entered the Egyptian service as a medical officer, was sent to the Soudan, and eventually to General Gordon; and then, in 1878, after the Egyptian Government

had made Gordon Governor-General of all Soudan, it accepted the general's recommendation and appointed Dr. Schnitzer to be his successor as Governor of the equatorial provinces in South Soudan. Here it was that he laid aside all indications of his European origin and assumed the name of Emin and the title Bey, Effendi, or Pasha, that he might the more readily reach the people over whom he was set as ruler, at the same time telling his friends that "a Turkish name would never change an honest German into a Turk."

The region over which Emin Pasha has been called to rule may be described in general terms as on the sources of the White Nile and of the Aruwihimi, a branch of the Congo. It is sometimes spoken of as the province (or provinces) of the great equatorial lakes, and sometimes as the equatorial province of the Soudan. It lies between twenty-eight degrees and thirty-eight degrees east longitude, and extends from the equator to five degrees north latitude, includes at least a part of Bahr-el-Ghazel and Niam-Niam on the north and west, and has the Congo Free State, of which the King of the Belgians is nominal ruler, for its southern border. Its capital is Wadelai, situated just a little north of Lake Albert Nyanza and about a thousand miles south of Khartoum. When Ismail, the Khedive of Egypt, formally announced an extension of his Soudan rule southward, so as to include the whole Nile basin up to the equatorial lakes, he issued a firman to Sir Samuel Baker, giving him absolute control over the whole country south of Gondokoro. Then, in 1873, when Baker retired, General Gordon was sent to take his place. Both evidently did what they could to suppress the nefarious slave-hunting in which the Arabs and others had been for a long time engaged, and were making just these provinces the great field of their operations. When Emin Pasha took Gordon's place he, too, gave himself with great zeal to this work, as also to every other good thing, and for a time with much success. But when the Arab slave-dealers and the Mahdi combined to recover their country from Egypt and the English, and well nigh succeeded, they began also to set Emin Pasha's rule at naught, and so revive the iniquitous business to which that rule was so stoutly opposed. No doubt both Baker and Gordon did, each in his turn, all it was possible for any man to do in their circumstances in such a field and with such a desperate opposition as they had to contend with. Nor does Dr. Emin fall at all behind them in his zeal, his efforts, or his success. Great praise has been bestowed on them each and all. Great praise is their due. Few who have not had experience in such a work can ever know or appreciate the strength of the opposition they had to encounter. At present the great business of hunting, catching, transporting, and selling men as slaves is almost entirely in the hands of the Arabs. They believe in it. They delight in it. They have hosts of helpers in their employ. Great are the gains they make in it. Their religion approves it. Their Bible, the Koran, encourages it. All the Mohammedan governments in Africa combine to sanction and aid the inhuman practice. And yet, much has been done—done by the men just named—to limit and suppress the abomination and to promote the weal of the people under their care.

Of Dr. Emin it is said :

"He found his province in a condition of chaos when he undertook the government. Disreputable officials had obtained power and influence, the slave-trade was in full force everywhere, innumerable cruelties and oppressions of the poor negroes were rife on every hand, no industry or agriculture was encouraged, and the government showed an annual deficit of £32,000. In one short year Emin introduced a wonderful change. He put down corruption, banished oppression, and changed misery into prosperity. In four years he had expelled all the Arab slave-dealers; had replaced Egyptian soldiers by natives of his own training; had turned the deficit into a profit of £8,000 a year; had introduced the cultiva-

tion of cotton and indigo, coffee and rice; had constructed permanent roads, and established a regular mail between his several stations, and introduced camels and oxen for transport. Meantime he had won the love and confidence of all the tribes that lived in his territory."

Surely both great and blessed was the work done by Dr. Emin during those few first years of his reign; great, also and well-earned, has been the praise of it in all Christian lands. And yet, if ever the philanthropist, the Christian, or any other man should get the impression that any such benighted province is to be redeemed or put on a basis of sure, continued life and peace so quick, and without other agencies, no mistake could be greater. Least of all can any African province on which the rapacious eye of the slave-hunting Arab has been set be permanently recovered, save by a large admixture of those most earnest efforts which have their origin and efficiency in the truth and grace of the gospel—efforts the full force of which can never be brought to bear upon any most ignorant and degraded people in a day or a decade.

During Baker's four years' rule in the Upper Nile basin, he was said to have "given the cruel commerce of the Arab slave-dealers a severe blow." During Gordon's subsequent rule there he, too, was said to have "given the slave-trade a deadly blow." And yet Emin is said to have found "the slave-trade in full force everywhere; innumerable cruelties and oppressions of the poor negroes were rife on every hand." And now, after all he has done to "clear his territory of slave-dealers" and "banish oppression," some who have most freely accorded to him this well-deserved praise say: "The saddest news we have heard from Africa in many a day is that the work of this great and many-sided man is probably at an end, and that the people he so ably and heroically served are remitted again to barbarism and the slave-hunter." Nor will any who know the full meaning of the late uprising in the Soudan to throw off Anglo-Egyptian rule, or the meaning of recent murderous assaults on Christian missions in the great lake regions and on the east coast of the continent, need be told that the slave-hunting spirit and power of the Arabs are bent on having permanent, unlimited sway in all Central Africa. To this end they are steadily looking and working. And here it is we have the secret of Emin Pasha's long-enforced insulation and destitution—why nothing was heard from him for more than a year; why he was hedged about so long "at Wadelai making garments of cotton he had planted and spun, making shoes of ox-hides he had taught the people to tan, using honey for sugar, hibiscus-seeds for coffee, making candles of wax, and soap of tallow mixed with ashes, living on a few vegetables and meat, waiting for Stanley, of whose coming he had heard."

It was in January, 1886, that Dr. Emin wrote of his having been practically cut off from the civilized world for the last three years. Six months later he wrote asking for succor—not an armed force, but supplies, including ammunition for his own forces. Responding to this appeal, the British Government fitted out a relief expedition in the early part of 1887, and appointed Stanley to the charge of it. Toward the cost of this, which consisted of 700 men and ample supplies, the Egyptian Government contributed \$50,000, and the British Geographical Society \$5,000. Starting from Zanzibar, Stanley moved by steamers to and up the Congo to Stanley Falls, then returned to the Aruwihimi, on which, at Yambunga, he left a camp of men and supplies under Major Bartelott, and started on foot for Wadelai. While Stanley was making up his expedition at Zanzibar he chanced to fall in with that arch slave-dealer, Tippu Tib, captured and subsidized him, thinking it better policy to buy up than fight one who had been for years the great terror of the helpless tribes of Central Africa, and of both commercial and mis-

sonary settlements among them, as also one whose intrigues and power over an army of slave-dealing Arabs had seemed to be well nigh unlimited. Having taken this uncrowned king into his employ, Stanley made him a kind of sultan, with headquarters at Stanley Falls, to be at once a paid ally of the Congo State, and especially a champion helper in putting down the terrible slave-traffic in Central Africa!

When Stanley started on his expedition he hoped to reach Wadelai in eight months, or by the middle of October, 1887. But his journey on foot from Yambunga was slow and difficult. About the middle of January, 1888, a little less than a year, it would seem that he met Emin at Wadelai, having with him 330 men and plenty of stores, all well, yet greatly exhausted, having been compelled to make a long detour to the northeast to avoid swamps and hostile tribes. And yet another year had expired before anything like authentic or definite intelligence had come to us from him. It was near the close of 1888 that he was reported as having been captured by the Arabs, but nothing was known of him. Indeed, it was only about the middle of last December that the House of Commons was discussing the question of sending an expedition for his relief. But on the 16th of January, 1889, the contents of a letter reached Brussels, written by Stanley to Tippu Tib, dated August 17, at Bonalya, twelve days' march from Stanley Falls, in which he says he left Emin May 28 at Wadelai, well and with abundant supplies, and that he would take the men and stores at Yambunga and start on his return to Emin in ten days, hoping Tippu Tib would join them, either in helping Emin strengthen his post or in efforts to make his way in safety to the coast. Whether this letter is genuine, and what may be the developments of a later date, are points of great interest on which all are anxiously waiting for definite intelligence.

Few are the examples of heroism, self-denial, and persistent devotion to a great beneficent work such as we here find in Emin Pasha. The narrative before us is clearest proof of his self-sacrificing interest in the redemption of Africa from the terrible suffering and wrong to which for long ages she has been subject. To see "a single European standing by and defending a province 400 miles in extent from north to south by 700 from east to west, full of poor, helpless negroes, resolved to protect them from being victimized by Arab slavers, and to lend them a hand toward civilization and security"—what nobler, more inspiring sight does the age offer for us to study or admire? His love for his work and his attachment to his people, and theirs to him, were beautifully indicated when he wrote, last year: "These natives have stuck bravely to me, and they deserve the best government and help that can be given them." Already in a previous letter had he signified his glorious purpose, when he said: "The work that Gordon paid for with his blood I will strive to carry on—if not with his energy and genius, still according to his intentions and in his spirit. . . . I shall remain with my people until I see that both their future and the future of this country are assured."

STUDENT VOLUNTEERS FOR FOREIGN MISSIONS.

"THE MISSIONARY NET."

VOLUNTEERS will be interested in a letter of Bishop Thoburn's, of India, given in the January number of *The Church at Home and Abroad*. The Bishop is a man of wide experience, and thinks that less than ten per cent. of those caught by "the missionary net" are accepted by the Boards or persevere in their intention. Many are of unsuitable age. Others have "a quiver full of little arrows." Some are rejected because of defective education and no habits of study. "A slipshod, superficial, inaccurate graduate of a college will be beaten clear out of sight by the careful and accurate country school-teacher who studies." Three-fourths are rejected for one of the above

reasons. The average age of those that are left is about 27. Some of these are rejected by the physician for physical disability; others because their testimonials are not satisfactory. When the number has been sifted down, perhaps from 100 to 5, some of those who are accepted may change their minds or find excuses for not going at once. The Bishop brings against young men the charge of not really knowing their own minds. "Forewarned is forearmed"; many volunteers will take the hint as to the conditions and requisites of final acceptance.

MR. WILDER'S WORK.

Mr. R. P. Wilder, traveling secretary of the Student Volunteer movement, has completed a successful tour in the South and East. At Louisville, Ky., 13 men decided for foreign missions. At Mayville College, Tenn., six men and six women signed the volunteer pledge. At the East Tennessee College Conference Mr. Wilder met Mr. Mott, and the two worked together. The power of the Holy Ghost rested upon them in such measure that on Sunday there were 20 inquirers after Christ. At the earnest request of the authorities another day was spent there. Monday afternoon, at a meeting for cadets, 22 sought Christ. Four of the five captains are now Christians. On Monday night there were 15 inquirers. Five men decided for foreign missions. At Chapel Hill, N. C., five pledges were secured and the sum of \$187 was raised. At Hampden-Sidney, Va., 16 men signed the volunteer pledge. At the New England College Conference Mr. Wilder again met Mr. Mott. Fourteen male volunteers were secured. At Amherst, \$250 was raised among a small number of students. It is hoped to increase the sum to \$700.

Mr. Wilder will spend April in Iowa and Nebraska; in May he will visit Kansas, Missouri and Illinois.

NOTES.

—The University of North Carolina will send a teacher to Japan.

—At Bryn Mawr three college girls have volunteered for foreign missions. A representative will be sent a year from November.

—Oberlin was visited by Mr. Wilder in March. Thirty-two volunteers enrolled and between \$300 and \$400 were secured.

—The Northfield Letter to volunteers is published. A copy will be sent to every volunteer. Extra copies may be had at three cents each.

—A district convention of the Inter-Seminary Missionary Alliance, held March 14th at Lancaster, Pa., was addressed by Dr. A. T. Pierson.

—College Secretary J. R. Mott, Chairman of the Executive Committee of the Student Volunteer Movement, has been doing efficient work in the South developing and organizing the volunteer forces.

—At a Missionary Conference in New York City \$565 was raised by the ladies toward the current expenses of the Student Volunteer movement. The expenses for the year will be about \$1,400. The Foreign Mission Committee of the King's Daughters will keep Messrs. Stoops, O'Brien and Smith in the field this summer recruiting volunteers.

—The student volunteers of North Carolina are planning an active campaign in that State. There are 15 volunteers in three colleges; they expect to raise the number to 50 before the year is out.

—Mr. W. H. Hannum, Corresponding Secretary, has issued statistic blanks to be filled out by volunteers. The blank is accompanied by a letter stating briefly the growth and organization of the movement, and pointing out the consequent need of a permanent and reliable record. Statistics are gathered under four heads: (1) Personal; name, address, age, etc. (2) As a volunteer; when decided, at what college, training in Christian work. (3) As a foreign missionary; when sent, by what Board, foreign address, present opinion as to the needs of the foreign field. (4) About others; any points as to missionary interest, etc., that would not be likely to come to the attention of the Executive Committee. The intention is to get and keep a list of volunteers carefully revised to date, and to have accurate information of the plans of each.

II.—GENERAL MISSIONARY INTELLIGENCE.

I.—British and Foreign Bible Society.

LORD BRASSEY recently made an eloquent address in England from which we abstract some items of interest:

THE total issue of the Scriptures since 1808 amounts to 116,459,000 volumes, and the increase in the sale and distribution is one of steady progress. Such an enterprise must be costly, and it was gratifying to know that in England it had been so nobly supported. The list of contributors included thousands who had given under the promptings which came

from heaven. It was impossible to go over the whole field dealt with in the reports, and he naturally looked at places which in the course of numerous voyages he had personally visited. The condition of those places would, he knew, be one of complete spiritual destitution but for the efforts which were put forth by that society. In the dark continent he knew from personal experience there were great difficulties in the work of distributing the Scriptures. On the West Coast there was a deadly climate which carried away many of the noble Christian men who went forth to do the work of the Lord in that country; and on the East Coast, in addi-

tion to the difficulties of climate, they had the hostility of the Arabs, which must be met by a mixture of courage and tact which was not often met with in frail humanity. Even in Africa the work was making progress, and Mr. Johnstone, who was doing good service on board a mission steamer on Lake Nyassa, asked them for an increased supply of the Scriptures in Arabic. In the reports there was an interesting account of how the Bible was eagerly asked for by the travelers in caravans, to read in the long rests in the mid-day and evening. In the island of Mauritius, too, the circulation of the Scriptures was doing a great work, and became a valuable influence for the spread of Christianity amongst the migratory coolie population. Referring to India he said that it was satisfactory to learn that the distribution by sale of the Scriptures was the largest on record, and the reports from Madras and Bombay were of a progressive character. They knew the seclusion in which the women of India lived, and the difficulty there was in conveying to them the precious truths of the Gospel. The society had done a splendid work in organizing the agency of mission women, who were enabled to carry the truths of the gospel to the heathen and Mohammedan women of India. There was not less than 300 native Christian women engaged in that most valuable and yet most difficult work.

After alluding to the labors of the society in Ceylon, China, Japan and the Colonies, he remarked that if Christians had found God's Word a comfort in the hour of trouble and sorrow—if they had drawn from the Scriptures guidance beyond all expression precious, among many difficult tasks—if they had drawn precious hopes for the life of the future, and felt grateful for the precious feast of which it had been their privilege to partake freely, the promptings of gratitude would impel them to do their utmost to extend to others the blessings which had been so largely bestowed upon themselves.

II. India.—Educational Report, 1887-8.

The total expenditure on education, which was 2,52,41,414 rupees in 1886-87, rose to 2,61,91,280 rupees in 1887-88. The percentage of the total population of school-going age that actually attended school was 11.8, as compared with 10.7 per cent. the preceding year. On March 31, 1887, 3,343,544 pupils were on the rolls of the different schools to which the statistics relate, while on the same date in 1888 the number had risen to 3,460,844. The numbers attending school in 1886-7 comprised 2,960,859 at public and 372,685 in private institutions; and, in 1887-8, 3,021,721 at public and 439,123 at private institutions. There were 2,345,794 Hindus, as compared with 2,303,812, in 1886-87; 804,485 Mahomedans as compared with 752,441; 23,160 Europeans and Eurasians, as compared with 23,185; 74,498 native Christians, as compared with 60,611; and 203,121 of other classes, including aborigines, as compared with 192,314. There will be some surprise expressed at the forego-

ing figures, which show a sustained increase among the Mohammedan pupils, distributed over every stage of education, and chiefly noticeable in the private schools, which were attended by 240,472 pupils, as compared with 195,415 pupils in 1886-7.—*Our English Correspondent.*

A Remarkable Document.

The following is an extract (translated) from a document addressed by the Greek Patriarch of Constantinople to the Bishops under his jurisdiction, dated June 9, 1844.—G. W. Wood, D.D.

"And in the days of our most holy predecessors, as well as in our own, the church has not failed to write and to command your Holiness most carefully to see to it, that within your diocese there be neither bought nor sold, nor read by the Christians under your charge, anti-religious, anti-government books, such as entirely corrupt the Christian people in their politics, their religion, and their morals. And we do not doubt that obedient to ecclesiastical authority, you will discharge this your episcopal duty, and watch most diligently that the Christians within your jurisdiction be not injured politically, religiously, or morally. And especially influenced by the fact that the Old Testament has recently (in the year 1840) been translated from the Hebrew, we would recall to the remembrance of your Holiness what the church has written at different times concerning this subject, commanding you unchangeably to persevere in such watchfulness, and take good heed that this Old Testament, recently published, be neither sold, nor bought, nor read in your diocese, as not being received by the church; nor any kind of anti-religious, anti-government book. You are to prevent the Christians in your diocese from the sale, purchase, and reading of such corrupt books that they may not be corrupted in their politics, their religion, and their morals; and you are by your counsels and instructions to confirm them in their civil and religious duties, that you may please God, the Royal Government, and your holy Mother herself, the great church of Christ."

Africa.—Slavery. A meeting was held last week in Exeter Hall, to consider the slave traffic so far as it affects Africa. The audience included many ministers of religion, military men, and politicians, who listened with much interest to an address on this important subject by Commander Cameron, R.N.

The Archbishop of Canterbury presided and delivered a thoughtful opening speech. He rejoiced to find that English people are making up their minds that all slavery

must come to an end. He would fain we had been moved to this determination by the principle that every kind of slavery is a degradation to him who slaves, and a worse degradation to the man who makes his fellow slave, rather than by the intolerable evils which lie behind the system, and have now assumed so gross a character that the human mind revolts at the very thought of them. Whole tracts of Africa are, he remarked, returning to the silent void which preceded the creation of man on the earth, and we may well ask what is at the root of the matter. There ought to be a power of resistance amongst the people, but we see that among the African tribes there is, unfortunately, nothing that deserves the name of community, no form of national life. We find, however, that the African people form communities round about Englishmen, and learn from them many things. Therefore, continued the Archbishop, it is beginning to dawn upon us that the way to stop slavery is to guide these great nations to profitable labor by what may be called "industrial missions." We either possess or have claims to large tracts of country in East Africa, and it behooves us to consider why God has given us power over them. Whatever we do in the matter we should do as Christians, and then we shall have God's blessing.

Commander Cameron dealt at length with the horrors of slavery, and the pressing need for the abolition of the system. In Central Africa, he said, whole nations, millions of people, have been swept away, and the iniquity of slavery is increasing. Legitimate trade is a valuable ally in efforts to stop slavery, but it cannot flourish alongside of the fearful traffic. The speaker exhibited large branches of trees, called "slave forks," which are bound to the necks of slaves. The victims of this wicked bondage have no fear of death, but rather desire it, for something worse than death awaits them after enduring the awful agonies while traveling. Commander Cameron claimed that it is the duty of Britain to say to those nations who dabble in slavery, "You shall not do this thing." If we show ourselves perfectly clean in this respect, our influence will be very great. He also claimed that we have an indefeasible right to the great lakes of Africa. In conclusion, he urged the desirability of conciliatory intervention in African affairs for the good of the people, with a police force to maintain order and prevent slave-hunting and fighting. He asked his hearers to pray to God for the success of well-devised proposals to meet the necessities of the case.

Captain Hore, of the London Missionary Society, for twelve years resident at Lake Tanganyika, followed with an address, in

which the subject was treated in great detail. He maintained that under good and peaceful government slavery would disappear.

The Bishop of London moved a resolution urging the British Government, either alone or in association with other powers, to consider the possibility of devising measures calculated to diminish and suppress the evil, and, moreover, to use all its influence to secure the maintenance of the Zambesi as an open highway. This was seconded by the Dean of Westminster, and carried with acclamation. A healthy public opinion on this subject in Great Britain is greatly needed at the present time, and if such meetings, with really warm-hearted as well as fully informed speakers, could be arranged throughout the country, much good must result.—*The Christian (London)*.

—Details of Mr. Stanley's journey for the relief of Emin Pasha have at last been made public. The letters, received in London, cover the period between the departure of the expedition from Yambunga, June 23, 1887, and the return of Mr. Stanley to Bonalya, August 17, 1888, for the reserves left under Major Barttelot. Written at the same time with that sent to Tippoo Tib, published last December, they were apparently held back lest the harrowing details of privation and failure should deter the wily Arab from sending reinforcements. The expedition started in June, 1887, with 399 officers and men, and with a reserve force numbering 257 left under charge of Major Barttelot, and after almost incredible hardships, reached the Albert Nyanza in December. Fighting began with the first day's march, and continued with almost all the tribes along the route, while dreary marches through interminable forests, desertion, starvation and disease, rapidly decimated the column. The famished men sold their rifles and clothing for a few ears of corn, deserted with their ammunition, and became at last so demoralized that resort to the death penalty became absolutely imperative. To crown the ghastly record, when the lake and plenty were reached, hostile tribes blocked the way and cut off communication with Emin, and in the lack of ammunition and food, compelled a retreat to the highlands. Four months were spent in collecting the scattered and enfeebled forces left in the rear, and in the recovery of Mr. Stanley from sickness, and in April an advance guard returned to the lake and met Emin, who had come from Wadelai in a steamer in search of them. A halt was made of several weeks, Mr. Stanley endeavoring by many arguments to induce the Austrian to leave his post and return under his escort to the Congo. As the latter had, however, some 10,000 people under his care, including a large number of women and children, he naturally hesitated to avail himself of the offer, not the less when informed of the disheartening experience of the relieving party.

Instead, he furnished Mr. Stanley with an escort of 101 men to enable him to return over his route, relieve his abandoned stations, and add to his forces the reserves left under Barttelot at Bonalya. The arrival of the explorer at the latter point in August last, his appeal to Tippoo Tib for reinforcements, and his return, presumably by a new and shorter route, to Emin, were announced in the letters made public in December. Since then his movements have been unknown, though dispatches last week state, on the authority of Arab traders, that both explorers were on their way to Zanzibar, accompanied by some 8,000 people, and with a rich store of ivory. However this may be, the details of Mr. Stanley's march to the Nyanza leave no doubt that the expedition has been the most disastrous in which he has ever engaged, neither his journey to Tanganyika nor his voyage down the Congo having compared in suffering and loss with this last fearful passage. Of the 389 men with whom he started only 199 were left in August last, while of the 257 reserves left at Bonalya, he found but 61 available for service. The invincible courage and unparalleled fortitude of a man who will adhere to his purpose under such discouragements cannot fail to add a new luster to his marvelous career.

Central Africa.—A missionary's journey. Mr. Arnot, missionary and traveler, attended a public meeting in the Christian Institute recently, and gave an account of his journeyings in Central Africa. Addressing a crowded audience, he said he began his travels on the East Coast, and going through the colony of Natal, the Orange Free State, and the Transvaal, struck a northwesterly course, emerging on the west coast of the continent at Benguela. Reports which had been received in this country from the missionaries in Africa had shown that their enterprises had been very disastrous, the reason being that they had been chiefly connected with the lowlying fever-breeding coast districts. He had early read in Livingstone's travels that he believed in the existence of a great central water-shed, and he thought that surely—although he had no great government at his back to support him, and no science to help him in traversing his way—he might be able to push past the waterways, and get to the water-sheds and mountainous parts of the country. Before any missionary could deliver his message to the natives he required to be three, four, or five years in the land to learn the language, therefore it was of the utmost importance to find a healthy place where this initial difficulty could be overcome. Through the kindness of a native chief, Mr. Arnot said he had had placed at his service a traveling wagon with servants and a team of twenty oxen. Starting in the dry season from Shoshong, he traveled by this means until he got into a region where the *tse tse* fly was so prevalent that the cattle and wagon had to be sent back. Before this severe hardships had been encountered, and the lives

of the whole expedition would have been sacrificed for want of water had it not been for the timely intervention of a tribe of wandering Bushmen, who dug pits to a depth of six or seven feet, and, sinking hollow reeds still further in the sand, sucked up a supply of water. After sending home the wagon, Mr. Arnot and twenty porters started out on foot, carrying with them calico and beads for trading purposes, and a supply of food and water. They traveled for four days before they came to any ponds, and then, to their horror, they found that some elephants had exhausted them. With the greatest difficulty he prevented his porters from throwing down their bundles and at once starting off for the Chobi River, sixty miles distant. Ultimately he induced the men to look for water, but without success, until nightfall, when one of his servants returned bringing with him a supply which had been furnished by a tribe of Bushmen from a hidden deposit in the desert. Passing the trading station of Pandematenka the Chobi was reached. After replenishing his supply of food, Mr. Arnot returned on his path to the trading station, 70 miles back. On his way to the river again he was struck down for the first time with African fever. His carriers had gone on in advance, and he was only accompanied by two boys, one who was about as sick as he was, and the other only thirteen years of age. Going back to Pandematenka, a distance of 30 miles, this lad brought aid. Humanly speaking, he saved his life. As it was, he had been lying for two and a half days in the desert without food and water. After many weeks' illness he joined the King's boats on the Zambezi. Game was scarce, and the expedition were compelled to replenish their larder by shooting at the crocodiles as they came to the surface of the river with food from their hidden stores of half-putrid meat, and causing them to drop what they had in their mouths. After many hardships Mr. Arnot reached the populous empire of King Maldi, an enlightened monarch, at whose hands great kindness was experienced. His country, it was explained, was divided into districts, over each of which there was placed a chief, who in turn was responsible to one of the King's 500 wives. In concluding Mr. Arnot pleaded for missionaries to be dispatched to Africa; not young men who were sent from home with the object of relieving the platforms here, but tried and reliable missionaries.—*Glasgow Herald*.

—Missionary interests have become very extensive in East Africa. The Church Missionary Society, and the Universities Mission, of the Church of England, the Established and the Free Church of Scotland, the London Missionary Society, the United Methodist Free Churches and the Church of Rome, all have missions on the coast or in the interior. The Church Missionary Society has two distinct lines of missions—one with its basis at Mombasa, in the English sphere of influence, with eight stations,

some of which are on or near the coast and some in the interior. One is in the neighborhood of Mount Kilimanjaro. The second line of stations is that which stretches from Zanzibar to Uganda. There are nine stations in this line, beginning with Mamboua and Mpwapwa, nearly due west from Zanzibar, and including Usamiro, Msalala and Nasa, south of the Victoria Nyanza, and Rubaga, in Uganda, at the north of the great lake. The Universities Mission has twelve stations—one at Zanzibar, four in the Usambara country north of Zanzibar, four on or near the River Rovuma, and three on the east shore of Lake Nyassa. The two Scottish Churches have—the Free Church five stations on Lake Nyassa, the Established Church one on Lake Shirwa, at the south of Lake Nyassa. The route to this region is by the Zambezi and Shiré Rivers. The London Society goes further west than any of the other societies and plants two stations on Lake Tanganyika, and one at Urambo in the Unyamwezi country, south of the Victoria Nyanza and near the stations of the Church Missionary Society. The route was formerly from Zanzibar through Mpwapwa to Ujiji; now there is another route by the Zambesi and Shiré, Lake Nyassa and a road thence to the southern end of Lake Tanganyika. The United Methodist Free Churches have two missions in the Mombasa region, and one in Gallaland. Three German Protestant societies have five stations—three in Gallaland, one in Zanzibar and one in Dar-es-Salem, where one of the massacres took place. It is the Berlin Society which maintains the last two stations.

These are all the Protestant missions between Wito and the Rovuma River; but there are German and French Roman Catholic stations. There are three French stations on or near Lake Victoria, the most important of which is the one in Uganda, under the control of Père Lourdel; two on Lake Tanganyika; one at Bagamoyo, near Zanzibar, and one or two others. The Jesuits have also a few stations, and the German Catholics have one at Dar-es-Salem.

In all, there are thirteen missions—six British, four German, and three French. One society, the Church Missionary, alone has spent \$500,000 in the last 30 years in East Africa.—*Independent*.

—The Portuguese mails now bring the Congo's mouth within 15 days of Europe. A letter in the *London Telegraph* describes Monanga as the ferocious ruler of 10,000,000 people, with 1,500 wives, whom, for pure malice, he kills off at the rate of five daily. He is the largest slave-dealer in Africa, annually furnishing 150,000 victims, to be sold in Asiatic Turkey. He is said to have made his courtiers take oath to exterminate the whites who might seek to "eat up Uganda."

—A statement is made in a Cincinnati paper which seems wildly exaggerated: that 34 missionary societies are at work in Africa and its 200,000,000 souls are *all practically within reach of Christian missions*! The revolution in Uganda, leading to the expulsion of missionaries, seems like a very fatal blow to missions and even civilization in Africa. But we wait to see God work good out of seeming evil.

—"I don't know under Heaven, unless it be in China," said Dr. Guinness, "a more hopeful mission than that Congo field, and here it is for you. You have now waterway to the whole of it. It is healthy, notwithstanding all statements to the contrary. The interior is healthy because it is high land, well watered, richly wooded, moderate in its climate, and rich in population. The trouble with missionaries has been that they stick to the coast line, which is malarious. Instead of keeping up in the ordinary way, in red-tape style a particular station with a few missionaries, you want to make an advance into this great interior parish. It is no use for your people in this country to say: 'This is the colored men's work, let them do it.' They are suited to be the explorers and controllers of such movements. White men must be the leaders and lay the foundation, when the colored men will be the helpers. The Soudan is the true home of the negro, a vaster region than the Congo, which is 4,000 miles across, with its twelve nations, and not a mission station. It is the last region of any magnitude unpenetrated by the gospel."

—Exciting events in the Soudan. It will be remembered that the Madhi of the Soudan, who captured Khartoum and murdered Gen. Gordon and his men, died of small-pox not so very long ago. His successor in power, whose forces were recently defeated by the British at Suakim, is not a real Mahdi. He has assumed that title, while his real title is simply Khalif of Khartoum. What seem to be entirely trustworthy advices, now inform us that this present powerful ruler has been denounced as a false Madhi, and ordered to abdicate his authority and get out of the Soudan by the Sheik of the Senoussi, whose headquarters are in the large oasis of Fara, on the western border of Egypt and south of Barka, and whose followers comprise one of the largest religious followings in the world. It is the purpose of this sheik to unite all the orthodox Moslem orders in one theocratic body, capable of defying all secular authority. It is probable that more than 1,500,000 fierce Moslems are already prepared to follow wherever he may choose to lead, and that he now has a force sufficiently numerous and fanatical to enable him to execute the order already named, and drive the Khalif of Khartoum from the Soudan. When the conflict comes,

it will be no child's play. It will be bloody and exterminating. While neither Great Britain nor Egypt can expect more from Sheik Senoussi than from the Khalif of Khartoum, the contest between these Mohammedan rivals will be eagerly watched, as one in a procession of stirring events, which during the next decade are to attract the attention of the civilized world, and work wonderful changes in Africa.

—Bishop Symthes writes from Zanzibar, February 10th: "I have had some low fever for the past week and am not fit for much, but I hope I may get my two confirmations this week, and start with Geldart for Magila in about a fortnight. It becomes increasingly difficult to get stores up to the Bondel country. It would be equally difficult to get them through Lindi if it was not for our kind Arab friend Sellim, who lately saved some of our men from being murdered, and who has sent a message to Masasi to say that as long as he lives no one shall hurt our stores or our people. In the face of such action as this, together with the protection given to the French Mission by Bushiri, and his attitude toward us, it is absurd to say that the disturbances here have anything to do with religious antipathies—they are entirely political—but I shall probably write to you further on this head. I understand that the blockade has quite failed in preventing arms and ammunition being imported into the country, and what is much worse, it has failed to prevent an influx of foreign Arab kidnappers, whose presence is a new and serious danger."—*Central Africa*.

—African ivory is the best in the world, and the finest quality comes from the interior. The tusks of the African elephants are larger than those of any other country. Both the male and female elephants have large tusks, while in India the tusks of the female elephant are very small. The average weight of a tusk is from 20 to 50 pounds, but sometimes they are nine or ten feet long, and weigh 160 pounds each. The cost of ivory has trebled in the last 35 years, selling now for \$8 a pound. It is said that a pair of tusks are often worth £1,000 sterling. Zanzibar is the great African market for ivory. From this point it is shipped by merchants to India, London, Hamburg, etc. The chief trading center in the interior is Tabara, in Myamwezi, where various caravan routes meet. The trader equips his caravan at Zanzibar, and places it in the hands of an Arab who goes from Bagamoyo to Tabara.

China.—Idolatry. Rev. E. B. Simmons gives in the *Chinese Recorder* some statistics with regard to idolatry in Canton. There are in Canton and the suburbs 683 temples of various kinds and sizes, 83 Buddhist nunneries, 50 places where Buddhist priests live, 145 places where Taoist priests reside, 375 *Shetan* or open

altars, and 388 double open altars. There are 974 shops where things used in idolatrous worship are made and sold, a very large number of which are given entirely to the manufacturing of such articles. There are 67 shops which make idols, but many of the clay idols used come from the great potteries in the country. The quantities of fire-crackers used in idol-worship in Canton are made in the country. There are probably not less than 12,348 persons engaged in the manufacturing of articles used in worshipping idols and spirits, and that live upon their connection with idolatry. This is in Canton alone. In addition there are tens of thousands of women largely engaged in folding the paper money they burn to the idols and spirits. There are three quarters of a million dollars spent in Canton every year for idolatrous purposes. Mr. Simmons says: "I believe the above estimates are below the real truth in nearly every case; I have purposely kept the figures as low as I could, for I do not want to make a bad thing worse than it really is. These estimates do not include the expenses of stated official worship, nor do they include the expenses of the annual theaters, decorations in honor of the god of fire, or the feast of lanterns, etc. The expenses of these are very large, and are met by an assessment on each shop or house, and are often paid under protest. I have thought it best not to include any idolatrous expenditures that were not voluntary. To include these would make the annual expense considerably greater." Right on top of this huge idolatry the Indian Government is forcing thousands upon thousands of cases of opium every year, deadening the consciences of the people to the sound of the gospel. Shall not God judge for these things?—*Bombay Guardian*.

—We agree with the suggestion made by the *Banner of Asia* in regard to the opium traffic of China. Mr. Dyer says that in 1885 the Chinese Government obtained from Great Britain an opium agreement which can be made to terminate on January 18th, 1891, by twelve months' notice being given on either side. The opium traffic has got so decided a hold on China, that the Chinese Government will not find it easy to take effective steps for banishing the curse from the country; but Mr. Dyer suggests that the British churches should unite all their strength in encouraging the Chinese authorities to close the present agreement, and to refuse to be party to another. In this we think the churches of India, a country where the evil of opium is far more patent than it is in England, should take an early and decided initiative. Let an influential and representative council be formed at once in this country, whose first business it shall be vigorously to expound the matter to all the Christians in this country, both by the press, and by public meetings. The issue of this should be the strongest and most numerously signed expression of opinion that Christian India has ever given utterance to. **As**

soon as possible similar councils should be formed in England and America. If the Christian Church can speak with effect at all, here is its opportunity. The opium contract is unspeakably foul, and absolutely indefensible. Let China be told that any effort which it makes in the direction of abolition will receive the most energetic and persistent support from all the Christian churches of India and the West. As surely as the Lord reigneth such an effort shall not fail. We hope the suggestion will at once be acted on.—*Harvest Field.*

India. — A Chief Commissioner's View of Indian Missions. At the laying of a cornerstone of mission buildings connected with the Methodist Episcopal Mission, Jubbulpur, Mr. Mackenzie, Chief Commissioner of the Central Provinces, after referring to recent criticisms of missions, said :

"It may be that direct results, in the shape of conversions and baptisms, are not so startling as the church at home would like to see them. But this is only a superficial estimate of the situation. No man who studies India with a seeing eye can fail to perceive that the *indirect* results of missionary enterprise, if it suits you so to call them, are, to say the least, most pregnant with promise. The Dagon of heathenism is being undermined on all sides. To careless bystanders, the image may loom as yet intact in all its ghoulish monstrosity, but its doom we know is written. And great will be its fall. I have often given it as my opinion that, ere many years are over, we shall have in India a great religious upheaval. The heaven of western thought, and the heaven of Christianity together are working on the inert heap of dead and fetid superstitions, and, by processes which cannot always be closely traced, are spreading a regenerating ferment through the mass, which must in time burst open the cerements that now enshroud the Indian mind. It may not be in our time. It may not be in the time of our immediate successors. But it *will* be when He sees fit with whom a thousand years are as one day. My own belief is that it will be sooner than the world, or even the canons of the church, suppose. What the Indian Church will be, by what organization governed, to what precise creeds affiliated, I, for my part, do not pretend to foresee. It is being hewn out now by many hands, furnished from many countries. But the main burden of the growing work must ere long be taken up by the children of the Indian soil. It is not beyond the bounds of possibility that the native church may in time produce its own apostle, destined to lead his countrymen in myriads to the feet of Christ. The story of Buddha may renew itself within its pale."—*Chronicle's L. M. S.*

—**Drunkenness.** Missionary organizations in

India continue to prod the Government in a vigorous way upon its failure to act efficiently upon what there is called the "Drink Question" —which means the almost unrestricted manufacture and sale of intoxicating drinks, and the rapid increase of drunkenness among the natives of the country. At a recent meeting of the Methodist Missionary Conference of Calcutta, three important resolutions upon this subject were adopted. The first urged the immediate organization of a Temperance Alliance for India. The second strongly favored "local option" as to the establishment of outstills and drinking houses. The third appointed an expert in such matters to collect all available information as to the results of the present excise system in India, for the purpose of preparing and laying before the Government a memorial upon this subject based upon existing and incontestible facts. Undoubtedly the men who passed these resolutions mean business, but as the attention of the Government has recently been repeatedly called, and in vain, to the demoralizing results of the present excise system in India, it is not certain that any heed will be given to these presentations for the twentieth time. But that is no reason for sleeping over a matter so important. Continued prodding may finally stir up the authorities.

—**Movements among the Jews.** The various Jewish societies, at home and abroad, are specific and Divinely-approved instances of the general law of a multiplicity of operations in harmonious combination. Their chief mission may be surely accomplished by the union of living agencies, including managers, collectors, mission deputies, and missionaries, all working together. These various agencies must work into each other's hands. As zinc and copper must be brought into direct communication through an efficient connecting bath in order to the production of a powerful galvanic current, so our missionaries at a distance and our friends here must be brought into direct contact, that there may be successful working, praying and giving on the part of all.

The Jewish societies founded in England are eight, with 294 agents, 55 stations, and an income of £59,394. In Scotland there are five missions, with 71 missionaries, 17 stations, and an income of £12,631. There is the Irish Presbyterian Missions, with 27 missionaries, 9 stations, and an income of £3,634. There are twelve German Associations, with 13 missionaries, 6 stations, and an income of £3,188. There is the Basle Friends of Israel Mission, Switzerland, with 1 missionary, 1 station, and an income of £518. There are three Dutch societies, with 3 missionaries, 2 stations, and an income of £888. There is Pastor Kruger's Mission in France with an income of £80. In Sweden and Norway there are five institutions,

with 6 missionaries, 4 stations, and an income of £1,440. There are seven North American Missions, with 34 missionaries, 33 stations, and an income of £5,680. The Jewish Societies of Great Britain and Ireland are 14, the agents 392, the stations 81, and the annual income £75,659. The total number of societies is 47, the certified workers 457, the fields of labor 132, and the total annual income upward of £87,000. De le Roy, who has considered the subject of results very carefully, is convinced that 100,000 Jews and Jewesses have been baptized during the last 75 years; and that these proselytes and their descendants, if taken together, would number 250,000.—*Rev. John Dunlop, Secretary of the British Society for the Propagation of the Gospel among the Jews.*

—*Medical Charity the Fruit of Christianity.* It is to the spread of Christianity that we owe the great development of medical charity throughout the world. It is true that hospitals existed and were diffused to some extent before Christianity. It is true

that in several places you find Buddha exhorting his followers to found places where both the sick of men and animals could be attended to. And you find that the great "King of Glory" in Northern India is said to have founded places where the hungry were fed, where the thirsty received drink, where the naked were clothed, where the weary were rested, and where the sick were supplied with couches and remedies. But we learned, also, from the Buddhist literature that it was mainly to their own monks, and to their own teachers, that much of these favors were given. It was not until the Master came that any more general institutions of charity or active philanthropic work was done. Christianity came and stimulated its followers to found hospitals. And so we find, before Christianity had been three centuries old, Fabola had founded a hospital in Rome. It is only on the banks of the great stream of grace that issues from the Throne of God that there grow the leaves which are for the healing of the nations.—*Professor Macalister, F. R. S.*

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

France.

[THE following very important communication from our esteemed personal friend and correspondent, Rev. R. W. McAll, D. D., as to the ingathering of the converts, into the mission churches and branches, will be read with much interest. It will serve to dissipate some erroneous misconceptions and to correct some malicious misrepresentations concerning the McAll Mission, in the recent efforts to establish denominational churches in connection with the *Salles*.—EDS.]

Our greatest delight is to witness decision for Christ, a joy which has been often renewed during the closing season. Second only to this is our satisfaction when these new disciples enter into the fellowship of neighboring Evangelical churches. We cannot tabulate the list of those who, during successive years, have thus publicly confessed their faith; but we know that, could the number be ascertained, it would be found large alike in Paris and throughout France. In various churches, whole groups exist whose religious life commenced in our mission-rooms. Among these, not a few have become diligent Christian workers. Some are now evangelists in our own and kindred societies; others, while pursuing their worldly calling, are seeking by preaching, teaching, or visi-

tation, to recommend the Saviour to those around them.

From the origin of the work we have aimed not to form separatist communities, but to swell the ranks of the existing Evangelical bodies. But, while hundreds have found their way into the churches, hundreds of equally genuine converts have remained outside them. Many of our dear people have lived and died without the privilege of commemorating the Saviour's sacrifice. Various causes have led to this—in many cases, the distance from any church where they could find a Christian Home; in others, the fact that the neighboring ministers, through absorption in pastoral duties or otherwise, were unknown in the station; or again, the impression, especially on the part of the poor, that a welcome would not be accorded, has kept them back.

From an early period of our history, and more and more strongly as the work has taken deeper root, the numerous friends visiting our stations, American, English, Scotch, pastors and laymen alike have, *with emphatic unanimity*, urged upon us the necessity for taking measures to bring all our converts into Christian fellowship. For years we have been considering how to accomplish this without in any degree compromising the undenominational character of the mission. Conferences have been held with French pastors and laymen on the subject. Until recently, prayerful study had failed to suggest a mode of joint action such as the representatives of the various French denominations could see their way to accept. At length, we have been directed to a method of organization which will, we

trust, supply in a great measure this "missing link." The proposal has been favorably viewed by those of our esteemed French brethren to whom it has been communicated. It is twofold :

1. Wherever a mission station is placed within easy reach of a French church whose pastor or pastors take interest in the evangelistic work, we invite such pastor or pastors (of whatever Evangelical denomination) to take measures in our mission room for organizing a group of the serious attendants with the distinct aim of preparing them for membership of the parent church. In such case, we leave it with these brethren to adopt such measures as the usages of their own church may dictate. We invite them to constitute these persons as an *annexe* or branch of their church using their discretion as to the administration of ordinances in the mission room or otherwise. The only condition we impose is that whatever fellowship is formed shall be on the broad basis of Evangelical faith, and that the mission station, as such, shall retain unchanged its strictly un-denominational character as a place for purely Gospel effort.

2. In other cases, where existing churches are too far distant, or stand aloof from missionary effort, or where the teaching is not purely Evangelical, we are prepared to welcome the formation in our stations of distinct *mission churches* with their mission pastors. There is no reason why each such mission pastor should not continue to be or become also an Evangelist of the mission. But in these cases also, we regard it as essential that each church and pastor should be fully identified with one or other of the existing denominations, so as to avoid the liability of forming separatist communities.

Wherever the occasion for a mission church may arise, we shall always hold ourselves ready to co-operate with any of the French societies of evangelization—"Société Centrale," "Société Evangelique," "Société de Geneve," etc., in constituting such a church as one of the regular posts of those societies. In certain cases, where no Evangelical agency whatever exists in a department or district, or where joint action with the mission may not be accorded, we shall be prepared ourselves to form the converts into a fellowship ; but every such community shall be affiliated with one or other of the existing denominations, according to the conscientious convictions of its members. Where such a church is constituted and exercises its worship in one of our mission rooms, the mission funds cannot be used for its expenses. The use of the room may or may not be granted without rental, according to the need of the particular case ; but its sustentation must be provided for either within itself or from independent sources, the gifts entrusted to us being set apart wholly for evangelization.

We are happy to add that, on the bases indicated, we have already been enabled, during this year, to make a hopeful commencement in several quarters of Paris. In our station of Boulevard

Bonne-Nouvelle regular worship has been instituted in connection with the Reformed Church of France, our colleague, M. Victor Van der Bekén, being the pastor in charge. All the evangelistic work of the station proceeds unchanged. In the new Mission-Hall of the Rue du Temple, in the middle of Paris, we are joint tenants with Pastor Anguste Fisch and the Free Church under his care. On the expressed desire of these esteemed friends, we gladly united with them in securing this important center for aggressive effort amidst a densely peopled district. In the new hall of the Rue Saint-Denis, also in the very heart of the city, are combined our mission station, transformed from the smaller one of Boulevard Sebastopol, and a new mission church, aided by a Committee of the Baptist denomination in America, under the charge of our well-known colleague, M. Ruben Saillens. In a whole series of our stations, neighboring pastors are working with the view of forming Christian groups or branches of their respective churches in the mode already described, and these include representatives of the Reformed, Lutheran, Free, Wesleyan and Baptist communities.

On examining the list of our stations in Paris and throughout France, we find the following number brought more or less directly into relation with existing churches. Reformed Church of France, 57 stations ; Lutheran Church, 3 stations ; Union of Free Churches, 21 stations ; combination of several of the above three churches, 15 ; Wesleyan, 3 ; Baptist, 6 ; total, 105 stations.

Of the remaining twenty stations, some are so placed as to be, more or less, in relation with a number of churches indistinguishably ; others are newly planted and not as yet specially linked with any.

The Lutheran Church, so widely diffused in Continental Europe has, in France, only the important *Consistoire* of Paris, and those in the district of Montbeliard. Our work has not entered into the latter district ; hence the comparatively small number of stations as yet placed in immediate relation with our Lutheran brethren. The French Wesleyan Evangelistic Mission directed by the Rev. W. Gibson, B.A., carrying on a work closely resembling our own, accounts for the fewness of our stations in which our Wesleyan friends are specially interested. Many of the stations comprised in the above list have been formed at the request of and are aided by the contributions of the several churches with which they stand in relation.

Those who carefully study the above statement will perceive that the strictly unsectarian character of our work remains uninvaded, since each denomination is alike welcomed to the spheres it is prepared to occupy, whilst our hearers are, of course, left entirely free to connect themselves either with the Christian group in the station they frequent, or with that in any other of our stations, or to join any Evangelical community to which their convictions may lead them. Above all, we would claim from every reader who desires the advancement of Our Lord's

Kingdom in France, a fervent prayer that these onward steps may be Divinely guided, so as to issue in the fuller ingathering of the spiritual fruits of our enterprise, and in giving stability and permanence, under the power of the Holy Spirit, to all that we are permitted to attempt in His name.

R. W. McALL.

We append an extract from a letter of Mr. Gustave Monod, Jr., Agent for France of the British and Foreign Bible Society :

"For the past seventeen years I have been constantly traveling throughout France, and have made repeated visits to the various towns in which the McAll Mission carries on its work. I have intimate relations with the pastors of all denominations in these towns, and it is a rare thing if I am not asked for information respecting the mission. I beg distinctly to state, not only that I have never heard it alleged that this work had taken any denominational bias, but that no suspicion of the liability to such a tendency has ever been hinted."

(Signed) GUSTAVE MONOD, JUNR.

PARIS, January 7, 1889.

[The following, from the Committee of Direction, may serve to confirm the previous statement.—EDS.]

MISSION POPULAIRE EVANGELIQUE DE FRANCE,
PARIS, January 8, 1889.

The Committee of Direction having been made aware of a serious rumor in the United States that a tendency has arisen in the mission to depart from the neutral ground of the Evangelical Alliance on which it was founded and which it has maintained until now, the undersigned, composing that Committee, feel called upon to utter a unanimous and earnest protest against this allegation, and to offer a summary of the steps recently taken, as affording the best contradiction of this erroneous impression. They declare that the accompanying paper (prepared by Mr. McAll for the Annual English Report before the rumor in question reached Paris) contains an exact statement of the facts, and has their entire approbation.

(Signed) R. W. McAll, D. D., T. Howard Gill, M. A., Benjamin Couve, Pasteur de l'Eglise Reformee, Alfred H. Kellogg, D. D., Charles E. Greig, M. A., Ruben Saliens, Pasteur, Louis Sautter, Edouard Kern, Gustave Monod, Junr., J. Henry Benham, M. D., Lond., Eugene Reveilland, Emile Rouilly, Leon Reider, William Soltau.

Japan.

We are permitted to print the following private letter :

TOKIO, March 11, 1889.

There is a plan to erect a building in Tokio for Association work. There has been a successful inauguration of association work in this city, and a very competent man has been secured who proposes to spend his life in working among the young men of Japan.

He has already secured from a member of his own family \$25,000 toward the erection of the proposed building.

Mr. Swift proposes to secure \$25,000 more. With this \$50,000 he will erect a building in the heart of the business community which will be devoted to mercantile men. There is another important community which we must reach. I refer to the students. The Imperial University has over five hundred students. Near by it is a large preparatory college containing nearly one thousand, also the leading Commercial College of the empire with 500 students. Fully 2,000 students, the brightest young men in Japan, are located in this quarter. Over one hundred of them are Christians, a far larger proportion than Yale, Williams, Bowdoin, and other American colleges had at the close of last century.

There is not a single place in all Tokio where the students can go for social recreation after study hours, except the tea houses, whose waiter girls are a terrible snare. There is no hall near these institutions where religious meetings can be held.

Now, our proposition is this: Erect a small, home-like building in the very center of this large student community. Place in charge of it a student of strong intellectual and Christian character as general secretary and we will accomplish a work second in importance to none now carried on in this empire. The building and lot will cost \$10,000. The property can be held by a board of trustees, consisting of Japanese gentlemen of high Christian and social standing, who will protect the purpose of the investment. The amount specified will secure a property nearly twice as valuable as the same sum invested in America. If you desire to invest this amount in a permanent Christian enterprise in these lands which are turning toward Christianity, I do not believe that you can do a greater work than this, because these students, if Christianized, will become the "Pilgrim Fathers" of Japan.

Commending this matter to your sympathy and wisdom, I am,

Very sincerely yours,

L. D. WISHARD.

[THIS letter, from the son-in-law of one of the editors, was written only as a private letter, but will be read with interest, as giving a glimpse of how practical work is begun.—EDS.]

HIROSHIMA, JAPAN, Jan. 18, 1889.

I have now been in Japan about nine or ten months, and am glad to say that I am getting along now with the work quite a little. I think it well to begin to use the language a little, as I am able, and so I have

begun to read the Scripture and have this week written out and translated a short prayer which I mean soon to use in public. If I could have my teacher all the time I should probably have a sermon translated into Japanese within a few weeks. As it is now I hope to preach in Japanese *before the year is up* since my arrival. Of course, I shall have to read the sermon; the time is yet remote when I can hope to preach extemporaneously, as I mean to do so soon as I get sufficient command of the language. Last Sunday I preached to the Japanese in Dr. Lambuth's church through an interpreter, and enjoyed it exceedingly. It was a sermon to disciples on the parable of the great supper in Luke xiv. After touching on the excuses I spoke as strongly as I could on going out quickly to compel others to come in. I wrote out the sermon in full and gave it to the interpreter to study beforehand, and consequently he translated quite accurately and promptly. I enjoyed it exceedingly, and the Lambuths, as well as the Japanese, seemed to be much gratified. Two weeks ago I administered the communion here, but all I did was to read the Scripture and administer the bread and wine, and pronounce the benediction in Japanese.

We are greatly delighted at having been able to start a prayer-meeting, composed of all the missionaries in Hiroshima. We have already felt much blessed in the two meetings already held.

There is a certain Japanese, one of our native church members, who has the characteristics of an old Scotch Presbyterian, a great stickler for orthodoxy, but quite opinionated and headstrong. He is, we believe, a true Christian, and we recognize his work as being very valuable, for he has won many members to the church from heathenism; but owing to his peculiar temper he has done much to keep the church in a state of agitation. He has just been here, and I took him aside after dinner with me and had a long talk with him on the subject of brotherly love, and afterward prayed with him—all in Japanese. This was the first time I had offered a prayer in the native tongue, and, of course, it was very short and very simple. At 3 o'clock I went to our preaching place, which I have established with my teacher, where I read the Scriptures, offered a short prayer, and again at evening worship with the servants read the Scriptures and offered prayer—preparing my prayers beforehand and having them corrected by my Japanese teacher. I write this to show you how soon I have been able to begin work and use of the language, and that this tongue is not after all so difficult of attainment.

Yours affectionately,
FRED. S. CURTIS.

Syria.

[A PRIVATE letter from a friend in Beirut communicates to one of the editors the following facts, under date of Feb. 25, 1889.—Eds.]

Dr. Jessup has just started with his wife for a trip to Egypt. You may notice a great dearth of letters (in all the magazines) from Syria. This is owing to the strict watch which is kept on all the reports sent home. In consequence of a letter written five years ago one of the missionaries recently has suffered, by the rigid orders at the custom-house received from the Porte, the loss of much time and some very valuable books. No copies are allowed to enter of Dr. Thomson's "Land and the Book." The Government is daily putting heavier restrictions on our work, and we dare not allow a word of complaint to be seen in print lest our work and communities should thereby suffer. The articles on the increase of Mohammedanism which caused so great a stir in England some time ago were all translated and published in the Moslem paper at Damascus, to the delight of the Mohammedans throughout the country. In the same way articles in the New York Herald, noticed by the *Independent*, speaking in unfavorable terms of missionaries and their comfortable homes find their way, clothed in glowing Arabic phrases, into the papers of our Jesuit and Catholic presses here. This will show why the missionaries do not write more often and more fully of their work.

A little paper is issued semi-weekly by the pupils of the Mission Academy at Sidon of which Mr. Eddy is head. There are four editors and each beside the labor of editing writes out one copy of each issue: one they keep, one goes to Mr. Eddy, one to Zahleh, and one to the Sidon Female Seminary. Every copy is quite perfect in its general appearance. All is done with the ordinary Arab reed pens. The illustrations are by one of the pupils, who, having the monopoly of the artistic talent in the Academy is obliged to furnish four copies semi-weekly of his productions! He has never had a lesson, but often his work is quite creditable.

The fifty-fourth annual gathering of the Syrian workers has just closed. For thirty-seven of these years Dr. Eddy has been connected with the work here, and begins to feel himself as if he would enjoy a sight of the loved ones on the American shores after an absence of thirteen years, but his work for a year at least will not admit of this.

Albania.

We gladly give space to this appeal in behalf of a needy and neglected field. In a note to one of the

editors the writer, Rev. J. McBaird, missionary of A. B. C. F. M., says :

"The Southern Presbyterian Board has the Greek work bordering on Albania, and the A. B. C. F. M. the Bulgarian. I have written to our Board urging the Prudential committee to undertake this work, but the answer is that they do not see their way to do it. If you can persuade some society to take up the work I shall be glad."—Eds.]

MONASTIR, EUROPEAN TURKEY, MARCH 4, 1889.

Between Montenegro on the north and Greece on the south, lives a people for whose spiritual welfare almost nothing has been done. I refer to the Albanians who, with the Rumanians that live among and know the Albanian tongue, number a little less than 2,000,000. They are doubtless the descendants of the ancient Illyrians and Pelasgians. Their language, which is quite distinct from the Slavic, the Greek or the Latin, has two dialects, the Gheg or northern and the Tosk or southern.

At least one half of the Albanians, as far as they have any religion, are Mohammedans, mostly of the sect called Bektashi, whose members are noted for being skeptical and prayerless, and often great drinkers. Unlike other Moslems they seem to be attached to their race more closely than to their religion. Ask a Mohammedan, who is of Bulgarian or Greek extraction, "What are you?" and the reply will always be, "I am a Moslem." Ask an Albanian Mohammedan the same question and his reply most probably will be, "I am a Skipetar" (Albanian). About one-third of the race belong to the Eastern or Greek Church. Of these the larger part are Tosks. The remaining one-sixth are Roman Catholic. The latter are found mostly in northern Albania.

The spiritual destitution of the Albanians is very great. The Moslems are in as great spiritual darkness as are any other Moslems. The Roman Catholics are under the thumb of the Jesuits who make no attempt to give them a knowledge of the leading truths of the Bible, but who are very hostile to the colporteurs who wish to give the Word of God to the people. Those connected with the Greek Church are worse off than the Greeks for whom Protestant Christians are working, for by far the larger part of the Albanians are utterly ignorant of the language—Greek—used in the church services. That Albanian schools have not existed till very recently is not only a great misfortune for that people, but is also a punishment for being born Albanians. The Greek ecclesiastics have turned their church into an instrument for Hellenizing the Albanians, and consider it more meritorious to wean them from the Albanian language than to give them spiritual instruction. The Greek party, while spending money for Greek schools among the Alban-

ians, frowns upon any instruction, however good, not given in Greek.

Albania is not near any of the paths of commerce; her country is mountainous, and her children have seen but little of civilization, except as they have gone to other countries to earn a little money. Schools are few. In some cities there are poor Turkish schools, but none in the larger villages. Greek schools are found in southern Albania. These are useful only for those who can attend them long enough to learn the Greek language. Those who want a fair oriental education must go beyond Albania's borders to find it. The mass of the people cannot read, and many of those who can read cannot understand what they read.

The little that has been done for the evangelization of Albania has been done by the agents of the British and Foreign Bible Society, who have translated and printed all of the New Testament and six of the larger books of the Old and have made journeys up and down to give the Word of God to the Albanians in their own tongue. A primer, a simple catechism, a history of the Old Testament, and a grammar, have also been prepared. The B. and F. Bible Soc. cannot however take up and carry on the work of a missionary society. Though friends of the Albanians have pleaded for some missionary society to send out a few men to preach and to carry on missionary work, no favorable reply has been received. So far they have passed by on the other side and left this destitute people in their destitution.

The present is a favorable time for beginning missionary work among the Albanians. The government is building some roads which will open up the country. Brigandage and lawlessness have received lately a severe check. Colporteurs report a great and increasing readiness to listen to the gospel. When Mr. G. D. Kyrias, an Albanian Protestant, was at Korcha about a year ago, he was invited by both Moslems and Christians to preach in the school. Large numbers attended his preaching the three weeks he was there and pressed him to stay and work among them. There is a growing desire shared by both Moslems and Christians for instruction in their native tongue.

The Lord has raised up some Albanians who, whether working for the British and Foreign Bible Society, or associated with any missionary society that takes up the Albanians, would be a great help to the cause of Christ. One of the colporteurs of this region is a devoted Albanian Christian. The agent of the Bible Society here, Mr. Kyrias, is an Albanian of such education, ability and piety that we Bulgarian missionaries would be glad to see him pastor of a Protestant Bulgarian church. He however feels that he must work among his own people. He has a brother and a sister, both earnest Christians, who will finish their course in school in about two years, and who will probably enter the Albanian work.

It may be asked : Are the Albanians a promising people for missionary effort ? I give it as my opinion that they are. Intellectually they are equal to any of the races of Turkey. They are more accessible than the Greeks. Though there are but few Albanians in Monastir, and preaching has been in Bulgarian, six of our small flock are Albanians. Notwithstanding the mountainous character of the country, the sparseness of the population, and the unruly character of some of the Albanians, I think a missionary society would find this a profitable field, and while somewhat hedged in by Turkish authorities, would find abundant opportunity both to sow and to reap. With so large a part of the Bible already printed in Albanian, and the possibility of getting at the outset the assistance of earnest and educated Christian Albanians, Albania would seem to be a field that some missionary society would covet.

Any one hoping to do something for the evangelization of the Albanians may write to Rev. Alexander Thomson, D.D., Constantinople, Turkey, to Mr. G. D. Kyrias, Monastir, or to me.

J. W. BAIRD.

China.

[THE lack of space compels us to abridge the following appeal.—EDS.]

A SELF-SUPPORTING MISSION OF THE LONDON MISSIONARY SOCIETY.

Editors of THE MISSIONARY REVIEW OF THE WORLD.—The London Missionary Society has for years had difficulty in raising funds for carrying on its work. With an almost stationary income it is very difficult to extend operations even in countries where it already has representatives, and almost impossible to commence new missions in other lands recently opened to European commerce. A long experience of life in China leads us to disbelieve altogether in the principle of reducing to the lowest possible point the salaries of missionaries. A missionary may of course *exist* on a very small income indeed, but if the great majority of Europeans are to live in *health*, to work *efficiently* as missionaries, and to give to their children a proper education, something more than the bare necessities of life is requisite. We think, however, that the work might be very largely developed, by the addition of a band of *entirely unremunerated laborers*.

We ourselves are prepared, if others will join us, to forego the salary and various money-allowances for personal needs granted by the society to its missionaries, and we appeal to young men possessed of private means to come out and unite themselves with us as honorary workers in the Hankow Mission of the London Society.

The needs of this district cannot well be overstated. In the very heart of a province containing many millions, Hankow presents one of the finest centers for missionary enterprise in the whole world. We have in the three cities of

Hankow, Hanyang, and Wuchang a town population that cannot be very far short of the population of Liverpool and Glasgow taken together. In the country districts round about are many other large towns and villages, and we long to see European evangelists stationed in various central positions throughout those districts, from which, with the help of native Christians, each one could work the surrounding region. There is no likelihood that this work can ever be overtaken by the existing agencies. We therefore invite men who have an independent income, or whose personal friends are able and willing to send them abroad, to come out and supplement in the way just described, and without any cost to the society, the work that is being already done by the society's missionaries. Most of the English societies now represented number some unpaid missionaries amongst their agents. We wish for all the missions a large increase of such workers. An unmarried man of frugal habits could probably live here on £100 per annum. Our desire is that every one coming to Hankow in connection with this scheme may be provided with free quarters; we shall try to arrange that house rent shall at all events be as small as possible. To any medical man anxious to combine evangelistic work with the practice of medicine, we can promise rare opportunities for usefulness here, and the consciousness of having been able to do untold good to the bodies and also to the souls of men. We do not appeal for single men only. Married couples would also find a hearty welcome and plenty of work, but should be full of the missionary spirit, strong in health, and prepared to put up with inconveniences. We could not recommend married people to come out unless they had something like an assured income of £200 per annum, and more if they had children.

We will correspond with any who wish fuller information; or inquiries may be addressed to the Rev. R. W. Thompson at the London Missionary Society's office, Blomfield st. E. C. It is not essential that honorary workers should have a college education, or be ordained, but they should be "self-supporting," having private sources of income, not supported by a church, or by a local auxiliary of the parent society.

Finally we appeal to parents possessed of means, asking them if they have children who desire to become missionaries, to enable them to do so as honorary members of the society. Few things will help so much to convince the world of the disinterestedness of missionaries, as seeing the missionary body largely recruited from amongst men and women of culture and good social position, who are willing to go forth into all the world to preach the Gospel to the heathen, taking nothing for their service, but living on inherited wealth, their hands strengthened and upheld by the prayers, and sympathy, and benedictions of Christian parents.

GRIFFITH JOHN.

ARNOLD FOSTER,

HANKOW, CHINA, 21st January, 1899.

The Chinese New Year.

LETTER from our correspondent, Dr. A. P. Happer, President Christian College.

CANTON, CHINA, JAN. 31, 1889.

This is the Chinese New Year's day. This numerous people of three hundred millions are keeping holiday. Every employment is stopped, all the wheels of business stand still; all the schools are on vacation. The toiling, anxious millions are resting. These few days are the only complete rest days out of the three hundred and sixty-five days of the year. All the Government offices, from the highest to the lowest are closed for a month. The seals of all offices were sealed up on the 19th of the 12th month to be brought out for use on the 20th of the 1st month. This law of the Government would appear to be to give the officers time to arrange all the details of their official business and keep them in proper order.

All the business of the people must be finished up and settled on, or before, the last day of the year; and all outstanding accounts settled. These details of business often cause the streets of the cities to be thronged with the surging crowds till midnight. But then the turmoil ceases, and the bustle and hurry ends.

* The closing days of the old year and opening days of the new year are given to idolatry. According to their estimate of the mercies received, and of their ability to give, the people of all classes and conditions *return thanks to their gods*, by the burning of crackers in their honor and offerings of incense and fruits, etc. With the *first hours* of the new year they commence their prayers and offerings to the gods for blessings and prosperity during the new year. This early worship has precedence of everything else. The rejoicings and feastings do not commence till the evening of the first day, or the morning of the second day. Thus is presented a scene, which cannot be seen anywhere else, of such an immense multitude engaged in *worship*, at the same time in every family house and shop and store and temple in the whole land. What an evidence does this fact afford to the truth that man is religious by nature, and that the acknowledgment of dependence upon superior beings has come down from the very earliest ages of our race. And what an illustration is this of the force of parental example and instruction—that this worship has thus been handed down from generation to generation for four thousand years, in unbroken continuance and without change.

On this first day of the new year there is observed a worshiping service which is unknown in all other lands. Every state capital has a temple for the worship of the emperor. On the morning of the first day of the year all the officers of the Government, from the highest to the lowest, civil and military meet at this temple to worship. They meet in a large hall at four o'clock in the morning. The Emperor is

represented by a tablet inscribed to him "of a myriad years." When the highest official arrives, who in Canton is the Governor-General, having jurisdiction over two provinces, the master of ceremonies gives directions. The civil officers arrange themselves on one side according to their rank before the tablet and the military officers on the other side, the one corresponding to the other. At the direction of the master of ceremonies all the officers, in successive groups, prostrate themselves before the tablet which represents the emperor, with the ceremony which denotes the most profound adoration, the three kneelings and the nine knockings of the head, *i. e.*, three knockings of the forehead on the floor after each one of three successive kneelings. This presupposes the deification of the emperor, as the emperors were deified. This deification is implied in the designation of the emperor as the son of Heaven—heaven, the patron god of the Chinese Empire by whose appointment the emperors rule.

Hence the officers of this government are bound to serve His Majesty, not by the bonds of loyalty and faithfulness which bind those of other lands, but by this bond of annual worship and solemn vow. This bond no doubt contributes to the peace and stability of the Government. But what a manifestation of the blindness of the natural heart which can give to a mere man the homage and worship which is due to God only—who is Lord of lords and King of kings. May all who read this be led to increased effort and prayer that the knowledge of the only true God may soon extend throughout this whole land, and its multitudinous people worship Jehovah.

Korea.

STIRRING statement and appeal from Rev. H. G. Underwood.

SEOUL, Jan. 2, 1889.

"THE CHECK IN KOREA."

The work in Korea, as indicated by statistics and as far as it can be indicated by so imperfect a method, is very encouraging. The Lord has indeed blessed us, and as we see how good He has been to us, how far His blessings have been above all that we could have hoped or thought or even dreamed of, and how He has granted us so much more than we had faith for, we feel like calling upon all Christendom to join in singing hallelujahs of praise for what has been done in this little land alone. There has been a steady advance all along the line, and in no department of the work, in no portion of the land, has there been the slightest sign of a backward move.

In the past year alone the church in Korea has multiplied over fivefold, and to-day, instead of a score of earnest workers, there are over a hundred followers of the Master in this land. The calls from the country are as loud as ever. On all sides are calls for teachers and ministers. Wherever the seed is sown it seems to take root, grow and bear fruit. If we only had the

men to scatter the seed, how soon this land might be won to Christ! The soil has indeed been prepared by God's Spirit and is ready for the seed, yea, we might say for the harvest. There have just gone back to their homes and work in different parts of the country eight earnest Korean workers who have spent a month here in Seoul, being instructed in Christian doctrine and the proper methods of diffusing the truth, and a more thoughtful set of Bible students cannot be met anywhere. While here they have studied night and day, and have shown a really careful study that was very encouraging. For instance, they would come, after hearing a lecture from a foreigner with the question, "Mr. — said so and so. We do not doubt but that it is true, but we cannot find it in the Bible. Where did he learn that and how can we know it is true?" Or, again: "We see that Matthew and John were Christ's disciples, but who were Mark and Luke? We cannot find their names in the list of Christ's disciples, and how come their writings in the 'Sacred Book'?" And, at another time they said, "We now see why the *four* Gospels are in the Bible, but why Paul's Epistles and the other books of the New Testament are there, but who wrote the Acts and by what right is that in the Canon?"

While these questions are simple enough, and from a class at home would excite no remark, when they come from Koreans, who are only just coming out into the light, they show a critical study and a careful thinking that we had not expected.

During the stay of these men we were blessed with the presence and power of the Spirit. The burden of their prayers during the whole month was for this one thing—the presence of the *power of the Holy Ghost* in their own hearts and in the hearts of the believers throughout the country. As *He always is*, the Good Lord was the hearer of their prayers, and just while they were here there was a great ingathering. In the one month there were no less than 28 applicants for baptism, of whom 19 were received. The other nine are now earnestly studying the way, and ere long we hope to admit them also to the blessings of the ordinances of the church. Just before they returned to the country we invited the Methodist Church here to unite with us in celebrating the Lord's Supper. What a service we had! Our little room was made larger by the removal of a partition, but before the hour came it was full and several were compelled to stand the whole service, which lasted nearly two hours.

The service opened with the invocation in Korean, and from first to last we all felt that God was indeed with us. Then with heart and soul we all joined in singing "Before Jehovah's Awful Throne," in Korean, to the tune of "Old Hundred." At the close of this five Koreans stood up and openly avowed their belief in the Saviour and received baptism. Prayer and reading of the lesson for the day, Ezekiel xxxiii., were followed by "Hananim Kakahi," the

Korean of "Nearer my God to Thee," which was followed by the sermon on the "Duties and Responsibilities of the Watchman." "Uri hal pon chikpoun—A Charge to Keep I Have," then followed, at the close of which Mr. Appengeller, assisted by Mr. Ohlinger, distributed the elements. It was indeed an impressive service. God was with us and it was good to be there.

Now let us stop and think a moment. Let us look at Japan. There the missionaries waited years for the first convert, and it was not till they had been there for ten years that a church was organized, and not till years after that any semblance of publicity was given to their services. Now glance at this land. Opened to the world by treaty with the United States in 1882. Dr. Allen, the first missionary to Korea, a physician, arrived in the fall of 1884. Others followed in the spring of 1885. In July, 1886, the first convert baptized. In the fall of 1887 the first church, a Presbyterian, was organized with ten members. In February, 1888, a union week of prayer among the natives was held. In May, 1888, "The Check in Korea" appeared. In July, 1888, all signs of the "Check" as far as this land is concerned have disappeared. A new "Check" for Korea has appeared in the forgetfulness of what the Lord is doing here on the part of the church at home.

In December of the same year the Power of the Spirit is poured out on Korea and a score or more are gathered in a month. In January, 1889, the church numbers over 100 (Methodist and Presbyterian). There are two well organized churches in the land. Public services are held every Sunday in two parts of the city. Weekly prayer meetings are sustained. Boys are working for the Master and holding a prayer meeting for themselves. The little band is firm. They trust in the Lord. He is leading them.

Now what has the church done at home in view of this? The Methodist Board have "cut down appropriations because the work is stopped in Korea!" The Presbyterian Board have decided to send no more men until freedom of religion is granted!

It is time for this idea to be put aside. We do not know that a change in the treaties is desirable. We have now all the work that we can do, and more, and we do not know but that if restrictions were all removed it might not be the greatest "check" that the work had yet received.

Pray for the work that it may go on triumphantly; pray for the laborers that we may know how to work aright, but while you pray let work go with your prayers. Give of what God has given you for this cause here. Let not the cause of Christ languish for lack of funds. You are the stewards of the Lord; withhold not the tithes and you will be blessed yourselves.

But who will come, is the question. Does not the Master now say, "Go"? Who will hear His call and obey? Will you not "come over and help us?" and then with God on our side we will take this land for the Lamb.

We plead "In His Name."

IV.—INTERNATIONAL DEPARTMENT.

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

The Press on Foreign Mission Fields.

FROM the inception of modern missions, the power and importance of the press in all heathen lands, eminently in those having a literature, has been recognized. As long ago as the Liverpool Conference on Missions in 1860, we find reference to the volume and character of native literature in India.

In 1858 Rev. James Long quoted statistical details from the Government Report of Bengal, on the vernacular press in Calcutta, showing that in 1857 the Calcutta presses alone issued for sale 571,670 books, of which a little less than ten thousand (9,550) were Christian. The almanacs numbered 135,000 and the Hindus depended on these to determine auspicious days for marriage (only 22 in the year), for first feeding an infant rice (27 days in the year), or commencing to build a house, and the like. The educational works, such as algebra, arithmetic and agriculture, numbered 145,300. Of books abounding in obscene matter, 14,250 were printed; of works of fiction, 33,050 copies were issued. Of books printed to sustain the systems of mythology and Hinduism, 96,150 books were published.

In 1871, 769 books were published in Calcutta, of which some 700,000 copies were printed, about one-third being in English, one-third in Bengali, the rest miscellaneous: Arabic, Hindi, Persian, Sanskrit, Santali, Urdu, etc. The growth thus indicated will be emphasized by the statement that it is estimated that from 1811 to 1821 the total issues of the press were not over 16,000 copies. The leap from that to over half a million as we have seen in 1857, and to over 700,000 fourteen years later, indicates a great increase of literary activity.

In 1868 there were but twelve ver-

nacular newspapers to be examined by the Government Translator. By 1872 these had grown to thirty-nine.

The statistical returns for 1885-86 for India show a steady growth and a new departure. There were 1,094 presses at work in that country. Of these 294 were in the Northwest Provinces and Oude, 229 in Bengal, 228 in the British territory in Bombay, and 20 in the native states, 200 in Madras, 71 in Punjab, 26 in Burmah, 16 in the Central Provinces, 5 in Berar, 4 in Assam, and 1 in Coorg. The number of newspapers printed in English during the same year was 127, as against 117 in the previous year, and of newspapers printed in the vernacular or bilingual 277, as against 259 in 1884-85. The Punjab is not reckoned in the calculation, as the returns do not separate the English and the vernacular papers, but give a total of 67 for both. By far the greater number of the vernacular newspapers are published in the Bombay Presidency, which supports no less than 104, the Northwest Provinces and Oude coming next with 72, and Bengal next with 54. In Madras there are only 29, and in Coorg no newspaper either in English or in the vernacular is published. The number of periodicals published in India—excluding the Punjab—was 284, of which 102 were in English and 182 in the vernacular.

The whole number of publications registered during 1886 in British India was 8,963, of which 1,485 were in Urdu.

In forming an estimate of the growth of this literary energy it must be borne in mind that full freedom of the press only dates from 1835. It is now well known that a single native publishing house in Lucknow has sent an order at one time to England, for \$25,000 worth of paper to be used in his printing establishment.

This literary aggressiveness is not limited to India and Ceylon. Burmah, too, is astir. A report before us says :

"There are printing presses in Rangoon, one of them a steam-press, owned and conducted by natives, which are devoted to the printing of a Buddhist literature, and cheap editions, put in attractive forms, are exposed for sale on pagoda platforms, at steamer landings on the river, and wherever people are likely to congregate in all parts of Burmah."

But a good deal of this literature at present is of foreign importation. In 1872 there were eleven booksellers in Calcutta with extensive shops and warehouses, whose chief business was importing books and periodical literature from Europe. Their imports aggregated about \$250,000, of which the bulk was of course from Great Britain, but some from France and some from America. The most of this was educational.

Of the moral character of much of this indigenous literature it is almost needless to write. Dr. Murdock, writing to Lord Napier in 1871, expressed the opinion that it would be better for India if the whole of its indigenous literature were burned up, and a writer in the *Indian Evangelical Review* said that "the issue of books and pamphlets was increasing in India enormously, very few of the best vernacular books being free from obscenity, while the great mass of novels and poetry published in Bengal are distressingly filthy. A writer was quoted at the Allahabad Conference as saying in 1852: "There are for sale in the Calcutta bazaar, pamphlets written for the express purpose of reducing bestiality to a systematic theory. Had we not seen them we could not have believed in their existence." And of the current Bengali literature Rev. J. E. Payne said before the Conference, that it "consists largely of poetry, dramas, and fiction, and there is very little that is not licentious; probably not one in twenty of these works is fit to read."

Dr. Weitbrecht, at the London Conference of last year, said that "the vernacular books which are read for purposes other than studious or professional are, to a great extent, morally pernicious. And this applies also, in great measure, to the English literature favored by young India, so far as it is secular. Secularism and free-love go hand-in-hand to furnish the mental food of many English-reading natives." Another speaker, Mr. Macfie, said: "I have been informed, and I am afraid it is the case, that at the present moment at the different railway stations in India, the contractor for the supply of books has certainly supplied literature of a most degrading and disgusting nature, that is to say, translations made from the very worst of French novels."

Dr. Murray Mitchell added his testimony that the number of readers in India and China is rapidly increasing, and the natives are circulating poisonous literature to a fearful extent through the agency of the press.

Turning to Japan we find it no easy task to write of the literary kalaidoscope. The modern newspaper started in Japan as late as 1871. By 1873 the number of newspapers transmitted through the mails exceeded half a million copies (514,610), and in 1874 this was multiplied more than fivefold, over two and a half millions of copies (2,629,648) passing through the mails. The next six months saw a number (1,839,846) almost equal to the whole year's issues before. In 1879 eleven millions and a quarter passed through the Post Office which was 100 per cent. gain on that of 1876. Then came the restrictions of the Government, but despite all, the newspaper press continued to develop, and by 1880 fourteen millions newspapers passed through the post offices of the empire. All these newspaper ventures are not of course successful. In 1880, of 149 new newspapers started,

114 of them never saw 1881; of new journals 266 were commenced in 1880, 47 of which soon succumbed. In 1887 a dozen daily newspapers were being published in Tokio, three in Osaka, and more in other large towns. The total number of works published in 1881 reached 4,910, against 3,792 the year previous. Of these 545 were on political subjects, being almost double the number of those of the previous year of this character: on political economy, 15 works were issued in 1880, and 25 in 1881. Of books on law, 1880 produced 207, and 1881, 225. Medical works advanced from 229 to 267; ethical and moral works increased from 32 to 93; historical books, from 196 to 276; poetical works, from 491 to 556; books on drawing and writing from 127 to 339; engineering works from 8 to 28; books on commerce from 70 to 113. The books on scientific subjects, geography, chemistry, natural history, astronomy, slightly declined. School books were, however, nearly half as numerous as all other books put together. In 1880 they numbered 707 and in 1881 they were 704. Lighter literature was not neglected, 193 volumes of tales, novels and the like being published in 1881.

The special feature which challenges our attention in the modern literature of Japan is, however, the ready adoption of modern Anti-Christian literature. Agnostic and materialistic treatises from England and America have found their way to Japan. Huxley's "Lay Sermons," Spencer's "Data of Ethics" and a large range of similar works are read extensively by the students of the Government and other English schools in various parts of the country, and in translations more or less among the students of the normal schools and academies. They form the staple of articles in the current newspaper literature, and the materialistic tendency of thought

with young Japan has been growing stronger under the influence of such imported inspiration from the west. Rev. Dr. D. C. Greene, in an able paper read before the General Conference of Protestant Missionaries in Japan in 1883, said Paine's "Age of Reason" is known in Japan under the name of *Dori no Yo*; and Robert Ingersoll's article on Christianity from the *North American Review* was translated under the name of *Yesu Kiyo Hai geiki Ron*. A native pamphlet was brought out in 1881 entitled *Yesu Kiyo Mudori*, or Christianity Against Reason.

Another was by a professor in Tokio on the Errors of Christianity Exposed, or *Yaso Kiya Ben waku*. A book on Christian superstitions was said to have much influence with Chinese scholars. Paine's "Age of Reason" was said to be read very extensively. Another class of Anti-Christian literature is of native origin, and is based on political grounds of objection to Christianity. The principal books are Fukuzawa's work entitled *Bummei Ron* or Treatise on Civilization; his *Jiji Shogen*, a Word for the Times, and a book called *Yaso kiyo koku gai*, or Christianity an Injury to the Country.

It is needless to attempt in a brief article any summary of the literary features of so great a country, and one whose literature is so permeating and many phased as China. There are a few things, however, which indicate a remarkable modification of the literary life of this nation as imminent.

Through ages the classics have consisted almost exclusively of ethical maxims, and these are the text of Chinese education of which one reads so much. Science was discouraged. Confucian ethics were the standard of scholarship.

But recently the Chinese Government has made a decided innovation on these centuries-old customs. In 1888 the *Peking Gazette*, the official

organ of the Emperor, added questions on foreign science and learning, to the examination papers of the tens of thousands of students assembled at the provincial and metropolitan examinations. The Government had, some time before, engaged foreigners to translate books and follow the current periodicals of other countries and translate every article bearing upon China; and these translations were printed in an official newspaper published every fifth day for exclusive circulation among the Chinese official class.

We have no space to show the literary influences which are pervading other mission countries, such as the Spanish-speaking populations of Mexico, the Argentine Republic, and others on the American continent, nor that of Italy and even of parts of Africa.

Enough has been thus hurriedly traversed, to show the vast and imminent need of the hour in the use of the press for evangelical purposes. Of course we cannot recount what has already been done in the department of missionary labor. When Carey, Marshman and Ward on Lord's day, March 30, 1800, standing at a four corners, or four-cross-roads, sang Bengali hymns, and then distributed them in print amongst the people, they began the mightiest revolution the Continent of India could experience. Within twice twelve months they had distributed 22,000 tracts in the vernacular, and these grew to at least a million tracts and pamphlets by 1806, and the year 1815 alone saw the circulation of far more than a hundred thousand. The Church of England, the Baptist, and the London Missionaries in Calcutta re-enforced the efforts of the "Serampore Three" in 1818, the one with 6,000, the next with 15,000, and the last with 33,000 printed issues, and the whole culminated in the Calcutta Christian Tract and Book Society, whose issues

are uncounted, but who in 1843 printed over three hundred thousand tracts, and as long ago as 1872 these aggregate initial forces had in circulation more than ten millions of separate issues. It is impossible to follow the development of this agency over any one of the great heathen countries.

The rapid growth and the steadily augmenting demand may be seen by a slight glance at the Madras Religious Tract and Book Society which in the first fifty-five years of its existence printed 7,521,529 copies, and in the next nine years printed as many more. Forty years later came the Christian Vernacular Education Society, which averaged for its first twenty-two years put into circulation nearly two and three-quarter millions of publications. Far in the Northwest the Punjab, Lucknow and other presses have poured forth their leaves which are for the healing of the nations.

The early China missionaries accomplished marvels in the production of literature. Commencing with Joshua Marshman, the first translator of the Scriptures into Chinese, who began his work in Serampore in 1799, we have a noble band of litterateurs. Dr. Morrison became the author of 13 Chinese and 19 English works; Dr. Milne, of 21 Chinese and 8 English; Dr. Medhurst, of 63 Chinese, 29 English and 7 Malay; Gutzlaff, of 61 Chinese, 2 Japanese, 1 Siamese, 5 Dutch, 7 German and 9 English; Mr. Muirhead, of 39 Chinese and 3 English. Drs. Doolittle, Legge, Edkins and others kept the literary current flowing in Chinese, Mongolian, Malay, Japanese, Siamese, Dutch, German and English, and now Dr. Yung J. Allen tells us he has translated 90 volumes of history, geography and science. Of the Christian presses established in various parts of this Empire, there is no space to write. The last annual report of the American Presbyterian

Missionary Society says of the press at Shanghai: "The business of the press comprises two departments—the manufacturing and the distributing. The former includes the foundry, typesetting, printing and binding. The foundry has seven casting machines constantly at work which cast six sizes of Chinese type, besides English, Korean, Manchu, Japanese, Hebrew, etc. There is also machinery for stereotyping, electrotyping, matrix-making, typecutting and engraving." Three presses are run by gas, and five by hand, and from 80 to 100 persons have been employed. And now comes the statement which caused us to select this press as an illustration; "The earnings of the press for the year, including increase in the plant, stock, etc., were \$12,629.65, of which \$5,000 were turned into the treasury for current mission work." We do not mean that it is alone in this self-supporting and revenue-yielding feature. It is not singular herein, else the very point we desire to make would be dulled, viz.: that it would seem that no department of work could so readily be made self-perpetuating as a mission press, and that a round sum given for the foundation of a press would be as wise and as useful a disposition of money as would the endowment of a professorship or even of a college. The power, the reach, the influence of the press, is honey-combing these heathen communities, and the Christian Church should take such large leadership of the general movement over the world as will secure, if not the control of the press in these great countries, yet, at least such moral power as will materially affect its issues.

We have not discriminated between the necessity of furnishing healthful literature for the heathen, and that of meeting the wants of the native Christian community—a community which must be furnished with all the many-sided literature essential to

the all-round development of a Christian church and a distinctly Christian civilization. Neither have we cared to discuss the numerous phases of the scope to be given to the Christian press in these countries. How far it should be confined to religious publications, or take also secular type and much besides, are questions for separate discussion. It is, however, not much except a question of capital. Why should not a mission press issue educational books which tend to augment the intellectual life of a people, even if it be in the form of elementary school books?

The Greek "Alphabetarian" was issued by the American Board press at Malta in 1829, 27,000 copies of which were sold in two years. Rev. Mr. Craven issued a small Hindustani dictionary with discriminating definitions and carefully selected illustrations, which was published at the energetic Methodist Press in Lucknow, India, and 60,000 copies were sold in two years.

These incidentals, however, of the main question should not divert our thought from the vast and rapidly increasing necessity which exists, that the Christian Church shall multiply the operations of its press in all foreign fields a hundredfold and do it at once. The hour has struck. The procession moves. What we do we must do quickly.

"Honor the Emperor, Believe in Buddha."

"*Son-Nō Ho-Butsu Dai Dōdan*," which is translated in the caption of our article, is the title of the new association in Japan which seeks to secure a revival of Buddhism.

The Japanese Buddhist is becoming sensitive to the Christian mission, and compliments its efficiency by seeking to stir up his co-religionists to rivalry with its propaganda. The Japanese newspapers have for some while past been telling of able

Buddhist preachers undertaking to expound their doctrines with renewed activity, and also of the establishment of schools and other agencies in imitation of Christian missionary methods, all intended to counteract the force of Christian evangelism. The new missionary society organized by these Buddhists can be partly understood by the following quotation from its prospectus:

"Son-No Ho-Butsu Dai Dodan is an association established for the purpose of maintaining the honor and majesty of our Emperor and the truth of the doctrine of Buddhism—a union of those who wish to protect our land and religion from the contempt of foreigners. Those who unite with us are expected to avoid everything that would lessen the reverence due to his Imperial Majesty or the influence of Buddhist doctrine. For instance, in selecting our representatives to the national parliament, to provincial assemblies, to town councils or local offices, in the distribution of all honors, in appointing school teachers, officials of societies and business companies etc., we pledge ourselves carefully to exclude all who are disloyal to the Emperor or untrue to Buddhism by believing in the foreign religion called Christianity. If these points are kept well in mind and carried out in practice, we, 39,000,000 of brethren united in one, will so protect our country that though many a difficulty and many an internal social and political problem may arise, still our Emperor's position shall stand secure and the doctrine of Buddha shall remain unshaken. Yes, if we but stand together on this solid foundation of truth, the result will be that no foreign land will point at us with the finger of scorn. Now, brothers, if you can see the truth as here stated do not hesitate to come and join our band. Give us your hand, we shall then all stand together and add to the strength and life of our Yamato-damashii!"

In order to properly present the interests of this missionary society these Buddhists have established at Kioto a missionary magazine published in the English language with the title of *Bijou of Asia*. The editor says of Christianity in Europe and America, "It is losing its influence upon the social life and is dropping away the principles forming the part and parcel of its system, owing to the factors which naturally came

in operation along with the course of the social developments with the moral and intellectual progress." This, to an English reader, is at least a little less mysterious than *Om Mani Padmi*, the unknown prayer to the unknown God of unknowable Buddhism.

But the editor of *Bijou* publishes several letters from persons in this country, describing the hollowness of Christianity and exalting Buddhism as pre-eminently adapted to the needs of the Western barbarians. The editor thus expounds Buddhism for English readers:

"The fundamental ideas on which Buddhism hinges are, that the state of constancy, or eternal continuance, cannot be found in the whole universe, and that there is nothing to be pointed to as egoity: and the object of Buddhism is to drive away the confusion, and acquire the illumination, of the psychical state. Every sect agrees on the fundamental ideas and the object; but there are found many grades of practice and principles in the preachings of the Tathagata himself, as well as of the definitions of several points of the doctrine. This reason is that he intended to render his teachings available to all the circumstances which the human beings present among themselves, that all they might be saved from the dark, miserable circle. This accounts for why Buddhism is divided into sects." The second extract is in verse, and is described as coming from the drama of the "Toy Cart":

"Be virtue, friends, your only store,
And restless appetite restrain,
Beat meditation's drum, and sore
Your watch against each sense maintain;
The thief that still in ambush lies,
To make devotion's wealth his prize.
Cast the five senses all away,
That triumph o'er the virtuous will,
The pride of self-importance slay,
And ignorance remorseless kill.
So shall you save the body guard,
And Heaven shall be your last reward."

There is, however, little occasion to apprehend any protracted or powerful movement toward a real revival of Buddhism, from the success of this new departure of its missionary society and magazine. These movements, intended as counter forces to Christian aggressiveness, of which we have had many in India and

China, whether organized by Moslems, Brahmans or Buddhists, have been short-lived, and are significant rather as containing an acknowledgment of the power of Christian missions and an apprehension of their further success, than as at all likely to furnish a true rallying point for revival of the fast decaying forces of these old faiths in the face of the new civilization and the new dogma of Christianity. The editor of *The Christian*, himself a Japanese, replying to the editor of the *Bijou of Asia*, writes as follows :

"Buddhism feels that the influence of the old doctrine is decaying, and many are the experiments and plans projected to save the waning cause. Five or six years ago they started a plan of preaching and lecturing on a large scale to expose the errors of Christianity and to expound the Buddhist law : at the same time Yaso-Taiji—Christianity expelling society—was started with high hopes. These plans failed and the next move was to open girls' schools, establish woman's societies, young men's associations, etc., etc., in imitation of the doings of the Christians. All this is a benefit to Japan, no doubt, but it is suicidal for Buddhism, for Buddhism and education cannot exist together. Superstition and knowledge will not mix. Buddhism looks upon Christianity as its great enemy, but the real enemy of Buddhism is the light of the nineteenth century and the incoming of western science. In India Brahminism is true to itself and opposes the education of the masses and of woman ; it may be respected while it is opposed by Christians. There would be something manly in Japanese Buddhism standing its own ground and fighting with its own weapons, but when it holds its superstitions with one hand and grasps at education as an aid with the other it is simply to be pitied. The strength of Buddhism in Japan is wholly in uneducated elderly people who still believe its teachings. The boys and girls who entered the primary schools when the present system was established are now becoming men and women, taking the place of the elders who are little by little dropping out, and hence the decay of Buddhism. But now we have a new scheme. In reading the proclamation of the Son-No Ho-Butsu we appreciate the trouble into which they have fallen and pity them, for they are like a lonely castle in the midst of circling foes to whom nothing is left but hopeless surrender. Within, scarcely an intelligent and educated believer ; without, no rich or wise or

powerful allies ; shorn of means, of prestige, of solid foundation, decay staring them in the face, no wonder they seek for sympathy and try all kinds of experiments. But this effort to tack themselves on to our poor, friendless, deserted Emperor is too comical. Where is there in all Japan a Japanese who does not reverence and honor his Majesty ? But belief or unbelief in Buddhism is a matter of choice that has not the remotest connection with our loyalty to the Emperor. Buddhism may have been of benefit to Japan in olden times, but it is outgrown to-day as the clothes of childhood are outgrown by one who has come to manhood. Japan is now putting away childish things. If Buddhists want to form a political party to help themselves, let them form a really Buddhist party, and not attempt to mix two things which are as far as the poles asunder. But this dragging in of religious matters into political life, as they wish to do in regard to elections, etc., is a matter that cannot be too severely reprehended. We do not wish to see here the politico-religious contentions that disgrace papal countries. If Buddhism can hold its own by the fair teaching of doctrine and by winning the hearts of the people well and good, but if it needs political power to preserve its life it must be in a pitiable condition indeed."

"Sunny Spain."

THREE centuries ago Spain inaugurated in the City of Seville what France had theoretically originated but durst not then attempt to realize amongst her people—the terrific Inquisition. Nowhere, even in Spain, have so many been burned for fidelity to their convictions as here. Here old men, youths, girls died for their faith. Of the martyrs that cry beneath the altar what multitudes ascended from this city ! a city so beautiful that the motto is current still, "He who has not seen Seville, has seen no wonder."

It was a happy day for Seville when Rev. L. S. Tugwell, the British chaplain at that place, purchased in 1871 the fine old church, San Basilio, once a Benedictine monastery, that the gospel in its simplicity might once more be preached therein, and a congregation of a thousand persons assembled. That work has extended over many parts of Spain. We read of crowded congregations at Malaga,

where cruel persecution has failed to subdue the pastor or injure the work, and of the success of village missions, and of one occasion where over 200 persons were unable to gain admission to the room, listening eagerly at the door and windows. "We have indeed many trials," writes one pastor, "but come what may we must preach Jesus."

But Spain is still a Roman Catholic country. An Evangelical pastor tells us that when a bull fight, some time ago, was to be given on Sunday afternoon in Seville, in aid of the Roman Church, the corners of the streets were covered with posters on which the Virgin Mary was represented as seated between a bull and a bull-fighter. A recent writer gives us this description of the Sunday, for which the Roman Catholic Church is responsible in Spain. He writes of Madrid :

"There is to be an extraordinary bull-fight on Sunday, and special attractions are announced.

The ticket office in the *Calle de Sevilla* does not open until Saturday; but on Friday 3,000 persons assemble in front of the *Despacho*, and wait there fourteen hours in order to procure cards of admission. A detachment of troops is sent to keep order, but for all that there is a good deal of rough horse-play. Blows are struck, revolvers are produced, arrests are made, and the authorities threaten to clear the streets. As this would deprive the multitude of their coveted seats in the bull-ring, order is eventually restored. Fearing a serious conflict in the *Calle de Sevilla*, however, the Governor of Madrid arranges for the tickets to be sold at the bull ring itself. Directly this announcement is made the crowd march in a compact body to the *Plaza de Toros*. When the tickets are produced, nearly 10,000 people are standing in the blazing sunshine. On Sunday all the great centers of the city are deserted. The Fine Arts Exhibition, which is open free, has scarcely a visitor. But the bull-ring—the admission to which is from 14 to 15 twenty-five shillings—is packed, and as much as £10 is paid for a seat in the shade.

"It is a terrible fact that the priest and the bull-fighter are the two chief factors of the day. Indeed, they go together, for bull-fights are frequently given in aid of the expenses of public worship, and the proceeds of the revolting exhibitions are called "*pious alms*."

V.—THE MONTHLY CONCERT OF MISSIONS.

BY ARTHUR T. PIERSON, D.D.

SUBJECTS for the month: Africa and Freedmen. Consult volume for 1888, pp. 411, 468, etc.

AFRICA.—Physically it is compared to an inverted saucer, the coast line comparatively low, ascending to ranges of hills and mountains, with table lands, 3000 feet high, beyond and between. Population vaguely estimated at 200,000,000 and over. Keane arranges the races in seven main groups according to language.

1. Semitic, along north coast and in Abyssinia.

2. Hamitic, Sahara, Egypt, Galla and Somali.

3. Fulah—Nuba, in Western Central and Eastern Soudan.

4. Negro, Western and Central Soudan, Upper Nile and Upper Guinea.

5. Bantu, south of 6° n. Lat. except in Hottentot land.

6. Hottentot, extreme southwest from Cape to Tropic of Capricorn.

7. Malayo-Polynesian, Madagascar.

This is a valuable classification.

Religion.—Some of the tribes are so low sunk in barbarism that they come as near as any people to no religion; the language has no words to express properly religious and spiritual ideas; and the consciousness of spiritual things, and almost the capacity for apprehending them seem no longer to exist. Moffat thought some of the people scarcely reachable even by the gospel, and counseled as the threefold condition of all success, "*Patience, Patience, PATIENCE*."

Throughout the northern region, the creed of the Moslem is nominally prevalent but is not practically very influential. It is rather a barrier to the gospel than a positive religious belief. On the west coast the Mohammedans are divided into *Mar-*

abouts and *Sonnachees*; the former are rather stricter in observing the laws and customs of the sect—the Pharisees of the Mussulmans in Africa—while the latter are looser, more secular, even eating pork and drinking intoxicants.

Fetichism is more widely prevalent in Africa than in any other land. It is the lowest form of superstition and both marks and makes the deepest degradation where it prevails. Dr. Burrell in his excellent book on the “Religions of the World” comprehensively describes Fetichism thus: “A Fetich is any material thing, living or dead, not divine, to which reverence is paid on account of a supernatural influence proceeding from it.

Central Thought: a man not the controller of his own affairs. 1. His master is Fetich, the fortune giver. 2. He may have many fetiches of divers kinds. 3. Fetichism is not Polytheism, Henotheism or Pantheism. 4. It is however a system having both a creed and a cultus. 5. It is better than materialism, for it holds to the reality of supersensible things. To the question: What shall I do to be saved? it gives no answer.

Africa is so wide a territory, that in addition to matter furnished in the last volume, we give only notices of some few missions.

The Congo Mission.

A grand open door is that which God has set before our Baptist brethren in the Congo basin! a million square miles in the heart of equatorial Africa, made accessible by the great Congo and its tributaries.

The great lakes, Nyassa, Victoria, Tanganyika, are isolated; they must be approached by a long and weary walk of from 500 to 800 miles from the coast, and afford no means of penetrating the surrounding country; but the Congo and its branches present from 4,000 to 6,000 miles of *river roadway*, needing only steam-

ers or canoes to give access to these teeming millions. One starts at the mouth of this imperial stream and ascends 125 miles of navigable river, then for 185 miles encounters rapids and cataracts; but beyond that for over 1,000 miles, from Stanley Pool to Stanley Falls, is one grand stretch of navigable river, with branches running each way navigable from 100 to 800 miles, and leading into the heart of this rich and populous territory.

The people from the river-mouth up to Stanley Pool and the equator line are civilized by contact with white traders, and their pagan customs largely modified. They speak one language, musical, of large capacity of expression and easy of acquisition, and along this line the seven Congo stations are already planted. Beyond the point where the Congo crosses the equator, lies another vast population, more degraded, less civilized, and needing at once the full array of Christian institutions, but yet entirely destitute.

Their moral and spiritual state is hardly conceivable without contact with them. With no idea of God or immortality, they worship fetich charms; sickness is not brought about by natural causes, but is the result of enchantment; hence the medicine-man must trace disease and death to some unhappy human victim or victims who must suffer the witch's penalty. One death therefore means another—it may be a dozen. Here runaway slaves are crucified, robbers buried alive, young men cruelly decapitated, and human beings are even devoured for meat.

And yet this people, after centuries of virtual seclusion, are now both literally and morally accessible. They welcome missionaries, come to the chapels, and prove teachable. Even now cruel customs and superstitious notions are giving way before patient, humble, scriptural instruction. The walls are down, and the hosts of God

have but to march straight on and take what Dr. Sims calls "the last stronghold of Paganism."

Wonderfully indeed has God linked Protestant, Greek, Roman Catholic, and even Moslem nations in the administration of the Congo Free State. Never was such a highway open for the gospel since our Lord ascended.

The Arabs from Zanzibar and the coast are moving up toward Stanley Falls and the north country, establishing themselves in large villages to capture slaves and carry on nefarious traffic, while the Protestant forces slowly move upward from the west. The question is, Who is to occupy the Congo Basin? and the question is to be settled at once. This great highway of rivers means traffic and travel; this rich and splendid tropical country invites trade and settlement. Into whose hands shall such a heritage be surrendered? The Christian Church must give prompt answer by action, her reply must be a taking possession, and the old law is the new one: "Every place that the sole of your feet shall tread upon shall be yours:" the resolutions of enthusiastic missionary conventions, the prayers of all Christendom, the planting of the banner of the cross at a few commanding points—all this will not do. We must send out enough Christian laborers to measure off that soil with their own feet.

"But it is unhealthy"? So are all tropical and especially equatorial climes to those who are not accustomed to the intense and steady heat, and do not use common sense in adapting their clothing, eating and drinking, and habits of life, to these peculiar surroundings. One must not go from temperate to torrid zone, and wear the garments, eat the heating food, use the stimulating drinks and risk the exhausting labors which are permissible in cooler latitudes. A trip to New Orleans or Florida has proved fatal to many a fool who would not take advice. Even the

heroism of the gospel does not demand needless exposure or careless venture.

Here is a grand opportunity. It may be doubted whether there has been anything like it since the clarion voice of our Great Captain trumpeted forth the last commission. Ethiopia is stretching forth her hands unto God. On those hands are the marks of manacles which England and America helped to rivet there. There is but one atonement we can make for Africa's wrongs—it is to lay down our lives, if need be, to redeem her sable sons from the captivity of sin.

We ought to turn this Congo into a river of life, crowd its waters with a flotilla of *Henry Reeds*, line its banks with a thousand chapel spires, plant its villages with Christian schools, let the Congo Free State mark its very territory with the sign of Christian institutions, so that to cross its border will be to pass from darkness unto light. Where is our Christian enterprise, that such a work, with such a field and such promise, should wait for workmen and for money! What do our converted young men want, as a chance to crowd life with heroic service, that the Congo basin does not attract them! Here what a century ago would have taken fifty years to accomplish, may be done in five. The unexplored interior is open, the dark continent waits to be illumined. Nature has cast up her highway of waters, and there is no need to gather out the stones. Give us only the two-wheeled chariot, with steam as the steed to draw it, and the men and women to go in it bearing the gospel, and from end to end of this highway we can scatter the leaves of that tree which are for the healing of the nations.

Where are the successors of Moffatt and Livingstone! What a hero was he who dared forty attacks of fever and then died on his knees be-

side Lake Bangweolo, that he might open up the dark recesses of Africa to the missionary! Let us pour men and money at the feet of our Lord. We have not yet paid our debt to Simon the Cyrenean and the Eunuch of Ethiopia!

American Mission in Egypt.

Rev. Dr. Muchmore writes:

"At the request of Ismail Pasha, Said Pasha made the mission, in its infancy, a present of an old building, which served them a long time. Being in the way of the improvement of Ismail, he proposed to give them in exchange the present position, on which they erected the present building, so spacious and so adequate to all their needs. In addition he gave them about thirty-five thousand dollars. The money for the building was nearly all given by outside friends in England and America. The mission field has as centers Alexandria, Monsura, Cairo, Assiout and Luxor. They have of communicants, 2,042; attendants, 4,449; evening prayer-meetings, 2,180; which is a wonderful disclosure of true inner life, for this is the test everywhere of a standing or falling church. In the next test—benevolence—they do not fall behind. There is raised by native members and adherents for church work \$5,043—\$2.49 per member. They gave also to educational congregational schools \$5,503. In tuition fees in all schools, city and country, \$11,211. Whole value of the property of the mission \$193,304, a good showing for thirty-three years. In the schools of Miss Whateley are between three and four hundred boys and girls. These beneficial statements are further confirmed by the reading habits of the people. Bibles and books are sold, 9,651 volumes, money realized \$2,552. Religious publications, 8,993 volumes; money realized, \$1,149. Educational books for schools sold everywhere, 19,179; money realized, \$4,405. Total attendance in the Sabbath-schools, 417."

Zululand.—Our personal friend, Rev. James Scott, of Impolweni, gave in the course of the mission tour in Scotland in August, 1888, a most fascinating account of his own work in Zululand. A church had

been already formed of nearly 400 members, with as many more applying. There were two out-stations. A native elder had moved for health's sake to a new part of the country and some six months after 40 converts were gathered into a church, the fruit of his work. Some three years and more ago a chief asked for the fifth time to have a station in his territory, and just then Barclay Church, Edinburgh, offered to support an evangelist. Thus the request was providentially met and shortly there were 93 converts.

For 50 years the Dutch *Boers* opposed the work, and even burned down Livingstone station. Now they themselves are crying out for evangelists. They seemed moved by the belief that they were the modern Israel of God, to destroy others about them as God's people did the Canaanites.

We have elsewhere referred to the cruelty and tyranny of the native chiefs as seen in *Dingaan*, a Zulu, who when 100 girls came bringing provisions to the Kraal, the tribe they came from having offended him, and one girl being considered the equivalent of 30 cattle, he killed the girls in one foul massacre, thus exacting the penalty for the offense, 3,000 head of cattle. He sent out two spies to hunt for cattle, and they mistook game for horned cattle. He ordered their eyes gouged out, saying, "*Of what use are eyes to such men!*" Similar things are going on now along the Zambesi. It was to such people that Rev. W. H. Thompson first brought the gospel: and now over 200,000 are under its influence, over 50,000 are now church-members, and one church numbers 1,400. There are five or six training schools; *Lovedale* is conspicuous for its educational work: out of 2,000 or 3,000 pupils only 15 have gone back to heathenism.

Rev. Robert Cleland writes from Chiradzulo:

"Perhaps in no part of the heart of Africa are there so many memories clustered as here. A little over twenty years ago, and Livingstone came here with Bishop Mackenzie and that ill-fated band. Within five miles lies that beautifully-situated spot, Magomero—beautiful, as kneeling under an arch made by a thousand creepers, we find the open grave of poor Birrup who, dying, buried his dead bishop, only to retreat along those solemn forest plains to die. To this spot, again and again on his last journeys, the great-souled Livingstone turned with a glad hope not unmingled with a feeling of regret. Here the gospel was first planted in the heart of this great land."

The Rev. Dr. Daniel Lindley, who for twenty-five years was a missionary among the Zulus, used to tell some very interesting stories about those poor blacks, who are very ignorant, and live in a very miserable way, wearing little or no clothing, and having wretched huts for homes.

Occasionally a poor, naked, black man would come to him and *ask for a shirt*. None could be obtained within 200 or 300 miles, except from Dr. Lindley, who was glad to supply the man at cost. Next, he would want a pair of *trousers*; then he would bring a rough piece of plank or slab of a tree, and three stakes, and ask the missionary to bore holes in it, that the stakes might be placed in them for legs, and thus make a *stool*, for he would be unwilling to sit on the ground with his new clothes; then he would want a chair for his wife, and would begin to treat her and their little children more kindly. Now, for that Zulu to come to beg for a shirt was the same as declaring that he meant to give up heathenism and become a Christian.

The Freedmen.

SENATOR BRUCE, in his lecture on the *Race Problem*, says:

"The people of the United States have encountered on their soil three other races: the red Indian, the yellow Chinaman and the black African. The red man's *land*, the Chinaman's *labor*, and the negro's *person* have been appropriated. Race conflicts sometimes produce amalgamation of the inferior as in Mexico, extermination as in the case of Indians, and the subordination as in case of the blacks. When the war ended and the colored man be-

came a freedman, there were 4,000,000 of people who owned not an average of ten cents apiece, ignorant, unable to read and write with few exceptions; but with a religious aptitude possessed by few peoples, having a reverence for holy things that admitted no skepticism or infidelity, and a strange respect for the marriage relation, notwithstanding they had been educated in the midst of a system of concubinage and compelled to regard the relation of husband and wife, parent and child as dissolvable at the will of the master." He says this race is doubling every thirty-five years.

—In the South there are now 16,000 colored teachers, 1,000,000 pupils, 17,000 in the male and female high schools, and 3,000,000 worshippers in the churches. There are 6 normal schools, 50 colleges and universities, and 25 theological seminaries. They pay taxes on nearly \$2,000,000 worth of property. This in the Southern States, which, if including the Northern States, would double the property valuation.

This is a wonderful showing from a race that has 200 years of slavery and 4,000 years of barbarism back of it, when in 20 years of emancipation, under all its repressive circumstances, it makes such a showing. American generosity has done for the South in 20 years what statesmanship has failed in for over a century; but generosity should not be depended upon, as even that can reach a limit. The negro population of the United States is now 7,000,000.

African Notes.—The area is estimated at 8,500,000 square miles, exclusive of islands. Of the territory of Africa, England has the controlling influence over 1,000,000 square miles; Germany, 740,000; France, 700,000; other powers—Portugal, Italy, etc.—have various possessions, raising the whole to 6,500,000 square miles.

—Bechuanaland postal-runners carry the mail at the rate of 130 miles a day—each runner covering 15 miles. The route between Tangier and Fez, in Morocco, is 150 miles of mountainous, crooked roads, and bridgeless and ferryless rivers. The Arab carriers run, walk and swim this distance in three and a half days.

—An African traveler, Commander Cameron, states that half a million negroes on that continent are taken from their homes and sold into slavery every year.

—The London Missionary Society Mission on Lake Nagami, in South Africa, reports an interesting case of a self-taught preacher, Bokaba, who had learned the truth from portions of scriptural translations made by Dr. Moffat and Rev. Wm. Ashton in 1857. He had found the 53d chapter of Isaiah, and had been led to behold there "the Lamb of God which taketh away the sin of the world." Very humble in spirit, he has nevertheless proclaimed the truth to all about him. "It is all babblement," he says. "We are like infants; but the mother understands her infant, and God understands His children better still."

—The veteran Dr. Moffat, after hearing a Christian brother remark that if he were a young man he would go to Africa, said: "I would go to-morrow were it in my power, and I think I am not too old yet."

—One of the most terrible facts in modern history is the *forcing of liquor trade* upon Africa by nominally Christian nations. It is the unanimous testimony of missionaries that the natural cruelty and bloodthirstiness of the Africans are kindled into the madness of demons by firewater, and beneath the wounds of European traders this poor land lies bleeding at every pore.

When Bishop Penick reached Africa in 1877, the first word of English he heard breaking from African lips was an oath, showing that the devil's missionaries had outstripped the missionary of Christ. The steamer on which he sailed from Liverpool carried *four* missionaries and \$50,000 *worth of rum* to the west coast, and weekly that amount was sent from the civilized world to curse that people. An African missionary writes: "The steamer on which we came brought apparatus to establish a manufactory of brandy. They will soon have 700 barrels of the poison ready for sale." The secretary of the London Missionary Society reports that in all the tribes of South Africa brandy is the greatest curse of the natives. "The braddy-keg does far more harm than the powder-barrell."

"Mohammedan influence hinders the sale of liquors on the East Coast; but in spite of that the German traders import \$20,000 of brandy a year. In South Africa, Hottentots, Kaffirs and others perish beneath this curse by thousands. On one Sunday noon, an English gentleman counted at the diamond fields 317 natives dead drunk, while many others were partially intoxicated."

"West Africa is, if possible, in a still more

deplorable condition. At every small harbor on the coast may be found sulphuric acid, sugar and water, which these traders sell as brandy, gin, etc. The first German colony and the Congo lands also were bought with liquor. A bottle of rum is current coin. The clamor for drink is heard here as for "Backsheesh" in Arab lands. One ship brought to the Niger 300,000 bottles of gin. Brandy has almost taken the place of the native beer on the gold coast, and drunkenness has become so common that it is a rule not to visit an official after dinner. No street preaching is allowed in the evening, for no man dare face the intoxicated multitude. From the cradle to the grave every evening in the West African's life is saturated with strong-drink. Funerals are horrible to see, sometimes \$500 being spent for rum and powder on such occasions. A missionary says at times a whole village is drunk. Many sleep with a bottle under their heads, for use during the night. One native dealer is reported as keeping 98,000 bottles of brandy in stock for the interior trade."

The New York Times: "Every ship that takes missionaries to Africa carries enough poisonous rum and gin to offset in evil the good effects of a thousand missionaries. Since the opening of the Congo region enormous quantities of the stuff—so vile that there is no market for it in any civilized country—has been shipped to the savages. Missionaries in all parts of the Dark Continent are now pleading with European governments, for the restriction or abolition of the traffic."

No wonder Christian people are petitioning those in authority to suppress this iniquitous traffic on foreign shores!

One distillery in Medford, Mass., has a contract to supply parties in the Congo Free State with 8,000 gallons a day for seven years!

VI.—EDITORIAL NOTES ON CURRENT TOPICS.

Another Assault on Missions.

FOLLOWING in the wake of Canon Taylor, Mr. W. S. Caine, M. P., visiting India, etc., indulges in somewhat superficial but critical remarks on missions, which have brought out a heavy counterfire from Secretary Baynes, of the Baptist Missionary Society, and R. Wardlaw Thompson, of the London Missionary Society. The replies, however courteous, are a merciless exposure of the superficiality of his information, and the injustice of his strictures and the inaccuracy of his statements. He attempts to make out the educational policy a conspicuous failure, and the numerical results of missions miser-

ably inadequate; he thinks the committees at home largely responsible, and that there is urgent need both of better men and better methods.

Mr. Caine is a brilliant example of the inadequacy of the ordinary tourist to make accurate observations or induce sound conclusions touching missions. He writes about Indian missions with the air of a thorough explorer, yet his travels have been *entirely confined to North India*, for many reasons the hardest and most barren part of the whole field. In the Madras Presidency he might find tens of thousands of converts, and in Ongole and the Telugu country the greatest harvest field since apos-

tolic days. Yet he knows nothing of the Arcot, Madura, Tinnevely, Mysore districts or of the work of the L. M. S. in the Canarese country and Travancore.

Even as to North India, where Moslem bigotry and Brahman idolatry have built barriers so far insuperable, Mr. Caine's criticisms are misleading. He overlooks Rohilkund and the work of the American Methodists, and Ahmednuggur and the grand missions of the A. B. C. F. M. and Calcutta with the work of the L. M. S. In all these not only are there many converts, but a constantly *rising ratio of increase*. Mr. Caine seems to have turned his blind eye to almost every successful field and his open eye to the more difficult and fruitless ones.

With the iron flail of Talus, he would at once demolish all the mission schools and turn over all secular education to the Government! This "Daniel" comes to judgment, and in an instant would settle questions that have engrossed the attention of the ablest men from William Carey to Alexander Duff and John Wilson—with one stroke sweeping away the laborious work of a half century! Mr. Caine is not embarrassed by his humility. "M. P." does not stand for modest person. Should his advice be followed, men who have studied Indian missions on the ground for a generation would consider that the religious future of India was disastrously wrecked. He seems to think the major part of the missionaries are giving the bulk of their time to educational work, whereas of the 48 male missionaries in India, in the employ of the L. M. S., only one-fourth are teaching; and of the \$125,000 spent annually there by this society, only one-twelfth was granted last year to educational work.

Mr. Caine observes quite truly that the number of conversions directly traceable to the schools is small, but

he mistakes egregiously when he pronounces their "failure complete and unmistakable" in this direction. He forgets the intelligent and sympathetic hearers, not to say active helpers, who are furnished to evangelistic missionaries from the students trained in these schools; and overlooks the secret faith which as yet is not bold enough to face opposition and persecution by open confession. When he advocates the turning over to the Government of all secular education, he evidently did not know that he was committing one of those blunders which Talleyrand pronounced worse than a crime. The Indian Government is, on all matters connected with morality and religion, avowedly and necessarily neutral. To hand over the entire training of India's vast multitudes to agencies destructive, not constructive, or to associations positively and professedly heathen in character and sympathy, would be madness.

Mr. Caine is troubled with the cost of maintaining missionaries. He thinks the fact that the missionary "lives in a good bungalow, eats the sacred cow, drives his dog-cart and is in all respects a Burra Sahib," puts an impassable gulf between him and the ordinary Hindu; and holds up in admiring contrast the Salvation Army and the Jesuits. He says, if all the English Protestant missionary societies could furnish 200 men of like devotion, the work of converting India would begin. He advocates celibacy and asceticism as conditions of success. As to the Salvation Army, etc., even those who most admire their self-denial, question the efficiency and wisdom of their methods and the probability of their ultimate and permanent success. And as to celibacy, Dr. Eli Smith, the hero of Syrian missions and one of the wisest men ever on the field of Oriental missions, emphatically advised young men to

go married to the mission field, and his crowning reason was that heathenism needed nothing more than the practical exhibition in the Christian home of what Christianity can do for the woman and wife, mother and daughter, and for the whole household life. Who dares to say in the light of history and experience, that it is wise to erect in India a celibate and ascetic order of ministers, as a normal Christian product, where the very fact of celibacy is a presumption against chastity! Mr. Caine may be a fair Parliamentarian, but he is not a safe umpirical critic of Indian missions. We prefer as a judicious and judicial observer some man like Sir Bartle Frere or the Viceroy Lord Lawrence, who has lived on the very ground and knows what he talks about.

Where Mr. Caine got his mathematics we cannot conjecture. He reports 62 English Baptist missionaries at work in India instead of 42, and makes the number to have doubled from 1880 to 1888; whereas it has only risen from 35 to 42, one-fifth increase. He reports the net increase in the Baptist churches in India for the year previous as *53 instead of 153*; and his eager eye does not discern that the *rate of progress* upon previous membership is *far in excess* of that of the whole Church of Christ in England during the same period, notwithstanding the far more numerous and mountainous obstacles that in this Gibraltar of heathenism confront the missionary. Mr. Caine tells us the net gain to native Baptist churches has been only 746 during the past eight years, but he does not say that during that time 3,830 converts were added to those churches. He makes 495 salaried workers to be in the employ of the Baptist missions instead of 300.

These are enough to show that this self-constituted critic is a very unsafe guide. We would not attribute "malice prepense" to this

English member of Parliament, although it must be confessed that a letter to the secretary of the societies would have seemed the first impulse of a real friend of missions, lest inaccurate statements and unwarranted conclusions might be rashly put before the public. But, attributing to Mr. Caine only the best of motives, we are constrained to say that if he should in a speech in Parliament betray as little knowledge of the subject and as fallacious and superficial a course of argument, he would very soon become a carcase for the vultures to pick in pieces. We are reminded of Dr. Parr's witty retort to the student who proposed to write a book jointly with him: "If we should write a book and I should put in all I know and you *all you don't*, what a big book we would make!"

The following paragraph from the "British Weekly" may throw additional light on the matter of Mr. Caine's opposition: "The main points stand out quite distinctly. In the first place Mr. Caine, previous to his going to India was not a subscriber to either the Baptist or the London Missionary Society, a fact which shows that he was prejudiced against them. In the second place, before he went the friends of the Society were made aware that he intended to attack them. In the third place, a proposal was made by his friends that he should go out as a representative of the committee. In the fourth place, Mr. Caine, without submitting any of his grievances to the responsible authorities, rushed with them into print. The result has been, it is said, a temporary diminution of contributions, a result not to be wondered at when it is remembered how many are always seeking an excuse to escape from giving; but the real damage has fallen upon Mr. Caine himself, and if he wishes to know what opinion his countrymen have formed of him he has only to ascend a platform."—A. T. P.

A CORRESPONDENT who forgot to sign his communication thinks that the China Inland Mission may be made a means of awakening missionary enthusiasm and greatly extending the preaching of the good news in that interesting country. He suggests that it would be easy for every town of, say 10,000 inhabitants, to find 100 persons zealous for missions, who would give, in addition to their other offerings *one cent a day* for the support of a missionary in the China Inland; and that this amount might be collected weekly or,

monthly by the children, thus deepening their interest in the work. The persons giving weekly or monthly to the work would have their thoughts awakened and feel much more interest than in giving once a year and then forgetting all about it. The money thus given by members of different churches would draw them closer together, helping to answer our Lord's prayer for unity of heart. The sanction of the pastors would be needed and then there would be no difficulty. And then this famine in China is such a grand opportunity to show the spirit and value of the religion of Jesus. Succor sent from far-off lands, because our religion prompts and requires such offerings, would do more to recommend it than hundreds of missionaries could do.

We ought to do this work and give the missionaries on the ground hundreds of thousands for distribution. A penny a day will preserve life there. One dollar would, therefore, save a life for 100 days. By that time something will grow that may be eaten.

We are asked by this correspondent to send out a circular to subscribers, laying this matter before them and telling them what to do, and he feels sure that in response to such burning words thousands of dollars would go to the relief of the starving Chinese.

Such letters as this are not uncommon, but they overlook two important facts. First, there is no doubt that the true way to support missions is by gathering the mites systematically and constantly, and so aggregating millions. But the trouble is *the gathering*. It is easy to demonstrate that one cent a day given by a million people amounts in a year to \$3,650,000, but the difficulty is to *get a million people to give* the cent a day, and to provide some way of *gathering such gifts*. If we could "*organize the littles*" the problem would be solved, but after 1,800 years of Christian history it is still an unsolved problem. A perfect system by which all church members may be reached, and small gifts regularly and systematically collected and distributed, will mark a much higher level of Christian life than we have ever yet attained. It demands not only a pastor, first of all in thorough sympathy with such plans, but a church membership imbued with a

sense of their stewardship in the matter of property, conscientious in the habit of regularly setting aside the Lord's portion, and faithful in keeping it sacred and bringing it to His treasury. No such system can be perfectly carried out unless each member becomes his own collector, for no collectors can be found to undertake together all these little sums from so large a body of donors. The theory is perfect; the "BUT" lies in its practical working. The Women's Boards are doing more than all the other agencies together to work out this organization of the littles.

As to circulars and appeals, the editors and publishers of this REVIEW cannot undertake to issue urgent appeals for every needy and worthy cause. We regard it our province to present the facts and arguments of missions and leave them to make their own appeal. Every page of this REVIEW might be crowded with these special calls for help and lose their power by their frequency. We must set a rational limit to our province.—A. T. P.

AMONG other letters received by the editors is the following:

I am a subscriber to and a constant reader of your excellent REVIEW. It is worth its weight in gold to the cause. I write to ask can't you give us a series of pointed and arousing articles, on the subject of *Money, in its relations to the Kingdom of God, e. g., one on God's Dependence on Money*, as the chief agency of evangelizing the world—not *absolute* dependence on it, of course, but His *voluntary* dependence on it—you understand; one on the demands of the age and times on the church for large and increased surrender of the Lord's money in saving the world; one on God's *ownership* of money and man a steward, and other articles bearing on the general subject. We need such articles from pens that can dissect all the main facts in the case. Just at this time, it seems to me, such a series is demanded. The church *must be aroused* to her responsibilities in the premises. Missions under God can only succeed by the use of *money*. You have shown us the calls of the nations; now wake us up on the means to answer these calls. The money question cannot be too elaborately brought

out in your pages and burnt into the minds of your readers. The church at large is fearfully derelict in her duty. Hence a stirring up of the whole subject of money would, it seems to me, be in the direct line of your mission. I should rejoice to see such a handling of the subject as you are able to give it. I trust you will see your way clear to gratify us along this line, and so help on the cause in one of its most, if not the most, essential plans and methods ordained.

The editors have long had this in mind, and our brother's appeal only brings our own seed-thought to ripeness. We propose a series of articles on the *ministry of money*. We believe this whole question needs a very serious and thorough examination, and we purpose to deal with the matter boldly and radically. It is manifest that money has never yet come to the front in the work of evangelization. The givers are either the few who give largely, or else the many who give sparingly and inadequately. But neither the rich nor the poor have yet learned practically the true doctrine of stewardship.

The American McAll Association.

THE sixth annual meeting of this association was held in Philadelphia, April 10th and 11th, and was one of remarkable interest. The outgrowth of the self-denying efforts of Miss Elizabeth Beach, who originated the movement and founded auxiliaries in various cities of the Union, the association has now become national, presided over by Mrs. Mariné J. Chase. The treasurer reported \$30,795 sent to France during the fiscal year—an increase of \$3,000 over the last year. The General Secretary reported 55,600 copies of publications—"Quarterly Record," leaflets, tracts, and pamphlets—issued during the year, and a widely increased publicity to the work through the secular and religious press. The Representative Secretary reported seven new Auxiliaries formed, a notable increase in the sympathy and co-operation of pastors, three new States taking

up the work, enlarged membership, growing interest and larger contributions all along the line. An appeal was made for \$500 to aid Mr. McAll in special work in connection with the coming Exposition in Paris, and the response, amid great enthusiasm, was \$2,500.—J. M. S.

WE heartily indorse the words of the *Christian Intelligencer* concerning an enterprise that deserves recognition and support on the part of the Protestant Church.

For ten years the Rev. James A. O'Connor has been holding meetings in the Masonic Temple, Sixth avenue and Twenty-third street, for the instruction of Romanists in the truths of the Scriptures. He was once a priest in the Roman Church, and is thoroughly acquainted with the errors of that church in theory and practice and their disastrous results. He has exposed these errors with singular discretion, and has faithfully set over against them the revelations of the Word of God. Consequently there have been many conversions every year, including several priests. Last year two priests were sent by Mr. O'Connor to Princeton Seminary to prepare for the ministry. Mr. O'Connor is strongly recommended by Dr. Howard Crosby, and by Dr. MacArthur, of the Baptist Church, "as admirably qualified by his experience, as well as by his sound judgment, to preach Jesus to his former co-religionists." Other ministers speak with equal force in his favor. The mission has for some time felt the need of a building of its own, in which all the departments of the work can be housed, all the meetings held, and where priests leaving the Roman Church can find a temporary home. A suitable building in a convenient location can be bought for \$30,000, of which \$1,400 have been given already without solicitation. Contributions toward the purchase can be sent to Mrs. William Campbell, Treasurer, 36 West Eighteenth street, or the Rev. James A. O'Connor, Secretary of the Board of Trustees, 60 Bible House, New York.—J. M. S.

WE have already commended to the notice of our readers *The Chinese Evangelist*, published both in English and Chinese. We are glad to note its appearance in magazine form as it begins its second year. The office is now 52 West 22d street, where its editors will welcome all interested in the Chinese work. Its English editor is the son of Dr. Hap- per, of the Christian College in Can-

ton, and this first number contains a fine photograph of the students now in that college, which we hope to reproduce in a future number of this REVIEW. The editor promises articles during the current year from several eminent writers who are specially fitted to interest us in the Chinese work. We feel that Mr. Happer deserves great praise for his heroic work in this field. There are 100,000 Chinese in this country; there are perhaps from eight to ten thousand in New York, Brooklyn and Jersey City alone. Of this number but a small fraction are under instruction in the schools. There is a large class, the "washers" in the laundries, who are anxious to learn, yet never go to the schools, for many of them are middle-aged and too proud to go where their ignorance and slowness expose them to the ridicule of the younger and smarter ones.

"We do not ask for any donations, but we do ask for dollars to be sent in payment for papers to be taken or sent to any Chinese laundry where there is a soul who has not heard of the glorious gospel, though living, perhaps, under the very droppings of the sanctuary. The Word is a living Word and powerful, and if one dollar can send an *Evangelist* to such a one twelve times a year, who can, perhaps, be reached in no other way, will any one grudge the expense?"
—J. M. S.

We are happy to announce that the Woman's Presbyterian Board of Missions of the Northwest has begun the preparation of a series of missionary maps. One on China is already published; one on India is in preparation, and maps of other countries are to follow. The maps are 4 by 5½ feet in size and mounted on cloth. Price \$2.50 each. The price is very low, considering the size and excellence of the maps. The proceeds are all to go to the society which publishes them.

If there be any class of workers that deserve commiseration, it is we poor editors. In an editorial career of more than forty years, we have had occasion to shed many tears of

vexation over the "total depravity of types." In spite of plain copy, several proof-readings and "eternal vigilance," mistakes will creep into the printed page, and often they are inexplicable, and no amount of investigation suffices to bring to light the real culprit. Thus in the May number of this REVIEW that grand article by Prof. Leonard—The Marvels of Moravian Missions—must be spoiled by being transformed in the "Contents" to The Marvels of *Mormon* Missions! And, as if one such iniquity was not enough for the number, the "printer's devil," without a shadow of reason or authority, must slyly interpolate on page 393, at the top of the column, a *series of figures, representing years*, which have no business there, the years at the top of the previous page governing the entire columns on both pages.—J. M. S.

We have received advance sheets of Volume I. of THE MISSIONARY YEAR BOOK which will be published in a few days by Fleming H. Revell of 12 Bible House, New York, simultaneously with its issue in London by the Religious Tract Society. The American portion of the work—over one-fourth of the whole—has been prepared by Dr. J. T. Gracey, which insures its being well done. In our next issue we will give further notice of it.

The Hebrew Messenger, edited by Prof. Julius Magath, Emory College, is welcomed to our list of exchanges, and we warmly commend it to the sympathy and aid of all who are interested in Hebrew mission work. The editor writes:

"*The Hebrew Messenger* is the only paper of the kind published in the South. I try to use all the time I can spare from my duties as a professor in Emory College to get Christian churches interested in the evangelization of Christ's own kinsmen according to the flesh."

It is a noble work and deserves the prayers and aid of all God's people.

VII.—PROGRESS OF MISSIONS: MONTHLY BULLETIN.

Africa.—Congo Baptist Mission. Another faithful workman. Mr. Slade, has fallen. The cry is for reinforcements. Only three men to speak to hundreds of thousands willing to hear. Arthur Brooks, killed January 21 by natives, was the eleventh martyr of the East African Mission of the London Missionary Society.

—News reached Zanzibar January 17 of Arabs' attack on German station at Tugu, and of massacre of three missionaries. The Arabs, incensed at the danger to their infamous slave trade, are on the warpath, and threaten all missions.

—H. M. Stanley. It is very refreshing at last to get definite and trustworthy intelligence from this intrepid explorer, whose real name, it appears, was John Rowland. His letter from the Aruwimi River, dated August 28, 1888, lately received at London, is full both of tragic interest and heroism.

—Bishop Taylor asks for \$4,000 for a special work, to be called a birthday gift. Richard Grant, treasurer of the Bishop's work, calls upon "all who favor self-supporting work to make a grand rally and make the old hero's heart leap for joy by making it \$50,000, and he gives it a start by a gift of \$5,000. The Transit and Building Fund Committee send 15 missionaries to share his labors and perils. And since May last the committee have sent ten missionaries to Chili, and still the call comes with much entreaty for more. The needs of the work in Chili, Brazil, and other South American States are even greater just now than in Africa. Romanism, which in those countries is nothing more than heathenized Christianity, has reigned there for 300 years. The true light is just breaking in, and a powerful reaction in favor of liberty, intelligence and religion has commenced.

—Rev. E. F. Baldwin, who is laboring as an independent missionary in Mogador, Morocco, with a companion recently made a twenty-days' trip into a part of the country where Europeans have seldom gone. They went strictly according to Christ's instructions in Matt. x., without money, provisions or change of clothing, but lacked nothing by the way. They enjoyed unusual facilities for preaching to the people, and were even admitted to the mosques, and preached to the Mohammedan priests. A considerable number of converts have been gathered, but they suffer great persecution.

—Bishop Crowther arrived at Bonny on January 20. A week later he opened the new church of St. Stephen at that place. The new church is of iron, and was built (at the cost of the people themselves) to take the place of another which had become

much damaged. It has sitting accommodation for 1,000 worshippers, but at the opening service no less than 2,000 managed to squeeze into the building, and the school-room and its grounds were thronged by thousands of spectators. All the chiefs but two of the Bonny district were present with their attendants. The service was conducted by the Bishop and his son, Archdeacon Crowther.

—*The London Missionary Chronicle* says: "The East African situation has during the last five years undergone complete change in consequence of German aggressions; and slowly, but surely, Great Britain is discovering that friendship with Germany is a costly article, and that German colonization schemes are inimical to British commerce and British missions."

—The Wesleyans report solid prosperity in the Mysore district. We quote from the *Harvest Field*: "We have reached and passed the first thousand in the church membership, a goal towards which we have been striving for a long time. The full number of members is now 1,103, being an increase during the year of 113. There has been no spasmodic outburst of revival power, but in most of the stations steady growth. The largest net increase has been in Mysore City, where 34 have been added to the church. In the boys' schools there is an increase of 426, and in the girls an increase of 329. Sunday-schools are growing satisfactorily. There have been 56 baptisms of adults from heatnenism, some of which are full of interest.

—Congo Balolo Mission. There was a large gathering at Exeter Hall lately to bid farewell to eight missionaries about to leave for Central Africa in connection with the new mission to the Balolo people, of whom there are about 10,000,000 in the valley of the Upper Congo. The mission is an extension of the Livingstone Inland Mission, founded in 1878, and now occupying and working a chain of seven stations from the coast to the Equator. These new recruits go out under the auspices of Dr. Guinness' East London Institute, and will reinforce the Livingstone Inland Mission, which, four years ago, was transferred to the management of the American Baptist Missionary Union. The enterprise now becomes undenominational, and appeals strongly to those to whom hard work, rather than a large salary, is an attraction. Fifteen hundred pounds has been subscribed for the new mission.

—Tripoli Occupied. At last Tripoli has been entered. The Lord has thus enabled us to occupy in some measure Algeria in 1881, Morocco in 1884, Tunis in 1885, Tripoli

in 1889. Mr. Michell, who has been working in Tunis, accompanied by Mr. Harding, who left England February 1, landed in Tripoli the 27th. Thus far they are getting on well. They find the people more bigoted than in Tunis. Beside the work they may be able to do in the city and neighborhood, they will be able to send some scriptures by the caravans leaving for the Soudan which, with the blessing of God, will spread the light around Lake Chad.

Burma.—Dr. A. T. Rose says many Karens are going over to the Burmese language and Buddhism. He baptized in January 20 Burmans. Sunday-schools in Rangoon sent \$75 for the Hammerfest Chapel, Norway. The first copy for the new Sgau Karen Bible went into printers' hands in January.

China.—The "Chinese Exclusion Bill," passed by Congress has reacted in China to excite great hostility to Americans, and especially missionaries are suffering persecution. When Dr. S. Wells Williams arrived in Canton fifty years since, there was a death penalty for teaching foreigners the Chinese tongue, and there was but one convert in China. Now there are more than 35,000.

—The Missionary Union undertakes a new mission at Su-Chan, in Sz-Chuene. Rev. Wm. Upcraft and Geo. Warner, both of Minnesota, go to be supported by young men in Baptist churches of that State. Out of 50 Chinese seeking to enter Dr. Happer's Christian College, Canton, more than half had been in Chinese Sunday-schools in the United States.

—Increase at Foochow. At the last session of the Foochow Annual Conference, Bishop Fowler presiding, the total number of members reported was 2,320—an increase of 111; probationers, 1,346—an increase of 122; mission money raised, \$411.46—an increase of \$80.20; self-support, \$1,030.31—an increase of \$92.72; church building, \$2,302.98—an increase of \$1,341.98.

Cuba.—Bishop Whitaker, of the Protestant Episcopal church, has lately returned from Cuba, and speaks of the religious outlook on that island as follows: "There is a loud call for the gospel. People are ripe for missionary work and welcome all well-directed efforts. It is evident that the general sentiment has been, and still is, favorable to Episcopal services; but the church has been slow in supplying this demand, and hence the Baptists are conducting a very successful mission in Havana; and many hundreds, tired of the exactions of the Roman Catholic church, are welcoming the simpler and plainer service furnished by the Baptists. Considering Cuba as a field for Protestant work, it may be said the people desire Protestant services to that extent that no more hopeful ground for effort can be found anywhere."

England.—The amount of the drink bill for 1888 was some \$625,000,000, or \$15 for every man, woman and child in the United Kingdom.

—One of the notable men of Cambridge is Canon Christopher, who proclaims his interest in missions by annually entertaining a great company of representative men to breakfast. Among his guests this year (numbering 300 in all) was the Bishop of British Columbia, who made what is reported to have been "a very sturdy and inspiring speech." His description of his first introduction to his Episcopal "palace" was very graphic. The "palace" was simply a wooden shanty without windows or roof, and the first thing he and his wife had to do was to nail strips of calico across the roof to keep out the moonlight.

—The S. P. G. report an increase of 28,801, in the year 1888 over the income of 1887. This is made up of two donations of 25,290*l.* and 2,268*l.*, and an increase in the general income of 320*l.*

—The Universities' Mission has a missionary fleet on Lake Nyassa, consisting of the following: (1) The *Charles Jansen*, with two dingies; (2) a larger boat, capable of carrying several persons; (3) still larger rowing craft, known as the consular boat; (4) a delta metal centre-board boat; and (5) the *Ousel* a centre-board sailing boat of galvanized steel.

France.—At the recent meeting of the McAll Association, held in Philadelphia, nearly \$3,000 was raised as a special offering to pay for the two *Salles Evangelique*, Champ de Mars, where daily services are to be held, opposite the entrances to the Exposition grounds. Hundreds of thousands of strangers, visiting Paris, will be confronted by these Salles, at Porte Rapp and Place du Trocadero.

Formosa.—The English Presbyterian church has appointed another ordained missionary (Mr. Ferguson) to the island of Formosa. The Rev. W. Campbell, F.R.G.S., who is returning, takes with him the gospel of Matthew in raised Romanized type, which he has prepared for the blind. As the blind are treated with respect in China, their influence may be used for much good, if taught to read the Scriptures; just as now their influence is very evil from mostly following the art of fortune-telling. Mr. Campbell is also taking a reprint of the Dutch gospel prepared by missionaries, who labored among the Malays in Formosa, some 200 years ago, when they were driven away. The Dutch are likely to recommence this mission.

—Rev. Dr. Mackay, of the Canadian Presb. Mission in Formosa, writes that there are now fifty churches, so arranged that all North Formosa is in a sense occupied, and that there are fifty-one native preachers who are the sharpest, brightest, most tal-

ented and learned class of men in North Formosa.

Iceland.—Rev. Geo. Bryce writes from Winnipeg, Jan. 17, that 58 members, all Icelandic converts, have been received to their first communion. At an aftermeeting 19 others professed faith.

India.—Ongole field alone has half as many members as in all Burma all under one pastor, Rev. I. E. Clough, D. D.

—The school which Pundita Ramabai will establish for high caste widows will be entirely secular, on account of the prejudices of the Hindus against Christianity. The medical work for women, fostered by Lady Dufferin during her residence in India, is now endowed to the extent of about \$275,000. It has three objects: to train female physicians, to afford medical relief, and to secure a supply of trained nurses. Five lady doctors and a nurse have been obtained from England. About 200 young women are being educated in the medical colleges of India. There are 12 female hospitals and 15 aided dispensaries. Classes have been formed for the training of female nurses. Although the work is not ostensibly Christian, missions are indirectly benefited.

—More than 1,200 adults were baptized by members of the North India Conference of the M. E. Church during the past year. Alluding to this at the recent conference Rev. C. A. C. Janvier assigned the following as some of the reasons why this success was granted: 1. Special and systematic efforts are made to reach the lower castes. 2. Large and speedy results are prayed and looked for as a necessary consequence of the presence of the Holy Spirit.

—Assam ranks tenth in territory and eleventh in population among the provinces of India. 2,424 schools in Assam have 63,997 male pupils, and only 4,628 females. These are less than ten per cent. of the population of school age.

—In the northwest of India and of Oude, missionary physicians are coming prominently into notice. Nearly 72,000 cases were treated at eleven missionary dispensaries, and 11,000 women sought relief at Mrs. Wilson's dispensary at Agra; 18,850 women and children were treated at the Thomas dispensary at Agra. The women doctors in charge successfully performed some very important surgical operations.

—The British Government and Buddhism. As a rule, Great Britain has not illustrated the teachings of the gospel in India. In Ceylon matters seem to have been going in about the same way. There the British some time ago became the patrons of Buddhism, as the Government assumed the responsibility of maintaining Buddhist worship. It turned over to Buddhist priests the revenues of hundreds of thousands of acres of public land. Because in this way it has made those priests in many cases un-

fit for their office by their idleness, if not their sensuality, the native population of Ceylon now unites with the Church of England in demanding a dissolution of the existing partnership between the British government and Buddhism. The sooner this is done the better.

—Mr. W. S. Caine, M. P., writes thus to a number of influential English newspapers concerning his recent investigations at Lucknow: "An opium sot is the most hopeless of all drunkards—once he is well into the clutches of this fiend, everything gives way to its fierce promptings. He only works to get more money for opium. Wife, children, and home are all sacrificed to this horrible lust. The receipts of the government of the North-West Provinces and Oude from opium, bhang, and other intoxicating drugs is no less than \$267,000, and is on the increase. It will give your readers some idea of the way in which this horrible traffic in intoxicants is being stimulated, if I give the average revenue for the North-West Provinces and Oude from all intoxicants for the three years 1878-79-80, as compared with 1885-86-7. In the former case, its yearly average was £284,000, in the latter it had run up to £546,000, showing a doubled consumption within seven years. Every day I spend in India brings fresh proof that the government are stimulating the sale of intoxicants to the very verge of decency, for the sake of the cheaply collected and rapidly increasing revenue which it furnishes."

Indians.—Twelve years since the Modocs were savages. Now they are industrious farmers, and half of them confessing Christians. The *Rocky Mountain Christian Advocate* says: "While the Dakota Indians were savages it cost the Government \$1,848,000 to take care of them seven years. The cost after their conversion for the same length of time was \$120,000, a difference of \$1,728,000 in favor of Christianity."

Jerusalem.—The city is growing rapidly and improving in appearance. The Rothschilds have completed a new hospital. Near is a new Abyssinian church. The Russians have erected a new church, consulate, and lodging-house for pilgrims of the orthodox faith. Near to the Russian Buildings is the "German House," for German Roman Catholics, from whose top the German and the papal flags float side by side. The Russians have also built a high tower on the summit of the Mount of Olives, from which can be seen the Mediterranean and the Dead Sea.

Japan.—According to a Japanese editor the Protestant churches have grown from 38 to 151, and the members from 3,700 to 11,600 in the last three years.

Dr. Duane B. Simmons died in Tokio, Feb. 10. He went out as a medical missionary of the Reformed Dutch church, 1859; after the

restoration of 1868 he became Government Medical Director and organized the first hospital service.

—The Empress has established a college for women, to be superintended by a committee of foreign ladies. Two are Americans, two English, and the other two French and German respectively.

Madagascar.—After 15 years' labor the printing of the Malagase bible is complete.

Mexico.—Progress in Mexico, thinks Dr. J. Milton Greene, is marked not so much by statistics, as by the changing attitude of the people toward the Protestant missionaries. Sixteen years ago the printing-offices of the city could not be induced to print copies of the Decalogue. Now thousands of pages of religious literature are issued yearly. So, too, the drift of the popular mind is shown by the lessening respect for, and fear of, the priesthood, and by the greatly diminished attendance at the idolatrous feasts.

Scotland.—The Sum Total of our National Drink Bill is this year a little larger than it was last, but, considering the increase of our population, the average expenditure per person is less. The amount is portentous—£124,603,939—which gives £3 6s. 10d. for every man, woman, and child in the kingdom.—*Church of Scotland Monthly.*

South America.—In Ecuador none but Roman Catholics are allowed to preach to the people. The Custom-houses are watched by the Jesuits to prevent the importation of Bibles and other prohibited books. Persons who do not confess to the priests are objects of popular hatred and violence.

Sweden.—A mission house for Laplanders has been founded in North Sweden by Empress Eugenie, the noble giver.

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 all the territory in 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.—*Baptist Miss.*

—The Roman Catholic missions in Thibet have been broken up by the violence of the natives. The *Missions Catholiques*, of Lyons, states that the stations have been utterly destroyed, except one establishment, which is on the Chinese side of the great Thibetan declivity. Last autumn the mission houses and buildings were one by one burned or

thrown down; the houses of the congregations met with the same fate, and priests and people were hunted out of the town. No massacres took place. The persecution began in June and continued until October, when it ceased, because there was nothing more to destroy, and all those who would not apostatize were in flight. The acts of violence took place under the eyes of the Chinese authorities, who did nothing to punish the offenders.—*The Missionary.*

Turkey.—Minister Strauss, at Constantinople, has rendered another useful service to the American missionaries in the Turkish empire. The local authorities closed the mission school at Istubigo, in the province of Beirut, and other officials elsewhere were about to follow their example, but Mr. Strauss at once secured from the Grand Vizier at Constantinople an order to the governors-general of the provinces of Beirut and Damascus to reopen the school, which had been closed, and not to interfere in any manner with any American schools. This is the more satisfactory because one reason given for the closing of the school was the fact that the managers refused to reject Mohammedan children applying for admission. This refusal was maintained firmly and, in spite of it, the desired support of the Constantinople authorities was granted. Good sense and tact are as important to a diplomatist, and often are equally effective, as support by a military or naval force.—*Congregationalist.*

United States.—Women's Organizations. There are in this country 48 national societies of women, with a direct membership of 500,000. The largest is the W. C. T. U., with 210,000. Then follow the missionary, peace, suffrage, philanthropic and educational organizations. Twelve of these have joined with the National Council, formed to unite all the women societies into one great league.

—The following act of Christian comity on the part of the Protestant Episcopal Church Missionary Society, passed January 29th, will commend itself to our readers:

"Resolved, That in sending missionaries to Brazil it is our purpose to occupy such points as are not now under the care of any other Protestant missionaries."

—Zenana Work. The Church of Scotland Ladies' Association for Foreign Missions, including zenana work, has just completed its 50th year. The income of the society has shown a considerable increase on the previous year, and the committee have never presented a more hopeful report.

—At a late gathering in the Mildmay Conference Hall, the Church of England Zenana Missionary Society bade "God-speed" to nineteen ladies who will shortly be aiding in the noble work of the society among the women of India and China.

—The Committee of the Church of England Zenana Society reported at their annual meeting a year of blessed work. One hundred missionaries, aided by assistant missionaries, Bible-women and native teachers, had labored earnestly among heathen and Mohammedans.

Ninety-four per cent. of all the rum manufactured in the United States is made within five miles of Boston State house, and nearly all the liquor exported from this country to Africa is shipped from the port of Boston.

—Said a heathen to a missionary, "There must be something in your religion which makes you come all the way out here to tell us of it. I am sure I would not go so far to tell you of mine."

—Last year's imports from Japan into the United States were nearly \$16,000,000 in value—more than the purchases of any other nation. As these goods were largely of a character especially attractive to American women, the question arises as to their corresponding interest in the women of Japan. It is computed that conversions among Japanese women number forty per cent. more, according to population, than among women of other countries. A call comes from a society of women near Tokio for a missionary twice a week to teach them fancy work and the Bible, which is an advance on earlier requests. The tendency in Japan is toward a nominal rather than a spiritual Christianity, so, to fully establish evangelical Christianity, the Rev. Mr. Lloyd pleads for "mighty and intense efforts for the next few years on the part of those who hold to the pure Gospel of Jesus Christ."

With a joss-house and a Buddhist temple in New York the old cry of "heathen at home" sounds with a new force. The 3,200 student volunteers are no less needed to carry the pure gospel into the strongholds of heathendom before these errors and superstitions spread further.

—"High missionary authorities affirm that, especially during the past twenty years, foreign fields have witnessed more converts, in proportion to the efforts put forth, than the home fields. Christianity has been established in more than fifty islands of the Pacific. Among the most remarkable instances are the Fiji Islanders, 90,000 of whom gather regularly for Christian worship. Madagascar was almost wholly a savage nation twenty years ago, while at present its queen, with 20,000 of her subjects, are professing Christians. There are over 100 Christian congregations on the western coast of Africa, and in Sierra Leone over 50,000 Africans profess Christ. The slave trade, bad as it is in the interior, has been suppressed along 2,000 miles of sea coast. In China, missions are in operation in forty walled cities and 360 villages."—*Selected.*

—Since the organization of the Children's Aid Society, it has picked up out of the street 85,000 boys, given them wholesome moral train-

ing, and found homes for them, mostly in the country, where they acquired habits of industry, economy, and self-supporting thrift. Many a man of intelligence and upright character will look back in mature years to this agency with profound gratitude for his life of prosperity and usefulness.

—The Protestant Churches of the United States contribute annually \$11,250,000 for foreign missions, and, according to Dion Boucicault, "more than \$30,000,000 are paid every year by the American people for their theatrical entertainment"—nearly \$18 to support the theater for one given to send the gospel to heathen nations, and yet there are those who declaim against the cost of foreign missions.

—College students. The colleges never had so many professing church members in them as at present. Yale in 1795 had but four or five students who were church members; to-day nearly one-half hold such membership. Princeton in 1813 had but two or three openly professing the Christian faith; to-day about one-half, and among them the best scholars. In Williams College 147 out of 248, and in Amherst 233 out of 352, are members of churches. Out of a total of 2,493 students, in 24 colleges, there are 1,782 church members; engaged in systematic Bible study, 2,009; 106 creditable conversions the past year; and 377 intending to enter the ministry.

—Am. Sunday-school Union. From March 1 to September 1, 1888, its missionaries in the Northwest established 434 new schools, and aided 943 old schools, where 5,022 teachers are now giving Bible instruction to 50,238 scholars.

—The Pope has ordered Roman Catholics in all parts of the world to maintain an increasing agitation in favor of the restoration of his temporal power. It is stated that the raising of 500 recruits by Cardinal Lavigerie for the suppression of the slave trade in Africa, is a pretext for the restoration of the Pontifical Zouaves.

—The great reason why the mission churches on the continent of Europe do not become self-supporting is the emigration to America, which takes away their best young men. This weakens them, but strengthens the churches in this country.

—Freedmen. Within a few weeks two gifts amounting to \$26,000 have been made to the people under care of the Presbyterian Board for Freedmen, the gift of Rev. Wm. M. Hargrave, a colored man of Louisville, Ky., is especially worthy of mention. He was born a slave, was freed during the war, and has, by simple industry and economy, gathered a little property. At the age of 70 he makes it over to the Knox church (colored) in the shape of a building for purposes of worship, worth \$10,000, after having given the use of it to the church for ten years, rent free. Comparatively speaking, this is one of the noblest and largest benefactions of modern times.

THE MISSIONARY REVIEW OF THE WORLD.

VOL. XI. No. 7.—*Old Series.*——JULY.——VOL. II. No. 7.—*New Series.*

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!

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.

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 the 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 unresponsive 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 Ayreshire, 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 8,000. 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 religieux*' 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 dissentients 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 exhalation 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 £2,263 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 Sibacourd, 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 Umbria 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 Greenbier, 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.

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I.—LITERATURE OF MISSIONS.

ISLAM AND CHRISTIAN MISSIONS.*

HUMAN religions are compared in the Bible to “broken cisterns, that can hold no water.” God is Himself the source of all true religion, and in contrast with “broken cisterns,” in this same verse (Jer. ii: 13), is compared to a “Fountain of living waters.” All human systems of religion are not only incapable of producing living water, but, like “broken cisterns,” they will hold no water. They are not simply on a lower level of wisdom and power than the divine religion, but as religions they are failures, incapable of holding in any helpful and saving way even the modicum of truth which they may have in solution, and wholly unable to provide the soul of man with the living water which will quench his thirst.

Our subject invites our attention to a religious faith which, although it may be classed as a “broken cistern,” has had a marvelous history, and to-day dominates the minds and hearts of millions of our fellow-men in the Orient. We mean Islam, or the religion of Mohammed. Here the thought will perhaps occur to many, Is it not taking too much for granted to rank Mohammedanism among merely human religions? It has been the faith of a vast number of our fellow-men, who have been singularly loyal and intense in their devotion to it, and has held its own with extraordinary tenacity, while its central truth has ever been the acknowledgement of God’s existence and supremacy. This is all true, and Islam must have the credit of it. There is probably no religion, not confessedly based upon the facts recorded in the Bible, which has such a satisfying element of truth in its creed and presents such a conception of a personal and supreme God as Islam. As compared with idolatry it is an immeasurably nobler form of worship. As contrasted with the metaphysical vagaries of other Oriental religions it is doctrinally helpful. It is, however, simply the old monotheism of the ancient Jewish religion projected into the Christian ages with the divine environment of Judaism left out and a human environment substituted. “There is no God but God,” was the creed

*We are requested to withhold the name of the writer of this able and timely article. We regret the necessity, as the name would be sure to command a wide and considerate reading of it. Let it suffice to say, that the writer has long enjoyed the very best opportunities of studying the system discussed in the light of its historical development and results.—EDS.

of the Jew long before the Moslem proclaimed it. Mohammed and his followers adopted it, apparently in utter unconsciousness, or rather in supercilious rejection of its historic environment under the Jewish dispensation, and brought it into line as the leading truth of a human scheme of religion. They rejected its historic development in the Incarnation, acknowledged Christ simply as one of the prophets, supplemented and in almost every respect superseded Him by another, and making Mohammed the central personality, they established the Mohammedan religion as the latest and best revelation from heaven—a religion whose right it was to reign, and whose prerogative it was to supplant and annihilate every other religion, and especially Christianity.

We cannot undertake in the limits of this article to bring forward the evidences that Mohammedanism as a spiritual system must be considered a "broken cistern," nor can we undertake to present the evidence furnished by the present state of the Moslem world, that as a religion it is futile and powerless as an uplifting agency. It would absorb too much of our space, and lead us away from the main purpose we have in view. We must be content to rest the verdict as to its alien birth and false credentials upon one single consideration, which for our purposes at the present time should be sufficient to carry conviction. "What think ye of Christ?" is here, as elsewhere, a test question. The Mohammedan religion, while acknowledging Christ as one of the prophets, yet denies that he is anything more than one of the prophets. His unique position as God in the flesh—the Messiah of prophecy, the Redeemer of men, the heaven-sent Mediator, the divinely-appointed victim of an atoning sacrifice, the Prophet, Priest and King of a redeemed Israel, the risen Lord and the ascended Intercessor, the only name given among men, is boldly and defiantly denied and repudiated by the Moslem. The office, and work, and dignity of the Holy Spirit are also rejected. In place of the divine Christ and the life-giving Holy Spirit, we have a conception of God which is but an imperfect and misleading reproduction of the earliest Jewish idea, and is cold and bald and stern, without the tenderness of fatherhood or the sweet ministries of pity—for, after all, divine mercy in the view of the Moslem is quite as much of the nature of a deserved reward as of a compassionate ministry; it is a reproduction, through a purely human channel, in an environment of ignorance, of the earliest revelation of a Supreme Being. This distorted reflection of the primitive teachings of religion about the Deity is still further marred and shadowed by making Mohammed His greatest prophet and the Koran His final and consummate revelation to man. The result as compared with Christianity is a notable failure on a merely human plane of religious thought, yet with enough of the light of heaven borrowed and misused to deceive the conscience and lead an ignorant Oriental constituency to accept it

as a revelation from heaven, and Mohammed as a prophet sent of God. An intelligent Christian faith can pronounce but one judgment upon this question. After recognizing every element of truth which Islam has borrowed from Judaism or Christianity, it must pronounce it lacking in the essentials of saving religion as we find them in God's Word. What is included in Moslem doctrine is valuable, but what is *not* there is essential. The modicum of truth is lost in the maximum of error. A counterfeit coin may have some grains of pure metal in it, but its entire make-up is none the less a deception, and it must be condemned. So Mohammedanism must be condemned, not because it does not contain any truth, but because the truth is so mixed with superabounding alloy that in the combination it has lost its virtue and become simply an ingredient of a compound which, on the whole, must be regarded as false metal. One truth mixed in with twenty errors will not make a resultant of truth, especially if the twenty errors are in direct opposition to other truths as essential as the one included. If we extend our survey over the whole field of Moslem doctrine and practice the conviction becomes irresistible that its moral influence in the world has been harmful, and its spiritual results have brought to man nothing higher than formalism and self-righteousness. Satan is represented as sometimes "transformed into an angel of light." Islam, as a religious system, may be regarded as playing the part of "an angel of light" among the religions of the world.

Mohammedanism is a profound theme, and one which has occupied the minds of many accomplished scholars. It has been the subject of much patient research and careful thought by some of the greatest students of history. Dr. Johnson once remarked that "there are two objects of curiosity—the Christian world and the Mohammedan world; all the rest may be considered as barbarous." The subject is worthy of a careful examination, both for its own sake as one of the enigmas of religious history, and also to prepare our minds for an intelligent understanding of the amazing task to which God is leading the church, viz.: the conversion of the Moslem world to Christianity. The duty of Christianity to Mohammedanism, the enormous difficulties in the way of discharging it, the historic grandeur of the conflict, the way in which the honor of Christ is involved in the result, and the brilliant issues of victory all combine to make this problem of the true relation of Christian missions to Islam one of the most fascinating and momentous themes which the great missionary movement of the present century has brought to the attention of the Christian church. The number of Moslems in the world is given in the latest statistical tables as 200,000,000. This is possibly too high an estimate, but we may safely fix the figure at not less than 180,000,000. They are chiefly in Western Asia, India, and Africa, with a few in Southeastern Europe. It may be roughly estimated that the total

number of those who have lived and died in the Moslem faith since its establishment is over 6,000,000,000—a number equivalent to nearly five times the present population of the globe. Of this vast number a large proportion have, of course, died in infancy. We are dealing, therefore, with the religious faith of about one-seventh of the human race. It cannot be regarded as a stagnant and effete religion, unaggressive in spirit and powerless to inspire devotion and sacrifice. It is to-day probably the most pushing, aggressive, and formidable foe to Christianity on foreign mission ground. It is historically true, I think, that never has Christianity been called upon to face a more thoroughly equipped and a more desperately determined foe than Islam; never has our heaven-sent gospel received a more defiant challenge than that given it by the religion of Mohammed.

The time has come for the Church of Christ seriously to consider her duty to this large fraction of our race. It is not to be supposed that a church guided and inspired by an Almighty Leader will neglect a duty simply because it is difficult and calls for faith and fortitude. It is especially foreign to the spirit of American Christianity to slight a task because it is hard, or ignore a question of moral reform or religious responsibility because it looks formidable. Let us endeavor, then, calmly to consider the duty of Christian missions to the Moslems. Is there a duty of this kind? If so, what special difficulties must be overcome in order to its successful accomplishment; what should be our aim; and what is the spirit which should inspire and govern us in the proper discharge of it?

The duty seems plain—"Go ye into all the world, and preach the gospel to every creature." The gospel of Christ, not of Mohammed—to *every* creature, because all need the gospel. If there were a possibility of a human substitute for the gospel, we might consider it an open question whether salvation is of Mohammed; but Christ has taught us one way of salvation for all men, and that way is through Him—through the merits of His sacrifice, and not through works or worthiness in man. I would not be understood as implying here that every Moslem is necessarily lost. If he despises and rejects Christ, and puts his sole trust in Mohammed, or even trusts in divine mercy because that mercy is his due as a Moslem, I should not feel that there was a substantial basis of hope for him. He is looking to a human saviour, or he is simply claiming the divine mercy as a subsidy to the Moslem religion. I can conceive, however, of a Mohammedan while formally adhering to his religion, in reality taking such an attitude of heart to Christ that he may receive mercy and pardon for Christ's sake, though he is not openly enrolled on the side of Christ. God alone can judge and pronounce when a soul takes that attitude of humility and faith towards His Son, or where His Son is not known, towards His infinite mercy, which will open the way for Him to apply the merits of

Christ's atonement to the salvation of the soul. Where Christ is known and recognized we have no margin of hope outside of a full and conscious acceptance of Him. In proportion as God has left the souls of men in ignorance and darkness about Christ, in that proportion may we enlarge the margin of hope that His infinite mercy will find the way to respond to conscious penitence and humble trust by freely granting and applying the boundless merits of Christ's sacrifice to a soul truly seeking after Him. We understand the Bible to teach that all opportunity of accepting the gospel is limited to life this side of the grave, and that there is no probation or renewed opportunity beyond our earthly existence. It is also clearly taught in the Bible that salvation is not of works nor of external adherence to any sect. The Jew was not saved because he was a Jew. The Christian is not saved because he is a Christian. The Moslem, of course, cannot be saved because he is a Moslem. All who may be saved outside of formal and visible connection with Christianity, will be saved because of a real and invisible connection with Christ. They will have obtained consciously, or unconsciously, by the aid of God's Spirit, that attitude of humility and trust toward God which will make it consistent with His character and in harmony with His wisdom and goodness to impart to their souls the free gift of pardon through Christ's merits, and apply to them in the gladness of His love the benefits of Christ's death. It is in any case salvation by gift, received from God's mercy, and based upon Christ's atonement, and not by works or by reason of human merit. We claim, therefore, that the Mohammedan, as such, needs the knowledge of Christ, and can only be saved through Christ. He needs to be taught Christianity and brought into the light of Bible truth. He needs to recognize the dangerous errors of his religion and turn to Christianity as the true light from heaven. He needs to take a radically different and essentially new attitude towards Christ. He needs spiritual regeneration and moral reformation. In one word, he needs the gospel. He needs all its lessons, and all its help, and all its inspiration. Here we rest the question of duty. If any class of men need the gospel, to them it should be given, and it is our mission in the world as Christians to do this.

Let us turn now to consider the special difficulties of mission work among Moslems. That there are serious and formidable difficulties is not simply the verdict of the literary student or the historical theologian, but it is a matter of experience. All missionaries in Moslem communities recognize this, and there is hardly a problem in the whole range of mission service which is a severer tax upon faith and courage and wisdom than that involved in the effort to win converts to Christianity from Islam. It is necessary to a full understanding of this phase of our subject that we should secure if possible an inside view of the strength and resources of the Mohammedan faith. Let us en-

deavor to take the measure of our foe. Let us ask whence the power and prestige and influence of Islam. What is its secret of success? What makes it a force which so easily dominates the religious life of so many millions? What gives it its aggressive push and its staying power? It is comparatively easy to show the immense inferiority of Islam to Christianity in the essential points of true religion, especially those of practical morality. It is, however, for this very reason all the more difficult to give a satisfactory explanation of its successes, and show why Christianity is so slow in coping with it effectively. Islam has arisen, within the pale, so to speak, of Christianity. It has overrun and held ground which is historically Christian. Its great conflict has been largely with Christianity. It now occupies regions which were the scene of the earliest triumphs of the Christian church. Christianity, to be sure, has held its own in a marvelous way in the ancient Oriental Christian sects which have held to their Christian faith in the very centres of the Moslem domination. Their influence, however, has been simply negative. The part they have played has been that of resistance and stubborn adherence to the external symbols of Christianity. They have never succeeded, for good reasons, in impressing the Moslem with the superiority of the Christian religion. We must not fail, however, to give them the credit they deserve, and to recognize God's wonderful providence in preserving them to be the medium of introducing through Protestant missionary effort a pure and spiritual form of Christianity into the very heart of the Moslem world.

The question recurs to us—Whence the success of Islam? We mean its success, not as a saving religion, but in winning and holding its devotees in the very presence of the Christian centuries. There are some considerations which throw light upon this point, and if we give them a few moments of patient attention they may help to lift the burden of this great mystery, and at the same time will bring to our attention more clearly the full meaning of the task we have before us in conquering Islam for Christ with the spiritual weapons of the gospel. It is not my purpose, and it is, moreover, clearly impossible to attempt here any full or critical survey of Mohammedanism. This would require a volume, and the gifts and learning of the careful student of Oriental history. What I have to offer, however, towards the solution of the problem of Mohammedan success will be the result of a patient study of the subject in connection with unusual opportunities for personal observation of the intellectual, social and religious life of Moslems.

Islam is a living power—a strong and vigorous moral force among Orientals for several reasons, and with all of these Christianity must reckon if she is to win her way. We will name them in order :

I. In its origin, and also in its subsequent history, Mohammedanism represents *the spirit of reform working under the inspiration of a great truth*. Mohammed appears upon the stage of history as a

religious reformer. In the early period of his career he was influenced no doubt by sincere motives. His purpose was to inaugurate a religious revolution—a revolt against the idolatry which prevailed in Arabia. The heathenism of his day was gross idolatry; and the Christianity of that age in the Orient was little better in its superstitious and idolatrous practices. It was the era of the iconoclast even within the circle of professed Christianity. It was the purpose of Mohammed to re-establish among men a spiritual worship of the one God—to demolish forever the Arabian Pantheon. The unity and spirituality of the Supreme Being were basis ideas in his religious creed, and he advocated direct communion with God in prayer and worship, and the utter rejection of idolatry, which in his age was equivalent to polytheism. This movement was certainly a remarkable one when we consider the times and the environment out of which it sprung. Had it been inspired and guided by the Spirit of God, and founded upon the revealed Word, with a divinely called and sanctified leader, we might have seen the great reformation of the sixteenth century anticipated in the seventh.

The power and prestige of Mohammed were due to the fact that men soon believed him to be a prophet sent of God, and his message was to such an extent in the name and to the honor of God that his commission seemed to be genuine. In an age of abject superstition and driveling idolatry he announced with the prophetic fervor of conviction that great truth which has ever had the power to arrest the attention of earnest minds, namely: the existence of one only and true God, supreme in His will and absolute in His power. With the music of this eternal truth Mohammed has held the attention of a large portion of the Eastern world for over twelve hundred years. This one message has seemed to guarantee him as a prophet to his misguided and indiscriminating followers. Having given bonds, as it were, of such overwhelming value in this one supreme truth, men have not been careful to scrutinize in other respects his credentials; with the charm and majesty of this one great central idea of all religion, he has swept all before him. This, in connection with the success of his arms, as his followers carried on in his name their successful aggressive warfare, has been his passport to the front rank of religious leadership; and although he hopelessly forfeited his position by the most manifest signs of moral weakness and human ignorance, yet the clarion call of “No God but God!” has held the ear of the East with a constancy at once marvelous and pathetic. It was considered in no wise to his discredit that he taught what is practically a plan of salvation by works based upon external allegiance to a religious creed, and it rather added to his popularity with his Oriental following that his religion officially sanctioned polygamy, slavery, and unlimited divorce.

The Prophet of Mecca, however, was simply a religious enthusiast

with a tendency to mysticism—a man of visions and dreams—with a sensitive and imaginative temperament and a disordered physical system, and a nature swayed by passions and lacking in moral stamina, who became deeply impressed with the Jewish conception of one spiritual God, and conceived himself a prophet of monotheistic reform amidst the abounding follies of idolatry. Under the influence, no doubt, of sincere conviction, he began to teach and proclaim the religious ideas which had lodged in his mind from all sources—Jewish and Christian and heathen—and shaped them into the rude consistency of the Moslem code. He can hardly be considered the originator of the religious reform he advocated. He was rather the exponent of a spirit of reformation which seems to have been in the air at that time. The movement at first did not seem to imply more than a purely religious purpose. It was not until the exigencies of his success led him to adopt methods of expediency and worldly policy that Mohammed became the political schemer and the ambitious leader of a military movement.

II. Mohammedanism was established and propagated by the agency of two of the most energetic and commanding forces of human history—the *power of moral conviction and the power of the sword*. In addition it at once threw its mantle of protection and loyalty over every adherent, and acknowledged him as a member of a Moslem brotherhood in which all are equal, and all can expect and claim the help and protection of all others. Islam is a religious caste—so much so that in India, the land of castes, it exists and wins its converts from the people of India without any disturbance or shock to the claims and exactions of the spirit of caste. It is an immense religious monopoly—a gigantic spiritual corporation whose celestial capital is of unknown proportions—a stupendous combination for the exclusive handling of the commodities of Paradise. It is an actual “Brotherhood” of Moslems, a social, political and religious “Union” of knights of the turban. With the exception that the Sunnites repudiate the Shiites as heretics, and the latter return the compliment, every Moslem befriends and respects every other Moslem because of the religious affinity which exists between them. This striking feature of the Moslem religion is to-day one of the most powerful forces to hold Mohammedanism together throughout the world.

III. Islam has never known or seen Christianity except *in its corrupt and semi-idolatrous forms*. This is a damage to Christianity—a gain to Islam. Mohammedanism is thus enabled to appear in the role of a spiritual religion inviting to direct communion with the Deity, scorning the fiction of a human priesthood as in any sense a necessary instrument of mediation between God and the soul, and rebuking idolatry in all its forms. On the other hand, the corrupt Christianity of the East seems to be deeply imbued with the spirit of idolatry, overloaded with superstitious practices, and weighted with the enormous

assumptions of the Oriental priesthood. This was, and is still, an element of weakness to Christianity and of strength to Islam. It reduces the spiritual energy and convincing power of Christianity to a minimum, and gives to Islam a vigor and assurance and a direct hold upon the religious nature which it could not have had in the presence of a purer form of Christianity. Could Islam have subdued a Christianity filled with the spiritual power of the Reformation? Could it gain its historic victories over the form of Christianity found in our American churches? Most assuredly not! The power of a living Christ is more than a match for Islam in any age of the world and among any class of people. There is no hope that the Moslem will ever be converted to Christianity as we see it in the Greek and Papal churches of the Orient. There is an ever brightening hope that a purer and more spiritual form of Christianity may carry conviction. We are sure, in fact, that God will never use any other agency than the gospel in its purity as an instrument for the conversion of the Moslem world. It is with this conviction that Protestant missions in the Orient have been laboring ever since their entrance into the field to establish a pure Christianity in the East, that a regenerated Christianity may be ready to carry conviction to hearts hitherto shut and barred against the entrance of the truth. It will be an immense gain to Christianity as a religion, in the eyes of the Moslem, not to be encumbered with the odium of image and picture worship as we see it in the Oriental churches. It is at present a part of a Moslem's religion to despise every form of Christianity with which he has come in contact. It is only as he becomes familiar with Protestant forms of worship and thought and life that he begins to realize that there is not necessarily an idolatrous element and a human priesthood associated with it.

IV. Islam has all the advantage which there is in *the magnetic power of personal leadership*. Christianity has Christ. Islam has Mohammed. Such a comparison may startle and half offend Christian sensibilities, but it may be unwelcome to the Moslem for a reason precisely opposite. Mohammed is regarded as an inspired man and a divinely sent prophet and the supreme historical personality in the religion he founded. There is a magnetic charm about the prophet of Islam which thrills the whole Moslem world. They believe in him and are ready at any sacrifice to uphold the honor of his name. Would that the nominal Christian world—we do not refer here to the inner circle of Christ's loving followers—were as visibly and unreservedly loyal to the honor and dignity of Christ's name as Islam is to that of her prophet. Imagine the city of New York thrown into a state of dangerous excitement because some one down at the Battery had cursed the name of Jesus Christ. In any Eastern city where Moslems reside the improper or contemptuous use of the name of Mohammed in public would produce an uproar and possibly lead to violence and

bloodshed. To be sure, we must recognize in this connection the difference between the conservatism of civilization and the fanaticism of Eastern devotees; yet the fact remains that there is a public and prevailing respect for the name of Mohammed in the Moslem world which indicates the commanding power of his personality among his followers.

V. Islam proposes *easy terms of salvation and easy dealings with sin, and is full of large license and attractive promise to the lower sensuous nature*. The shibboleth of "No God but God" is the password to the skies. Salvation is simply the provision of mercy on God's part for all true Moslems. It is mercy shown because of works done and as a reward for loyalty. If that loyalty is crowned by martyrdom, then martyrdom in its turn is crowned by exceptional rewards. Holiness as an element of God's character and man's religious life is a very vague and shadowy matter to the Moslem, and the same may be said of his view of the nature of sin. This is, however, quite consistent with the fact that Islam for conscience sake insists on many of the great truths of religion such as faith and prayer, God's absolute sovereignty, man's moral accountability, a coming judgment, and a future state both of happiness and retribution, and meanwhile maintains a formal but very indifferent ethical and religious code which it strives to enforce. It is true, nevertheless, that regeneration and moral reformation—the becoming of a "new creature," as the Scriptures express it, is not a doctrine or a practical outcome of the Moslem religion. Regeneration is not a password to the Mohammedan heaven. "Ye must be born again" is not an essential of his creed. Transformation of character is to him simply a metaphysical fiction, and legal justification by the merits of Christ is an absurdity. Hawthorne's charming literary fiction of a celestial railway is a suggestive illustration of the Moslem theory of salvation. Every good Mohammedan has a perpetual free pass over that line which not only secures to him personally a safe transportation to Paradise, but provides for him upon his arrival there so luxuriously that he can leave all the cumbersome baggage of his earthly harem behind him and begin his celestial housekeeping with an entirely new outfit.

We express no astonishment that Mohammed did not teach these high mysteries of religion, nor do we charge him with any deliberate purpose to deceive and play the part of an imposter; we simply point to the absence of these unique and essential features of revealed truth as an evidence that his scheme of religion, and his method of salvation, are merely human conceptions, and that his soul was not taught of God in the things of the kingdom. The light which shone around him was a broken and dimmed reflection of divine revelation, which he proceeded to focus as best he could with the lens of human

reason. He brought the scattered rays to the burning point in his doctrine of "one God," but the result was God *and* Mohammed—not the divine truth revealed in its true setting by the inspired guidance of the Enlightening Spirit, but distorted by the unguided presumption of the human medium.

VI. Islam comes into conflict with the doctrinal teachings of Christianity *just at those points where reason has its best vantage ground in opposition to faith*. The doctrines which Islam most strenuously opposes and repudiates in Christianity are confessedly the most profound mysteries of the faith. They are the great problems over which Christianity herself has ever pondered with amazement and awe and with reference to which there has been the keenest discussion and the largest reserve, even within the ranks of professed believers. The Incarnation, the Divinity of Christ, the Trinity, are all stumbling blocks to the Moslem and are looked upon rather in the light of ridiculous enigmas than sober truths. The doctrine of the Cross, the whole conception of atonement, is to his mind a needless vagary. Divine mercy, in his view, is ample enough and can act freely and promptly in the case of all Moslems without the mysterious mediation of a vicarious sacrifice. That the Incarnate Christ should die upon the cross as a sacrifice for the sins of men is to his mind an absurdity which borders upon blasphemy. It is in vain you attempt to solve these mysteries by a refined theory of Christ's exalted personality with its two natures in one person. It is to his mind simply unfathomable, and he dismisses the whole subject of Christ's unique position and work as taught in the Bible with a feeling of impatience as only one of many Christian superstitions. We think it was John Bunyan who once said when he saw a criminal led to execution: "There, but for the grace of God, goes John Bunyan." As we think of this attitude of the Moslem towards the mysteries of the Christian faith, and measure the capacity of our own unaided reason to deal with such themes as these, who of us is not ready to exclaim: "This is probably just the attitude which my own darkened and finite reason would take were it not for the guidance of God's revealed Word?" These mysteries of the Trinity, of God in the flesh, and of Christ upon the Cross are the most amazing revelations of the Infinite to the finite mind, and it is only as faith aids and supports reason that they will be trustfully, joyfully and gratefully received. The Moslem objects also to Christian morality, and regards it as an impracticable ideal which he never found exemplified in all the Christianity he ever knew anything about. Unfortunately, the ethical standards and the constant practice of a large part of the Christian laity and the Christian priesthood of all ranks in the Orient is a sad confirmation of his theory that Christianity is a shabby piece of hypocrisy—impossible in doctrine and in practice a shallow sham.

Let us pause for a moment in review and quietly take the measure of this foe. Remember that Islam in its origin and in its subsequent contact with Christianity, was the spirit of reformation inspired by high enthusiasm grasping a great religious truth and contending for it in the face of soul-degrading and soul destroying idolatry. I verily believe, if you and I had lived in those times amidst the dark idolatry of Arabia and had possessed the conviction and the courage we would have sprung to the banner of Mohammed, and would have been thrilled with the thought that there was no God but God, and probably we should have been captivated with the idea that Mohammed was a leader sent of God. The unity and supremacy of God is to-day the central truth of the Moslem's creed, in the recognition of which he subdues his soul and prostrates his body, and with a feeling of profound conviction says: "La ilah illa Ullah!" Remember again the fiery energy of the Moslem and the marvelous successes of his arms and his practical recognition of religious brotherhood. Remember, again, that he has never been familiar with anything but a corrupt and scandalous Christianity. Remember the charm and power of that historic personality of the Prophet of Islam. Remember its offer of immediate access to God and a free and exclusive salvation to all loyal adherents. Remember its liberal margin for human faults and passions and the fact that it lays no violent hands upon sins of the flesh. Remember the Paradise it pictures to the sensuous Oriental imagination. Remember that it makes its issue with Christianity and puts forward its assumptions of superiority just at those points where the weak and finite reason of man is most inclined to falter and yield, and where Christianity advances truths which only a God-taught faith can receive and grasp, and which have always been attacked with equal vehemence by human philosophy and rationalistic criticism. Remember, moreover, that Islam has always regarded Christianity as cowed and defeated, and that Reformed Christianity, with its spiritual weapons and its resources of grace and its heavenly alliances, has never fairly grappled with Mohammedanism, and that every energy of both state and church will be in array to prevent the very entrance of Christianity into the field, and will seek to hold the Moslem world intact by every resource of irresponsible power. If we bear in mind also that in the Turkish Empire at least every defection from the Moslem ranks is looked upon in the same light as a desertion from the army, we can form some conception of the gigantic task and the heroic opportunity God is preparing in the near future for the Christian church. Christianity in her historic childhood was called upon to contend with the colossal power of the heathen Roman Empire. She was victorious, although her resources were limited and her opponent was, to all human judgment, unconquerable. Let her not think now in her splendid maturity, with her imperial resources, her heavenly Leader, her gracious

mission, and with the crying needs and the pressing problems and the deepening conflicts of this nineteenth century challenging her attention, that her warfare is accomplished and she can disband her forces. Islam and all else arrayed in opposition must first give place to Christianity. Our Lord is even now leading His church to this battle ground of sublime privilege and high responsibility. His leadership is our inspiration, His promises our hope, His power our trust, His glory and supremacy our aim and the only possible outcome of the contest.

Christian missions, as related to Mohammedanism and the missionary activity of Islam are just now live themes among readers of our current literature in Europe and America. A prolonged and vigorous debate has arisen in the periodicals of our day, and more especially in Church of England circles, upon this subject, arising from a paper presented by Canon Taylor at the Church of England Congress in 1887. His exaggerated statements of the present progress of Islam have been fully answered by Sir William Hunter. We shall discuss here only his ideal views of Islam as a religion. The whole field is now being searched and discussed by both the friends and critics of missions. Aside from the literary and historic interest which Oriental students would find in the discussion, the whole subject of the propriety, necessity and usefulness of Christian missions to Moslems has come to the front in the debate. It is a matter which under present conditions fairly challenges the attention of Christendom, and as our American Congregational and Presbyterian churches have important and very successful missions in the Turkish Empire, the stronghold of the Moslem faith, it is a subject of interest also to American Christianity. Our American churches have at present a constituency of 70,000 Protestant adherents to their mission churches in the Turkish Empire, including Syria and Egypt. Of this number 15,200 are upon the roll of church membership, and additions to the church at present are at the rate of about 1,500 every year. There are six American colleges in the empire with 1,200 students, and 700 mission schools with 40,000 pupils. The Bible has been translated by American missionaries into every prominent language of the empire, and tens of thousands of copies are annually sold. The mission presses in Turkey, including Syria, print not less than 40,000,000 of pages of religious and educational literature every year, including over 20,000,000 of pages of the Word of God. These converts of whom I have spoken are not, however, from the Moslems—they are from the Oriental Christian churches, among which a reformation work is going on and a purer form of Christianity is being established. There are converts from Islam to Christianity in India and in Egypt, but Moslem converts in any numbers cannot openly at least be won as yet within the limits of the Turkish Empire, for the government will not allow the effort to be made; nor is a Mos-

lem's life safe for an hour (except perhaps in Egypt) if he openly becomes a Christian. It is hard to convince when conviction means death ; it is hardly possible to cultivate the spirit of martyrdom before conviction. The Turkish government, just at present, is in a state of very lively suspicion with reference to this growing and expanding work of American missionaries. The Turkish authorities, from the Sultan downwards, are beginning to feel that Islam has more to fear from the quiet growth and the expanding influence of missionary institutions than from any other opposing force. They find themselves suddenly confronted with churches, colleges, schools, hospitals, Bibles in the vernacular, and presses from which flow such a stream of permanent and periodical literature that they are fairly bewildered, and lament the day that missionary agencies were admitted to the empire. It will, no doubt, become more and more evident that God's purpose contemplates not simply the reformation of Oriental Christianity, but the establishment of a basis of operations for that far more inspiring and formidable task of which I forbear to speak here in any further detail.

The paper of Canon Taylor, as coming from a Christian clergyman, was remarkable for its exaltation of Mohammedanism, and in his subsequent articles, published chiefly in the *Fortnightly Review*, he has shown scant courtesy to missions which he has caricatured and misrepresented. The main points of his position in the paper on Mohammedanism may be briefly stated as follows : He contends that Islam demands the consideration and esteem of the Christian church, since it is in essence an imperfect or undeveloped Christianity, and may be regarded as preparatory to an advanced Christian faith. It must, in his opinion, be looked upon as a religious position half way between Judaism and Christianity, and being more cosmopolitan and less exclusive than Judaism, and missionary in its activities, it helps on in the general direction of Christianity wherever it wins converts from heathen communities. In fact, it must be considered, according to his judgment, as an advanced guard of Christian missions—not antagonistic to the gospel, but fighting at the outposts the same battle against heathenism with weapons on the whole rather better and more effective than those wielded by Christianity. He contends that it leads men from the darkness and degradation of pure heathenism, with its superstitions and cruelties, to an intelligent conception of one God, and gives them a simple and comprehensive view of His attributes and dealings with men, and the duties He requires of them. It leads them, moreover, into an attitude of human brotherhood with their fellow-men, and brings them into league with each other under the inspiration of a common religious faith. He contends that Islam contains and teaches all the morality that heathen and barbarous nations could be expected to receive and practice. It represents what he regards as

the high-water mark of practical morality and intelligible doctrine among Oriental nations, and as such should be supported and encouraged by Christianity, hoping for better things further on. Islam, in his opinion, is divine as far as it goes; it is at once a successful illustration and a happy outcome of the law of expediency, representing an imperfect possibility, which is better practically than an impossible ideal. In view of these considerations he advocates that Christianity should join hands with Islam and establish a *modus vivendi* on the basis of mutual concession and recognition.

This is an attractive position with a large class of minds who are willing to rank the gospel as only one of a dozen religions. With them the divine origin of Christianity, its exclusive claims, its unique glories, its adaptation and efficacy as the only religion which saves, are still open questions. What religion should be taught to men becomes, therefore, a mere question of expediency and availability. An effective accommodation in the light of human wisdom is with them as serviceable in religion as in anything else. The gospel may, therefore, be manipulated into a compromise with any other religion if it is a workable scheme.

To this it may be replied, why does not this general plan which Canon Taylor advocates with reference to Islam hold also with reference to the relations of Christianity to Judaism, or of Protestantism to the Papacy, and more especially to the Greek and Armenian churches? Why does it not apply in theory to the relations of Christianity to all religions of the East? It should be noted here that Canon Taylor seems to regard all reformation of existing Christianity in the Orient, and even throughout the world, as a needless and wasteful expenditure of money and labor, as he speaks with great disparagement of all attempts to proselyte from the Oriental Christian churches. He would apparently leave apostate Christianity in its decay and degradation, and extend the hand of brotherhood even to Islam. We must pause to ask here—would Christ approve? Would the Bible sanction? The simple answer may be given in the words of Paul, “If I or an angel from heaven preach any other gospel than that which I have preached to you, let him be accursed.” God has given us the gospel; it is the duty of the church to preach and teach the religion of Christ and no other. It is a mistake to regard Christianity as an impossible ideal, nor can we consider Islam as a step towards Christianity. It is rather an attitude of pronounced opposition to Christianity, and not to Christianity only, but to civilization and to all social and intellectual and spiritual progress.

It is, however, the part both of wisdom and courtesy to give to Islam all the credit it deserves; to acknowledge its influence in the world as an anti-heathen reform; to place it high in the scale of historic failures on the part of human wisdom to establish a religion to

supersede the gospel ; to acknowledge its skillful adaptation to an Oriental constituency ; to recognize the truth which it contains and the natural basis which it affords for a work of supernatural grace and spiritual enlightenment through the revealed Word applied by the Spirit ; to recognize every excellence of personal character which may be found in individual Moslems of the more serious and devout type. No one can do all this more easily than a Christian missionary living in Moslem lands. When, however, it comes to the question of his duty and responsibility as a religious teacher, every consideration of loyalty and high obligation requires him to teach only the gospel of his Divine Master. This is his supreme privilege, his sublime mission, and his inexorable task. No Christian missionary is sent to the Moslem world to establish a treaty of peace with Islam. He is sent there to carry the gospel of salvation to the perishing Moslem. He is God's messenger to a deluded people. The preaching of the Cross, which, of course, is an offense to the Moslem as it was to Jew and Gentile of old, is the very business which brings him there. He must endeavor to accomplish this delicate mission with tact and wisdom, and must be patient and courteous and courageous ; but he has not the slightest authority from God or man to depart from his instructions or enter into any questionable compromises. He is an ambassador of the Cross, not an apologist for the Crescent.

The question of method is, no doubt, a pressing one, and upon this point Christian missionaries all over the world are seeking guidance and would be grateful for light. One thing, however, is certain : no method can be tolerated which lowers the standards of the gospel, or compromises its truths, or places a human religion on the same plane with the one divine religion ; nor would such a method be fruitful in any results of solid or permanent value.

This is most assuredly the spirit of all our American missionaries in the Orient. They look to the Christian churches at home to sustain and encourage them in this theory of Christian missions to Mohammedans. They hope for the sympathy and prayers of Christ's people as they endeavor to work on upon these lines. It is time for the Christian public of America to be intelligently and profoundly interested in the religious development of Oriental nations, and especially in the problem of the relation of Christianity to Islam and the duty of the church of Christ to Moslems. Let us study this question in the light of history and with a living sympathy in the welfare of 200,000,000 of our race. Consider the desperate nature of the undertaking, and how the honor of Christ is involved throughout the whole Eastern world. Watch the developments of the Eastern question as one which holds in focus the most burning problems of European diplomacy. Note the rapid movements of European governments in taking possession of the territory of Africa, more than one-half of which is now in their

control. Watch the tightening grip of Christian civilization upon the African slave trade, which is the most hideous scandal of our century and is almost entirely the work of Arab Mohammedans. Take a broad outlook over the field where are gathered the momentous interests involved in this Mohammedan problem, and let us have the prayers of Christendom in the interests of Christ's kingdom and its blessed reign. Within the memory of living men the Christian church was praying for open doors in Asia and throughout the heathen world. To-day the church is sending her missionaries through a thousand avenues into the heart of heathendom. Let us have another triumph of prayer. If the church of Christ will march around this mighty fortress of the Mohammedan faith sounding her silver trumpets of prayer, it will not be long before, by some intervention of divine power, it will be overthrown. Let it be one of the watchwords of our church in these closing decades of the 19th century, that Christ, the Child of the Orient and the divine Heir of her tribes and kingdoms, shall possess His inheritance. The Moslem world shall be open to the gracious entrance of the Saviour and the triumphs of the gospel. The spell of twelve centuries shall be broken. That voice from the Arabian desert shall no longer say to the church of the living God—thus far and no further. The deep and sad delusion which shadows the intellectual and spiritual life of so many millions of our fellow-men shall be dispelled, and the blessed life-giving power of Christ's religion shall supplant the dead forms and the outworn creed of Islam.

THE ATTITUDE OF THE PAPAL CHURCH TOWARD PROGRESS.

[EDITORIAL A. T. P.]

WE have read, recently, of a Roman Catholic priest, in Victoria, whose sermons are usually of a practical kind. On entering the pulpit one Sunday he took with him a walnut to illustrate the character of the various Christian churches. He told his people the "shell was tasteless and valueless—that was the Wesleyan church. The skin was nauseous, disagreeable and worthless—that was the Presbyterian church. He then said he would show them the Holy Roman Apostolic church. He cracked the nut for the kernel and—found it *rotten*! Then his reverence coughed violently and pronounced the benediction."

There are two objections to the Papal church as an institution: First, *putrification*; and second, *petrification*. Whatever may be said of it, favorably or charitably, there can be no doubt that certain leading doctrines of our holy faith are there in a state of decay. Justification by faith in Christ alone is so corrupted by the doctrine of good works that, like putrid substances, it has suffered decomposition, and is no longer recognizable. Mariolatry, and the worship of St.

Joseph which in some parts actually displaces the supremacy of the Father, the Son and the Virgin—have become practically as idolatrous as any heathenism or paganism. Penance is put in place of repentance ; indulgence sets a premium on sin ; the confessional is at once despotic in its power over the conscience and destructive in its influence over modesty and virtue. The withholding of the Bible from the people, and the intervention of the church and its priesthood between the soul and God, are fundamentally opposed to both individual independence and individual development, while the intercession of saints and consequent prayers to the saints strike at the mediatorial prerogatives of the only Intercessor, and introduce a virtual polytheism into the practical creed of Christianity. Romanism *may* represent “a branch of the church of Christ,” but the branch is, we fear, very rotten, and covered with fungus growths and excrescences which make it liable to summary excision by the great Husbandman.

But, in this brief paper, we desire to call attention to the other feature of *petrification*. In an age when all else is mobile and flexible, here is immobility, inflexibility. This is a century of marvelous progress. The world has never known any age like this for those victories of peace which are so much grander than any martial triumphs, and those rapid advances in art, science, letters, manners, discovery, invention, national brotherhood and universal charity, which make the most aggressive and progressive eras of the past seem like snails for slowness.

The cosmopolite looks about him, and he sees four grand features marking the present age : Intense activity, individual development, general intelligence, and tolerant charity. With all the admitted evils of the modern age, these are its prominent and undeniable characteristics. The candid observer turns to the Papal church and he finds exactly the opposite—apathetic lethargy, individual repression, general ignorance, and despotic intolerance. He has gone from a garden into a grave, from a market-place of bustling life to a museum of fossils. The century glories in progress ; the genius of Romanism is to arrest progress. The Pope leads the way with his broom and resolutely sweeps back into its bed the advancing wave of the rising tide of civilization.

For more than a thousand years Rome has been allied to despotism both in church and state. The Papal church is essentially feudal ; its subjects are vassals ; their persons and property, service and substance, nay, even their opinions, are the perpetual property of their papal lord, Christ's vicar ; they have no rights in matter or in mind, such rights are all fiefs, held of a feudal superior.

While the Pope held Italy under his “sacred toe,” there was no movement. When Napoleon the First, eighty years ago, replied to the Papal bull against himself by leading the Holy Father, Pius VII.,

across the Cottian Alps into France, Italy woke as from the sleep of ages. For the five years that the Pope was captive at Grenoble and Fontainebleau, Rome's captivity was broken. Life, liberty, property, prosperity, received new guarantees and immunities. For five years civilization, unshackled, ran to catch up with the age; but when Napoleon's fall broke the Pope's captivity, and His Holiness returned to the Vatican, he put the old fetters on the feet of civilization and riveted them anew, and order and progress came to a dead halt.

When Gregory XVI. was but assuming the tiara, even Russia and Austria—themselves far from leaders in progress—urged the necessity of "great administrative and organic improvements" within the territories he ruled. But he was the stern and inflexible foe of all innovations, whether in theology, politics or popular life. His policy for fifteen years was repression and suppression. The Camaldolese monk tried to confine and cramp the world within his cell. With him every advance toward liberty was a relapse into liberalism; reform meant a revolt against the church and God, to be resisted to the last.

It has been well said that nowhere on earth could the political and social conditions of the Roman states have been maintained anywhere in Christendom, save where priestcraft ruled. There was in Rome one ecclesiastic for every ten families; it is no marvel that neither the soil nor the mind was cultivated, that scarce one in a thousand could read, that there was neither freedom for the press nor an open field for enterprise. Even vaccination was under the ban and the Pontine marshes went undrained. If Pius IX. was a man of more progressive instincts, yet he was in ecclesiastical fetters; and under his rule we find three significant and signal events which sufficiently mark the antagonism to human progress. We cannot forget the bull, "*Ineffabilis*," in 1854, when the Madonna was crowned with the diadem of the "*Immaculate Conception*," and all faithful souls were henceforth forbidden to think of the virgin mother as having the taint of original sin. Nor can we forget the "*Encyclical*" of 1864, when four-score 'heresies' fell under the papal anathema, and the position that the Pope should be "reconciled to progress, liberalism and modern civilization," to "civil liberty of worship and freedom of the press," was held up to execration. Nor can we forget that five years later the 20th Ecumenical Council met in St. Peter's, and asserted the "*Personal Infallibility of the Pope*," and thus completed this trinity of absurdities.

Here was the last step toward petrification. It was not enough for Rome to curse the very progress for which all the rest of the enlightened world blessed God; not enough to stamp upon and seek to stamp out the very life of this aspiring age; not enough resolutely to fight against all the attainments and achievements of this, the last in time, as it is also the first in rank, of the centuries; all the errors of the Pope

must be made incapable of retraction, all his mistakes become impossible of reparation, by pronouncing him *incapable of error*! The whole of this monstrous conglomeration of age-long blunders must take on the rigidity of stone and the frigidity of ice! *Unlimited authority is invested with personal infallibility*. Was there ever such social petrification as that? As Robert Mackenzie well says, "the assertion of infallibility is a reiterated declaration of irreconcilable hostility against all enlightening modern impulses. It is the assumption of power more despotic than the world ever knew before in order the better to give effect to this hostility."*

But two things are very plain : first, the effort is vain to sweep back the tide of progress ; and, secondly, this is a mere expedient to arrest or at least conceal the waning power of the Papal church. Men and women even in these Papal lands are beginning to read, to talk, to think. The Bible is printed and distributed and read. Knowledge runs to and fro in the earth and it is the natural, eternal foe of ignorance and its allies, superstition and bigotry. You cannot keep the people in slavery to the Vatican unless you keep them in chains, and intelligence carries a file for all fetters. A railway, a printing press, a common school, a newspaper, are God's battering rams to demolish the walls that shut in the human mind and shut out light and liberty. Rome resists progress, but in so doing resists Providence, for back of human history is the Hidden Hand of God. Final defeat is inevitable to those who fight against Him. Already the Pope has ceased to be the master of earthly kingdoms. Nearly twenty years ago he surrendered his sceptre of Temporal Sovereignty at the imperative call of an intellectually enfranchised people, and retired to his prison in the Vatican. Father Hecker vainly re-affirmed the right of the church to punish 'crimes in thought.' Even the Romanist has begun to think and to think for himself. He is learning that the 'footprint of the Ass' that the Virgin rode on the way to Egypt, could not have been left on a rock in Brazil, inasmuch as Brazil was rather *off the route* from Bethlehem to Egypt, and so he ceases to kiss with idolatrous homage a mere water-mark on the stone. He reads a stray leaf of a torn bible, or a chapter in the gospel published in a daily paper, and wonders why no priest or pope, confessional or penance, stood between that prodigal and his Father ! It is intelligence that begets independence, that detects Jesuitical intrigues and priestly delusions, that scorns anathemas directed against human prosperity and happiness, and defies bulls of excommunication which thunder against invention, discovery and human brotherhood. Above all, it is intelligence that nourishes an independent faith and an unhampered worship.

We believe in perfect freedom of religious opinion and worship. To the Romish church as representing a form of ecclesiastical faith and

* "Nineteenth Century," Chap. ix.

polity, we would extend all that toleration which we claim for Protestant doctrine and order. But to the Romish church *as a political power*, teaching the constructive treason of allegiance to a foreign temporal sovereign on the part of subjects of the English Queen or the American Republic; to the Romish church *as a Jesuitical cabal*, manœuvring to get possession of common schools, public institutions and state funds; to the Romish church *as a persecuting despotism*, making it a crime for men to think, to read, to talk, to obey conscience or to encourage progress, we are opposed, and against *that* we proclaim eternal war.

But we have no need to fight with carnal weapons. We have only to scatter bibles, gather the children into schools, send the preacher of a pure gospel; help the people to think for themselves and read for themselves, and hear for themselves, and we may safely leave the issue with the human mind and the light-giving, life-giving truth. The perverse policy of the Papacy belongs to the dead past. It cannot stand against the living present. Even putrification has an end; decay gives place to new life. There is a remedy also for petrification—the hammer can break and the fire can melt, even stone. Better than all, there is a gospel of grace and a Spirit of grace, that can change stone even into flesh. No marvels of modern missions exceed in fascinating interest the story of the gospel in Papal lands. Matteo Prochet, in Italy, and Robert McAll, in Paris, and Pastor Fliedner, in Spain, can write new chapters in the acts of the apostles. This is a desperate foe, and a war of Armageddon. But one weapon is omnipotent: “The sword of the Spirit, which is the word of God!”

A PIONEER OF THE GOSPEL IN FRANCE.

BY REV J. C. BRACQ, OF THE MCALL MISSION, PARIS.

In our enthusiasm for the men who are laboring so efficiently to spread the gospel in France, we are apt to forget those who, in former days, toiled nobly and suffered greatly for the same end. There are, in many parts of France, churches that owe their existence to those fearless pioneers of the gospel, men who did not achieve what they had hoped, but who did what could be done with limited resources and without liberty. Foremost among them was Napoleon Roussel, whose labors were of such moment to French Protestantism.

Napoleon Roussel was born at Sauvre, a small city in the south of France, in 1805. His parents belonged to the Protestant church, the church of martyrs, then disorganized, disintegrated and lifeless. Some of his ancestors had died for their faith, but his father was more interested in the victories of Napoleon than in those of Christianity. The childhood of Roussel—named Napoleon for the Emperor—was uneventful. His school days have left nothing on record in any way exceptional. At the age of fourteen he began to learn a trade; but

this was far from being in keeping with his aspirations. In 1825 he entered the theological faculty of Geneva. In 1829, having finished his studies, and having been ordained to the ministry, he became pastor of the church of Havre, from which he removed to St. Etienne in 1831.

Roussel had left Geneva at a time when theological teachings were rationalistic; but when living evangelical ideas were once more to assert themselves, and when the French speaking churches were to be quickened by the most remarkable revival of modern times. French Protestantism was at this time both shallow and lifeless. Its religion had no personal element in it, its theology was at best a vague supernaturalism, without contact with individual life. Preaching had lost its power, and sin was presented in the pulpit as an accident—and not a part of our nature; while the divinity of Christ, when at all referred to, was touched upon with hesitancy. About this time a mighty revival of religion shook to their very center the churches of Switzerland and those of France. It began at first with the labors of Robert Haldane, and César Malan, but soon it was Cellérier, Gaussen, Adolphe Monod, Vinet, Merle d' Aubigné and other distinguished spirits. Roussel was a formalist whose objective creed corresponded to no objective reality. The preaching of César Malan and of Haldane, in Geneva, had probably excited his contempt, but it had none the less brought him to a healthy spirit of prayerful inquiry. His class-mate, Adolphe Monod, settled in Lyons, had left the city of Calvin in the same frame of mind, but *now he was converted*. He had too much life and earnestness to be at peace with a lifeless church. Soon, his consistory dismissed him. His bearing in these circumstances, his beautiful Christian spirit and life, greatly moved Roussel. While his religious experience may be considered as a part of that great irresistible revival of religion known among French Protestants as “le Réveil,” Adolphe Monod was, after God, the greatest power that worked the radical change in Roussel and which brought him to the foot of the cross. From this time a new earnestness and a new activity took possession of him. Not long after, he left St. Etienne to evangelize French settlers in Algeria. On his way there he stopped in Marseilles to spend a few days with a fellow-student, Armand-Delille. Both had left the Geneva School of Theology permeated with its virtual rationalism. Roussel was now rejoicing in the sunlight of God's love. Delille was still under the cloud. Roussel became the instrument in his conversion. Armand-Delille was afterwards, and is still, foremost among aggressive French pastors. On his return from Algeria, Roussel was called to Marseilles. A terrible scourge of cholera visited the city at this time. One of the first victims was his wife. Still he remained at his post, working day and night for those visited by the plague, except when he tore himself away from his

dangerous and arduous duties to visit the dying and attend the funeral of Protestants in Toulon. There few examples of greater zeal in such trying circumstances.

In 1839, Roussel was invited to become the chief editor of *l'Espérance*, a paper representing the interests of Protestant orthodoxy. He accepted, and went to live in Paris. We can hardly speak of his work as an editor; still, in this capacity, he uttered no uncertain sound. Ever ready to defend the great truths of evangelical Christianity against the Rationalists, to stir up his brethren to missionary activity, to vindicate the rights of Protestantism in the face of the audacious intolerance and shameless proceedings of the Catholic clergy, he used a ready, humorous and witty pen, which seemed to play with sarcasm and irony as with a whip, under which all concerned smarted; although we do not know of any case where his charity was seriously at fault. His task was almost beyond any man's power for he wished to make his paper a political one, whose politics would be absolutely guided by the gospel—a lofty journalistic ideal for France or America, but where has such an ideal been realized? After four years of noble struggles to maintain *l'Espérance* on such a basis, it passed into other hands to become a strictly religious paper.

At the very outset of the *Réveil* the churches of France and of Switzerland were seized with a remarkable missionary spirit. The Swiss began their missionary work at home, then went over into Italy. The Evangelical Society of Geneva was soon founded, and began to evangelize France in 1832. They looked toward America, sent their missionaries to Canada, where they established the *Grande Ligne Mission* and the *Pointe aux Trembles Mission*, while French Protestants organized the *Société Evangélique* in 1833, whose work was the evangelization of France. Roussel was ever an enthusiastic friend of Home Missions; to them he consecrated the best of his life. No one saw better than he that French Protestantism must become missionary or die. He hailed with delight the first efforts in France of the Evangelical Society of Geneva, and those of the Evangelical Society of France. Moreover, he felt that, compared with former times, this period was most favorable to the principles of the gospel. Were not the most cultivated people of Paris drawn to the Christian socialism of St. Simon? and was not the picture of Jesus in the rooms of the socialists? Was not the thirst for something that neither Catholicism nor infidelity could give apparent? The time for action had come, and soon after Roussel was in the thickest of the fray.

In 1830 the people of the little town of Senneville, about forty miles south of Paris, called a priest who had broken away from Romanism to be their pastor. They built for him a church and paid his salary, but the church was soon closed by the authorities. For seven years

they refused to submit to the Catholic hierarchy. They wrote to the king, asking permission to change their religion, but their respectful petition remained unnoticed. At last they urged the Protestants of Paris to come. Roussel set out at once to visit them. He informed them of the demands of evangelical religion on their faith and life. They expressed at once their desire to accept Protestantism, with its privileges and responsibilities. On the following Sunday Roussel conducted divine worship in their chapel, but in less than a fortnight he found fifty soldiers in front of the chapel who prevented him entering; and who not only locked and sealed the door, but gave him only ten minutes to leave the town. He was summoned to the court of Mantes together with nine members of his congregation. In spite of the article of the Constitution which granted "freedom of worship" to all, they were each fined sixteen francs, were forbidden to reassemble, and had to pay all costs. Roussel appealed to a higher court. The court session was at Versailles. Barrot, the most eloquent lawyer of the time, pleaded with force the cause of religious liberty; Roussel did better, because, as soon as he had faced the legal aspect of the case, he took the great apostolic stand that has given to Christianity its grandest confessors. "Whether you absolve me or not, I shall return to Senneville. If you condemn me again and send me to prison, leaving the prison, I shall return to Senneville. This I should do because my duty is there, and because as a Christian and a minister of the gospel, it is better that I should obey God rather than men." The court condemned him to pay the amount of the first fine and the cost of appeal. Undaunted by this, Roussel brought the case before the Supreme Court, where it met the same fate. It was not the spirit of mere opposition that led him to continue the struggle, but the feeling that it was the cause of French religious liberty that was at stake, and the highest interest of immortal souls. Senneville suffered, but did not yield. Missionaries and pastors paid frequent visits to the people, and later on their church was re-opened.

Not far from the City of Limoges is the town of Villefavard. Freed from the Roman Catholic church since the French Revolution, its people had called among them a Gallican priest. In 1843 this priest received from a friendly hand a book of controversy by the celebrated Protestant minister, Drelincourt. He read it, changed his convictions, and told his people that he was a Protestant. "We will be Protestants also," said all but four of them. They forthwith wrote to the Bible Society to send them a colporteur. One was sent, and he met with such encouragement that he wrote to Paris for a pastor. Roussel offered to go, and on the next Sunday he was in Villefavard, surrounded by an audience of more than 400 hearers—nearly the whole population of the village. Here again he was pursued by the government, although he had carefully submitted to all the formalities of the

law in its severest application. Again he re-appeared in Paris to plead the cause of religious liberty. He and his friends did not leave a stone unturned until they had succeeded in securing permission to continue the work at Villefavard. At once Roussel, his wife and child and servant, started for the province formerly known as Limousin. The inhabitants of Villefavard lived on poor bread, chestnuts and milk, and dwelt in miserable huts, most of them having but one room. The inn-keeper had two rooms. Roussel hired one of them, which he divided into two by means of sheets and blankets, thus securing greater comfort. It was not long before Roussel rented the other room for a school, in which he and Madame Roussel began to teach the children of the village.

Roussel not only obtained permission to preach the gospel, but also to use for that purpose the Catholic church, as there were no longer any Roman Catholics in the village. That permission delighted the people. As soon as the official documents arrived, they went to the church, the altar was removed, the saints were dethroned, all other accessories of the Roman Catholic worship were set to one side, and the ministry proper of Roussel began. This flock became sincerely evangelical; their lives were influenced by the word of God, and their children were taught in the Protestant schools.

The work at Villefavard was no sooner begun than the mayor, an alderman, and six counsellors of Belladent, a neighboring village, sent Roussel an urgent appeal to come and preach to their people. There he started a mission, brought a minister, a school-teacher, and built a church. He also started a mission in Rancon, another village, with a first attendance of more than five hundred hearers. As in Belladent, he called a missionary and a teacher. Seldom was there a man more active. He sought everywhere for opportunities, answered every appeal, faced every call—and there were many. Let us quote from one of his letters written at this time; it is like an echo of Reformation days in Germany:

“I would like to give you a general idea of what one may expect here, and to that end I can do no better than to set forth before you the experiences of last week at Rancon. It was on the day of the county fair. The peasants came from every direction. A man entered my room as an envoy from his town. He began by asking me what they should do to secure a minister. We were yet speaking, when four persons came in and enquired when I could go to them to open a station. They have already sent me a petition covered with signatures. I had scarcely answered them, when a third deputation from another village entered with a similar request. Before all had left, four peasants, from four different neighboring villages, came to tell me that they and their relatives wished to become Protestants. At length a fifth deputation appeared to ask me for evangelical ministrations.”

Soon after, four new stations were added to those already mentioned, but Limoges itself, where many Protestant martyrs were

burned during the 16th and 17th centuries, where temples were many times alternately built by Protestants and destroyed by Catholics, had, at this time, neither temple, school, nor religious services. In 1845 Roussel laid the foundation of a temple, while he preached to kindly-disposed audiences. After his two-fold ministry of edification in this city, he went to Mansle, and from Mansle to Angouleme. Everywhere he drew large audiences of Catholics. The people became greatly interested in the Bible, and Protestant books became so popular that at a fair a Roman Catholic bookseller tried to sell his own books as Protestant ones. Village after village called for laborers. In a village called Ambazac the people at once collected money to rent a house, which they used as a temple. In most places the services took place in large barns. At Mansle, the Catholic authorities, seeing that at least two thousand people attended the meetings, again tried to stop the work, and brought Roussel before the courts, where he was fined in the first instance and acquitted in the second.

In 1847 Roussel returned to Paris, his heart overflowing with hope. In six years he had not only established twelve churches and twelve Protestant day schools, and built several temples, but he had seen many souls turned to God. The times seemed to him auspicious. The need of the hour was unquestionably that of men able to do popular missionary work. He tried to meet that want by establishing a school of evangelization.

Paris seemed the best city of France for that purpose. The predominance of Paris at that time, its influence in the domain of politics, of thought, of science, of fashion, was paramount. To Roussel, Paris seemed the strategic point whence the gospel could be most easily spread through France. His school was to be an institution "where devoted Christians would find in prayer and the study of the Bible the strength and wisdom necessary to enable them to visit and pray with those willing to receive them." Moreover, this would be a place of worship where those who had been evangelized during the week by the students would be addressed on Sunday by the pastor. It was thought that after two years of such a life the students would be prepared to carry the "Good News" into different parts of France. It was also hoped that a large number of earnest Christians would join the movement to evangelize their neighbors. It was to be a sort of French "Mildmay" for men.

In 1847 the school was opened. Adolphe Monod and Dr. de Pressensé were among the five professors of the institution. Roussel opened his own home to the students, who came in larger numbers than could be admitted. They were immediately set to the systematic study of the Bible, and to practical work for souls, chiefly through visitation and the distribution of tracts. Roussel composed able,

sharp, and concise statements of evangelical truth, which were printed in large type and posted by his pupils in different parts of the capital. Pupils and professors were full of hope, the confidence of Protestants in the school was great, when the Revolution of 1848 dealt a death-blow to it by the economic crisis which it brought upon France. Subsequently, Napoleon III. consummated the wreck of the school by his arbitrary and despotic rule. The school and its rudimentary realization passed away, the scheme of evangelization was not put into practice, but the spirit of Christian aggressiveness of Roussel has survived; and God has since raised up other men to carry out, in an enlarged form, the school and work of evangelization which he had conceived and attempted. Leon Pilatte, Pasteur Richard, and Rev. R. W. McAll have entered into the "promised land," of which Roussel had only seen glimpses. His missionary churches were closed, some for four, some for five, some for ten years. Most of them, however, survived, and remain to-day enduring monuments to the courage, the faith and the zeal of Roussel.

Roussel fought three great enemies, Romanism, Infidelity and Indifference. His numerous tracts are masterpieces of the kind, whether they be directed against popes, priests, preachers or infidels. They were so hated by the clergy and so mercilessly pursued by the police that even during the Second Republic, in 1851, a French Protestant bookseller, who unknowingly chanced to have a few thousand of them in an old stock which he had bought, was condemned to three months' imprisonment and fined 500 francs. Our missionary wrote few large books, but his one hundred tracts and booklets have been a great power among French-speaking Romanists. No tract has ever opened the eyes of so many Catholics as his "Why Does Your Priest Forbid Your Reading the Bible?" With all his other work he found time to write on science, history and religion, but always for the masses, with the uncommon talent of bringing the loftier subjects within the reach of popular intelligence. Of him it may be said that he had the rare gift, *populariser sans vulgariser*.

Roussel was particularly fitted for his work and times. While his studies had given him great erudition, his conversion great concern for souls, he was impelled onward by uncommon enthusiasm. Ever watching for opportunities, he grasped them as they appeared above the horizon, and his rich, practical common sense enabled him to make the best use of them. He had all the great gifts that earn for a great preacher a permanent popularity. He was a rapid thinker, had a large modern, concrete, popular vocabulary, and a voice, strong, sonorous and clear. He fascinated his hearers by his originality and simplicity. He was not only a living contrast to Roman Catholic priests, but also to his Protestant brethren, who could not speak without a gown, and who, in the pulpit, used a religious language that was to the French

masses what that of the Friends would be to Americans at large. With voice and pen he passionately toiled to advance the kingdom of God in France, and to him, as to no other man, can be applied the name which a filial hand has written as the title of a book recently devoted to his memory, "A Pioneer of the Gospel."

THE MIRACLES OF MISSIONS.

[EDITORIAL—A. T. P.]

The Land of the Inquisition.

THE arms of the Escorial bear the motto : *Post Fata Resurgo*, with the sun emerging from behind clouds. That motto is prophetic. Nothing more wonderful has saluted the eyes of God's watchers who wait for the morning than the recent work of the gospel in this Land of the Inquisition, where the ashes of 10,000 martyrs may be found, who were burned alive for their faith's sake. Three hundred years of ecclesiastical despotism, upheld by the awful appliances of torture, had desolated the Spanish church. But for twenty years past, this country has been the arena of very remarkable triumphs. Already, when Pastor Fliedner, of Madrid, addressed the Evangelical Alliance in Copenhagen, in 1884, there were more than 12,000 evangelical disciples, representing nearly 100 congregations, courageously holding their ground against papal opposition, in various parts of Spain ; and over 8,000 children were in Christian schools, with high schools at Madrid, St. Sebastian and Puerto Santa Maria ; and Sunday-schools everywhere, and evangelical hospitals at Madrid and Barcelona.

In 1883 the Luther-festival was observed even in the cradle-land of Inquisitorial cruelty, and the first evangelical students were matriculated in the university at the capital. Previous to 1868, not even a New Testament would have been tolerated in Spain ; and now the publications of the Bible and tract societies are spreading so fast that it is difficult for the supply to keep up with the demand.

Those who apologize for Romanism and question whether it be even worth while to send missionaries to papal lands, should visit such countries as Mexico and Spain. As in Brazil and Italy it is St. Joseph that is practically worshipped, so in Spain it is the virgin : in fact, the great day of the Passion Season is not the good Friday of the Lord's death, but the Friday previous, sacred to the Virgin of Sorrows. Her breast is pierced with seven swords, and beneath are the words : Is there a sorrow like to my sorrow ? and above, "*I am the Mediatrix of the human race !*" The children's bedtime prayer is :

"Con Dios me acuesto,
Con Dios me levanto ;
Con la Virgen Maria
Y el Espirito Santo."

"With God I go to sleep,
With God I wake ;
Even with the Virgin Mary
And the Holy Spirit."

In connection with this displacement of the Mediator by His human

mother, there is a practical idolatry that is scarcely surpassed by the lowest pagans. In the sanctuary of Our Lady of Guadalupe is a black wooden image dressed gorgeously, and having a special costume for each new festival, which even royal princesses deem it an honor to make. To the doors of the Spanish chapel at Madrid a leaflet was affixed, representing Mary, Queen of Angels, supported on each hand by a praying angel; beneath is a foot-measure with the inscription: "This is the true measure of the sole of the foot of the Most Holy Virgin, kept with great veneration in a convent of Spain. Pope John XXIII, has accorded 300 years' indulgence to all who will kiss this measure and say three *Ave Marias*. Clement VIII. confirmed these indulgences in 1603, and they are obtainable as often as desired for the souls of the blest in purgatory and for the greater honor of the Queen of Angels. It is permissible to take from this measure others, and hereby obtain the same indulgences. Mary, Mother of Graces, pray for us. This is sold in the chapel of our dear Lady of Solitude, in Her chapel in the street of Doves, and to her honor. Madrid, 1883."

The great means by which God is illumining this death-shade of idolatry and superstition is His Holy Word. But the Bible has not found its way into Spain without resistance. A colporteur sold in the market place of Montalborejo a large copy of the Word of God. A priest, just leaving the adjoining church, snatched it from the buyer and flung it to the ground, exclaiming, "The books of these heretics shall not come into our village." He led on an assault, in which the colporteur, pelted with stones, was glad to escape with life. Five weeks afterward, he passed that same hamlet at evening, when he thought he would not be recognized. But the first man who met him asked if he were not the Bible-man. Truth compelled him to say "I am," though not without fear. What was his surprise, however, to find that, instead of stoning him, the people were now all clamoring for his books! And mark how God has brought about this wondrous change. A grocer, picking up the Bible which the priest had thrown to the ground, had torn out the leaves and used them as wrapping-paper for his soap and candles and cheese. The Spaniards unwrapped their wares, and were attracted to read the words printed in large type upon them; and so the precious truths taught in narrative and parable found their way into their hearts, and they went to the shopkeeper to get more, and when the stock was exhausted prayed God to send back the colporteur with his bibles. His reappearance was the signal for the immediate sale of all his books; and then they begged him to stay and teach them the truth which the Book contained. Pastor Fliedner well says, it reminds us of the words on Luther's monument at Worms: "The gospel which our Lord put into mouths of His apostles, that is His sword, with which as with thunder and lightning, He strikes in the world." With that weapon alone, the

Almighty has been driving before Him the armies of the aliens and beating down the strongholds of the Devil.

Pastor Fliedner, on his way to prison, where he had the privilege of being cast for Christ's sake, looked over the tracts he had with him and rejoiced to find them suitable to distribute among prisoners. But he was compelled to leave them outside his cell. His handcuffs were so loosely holding his wrists that he managed to slip his hands through and passed them to the sergeant. Thereupon the jailer put a fetter around his ankle and pushed him into a cell, with five others, but kept his books for his boy, for the sake of the pictures. Pastor Fliedner cared less for being shut in a cell than for having his tracts shut out. Suddenly he was called out and searched by the jailer, who coolly appropriated his handkerchief, the little money he had about him, and even the pocket-knife which was his little boy's gift. Indignant at such robbery, Pastor Fliedner said, "What do they here call people who take what is not their own?" "You call me a thief, do you?" said the brutal jailer, and violently boxed his ear. Then fixing a weight of 350 pounds to his fetter, he shoved him back into the dungeon, and flung his tracts after him, saying, "I will have nothing that belongs to you."

The prisoners pounced on the tracts. "Ah, you are a Protestant! You believe in God. We do not, and have long ceased to." "Yes," he replied, "I do believe in a God." "But have you seen him?" "No; but when the jailer speaks and answers you through that closed door, you know he is there, though you don't see him. So I speak to God in prayer, and when He answers me I know He is there." "Well," they rejoined, "how do you know He hears and answers you?" Pastor Fliedner then referred to the scene they had just witnessed, the rude box on the ear; and, calling their attention to his own tall and stalwart frame and the ease with which he could have dealt a blow that would have felled the diminutive jailer to the earth, he said, "I had a mind to strike him back, and double him up, but I sent up to God a prayer for patience, and it was at once granted me, and now I shall have patience given me till the end." This was a practical example of the power of prayer that those men, wont to yield to passion, could well understand. And the result was that those prisoners read and prayed together in that dungeon, and when Pastor Fliedner, at three o'clock in the morning, awoke, he saw one of those convicts reading by the dim light the parable of the prodigal son, and so he "thanked God for that box on the ear."

In May, 1884, three young disciples were thrown into prison for not worshipping "the host," as it was borne past. But, like Paul and Silas, they prayed and sang praises unto God, even in jail, and a by-passer in the street sent them five francs for their sweet singing. After the ten days of their sentence expired, the Judge demanded the fine of

fifty francs. They had no money, and he remanded them to prison for another ten days. Two days later he set them free ; for the priest had complained that *his parishioners stood morning and evening before the prison*, listening to the hymns they sang ; and that the interest and sympathy they were exciting would only make more Protestants ! And so they were set free.

This brief narrative of facts may serve to show us how the living God is moving with His mission band. Even in the land of the Holy Office, the blood of the martyrs, that seed of the church, is now springing up from soil black with the ashes of the "heretics." The first instance in which the blood of a heretic was shed by the solemn forms of law was in 385, when Priscillian, leader of the Gnostics in Spain, was put to the sword at the instigation of Bishop Itacius. And now, 1,500 years after, the pure, sweet gospel is flowing like the river of the water of life, to turn that desert of the Inquisition into the garden of the Lord.

The ecclesiastical history of Spain is written in blood. The Aragonese branch of the Inquisition can be traced as far back as 1232 ; at first its severest sentence was the confiscation of property ; toward the close of the 15th century the Cardinal Archbishop of Seville gave it a new impulse, and it assumed in time the huge proportions of a monster, becoming more despotic and cruel than in any other European state. In 1478 a papal bull authorized the establishment of the Tribunal, and the consent of Ferdinand and Isabella gave it the sanction of Royalty. The first formal court was established at Seville, and on Jan. 6, 1481, the first *auto da fe* was held, six persons being burned alive. In 1483 Torquemada became Grand Inquisitor General of all Spain, and the organic laws of the new Tribunal were framed, which Inquisitor General Valdez, in 1561, brought to their final form. Appointed jointly by King and Pope, the inquisitors-general became invested with absolute power. Llorente estimates that under Torquemada 8,800 were burned ; under Seza, 1,664 ; under Ximenes, 2,536. From 1483 to 1808—when Joseph Bonaparte abolished the Inquisition—the estimate is : burned alive, 31,912 ; burned in effigy, 17,659 ; subjected to various pains, penalties and penances, 291,450, a *total number of victims reaching* 323,362 !

Yet here, in this central fortress of Inquisitorial horrors and terrors, the word of God, the gospel tract, the song of grace, the transformed life of saintly men and women, without one carnal weapon, are moving with the power of God, to turn the land of many martyrs into the land of many churches and schools of Christ. Spain may yet lead Christendom in the defence of the Protestant faith.

HAVE WE TOO MANY MISSIONARY PERIODICALS?

[EDITORIAL.—J. M. S.]

THE Publishers of this REVIEW recently sent a letter to some of our prominent ministers, asking for a brief expression of opinion as to its scope and merits. The response in every instance was kind and encouraging. We venture, on our editorial responsibility, to give here the reply of our respected and beloved brother, Dr. Cuyler, of Brooklyn, who expressed a "fear" that may have occurred to other minds, and one that we deem pertinent and worthy of consideration.

Says Dr. Cuyler:

"THE MISSIONARY REVIEW OF THE WORLD is a powerful periodical; but I have one fear, viz.: that since about all the Foreign Mission enterprises are conducted by *denominational* boards or societies, and all of these have their missionary journals, will the good people find time to read *them* and *yours* also? Do we not need to have *more reading* of the *present* journals, rather than the addition of more new periodicals?"

We have great respect for Dr. Cuyler's judgment, on this as on other matters in which he takes a deep interest. And still we think his opinion in this case is based on a superficial and hasty view of the question. And we will state in brief some reasons for so thinking:

1. So far as known to the writer, Dr. Cuyler stands quite *alone* in this opinion. The editors and publishers have received (literally) *thousands* of expressions from leading pastors of all denominations, from the secretaries of missionary societies in all parts of the world, from intelligent and influential laymen, from our missionaries in every land, from woman's boards of missions, from youthful bands of missionary workers, from student volunteers, from Y. M. C. Associations, from heads of families, from professors in colleges and theological seminaries, and from the leading religious papers and missionary periodicals of Christendom—and from all these sources of intelligent judgment and disinterested opinion not one expression has met our eye or ear other than that of warmest commendation and God-speed. Even on the platform of the World's great Conference in London, THE MISSIONARY REVIEW OF THE WORLD (then but a few months old) was several times referred to with warmest praise and thanksgiving to God. Very many of these testimonials have deeply touched our hearts, and stimulated our zeal and courage in the enterprise to which we have committed ourselves in obedience to what seemed to Dr. Pierson and myself a plain call of God. Thus the weight of testimony is decidedly *against* our good brother's opinion, so far as least as this REVIEW is concerned.

In response to the same publishers' circular, sent to some fifty persons in all, came very strong words, from some of the most intelligent and prominent men in the Christian church. As they present various phases of the subject, and their judgment is entitled to consideration, we trust it will not be thought immodest in us if we give a few of them in this connection. We want it distinctly understood by our readers that we are not engaged in any private personal enterprise for selfish ends. The cause of this Review is simply the cause of Christian missions, conducted for the honor of Christ.

OPINIONS OF EMINENT MINISTERS.

Rev. C. H. Parkhurst, D.D., New York: "No one who desires to hold in bird's-eye view the movement which the militant church at large is making upon the enemy's territory can afford to dispense with THE MISSIONARY REVIEW OF THE WORLD. Each of its departments is full of carefully edited instruction, and

the magazine in its entirety leaves little to be desired either as regards the separate fields in which missionary work is being done, or as relates to the general problems of missionary interest."

Rt. Rev. F. D. Huntington, D.D., LL.D., Bishop of Central New York: "In the widespread and ever-increasing interest felt

among Christian people in the great missionary movements of the church militant, there must be constant occasion, especially among educated and educating minds, to seek for accurate information respecting all parts of the field, and all departments of the service. Such a carefully gathered treasury of knowledge, at once authentic and comprehensive, is *THE MISSIONARY REVIEW OF THE WORLD*.

Rev. S. L. Baldwin, D.D., Secretary of Board of Missions Methodist Episcopal Church: "I am very greatly pleased with the successive numbers. The amount of information which they bring from various portions of the mission field renders them invaluable to the student of missions. And the thorough discussion of live topics connected with missionary work very greatly increases their value."

Rev. A. F. Schauffler, D.D., New York: "I do not see how *THE REVIEW* could be made better than it is, and I do not see how any one who has the charge of a church can get along without it. The bound volume which I have also is a very encyclopedia of grand and useful knowledge, and has already been used in my work many times. I do wish that every minister would get and read *THE REVIEW*. It would do a world of good, for it is sparkingly written."

Professor Wm. C. Wilkinson, D.D.: "*THE MISSIONARY REVIEW OF THE WORLD* has excited more interest and more zeal for the cause of missions in my family than have all other agencies combined, apart from the Word of God, that ever entered my house. I found it already known and highly prized a year ago among the missionaries of the Levant. More than once I there heard it pronounced the best missionary periodical in the world."

Rev. Herrick Johnson, D.D.: "Drs. Sherwood and Pierson deserve the thanks of the entire church, and of the whole Christian world, for their masterly editing of this superb periodical. There is nothing equal to it within my knowledge in the entire field of missions."

Rev. A. J. F. Behrends, D.D.: "We need just such an ecumenical missionary magazine."

Rev. Henry N. Cobb, D.D., Secretary Board of Missions Reformed Church: "For ability of editorship, breadth of view, earnest advocacy of advance all along the line and volume of general information, it is invaluable. To the pastor especially indispensable. There is no substitute; and he will be crippled in this branch of service who attempts to do without it."

Joseph Cook: "Breadth of outlook, ample information, zealous loyalty to evangelical truth, great editorial skill, and an intense and lofty devoutness of spirit pervading every page, make it a periodical of extraordinary value."

Miss Frances E. Willard writes; "It is the best thing of the kind I know of. I hear good things said of it on every hand. It is so fresh and cosmopolitan in its putting of mis-

sionary facts and methods. I shall take pleasure in speaking a good word for it whenever opportunity offers."

Rev. James S. Dennis, D.D., of Beirut, Syria, than whom, for position, service, and qualifications, no missionary's words would command greater respect: "*THE MISSIONARY REVIEW OF THE WORLD* is a noble tribute and a most effective contribution to the cause of world-wide missions. It is highly appreciated by missionaries in the field for its able and fervid treatment of great missionary themes, its wide outlook, and its unrivalled statistical summaries. That the Christian church has such a magazine at hand, and that the missionary cause throughout the world has such an organ, is both gratifying and significant. No pastor at home, and no missionary abroad, should be without it. The marvelous movements of Providence in the interests of missions, the expanding and cumulative energies of grace as they appear at so many points in the world, and the unprecedented opportunities of this era of missionary activity, all call for just such a presentation as your *REVIEW* aims to give."

Howard Crosby, D.D.: "Supplies a long-felt want. . . . It will meet both the literary and spiritual taste of God's people."

Dr. William Henry Green, Princeton Theological Seminary: "I have read *THE MISSIONARY REVIEW OF THE WORLD* from the beginning with increasing interest. The comprehensiveness of its plan and the extraordinary pains and diligence shown in gathering late and reliable information from every quarter, together with the value and attractiveness of its special articles, make it quite indispensable for every one who would take an intelligent survey of the present state and progress of missions, as conducted by the various Christian bodies in all parts of the earth."

M. H. Houston, D.D., Sec. of Foreign Missions of the Presb. Church in the U. S. (South): "It is a gain to the whole church to have a magazine so capacious as yours, which is stored to the full with information, which every Christian should rejoice to have."

Arthur Edwards, D.D., Editor *North-western Christian Advocate*: "I send merely a line to say that your missionary magazine is simply splendid. It is full of fire, brains, news, suggestion, religion and holy contagion. Go ahead and set the churches on fire. God bless you."

T. D. Witherspoon, D.D., LL.D., Louisville, Ky.: "The Christian who, in the spirit of true Catholicity, desires to be informed as to the great missionary enterprises and operations of all churches, and in all lands, will find in *THE MISSIONARY REVIEW OF THE WORLD* just what he needs. Its pages are crowded with the latest and most satisfactory information from all mission fields and upon all mission topics, whilst great themes involving the principles and conduct of missions are treated at large in each number by the ablest writers of the day."

Rev. F. Holm, Sec. Danish Evangelical Missionary Society: "I receive THE MISSIONARY REVIEW OF THE WORLD regularly and am very grateful for it. When read by me it is sent to the editor of our missionary paper. In the last number of this paper, he has given a translation of Dr. Pierson's memorable paper on home work for missions, read by him at the General Conference in London, and in doing so he has seized the opportunity to recommend your review as the most complete, most impartial, best written and best conducted of the numerous missionary periodicals of our days."

PRESS NOTICES.

[We add a few out of thousands.]

THE MISSIONARY REVIEW has already won for itself, by its catholicity and comprehensiveness and thorough treatment of missionary questions, a unique place in the periodical literature of missions. It is the organ of no one church or society, but aims at representing the great missionary movement as a whole, and gathers together with admirable impartiality the methods and results of all the churches and societies in the mission-field. It thus occupies a sphere quite different from the ordinary missionary records, and within its eighty pages it can discuss missionary problems as they cannot possibly do.—*Church of Scotland Mission Report.*

THE MISSIONARY REVIEW covers the whole foreign work of all the different organizations, and teems with the freshest facts from the entire field. Nothing we have ever met with is so bold, fearless and independent, or discusses with such candor and so intelligently the various phases of missions. There is no other publication like it, or that even approaches it, in its many admirable features.—*Christian at Work.*

THE REVIEW sweeps its vision over the entire world, and it not only sees, but knows how to tell what it sees. If the high standard of literary excellence so far sustained can be continuously held, we shall have a magazine of missions which will be the peer of our best literary monthlies in quality and interest.—*American Missionary.*

THE MISSIONARY REVIEW OF THE WORLD easily distances, by its high literary ability, its breadth of discussion and information, and its world-wide sweep of survey, all other missionary periodicals.—*Lutheran Observer.*

THE REVIEW is needed by every minister who would be thoroughly furnished for efficient work, and when he gets it he will want to preserve it; one will not be content to borrow it from a neighbor, nor will he care to give it away if he subscribes to it. The yearly volumes of THE REVIEW are annual encyclopedias of missions.—*National Baptist*

No one can read its pages without being inspired with a warmer zeal and a brighter hope for missions. Send for this excellent periodical for yourself, for your pastor, or for your auxiliary.—*Woman's Missionary Record.*

THE MISSIONARY REVIEW takes within its ken the mission work of all Protestant churches, and is the faithful and friendly observer of every method of gospel effort all the world over, irrespective of church or denomination, but in loving and cordial sympathy with all the Scriptural endeavors to win souls for Christ. Such a magazine is much needed in Great Britain in this busy age, having a comprehensive view of the highest and noblest work of the whole church of Christ; but until a monthly of this description has been started, we recommend all who are interested in world-wide missions to subscribe to this American monthly.—*Service for the King, (England.)*

THE most complete thing of the kind in existence. Not only collated intelligence from every part of the mission-field, but articles, biographical sketches, reviews, statistics, as well. A few copies of this incomparable missionary magazine in a church would go far to make it a "missionary church." And a missionary church is always one that does most work at home.—*Canadian Independent.*

ONE of the most valuable features is the space it gives to the literature of missions. Its department of statistics is especially important; and not less interesting, if less valuable, is the international department, under which translated selections from missionary periodicals of all countries are given. The editorial contributions are, however, by far the most attractive feature of the periodical, and the one most calculated to arouse interest, especially of the young, in the subject of missions.—*The New York Evangelist.*

THIS periodical is unique in its purpose, confined to no one denomination, aiming to be a review of missions throughout the world. It is no disparagement to *The Missionary Herald*, or any other missionary monthly, to say that this missionary review occupies a place wholly by itself of great importance. In the stupendous undertaking to which the church of our time is beginning to arouse itself, we are not alone. There are many and powerful Christian organizations engaged in the same work. There is much which we all need to learn from each other. Pastors and others in preparation for missionary discourses and missionary concerts, will find a great deal in this work that will be of peculiar interest and value to them, especially in what may be termed the literature of missions.—*The Interior.*

No man who wishes to keep up with current missionary movements, and to read the newest thoughts of foremost thinkers on missionary subjects, can afford to be without THE MISSIONARY REVIEW OF THE WORLD.—*Cumberland Presbyterian.*

SAYS *The Christian Leader*, of Scotland, a weekly of rare merit and influence: "The absolute necessity of evangelizing our cities if we would save the nation and evangelize the world, is a truth enforced in a profoundly impressive paper by Dr. J. M. Sherwood, joint-

editor with Dr. Pierson, in the current number of *THE MISSIONARY REVIEW OF THE WORLD*.

As an organ of the missionary cause, this periodical leaves all others immeasurably in the rear."

2. We quite agree with Dr. Cuyler, that we "need to have more reading," of a missionary character. It is a thousand pities that our "missionary journals" are not read more than they are. There are hundreds of them, and some of them are excellent in their way, as *The Missionary Herald*, *The Gospel in All Lands*, *The Church at Home and Abroad*, *Regions Beyond*, *China's Millions*, etc. But the complaint is and always has been, they are not read; with half a dozen exceptions, their circulation is very limited. They attract no attention outside of their respective, limited corporate or missionary circles. They do not reach and guide public sentiment, or create, enlarge and emphasize the missionary spirit and enthuse the church with it. Our society organs and board journals have had the field all to themselves for a long while, and no doubt they have done their best to rouse the church to do her duty, to interest the world in missions, to meet the stupendous demands and exigencies of this missionary age. But, confessedly, they have *failed* of this, at least to a large extent. *The people will not read them*—we mean the mass even of professing Christians—and hence their influence is scarcely felt beyond their own immediate narrow circles. They are indispensable, it may be, and certainly useful in their particular spheres. But they fail to meet the increasing and imperative demands of the times. The missionary work has outgrown them in a great measure. God's Spirit and providence have been at work in these latter days in a wonderful, a majestic way. A new era has dawned. All barriers are thrown down. The nations are pleading, and waiting for the gospel. A new and mighty impulse is felt. A thousand questions, innumerable problems, confront us. New conditions, new possibilities, new auxiliaries, have sprung into being. The agencies and appliances that may have sufficed in former days are not adapted to or sufficient for the new order of things. From the nature of the case this class of journals are local in scope and work; they are restricted by corporate or denominational lines; they are limited in space, lay no claim to literary merit, and take no means to enlist the consecrated intellectual talent of the world in the great and rapidly enlarging missionary enterprise of the age. Especially in this day, when secular and literary magazines are multiplied and made as attractive and irresistible as the best literary talent and artistic beauty and business enterprise can make them, it were unreasonable to expect that our comparatively dull, dry, perfunctory society and board organs and missionary journals, edited by secretaries whose hands are full of other pressing work and the staple of which consists largely of the details of missionary life and work among the heathen, can even hold their own, much less have any great attraction for young, ardent, active, minds or even for the mass of reading and intelligent Christian men and women. They are not made mentally or spiritually attractive, and hence are not read; and Dr. Cuyler will have cause to lament this fact as long as he lives! We may all regret the fact never so much, but it will remain a fact nevertheless.

And simply *because* the mass of the people of God will not read this class of journals, shall no effort be made to produce and sustain a missionary monthly that *will be read*—a missionary magazine that, for literary ability, for masterly discussion of the grand themes and the living questions of the age from the missionary standpoint, shall be the peer of *Harper* and *Scribner*, and shall find its way, side by side with them, into the study of the minister, into the family circle, and on the tables of our "reading rooms," in

college and seminary and Y. M. C. A.'s, and our public libraries? When individual self-denial and heroic courage, without aid or promise from any of the boards or other organizations of the church, were made willing in God's providence to put brains, hard work and push into such an undertaking, from simple love to the cause, in order to supply a felt need—to elevate and make attractive missionary literature—may they not reasonably look for friendly recognition and co-operation from pastors like Dr. Cuyler, filling high positions in the church and lamenting the want of practical interest in the missionary literature furnished by the old missionary journals? Is it, as a matter of enlightened policy or of Christian ethics, a wise thing to do to deprecate and discourage the circulation among his people of a missionary magazine of a *new order*—one which he is pleased to characterize as a “powerful periodical”—on the ground that it might interfere with the organ of his own church board? Would it not seem highly proper to give his people a fair chance to judge for themselves, as many who do not “find time” to read the denominational journal might perchance find time and have the will to read one of entirely a different order—as we know some of them do in spite of the pastor's position? Doubtless there are scores of other godly men and women in his great congregation who never read the ordinary “missionary journals,” who might be induced to take and read one that has received the highest commendation of those abundantly qualified to judge. It is quite possible that fifty or a hundred copies of it, circulated monthly in his church, and read and quoted and talked of in the family and in prayer and missionary circles, might increase the missionary zeal and liberality even of Dr. Cuyler's generous people, and help to excite and train some of his young people to be missionaries.

Say what we will, “denominational” and even literary “organs” have seldom proved a success in any department of literature, as every intelligent man knows, and missionary journals controlled by boards, or societies, or church organizations, are no exception. Somehow the machinery is cumbersome and does not work well. In spite of all efforts to the contrary, the mechanical and the perfunctory prevail. The genius of our people, who love freedom, liberty, independence, freshness, enterprise, revolts at such organs. Why, Dr. Cuyler has a forcible illustration of this fact in his own denomination. The Presbyterian Church has made a stupendous effort to establish and sustain a “denominational” missionary journal that should meet fully the demands of the times and the needs of the great body it represents. No other magazine, religious or secular, excited so much forethought, discussion, and anxious interest, in the matter of its inception. One General Assembly after another brooded over the proposal, discussed it in all its relations and bearings, and appointed large committees of its wise and dignified doctors and judges, and senators—and the issue finally was *The Church at Home and Abroad*.

A liberally-paid editor was chosen to conduct it, with the aid of the secretaries of the eight boards of the church. It was made the official organ of the denomination. Its pages were ample, the price made ridiculously low, and the good wishes, the loyalty, and the resources of this large, intelligent, and wealthy church were behind it. Every pastor was expected to act as its agent, and commend it to his people from the pulpit and urge it upon his people, as Dr. Cuyler, we know, has done, and a thousand other Presbyterian pastors.

Such an experiment, judging from general principles, we should say, was *bound to succeed*. But it has not proved a success, even in the judgment of its friends and originators. Its failure has been assignal, as conspicuous, as

its origin, and its opportunities were unusual and grand. At the end of the first year there was a deficit of over nine thousand dollars—a charge upon the boards. During the second year the deficit was over five thousand, and the circulation fell off nearly one-half! Less than *one in forty*, of even the *membership* of the body of Christians which it represents, are subscribers to it! It has caused the distinguished committee which has it in charge no little anxiety, trouble, and “nursing,” and the great and prosperous body which it represents mortification and disappointment.

After such a failure of a “denominational missionary journal,” what can we expect? And what is the great Presbyterian Church to do in the matter of missionary literature? Where are the more than 700,000 church members who do not take their own “organ” to get their missionary information and inspiration? Is it not just possible that we may find along this line one of the reasons for the falling off in the receipts of their Board of Foreign Missions the past year? The immense falling off in the circulation of the denominational organ, and no interest in or effort on the part of the vast majority of Presbyterian pastors to substitute any other means of missionary information and inspiration, suggests a possible cause. This is delicate ground for us to tread on; but we know no good reason why we should not state the fact, that in the Presbyterian Church alone, in which both my associate and myself are members and presbyters, have we experienced the lack of brotherly sympathy and cordial co-operation in our enterprise. *My own pastor* not only refused our Review when offered him, but discouraged its circulation among his people, while he took the “denominational” journal into his pulpit, and urged every family again and again to subscribe for and read it. And my neighbor and friend, Dr. Cuyler, did the same; and the same policy has been generally pursued by the pastors of my own denomination. While in every other denomination in the United States and Canada and Great Britain, the Review has been hailed with joy and gratitude, and all reasonable means adopted to give it a large circulation, notwithstanding they all have their own local journals.

The question is pertinent just here: Can the Presbyterian Church—its pastors, the leaders in its councils, or its large membership—afford to ignore such a magazine as the *Missionary Review of the World* is affirmed to be by a thousand competent witnesses who are familiar with its pages? If we rightly interpret the signs of the times, it has been clearly demonstrated that just such a Review of Universal missions is an imperative need of our day; and that in seeking to supply this need, we were simply falling into our place in a divine plan. As we said editorially in the January issue, the impression and conviction with which this enterprise was begun have only become deeper and stronger by the first year's experience, viz.: that, in respect of missions, no greater need exists than that of the *universal diffusion of information* as to the facts of past and present missionary history. To know those facts, to be informed and kept informed and fully informed, as to the march of God and His hosts in all the earth, is, in effect, to quicken the pulse of the whole church of Christ. In missions, Love is the skillful alchemist that turns knowledge into zeal and out of intelligence distills inspiration. If we would have more prayer, we must know what to pray about and pray for; if we want more money, we must know what open doors God is placing before us for the investment of consecrated capital, and what wondrous results He has wrought and is working with the merchant's millions, and even the widow's mites, if we want more men and women as workers. The mind and heart and conscience of disciples must be awakened from sleep and aroused from sluggishness by the electric touch

of thrilling facts. If we want more zeal, all true zeal is "according to knowledge" and consequent upon it. If we want the spirit of holy enterprise, doing and daring for God, missions must be exhibited as *the* enterprise of the church, and it must be shown that no equal or proportionate investment of men, means and money ever brought returns so ample—all of which the logic of events stands ready to prove by the most overwhelming of arguments.

In a word, we believe that, if every true disciple could be continually confronted by a fresh bulletin of news from the world-wide field and kept familiar with the movements of every assailing column now moving against Satan's citadels, all the workmen and all the money—both the *personnel and material* of war—would be voluntarily furnished for prosecuting this colossal campaign.

The time has come, moreover, for a Review of Missions that may take its place side by side with the ablest periodicals in the secular sphere. The gospel has found its way into Cæsar's household, as well as into the jailer's family, and Bethany's humble home. God is now calling the wise, the mighty, the noble, to the kingdom. Merchant princes, public leaders, statesmen, journalists, philosophers, generals, judges, sages, bow at the cradle of Christ as did the Eastern seers. King's daughters are among the honorable women who follow the Saviour and minister to Him of their own substance, and at His right hand stands more than one queen in gold of ophar. Piety is not linked with stupidity and superstition, ignorance and imbecility. Even the infidel no longer sneers as the gospel as "fit only for women, children and small men." The thoughtful, cultured classes of society are compelled to ask whence came that wonderful religion that illustrates the survival of the fittest because fittest to survive; that amazes the evolutionist by not being evolved at all, but springing at once into maturity without development, and yet defies for eighteen centuries all improvement, either by addition or subtraction! And we are profoundly persuaded that a Review of Missions, properly conducted, will not only inform the ignorant and enlighten and educate the uncultivated, but may also command and compel the attention of the most intellectual and intelligent readers, and bring them into closer and more practical fellowship with mission work. And abundant facts have come to our knowledge that thus the Review has greatly enlarged the circle of readers of missionary literature; has interested a large number of educated men and women in mission themes who never before gave them the least attention; and has made a place for missions in the secular press, which has been accustomed to sneer at them. One of the leading literary journals of the country, located in Washington, reproduces the substance of many of our leading articles, advertised the Review largely at its own cost, and sought of our publishers a clubbing arrangement with it. Many of our leading articles are also reproduced month by month, in whole or in part, in the religious periodicals of America, Great Britain, and India. Some of them have been translated into other tongues. Such facts encourage the belief that the lines of its beneficent influence have gone out into all the earth, and that, humble as was its origin, and with none to sound its trumpet, and with only private resources to back it, and two busy men to guide and inspire it, God, in His gracious providence, is honoring and blessing its agency far beyond our expectations.

3. One thought more. It seems clear to us that in the present grand missionary movement we have no Scripture warrant to propagate Denominationalism. The sectarian spirit is a great obstacle to the success of missions among the heathen. The tendency in the mission field is to unity, oneness, a native

independent union church. Even at home there is a drawing together. The spirit of comity and catholicity is on the increase. And we need to foster this movement in every possible way. But the tendency of denominational journals, absorbed with their own particular interests, is in the opposite direction—to magnify and build up denominationalism at the expense of the unity of the Spirit and the bond of peace. Our aim is to present and urge the missionary work of the age in its unity, its oneness, its entirety, its apostolic simplicity and grandeur. In no other way, along no other line of policy, can the church fully execute the commission of her ascended Lord. In no other way can we uplift and dignify and glorify the cause of missions, and demonstrate to the world the infinite importance and far-reaching scope of the work we have taken in hand. Only when we look at missions as a whole; at the evangelization of the world as the one supreme end at which we are unitedly to aim, and to accomplish which we are to concentrate all resources, do all questions relating to sects and policies and rivalries sink into insignificance as unworthy of serious thought or contention.

The mission of this Review is to work along this line. We represent no sect or society or organization of men, but simply the Church of the living God in its entirety and loyalty to Christ, the Kingly Head. Our simple motto is the conquest of this world for Christ. Our scope is world-wide as is the Commission which is our warrant. Our one desire, policy, ambition, is to present the claims of missions to the entire brotherhood of disciples; to sound aloud the bugle-call, and rally the hosts of the cross to the mighty work laid upon us; to put ourselves abreast the swelling tide of missionary life and enterprise and aspiration, and help to guide it in the right direction; to survey critically and constantly the world-field of missionary needs and operations and lay them before our readers; to put ourselves *en rapport* with leading missionaries in all parts of the field, and with the leading missionary societies of Christendom, helping and being helped in our work; and at any cost to enlist the ablest pens available to discuss mission problems and write upon the grand and inspiring themes of missionary life and of missionary thought. We hear it said that the "romance of missions" is a thing of the past. It is a mistake. The annals of modern missions are all aflame with heroic devotion, with self-sacrificing consecration, with deeds of daring and glory not surpassed in any age of the world. Why, this is the *martyr-age* of the church in many a heathen land. There are more *martyrdoms* for the faith of Christ occurring during this age than during the apostolic age. The story of *Madagascar*, as related by Dr. Brockett in the May and June numbers of this REVIEW, and the "Miracles of Missions" as graphically sketched by our associate in these pages, equal in romantic interest, in sublime endurance, in all the elements of tragic power and suffering for Christ's sake, anything you read of in history under the early persecutions. And these are but the first fruits of what we are to witness in the prosecution of the missionary work. And do we not need to know and read of these things? Is there not inspiration in them? Can the church realize that such baptisms of blood await the new disciples of the cross in other lands—disciples just emerged from heathenism—and that the religion of Jesus sustains them under fiery persecutions as it did the early martyrs—and not feel a new interest in missions, a thrill of sympathy with these sufferers for the faith as it is in Jesus, and not offer up more fervent prayer in their behalf and in behalf of lands and peoples still cursed with superstition and idolatry and cruel rulers? Such revelations of Missionary life and faith and triumph as are occurring in our own day on a hundred fields of labor, read like

the highest romances of Christian chivalry. It is the mission of this Review to spread out on its ample pages from time to time this side of the mission work, as well as the biographies of the choicest missionaries who have wrought and gone to their reward.

All this service we are doing and hope to do in the future for missions *at our own cost*. We ask not the church for a dollar. With few exceptions, the boards' and denominational journals are a tax on missionary receipts—in the aggregate a large tax. They do not pay the cost of production. We fain believe that the influence of this Review whas been a stimulus to this class of magazines, infusing additional vigor and breadth, as well as a new inspiration to the church at large. And it is all a gratuity. The editors and publishers have worked hard, early and late, and without the hope of pecuniary reward. And we count it an honor and no mean achievement—and we are not ashamed to confess it—to have actually demonstrated to the public the fact that it has been possible, without the caresses or patronage of any board, or society, or committee, or denominational backing whatsoever, to establish and carry forward to a position of self support, a large, vigorous, independent, unsectarian, uncompromising Missionary Monthly, exclusively devoted and intensely consecrated to the cause of missions in all the earth. Henceforth let no man sneer at missions! In the face of such a fact a thousand Canon Taylors could not show that "Missions are a Failure." The friends of missions may rejoice with us over the achievement. They share in the fruits of our success. They have the power, by their prayers and interest, to widen its sphere and increase its usefulness a hundredfold.

WHEN SHALL COME THE CONSUMMATION?

BY J. E. RANKIN, D.D., ORANGE VALLEY, N. J.

When shall come the consummation?

When gleam forth Messiah's sign?

And in garments of salvation

He set up His royal line?

In His purple vestments glorious,

Mighty as a king to save;

Treading down his foes victorious,

And redeeming from the grave?

When His people shall be willing,

In the great day of His power;

Glad the solemn vows fulfilling

Of their first espousal hour.

When they as their Lord adore Him,

Bring their silver and their gold;

Lay their prayers and gifts before Him,

And His dying love unfold.

When they consecrate their daughters,

Bring their sons within their arms;

Send them heralds o'er the waters

To proclaim the Saviour's charms;

When His name is daily spoken;

For the poor His table spread;

When the bread of life is broken,

Till His hungry all are fed.

In the dew, then, of the morning,

With the freshness of His youth,

Zeal like raiment Him adorning,

Shall He gird His thigh with truth

Then shall come the consummation,

Then His reign on earth begin;

And full rivers of salvation

Flood this world of woe and sin.

TRANSLATIONS FROM FOREIGN MISSIONARY MAGAZINES.

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

THE Berichte, of the Rhenish Missionary Society, says :

"There is a significant parable that the Lord God in the beginning created the birds with all the present variety of their plumage, but without wings, and afterwards lightly attached these to them. Some of them refused to bear this added burden and cast them off ; these became the wingless birds, that cannot fly. But for the others, who were willing to bear the burden, the wings grew fast, giving them power to soar high towards heaven. So, in the last hundred years, by God's grace, two mighty pinions have grown out on our evangelical church, namely, home and foreign missions, with which she may joyfully and freely mount upwards toward God, and, furnished with these, she has no need to fear either that she is going to languish out of existence or to be overwhelmed by Rome."

"Through evil report and good report," says the *Berichte*. "This is a word which, as I believe, deserves at this very time our especial attention. It seems almost as if the opinion was rather widely diffused among the friends of missions that for the missionary cause among us in Germany the day has dawned, when the former disparagement and contempt shown to this is over for good and all, when, even in the widest circles, even in so-called public opinion, it will more and more find unrestricted recognition. But such an expectation is assuredly a very serious mistake, and the sooner missionary circles come to recognize it as such, the better. Otherwise, after long entertainment of false expectations and hopes, the subsequent awakening will be so much the more bitter and discouraging, when again the call is addressed to the friends of missions to go once more through ignominy and evil report, and to approve themselves therein also as the servants of God."

The *Berichte* remarks :

"That, in the diffusion of Christianity, reference must everywhere be had to the founding of new congregations, that Christianity cannot continue to exist in any living vigor except in this form, that according to the Scripture the individual Christian is not to be conceived as existing for himself, but as a member of a community—all this is so clear, that we need waste no words about it. Perhaps, however, less thought is given to the truth, the true building-stones for a Christian community are not individual Christians, but Christian families. And yet even the Scripture gives us significant intimations in this respect, drawn from the labors of the apostles. Repeatedly we read : 'And he (or she) was baptized, with his whole house.' The missionaries know only too well, from their own experience, that so long as they have only gained over individual detached members of families, they are yet very uncertain of their results and of the prospects of Christianity. Only when whole families are won does the cause gain permanence, and only then can there be talk of forming a community. To some of our missionaries, indeed, this point has come to seem of such weight that they have made it a fixed rule never to baptize one of a married pair without the other, because otherwise unhappy complications are almost inevitable. Moreover, if one has gained a thoroughly clear conception of the importance of gaining Christian families for the formation of Christian congregations, he has thereby gained a new point of view from which to judge correctly one of the most frequent and favorite attacks of the Roman Catholics upon the evangelical missionaries. The Catholics never weary of scoffing over the fact that most of our missionaries are married, and think there can be nothing more absurdly incongruous than a married apostle. Now we will leave them their easy scoff, but will remain quietly in the maintenance of our opinion, that Peter also, and the other apostles, as the Scripture expressly attests (1 Cor. ix : 5) must have been married. So, then, our missionaries may well be so too. Nay, more ; they are as married people much better adapted to gain over Christian families from the heathen, because they themselves know the Christian family life not merely from hearsay, and can give an example of it before the heathen. *Exempla trahunt.*"

The *Evangelisch-Lutherisches Missionsblatt* calls attention to the growing importance of the Hindoo element in Zanzibar :

"Alongside of the Arab influence and in part at its expense the influence of the Hindoos is growing with every year. These mostly come from the peninsula of Cutch, North of Bombay. They are partly Mohammedans, partly Parsees, partly cow-worshippers, that is, Hindus proper. The principal wealth belongs to the Banyans, or merchant-caste, and to the Kojas. The Arab merchants are heavily in debt to them, for they are so very successful in business that they are drawing most of the commercial profits of the East coast into their own hands. Everywhere the commercial middleman is the pliant and well-trained Indian. Their number is estimated at some 7,000 or 8,000. Besides the British Indians there is, especially in Zanzibar City, a colony of Portuguese Indians, the so-called Goanese.

These have no social importance, but are exceedingly useful as retail traders, laundrymen and domestics. Doubtless they are chiefly low-caste and Catholics in religion. In general the Hindoo element has shown itself very friendly towards the German efforts at colonization."

The *Journal des Missions Evangeliques*, speaking of the recent ordination of MM. Allégret and Teissières, for the Congo Mission, says:

"We are very well assured that this occasion will be found to have left in Christian hearts more than one refreshing remembrance, and we entreat God that He will himself call out into fruitful growth the germs of life and love which have been sown in these hearts by His word. In permitting our churches, and especially the Church of Paris, to set apart various missionaries at brief intervals, God, we believe, addresses to us all a serious appeal, demanding that we shall set ourselves apart. Active service, that is what He requires of us. May His appeal be listened to! And may many Christians, as a result of this evening of January 17, finally make to Him the complete surrender of their possessions, of their children, and above all, of their hearts!"

Herr Winter, of the Berlin Society, who has to undergo much weariness from the extremely unspiritual temper of the Caffres, expresses the comfort that he has in meeting with an exception in the person of a chief Kcholokoe. He says: "I become more and more attached to him the longer and better I know him. I cannot but wish that more Bassutos were like him. He is really a man in whom we cannot deny that there is found a habit of deep meditation upon things which lie beyond the sphere of every-day life. Let our conversation turn upon what it may, it is always interesting. I have often sat talking with him for hours together and have never felt myself weary. Had he not been a chief he would long since have been a Christian. Unhappily, he is very ill and has little hope of ever being better."

Herr van Eendenburg, of the *Nederlandsche Zendingvereeniging*, gives as his judgment that the spread of Christianity in Java imperatively requires that those who are inclined to receive Christian instruction should be settled apart on newly-cleared lands. He declares that all attempts to bring over the old-established agricultural communities of Java have been a failure.

Herr de Haan, speaking of a man of good position on one of the Sunda Islands, who seems very friendly to the missionaries, says: "I entertained the hope that in him we should, for once, have an accession to a Sundanese congregation of a man of some mental development, of some influence upon those around him, and, which cannot be exactly a censurable desire, of a man of means." The gospel, though of a higher birth than worldly distinctions, yet, as the Book of Acts shows, by no means disdains these in their measure and time. They are subordinate, but by no means valueless.

Herr Berg, in the *Dansk Missions-Blad*, gives some interesting reflections in describing the ruins of an ancient temple in Southern India:

"I contemplated this splendid work of man with yet greater interest than when I saw it before; its greatness, both in extent and in the execution of the work, together with its venerable age, awakened my wonder, not so much in view of the great, well-formed masses of stone, as of the earlier life of the spirit, of which this temple is a magnificent, though material product. The high, pyramidal pagoda-towers might dispute rank with church-spires of no mean celebrity in their aspiring loftiness. The burdensomeness of the material shows, indeed, that the flight was heavy, but nevertheless it was directed upwards. As the towers bear witness to aspiration, so the whole temple bears witness to a persistent unity and spirit of self-sacrifice, for the rearing of it has taken long periods and swallowed up great sums of treasure. This fact testifies to an earnest endeavor to please their god, and to give to this endeavor a visible expression by raising temples as grand as possible. Above all, the whole of this great achievement of Hindoo devotion bears witness to the energy with which the truth-seeking element in their hearts has groped after the living God."

The following brief account of the spiritual development of a Chinese convert illustrates St. Paul's reference to "feeling after God." It is from the *Berliner Missions-Berichte* :

"Deacon Wong-Yinen had even as a youth clearly recognized the worthlessness of idolatry, and mocked at the worshippers of images. Nevertheless, he could never feel easy without a lord, but sought and inquired after his rightful Lord. Once, coming to Canton and entering a chapel, he heard that Shan-te is the true God, who is to be worshipped by all men. On his return home he erected an altar to God and adored Him in heathen fashion. In gradual succession there came also messengers of the gospel into his district; they were native helpers, belonging to the Berlin *Vereln*, or Association for China. They disclosed to him how the true God is to be worshipped, and made known to him salvation in Christ. He listened with joy, learned God's word, was baptized, and has since then diligently and lovingly heard the gospel."

Herr Vosskamp, of the Berlin Society, gives some very interesting descriptions of the island of Hong Kong, and city of Victoria, this outpost of British Christianity at the gates of China, at once a part of it and not a part of it.

"We spent some days in Hong-Kong. They refreshed us in body and soul. The heat of summer had abated. I enjoyed the refreshing nearness of the sea. Hong-Kong has an enchantingly beautiful situation. Formerly it was a bare and desolate island, that served as a place of abode for fishermen and pirates. Then the English took possession of it, and they have changed this fragment of earth which here rises out of the sea into a genuine Paradise. Trees of various kinds and of peculiar beauty have been transplanted to Hong-Kong from every country of Asia, from the islands of the Pacific, and from Australia; there blossom everywhere the fairest flowers, and everywhere the view ends with the sea. In a deep valley, surrounded by lofty rocks, lies the most beautiful churchyard of the world, called 'Happy Valley.' Here all the pomp of vegetation is found concentrated. Life and beauty overspread the world of the dead. From hence you see the country seats of the wealthy lords of commerce stretching to the very mountain top. Of Hong-Kong you may say, as Isaiah says of Tyre, her merchants are princes. Beneath these the city of Victoria stretches along the sea. Here, at the threshold of China, Asiatic and Occidental life are confluent. Across the strait lies the coast of the greatest heathen realm of the world, silent, without life."

Again :

"The tones of my harp are now mingled with festal resonance and the wild music of an idolatrous display. Hong-Kong had for months been making ready for the Queen's Jubilee. All the lands of the earth which stand under English sovereignty had already offered their homage. The princes of Europe had appeared in person or by their deputies. From India the mightiest Rajas had gone to London to salute the Empress of India, in whose capital the foreign forms became the objects of popular curiosity and admiration in the strangeness of their Oriental magnificence. Already the echoes of the festival, which set almost the whole earth in motion, had died into the past, when on the little island of eastern Asia the notes of Jubilee again arose. The festival, in this tropic climate, had been transferred to the greater coolness of November. In the morning came the Governor's reception. Pastor Hartmann accompanied me to it. I, like all the world, gave the great man my hand in token of congratulation. A moving and diversified throng filled the Government Palace. In the garden in front, Bengalese troops acted as guards of honor—tall, stately forms, in picturesque costume. A deputation of leading Chinese had just brought into the Government House a loyal address, a magnificent piece of embroidery on white silk, with the names of the Chinese citizens and a huge escutcheon containing the hyperbolic wish in behalf of the aging Queen: 'May you flourish for a thousand springs.' In the evening Victoria swam in a sea of light. I wandered with my bride and some ladies of the Foundling House through the close-packed streets. At the corners of the principal streets stands had been put up for Chinese musicians, who overwhelmed the passersby with a flood of the most hideous melody."

In this loyal festival in honor of the Christian Queen, Chinese heathenism displayed itself in its own wild way.

"For two days and two nights an endless procession of idols wound hither and thither along the islands, and on both sides humanity was packed like a solid wall. There boomed the gongs, there rolled the drums, there screeched and wailed the stringed instruments, there cracked the fireworks, the silken dragon banners, green, red and blue, fluttered in the air, the ear-splitting tones of the bamboo fife floated wildly among the throng, while in the

midst of the procession men dragged along on tables the sacrificial feasts. The hungry gods were entertained to-day with what were esteemed the very choicest delicacies. Splendid idoi shrines are carried by; on fantastically ornamented wagons sit children with rouged faces. But now comes the Holy Thing of the Middle Kingdom—a gigantic dragon, from 50 to 60 feet long. His greenish body, covered with silver scales, winds through the streets; the fearful head of the monster, with the long, red tongue in the wide-opened mouth, keeps turning from one side to the other ever the throngs. Thus does "the good principle" diffuse all his blessing over the smiling children of the Middle. "The good principle" appears in terrible guise. Should it emerge in bright day, without warning, in a German town, there would be howling and chattering of teeth. The old Greeks endeavor to represent the archetypes of perfect beauty. The Chinese have attained to the archetype of perfect ugliness.

"Slowly does the train move on. And everywhere that the image of the dragon appears, there do innumerable human countenances turn themselves towards it and innumerable hands stretch themselves after it. How entirely has the Prince of Darkness bound this people in his fetters! How vain have the Chinese become in their imaginations, and their foolish heart is darkened. Esteeming themselves to be wise, they have become fools, and have changed the glory of the incorruptible God into the image of a loathsome worm."

Herr Vosskamp, describing his return to Canton, says:

"On the deck of the steamer two groups have formed. In one things are going on at a lively rate. Two young American girls are engaged with some gentlemen in a loud conversation. They appear to belong to the race of 'globetrotters,' who consider it the mission of their life to traverse every sea, to hurry through every land, to climb every mountain, and then to return home with the proud consciousness of having seen all that is to be seen. The other group consists of fellow-laborers. We have quickly made acquaintance. That old and venerable man has labored long in Burmah. He was going to America to procure help for his work. That young girl in the background is the daughter of a deceased missionary in Canton. She is returning to her father's field of labor. A young pastor from America, accompanied by his aged mother, has associated himself with them. He would like to carry on missionary work among the Chinese who live in his community at home, and is going to Canton to gain some knowledge of the speech and manners of the people.

"In a bay of the river a strange spectacle presents itself. A large black steamship, enveloped in smoke, lies on the water. Thick and stifling vapor globes itself around the ship's sides. Soon the wind drives the masses of smoke apart, and then they pour yet more voluminously out of the portholes. Several hours before, in the night, the Wah-Yun, filled with petroleum, and plying regularly between Canton and Hong-Kong, had gone up in flames, and from three to four thousand Chinese are supposed to have perished in the flames or in the smoke. Few on our ship dreamed what a scene of unimaginable calamity we were gliding by. What anguish and despair among the passengers in the night! what a tumult of wild imprecations! what death agonies in the burning ship!—and now she lay before us a scene of desolation and death, still and lifeless."

I have given elsewhere, in a few lines, a portrayal of a Cagie chief unlike his class. Here, in brief, is a portrayal of one like his class:

"This week I have had an unusual visit. Umkankonyeke, the former captain of Konigsberg, came here to see me. He has become fat and stout, wholly indifferent, his heart like grease; the world and the flesh have taken entire possession of him. He has thirty children alive; how many are dead he does not know. He has no peace, and to the cross of the Lord, where alone it is to be found, he will not come. Once I had good hope of him; now none! Ah, it is hard for a missionary to see how people willingly harden themselves and hurry recklessly forward to eternal destruction."

The *Neuesten Nachrichte aus dem Morgenlande*, in a very appreciative description of the work in Palestine of the Church Missionary Society, remarks with just satisfaction that of the 1,616 native Protestant Christians and 431 native communicants given in the last annual report, a goodly percentage has come from purely German institutions. Indeed, the German element has always been strong in the English work here, as might have been expected under the long presidency of a German bishop, the faithful Gobat.

The *Nachrichten* has an article written from Bethlehem, from which we give this extract:

"For the inhabitant of the hill country of Judah the autumn has its special, and right around Bethlehem, peculiar charm. Especially do the maidens love to give expression in song to the universal joy, answering each other back and forth from the trees the livelong day in responsive refrains and popular melodies peculiar to the district. When autumn comes, nothing has any longer power to keep the Bethlehemite, young or old, in the house. It draws him out into the open air, into the Kurum (vineyards), where he takes up his summer abode under his vine and figtree. Why, in this case, are the vine and figtree especially mentioned in the Bible of old and in Palestine to-day? Because both have qualities which are able to fetter the owner for a good long while to his vineyard; the vine, because the different sorts of grapes do not ripen simultaneously, but during a season of five months; the figtree, because this likewise, whose sweet fruits offer themselves for daily plucking, distribute them over three months."

The *Bulletin Missionaire* of the churches of French Switzerland, has a communication from M. Paul Berthoud, in which he describes the character of the new converts of the coast-town of Lourenco-Marquès, in Southeastern Africa:

"Ignorance the most profound is the first thing which strikes the spectator. By the side of this one remarks a religious feeling which is an unfailing source of encouragement and joy. But, finally, one is obliged to admit with grief the absence, one might say the complete absence, of the moral sense, which has been degraded, extinguished, annihilated, by a contact of several centuries with Europeans. Such are the three principal traits to be seen in the physiognomy of these souls which it is our work to instruct in the things of salvation."

"If, since the opening of the year," says M. Berthoud, "we have registered about 290 new confessions at Lourenco-Marquès, this cannot but be very encouraging to the friends of our mission. But it is not without some disposition to tremble that we rejoice, for we see things at very near-range, and this city is filled full of the snares of Satan. Among these numerous neophytes, I have good hope that most will resemble the good ground in which the divine seed has germinated and brought forth abundance; but how many who will probably prove like the ground where the thorns will choke the plant, when they have to choose resolutely between a holy life and their old courses. It would be easy to have retained some who have already abandoned us. But if we did that, what would become of the Word of God, which says: 'Holiness, without which no man shall see the Lord.' 'Be ye holy, for I am holy.'"

STUDENT VOLUNTEERS FOR FOREIGN MISSIONS.

We give below the results of work done in the churches during last summer's vacation by several volunteers.

Mr. J. P. Stoops, of Union Theological Seminary, presented the volunteer movement to 45 congregations, all of whom were favorably impressed; five responded immediately, ten expect soon to have their missionary, and 49 names were received as volunteers. Mr. A. N. O'Brien during the summer secured the pledges of 85 volunteers and the sum of \$445 per year for five years.

In addition to this should be mentioned the deepening work among volunteers. Mr. Edwin B. Stiles, who, with his wife, has lately sailed for India, reports as conclusions reached from his summer's experience that the people are waiting to be instructed on the subject of foreign missions, and when instructed are ready to give; that intelligent interest among the masses is increasing; and that there is a crying need of more thorough system in giving, a thing which he has demonstrated can be accomplished by presenting to young people's societies in all its significance the present uprising of young people for foreign missions.

An inspiring report also comes from Mr. W. W. Smith, of Princeton, '89:

"When the idea entered my head some months ago to devote a part of my summer to a missionary tour of one of the States, great apprehension arose as to my fitness in any possible way for the work. But God said, 'Not by might nor by power, but by my Spirit'; and so I determined to try. After the Northfield Bible school closed, Mr. Wilder and I went to Springfield, Mass., where between us we spoke in ten different places. As a result four churches adopted the 'plan for volunteer gifts for foreign missions.' We then divided forces, Mr. Wilder leaving for Niagara, while I continued the work in Massachusetts, and later in Northern, Central, and Eastern New York, Northern New Jersey and Eastern Pennsylvania. In the Y. M. C. A. at Brocton, Mass., there was an audience of but 35, six of whom offered to go to the foreign field as missionaries. Nine young men pledged \$93.60 per year towards the support of a missionary representative; twelve were already giving \$1.00 per week besides. They have now chosen one of the six to educate as a gen-

eral secretary in the Y. M. C. A., preparatory to sending him to the foreign field. In Jersey City 18 signed the pledge in one day.

"Altogether I have spoken 41 time since college closed. Providence used me as the means of putting the 'plan' in 15 places. All but two or three of these adopted the plan in toto, undertaking the full support of a missionary. The sum thus raised for the various foreign boards is about \$8,000. God also raised up twenty-six new volunteers, 20 men and six young women. I disposed of 34 copies of 'The Evangelization of the World,' and received several orders for the *MISSIONARY REVIEW OF THE WORLD*. The work to me personally has proved an inestimable blessing, drawing me closer to the divine help and guidance. I wish all volunteers would take up this method of a awakening interest and stirring up their own ardor in 'the crowning work of the century.'"

II.—GENERAL MISSIONARY INTELLIGENCE.

Africa.—Slave-hunters and missionaries. For some time past the missionaries in Nyassaland have had to defend themselves against Arab slave-hunters. Not only so, but in their heroic stand against the merciless man-stealers they have been hampered by the representatives of a so-called civilized power. The Portuguese who occupy adjacent territory, being apparently anxious to annex Nyassaland itself, are well content that the slaver should not only well-nigh exterminate the natives, but do his best or worst to drive the missionaries off the coveted land. In this extremity it was decided to approach the British Government. To this end a deputation, representing the joint committees of the Established, Free and United Presbyterian churches of Scotland, the Universities Mission and the African Lakes Company, waited upon Lord Salisbury at the Foreign Office on Friday. The deputation, a most influential one, made up of representative men from the Scottish churches, together with several members of Parliament, was introduced by Lord Balfour, who expressed the hope that the British Government would not allow the interests of this country in Nyassaland to be abandoned to Portugal. Rev. Dr. Scott presented a memorial to the Premier, signed by 11,006 ministers and elders in the three Scottish churches, setting forth the extent of their missionary effort on the shores of the Nyassa, and in the district known as the Shiré Highlands, pointing out the dangers which beset the missions, especially from the Portuguese, who threaten to annex the country, and urging upon Her Majesty's Government the necessity of taking steps to insure that the missions should be permitted to continue their Christian work undisturbed. Rev. Horace Waller, on behalf of the Universities Mission; Mr. Campbell White, representing the Free Church; Rev. John M'Murtie, on behalf of the Established Church of Scotland; and Mr. Moir, joint manager of the African Lakes Company, also spoke. The latter mentioned that the natives in 1885, fearing annexation, invited the company to protect them and administer the country. Lord Salisbury, in reply, said

there was no work which excited so much sympathy as that which was being pursued by Europeans in Africa. In Nyassaland and the Shiré Highlands the gallant missions and the Scottish company were maintaining themselves against the great attack of Arab slavers, who recognized in these pioneers of civilization their natural enemy. It was a desperate struggle, but it was one which did not at present apparently involve the direct co-operation of the Portuguese. The missions and Europeans could only depend for their defence upon the possession of arms. These had to pass through Portuguese territory, and Portugal, said the Prime Minister, had thrown every impediment in the way of furnishing these arms. Their sympathies had not been with the missionaries. Portugal claimed the whole territory from the Atlantic to the Indian Ocean. This claim was not admitted by the British Government, nor did this country consider that Portugal had any claim to the banks of Lake Nyassa or the Shiré Highlands. There was no danger, Lord Salisbury assured the deputation, that the Portuguese would lay violent hands upon any of the mission stations. The position was, however, a peculiar one; but the deputation must not expect more from the government than it could accomplish. Nyassaland was not British territory and the government could not protect the Europeans from the power which the possession of the coast gave to the Portuguese. Diplomatic action should not be wanting, and there was reason to hope that the problem would alter as civilization extended.

—**Africa's Regeneration—How and When?** In a paper on British West Africa, read before the Royal Colonial Institution at Freetown, Sierra Leone, Mr. Johnston, the English Vice-Consul, spoke of the Negro races as those of "a lower mental development." This objectionable designation elicited an immediate and pungent reply through the editorial columns of *The Sierra Leone Weekly News*, in which were forcibly advocated new and important theories for the real elevation of the Negro, which certainly seem worthy of a more careful study and a more thorough trial than they have yet received by those laboring for the regeneration

of Africa. The writer contends that, while the Negro is *different* from the white man, he is not *inferior*, and that he would prove his intellectual equality under as favorable circumstances as his white brother has enjoyed for centuries; that there is no essential superiority or inferiority on the one side or the other. The question, it is said, is simply one of a difference of endowment and destiny, which is really the difference between a movement of two distinct races in the same groove, with one thrown by circumstances behind the other, and the movement of the same races along lines which are destined to be always parallel, without coincidence in capacity or performance. Though distinct, they are equal, and never until the Negro has opportunity to develop along his own appointed lines, can he vindicate himself, and Africa experience any material intellectual or moral elevation. The views here condensed and presented, are, in fact, those so ably elaborated by that remarkable man and eminent scholar, E. W. Blyden, LL.D., of West Africa, a Negro of pure blood, well known to many in his "Christianity, Islam, and the Negro Race," a work worthy of a wider circulation in this country.—*N. Y. Evangelist*.

—Bishop Turner of the African Methodist church says: "Africa is the richest continent under the canopy of heaven. Her natural resources are incalculable. England and other European countries keep 200 ships hugging the coast the year around, pouring her wealth into their coffers; and this country could double the number by utilizing the Negro, if it could just look beyond its prejudices and adjust itself to its possibilities. A line of steamers between Charleston, Savannah, New Orleans or Wilmington and Africa could in a few years be made to flood the land with unnumbered millions of money. The Negro as an agent might be made a thousandfold more valuable to the South than he was as a slave, and at the same time more valuable to himself as a freeman. If England can keep steamer lines running all the time burdened with gold-dust, ivory, coffee, cam-wood, palm-oil and a thousand other things which bring wealth and give business to the world, why cannot this country, with millions of men at its disposal adapted to the climate of Africa and as faithful to their trust as any race in the world, do as much or more? If the Negro is a burden, a menace and source of vexation to our white friends, let them open up a highway to the land of his ancestry by a line of steamers, cheap transportation and a little business thrown in, and the 'dark Negro problem' will solve itself in a few years."—*Spirit of Missions*.

—A missionary sends from Tangier some notes of a journey which three lady evangelists recently made to Fez, a city with a population of 150,000. They carried a tent with them, camping by the way at villages,

where they gave medical advice and preached the gospel. At one place the chief made them encamp in a farm-yard close to his own house, warning them that if they went a few yards away he would not be answerable for their lives. Just after the ladies had got off their mules a woman came up, and seizing one of them by the throat with one hand, drew the other hand across it in imitation of cutting it and said: "That is what we ought to do with you!" But before they left the place the Lord had given the missionaries much favor in the sight of the people. The chief was the most interested of all the listeners, and when they proceeded on their journey accompanied them all day to see them safely up on their way.—*Bombay Guardian*.

—The Indigo of Africa is the best grown in the world. Even the wild indigo of Africa is better than the famous plant cultivated with great care in India. A society has been formed in Liverpool to develop its production. We should soon have Christian farmers connected with our mission stations, engaged in the commercial products in their vicinity. Sugar, coffee, cassia, indigo and other products could be cultivated to profit where these are indigenous.

Brazil.—The matter of Presbyterian missions in Brazil received due attention at the meeting of the General Assembly in New York in May last. It came up in the report of the commission sent to that country to organize a Synod and to make a general examination of the condition of the church there. Dr. J. Aspinwall Hodge of Hartford gave an account of the trip and made a most urgent appeal to the Presbyterians of this country to contribute liberally to the work there. The condition of affairs as he pictured them was deplorable in the extreme. There are only 32 Presbyterian ministers to carry on the work of evangelizing a country nearly as large as the United States. Dr. Charles E. Knox of Bloomfield, N. J., who was also one of the commission, was equally strong in his appeals for money to establish a theological seminary in Brazil. He was glowingly enthusiastic in picturing the spread of Protestant schools and of Republicanism in Brazil, and in recounting the vast opportunities for spreading the gospel offered there.

Another stirring plea for aid, both missions and money, for the Brazilian work was made by Dr. G. W. Chamberlain, who represents the Synod of Brazil in the Assembly. He pointed out that in nine years the Assembly had sent only one minister to the field, and that he had been so overworked that he was now returning to the United States, broken down in health. His speech had a deep influence on the commissioners, and will no doubt result in substantially benefiting the work of supplying the spiritual needs of the millions of Brazil. The

resolutions offered by the commission were carried.

Burma.—A Burmese religious ceremony. A correspondent of an Indian paper describes a curious ceremony which took place recently at Rangoon. I seems that in a recent earthquake the bird's wing of gold and precious stones, crowning the great Rangoon pagoda, was thrown down and injured. The trustees of the building called on the people for subscriptions for a new one, and in three weeks a sum of 80,000 rupees was collected. It was notified that on a certain day the melting of the gold and silver would take place, and that it would be the last opportunity of contributing. In one of the large rooms of the pagoda two large crucibles were placed, one for gold, the other for silver. Hundreds of men and women, girls, boys, and small children passed by dropping their silver or gold ornaments into the crucibles or handing their precious stones to the clerk for the purpose of being set in the bird's wing. Women gaily dressed and covered with jewels passed by, and, taking a couple of gold bangles from each arm, threw them into the pot, or they took off rings, and, handing the stones to the clerk, added the gold to the melting mass. Those who had no gold put in rupee coins into the silver crucible and handed over others to the clerk for the use of the pagoda; even the beggars came and added their mites. All parted with their treasures without a sigh, and, in fact, seemed glad to give it for such a devout purpose. All their good deeds are so many rungs mounted on the ladder towards heaven. The Shans went in a body of 20 men, and presented a valuable diamond weighing 75 carats, which is to be placed as the chief ornament of the wing. The silver melted amounted to Rs. 7,580; that collected to 3,525: the gold melted amounted to Rs. 13,800, and the precious stones given were valued at Rs. 22,000. The wing that fell down was valued at Rs. 1,22,500, and the one to replace it will be worth Rs. 1,75,000. The umbrella ornament at the top of the same pagoda (the Shawgda-goan) is said to have cost King Mindine Min six lakhs of rupees; it is of pure gold, richly set with gems, and is actually 15 feet high, although at its present elevation it does not seem two feet. The pagoda itself is 328 feet high, and the hillock on which it stands is 100 feet. The pagoda is surrounded by the barracks of the British troops, and the magazines are said to be in the hillock on which it is built.

China.—There are now 82 medical missionaries in China, the majority of whom are from the United States; 16 of them are female physicians. There are large mission hospitals and dispensaries in Peking, Tientsin, Shanghai and Canton, and smaller ones at various other cities. At these hospitals, where many thousands are treated yearly, and at the homes of other sick people, the teaching of the gospel goes hand in hand with the medical treatment, and the good accomplished is very great. In

no part of the world is the medical missionary more highly appreciated than within the Chinese Empire, and a great part of the current expenses of the hospitals and dispensaries are borne by Chinese officials, the gentry and the merchants. Foreigners residing in China also give a good deal. If there were 100 medical missionaries in China among 300,000,000 of people, each physician would have more than twice as many people to attend as there are living in New York.—*Medical Miss. Record.*

India.—The fact is not commonly recognized that the missionary bodies most interested in higher educational work in India are Presbyterian and Anglican. Of the large staff of the Baptist and Methodist Episcopal, and several other aggressive missions, we do not know of one which is engaged in what is known as higher educational work, except Dr. Badley at Lucknow, and the Christian College he is founding is the model upon which existing mission colleges should be immediately re-organized. Its curriculum and appointments throughout are adapted especially for native Christian students. Non-Christian students are not excluded, but if they come they must accept the teaching which has in view the needs of our native Christian youth.—*The Indian Witness.*

Romanism.—Romanism in the Province of Quebec has attained a degree of strength and wealth, and is supported by a self-denying and resolute spirit, not known or appreciated until recently by even well-informed Canadians. At the recent meeting of the Canadian Branch of the Evangelical Alliance, Principal McVicar presented carefully compiled statistics showing that the Papistical church receives on an average, annually, from 200,000 families in the Province of Quebec, the enormous sum of \$3,000,000 for the exclusive ends of Catholic worship. She owns 900 churches and the same number of parsonages, together with the palaces of the cardinal, archbishops and bishops, valued at \$900,000; 12 seminaries, worth \$600,000; 17 classical colleges, worth \$850,000; 259 boarding schools and academies, worth \$6,000,000; 80 convents, worth \$4,000,000; and 68 hospitals and asylums, worth \$4,000,000; making a total of \$61,210,000. Besides, certain ecclesiastical orders are enormously wealthy. The Sulpicians, for instance, on Catholic testimony are wealthier than the Bank of Montreal, the most powerful monied corporation in America. The lady superior of the Longue Point Asylum recently informed a press representative that the nuns built that splendid building at their own cost of \$100,000. To every one familiar with history the growth of Romanism on this continent is a menace to free institutions, to the public schools, and to a competent and honest administration of public affairs.

—Rev. Jacob Primmer of Dunfermline, charges that the church of Scotland is becoming honeycombed with Jesuits and Popery. He quoted from the latest work of the Church Service Society "An Order of Divine Service for Children," to show that it was a liturgy largely drawn from popish mass-books, and taught baptismal regeneration. In this secret society, the two clerks of Assembly and ex-moderator were leading spirits. These Romanizers had introduced into their church large numbers of popish images of monks, the virgin saints, angels, crosses, also a service-book, and ritualism, as in St. Giles's, Edinburgh; popish pulpits with the crucifix on them, as in Craigiebukker church; a large stone cross standing seventeen feet eight inches high in Ruthwell church, which had been enlarged to receive it, and last Sunday it was dedicated by the minister of Morning-side, although the whole thing was a violation of the law of the church. He had made the Scottish hymnal a special study, and he had discovered that fifty of the hymns were written by popish monks, priests and saints. These Romanizers were at large in the church.

Spain.—Celebration of the Discovery of America. Dr. Curry, United States Minister to Spain, sends a translation of the decree, signed by the Queen-Regent, setting forth the plan by which Spain is to celebrate the four hundredth anniversary of the discovery of America. It is rather amusing to observe that the *United States is not to be invited to participate in the Spanish festivities.*

The following is the Royal Decree:

"ARTICLE I. For the purpose of commemorating the fourth Centennial of the Discovery of America and of honoring the memory of Christopher Columbus, an Exposition shall be established for the year 1892, to which the Government shall invite the kingdom of Portugal and the Governments of the Nations of Latin America.

"ART. II. The object of the Exposition will be to present, in the most complete manner possible, the condition of the inhabitants of America at the time of the discovery by collecting for the purpose all the objects which can give an idea of the state of their civilization and of the civilization of the races inhabiting the American Continent at the end of the fifteenth century, and by a separate exhibition at the same time of all the products of the art, science and industry which characterize the present culture of the Nations of Latin America.

"ART. III. A special committee, which shall be sent to South America in a government vessel, shall be charged with the duty of preparing the Exposition in agreement with and under the direction of the diplomatic representatives of Spain in the different American States.

"ART. IV. To meet the expenses necessary for the celebration of the centennial, the Government will enter in each of the five coming budgets, and will submit to the approval of the Cortes, an appropriation of 500,000 francs which shall be exclusively destined to the expenses required by the commemoration. This appropriation will be declared permanent until June 30th, 1893, and the sums unexpended shall be kept in the the treasury until that date.

"ART. V. The Ministers of State, Colonies, War and Marine shall be charged with the execution of this decree in everything relating to their respective departments.

"Given in the Palace, February 28th, 1888.

"MARIA CRISTINA.
"The President of the Council of Ministers,
"PRADEXES MATEO PAGASTA."

Turkey.—"The statistics for the Eastern Turkey Mission have just been completed for the year 1888, and possibly an extract from these may not prove uninteresting to many of your readers. They may also give a better idea of the work of the mission.

"The estimated population of the field occupied by this mission is over one and a quarter million. This gives to each ordained missionary in the field a parish of ninety-two thousand souls. Of this two and one-quarter millions within the limits of the mission only about sixteen thousand are declared Protestants, *one-tenth of one per cent.* of the whole number. But of the sixteen thousand declared Protestants, only 2,686 are members of the Protestant church—which makes one church member to every 500 of the souls included within the mission limits. These figures show that the time has not yet arrived for the withdrawal of missionary forces from Turkey.

"There are five regular stations at which missionaries reside: Bitlis, established in 1853; Erzroom, in 1839; Harpoot, in 1855; Mardin, in 1856, and Van, in 1872. Bitlis occupies 15 out-stations, Erzroom 22, Harpoot 56, Mardin 20 and Van 2. About five-eighths of all of the Protestants of the mission are within the limits of Harpoot station. There are 40 regularly established churches in the mission, with a total membership of 2,686. To these churches there were received on confession, in 1888, 205 members; 156 of these were received in the Harpoot field. These churches are presided over by 23 ordained pastors. There are also 50 regular preachers, 176 native teachers and 45 other helpers, such as Bible-readers, colporteurs, evangelists, etc. Each Sabbath there is preaching at 120 stated places, with an average congregation of 11,000. About 75 per cent. of this number are members of the Sabbath-schools.

"The educational statistics show, also, a large work. The center of the mission schools is at Harpoot, where is located the Mission Theological Seminary and Euphrates College, with over 590 students in attendance. From here teachers and preachers go out to all parts or the field. Exclusive of the college there are over 6,000 scholars studying in the high and common schools of the mission.

"When it is remembered that all these schools are strictly evangelical, in which lessons from the Bible and Testament are daily given, whose teachers are supposed to be Christians, and who are especially charged with the duty of giving to all their pupils religious instruction, the part which these schools are destined to play in the evangelization of this land can be partially ap-

preciated. It is undoubtedly true that over one-half of the students above mentioned are members of non-Protestant families. The school is already a power in the land, and its influence is increasing every day.

"The next question is, What do these people pay for all the gospel and educational privileges they enjoy? Before this question is answered, you must remember that this is in the Orient, where it is the nature of the people to receive, not to give; whose common nature and desire is expressed by the universal never-forgotten word, "*bakshish*"; where many a man will endure a hard beating from officials rather than pay his tax of one or two dollars, when he has the money in his pocket and knows that he must ultimately pay it. But above all this it is a land of extreme poverty and oppression, where thousands of deaths occur each year from lack of food and from exposure; where the whole tendency of the country is toward extreme poverty. It must also not be forgotten that here the regular wages of a common laborer, he boarding himself, is 10 to 15 cents a day; for a man with a trade from 20 to 40 cents a day; that bread costs nearly as much as it does in America, and that many articles of clothing are imported from Europe. Looking at all of these things, it is evident that \$1 here would equal from \$5 to \$8 in the United States—i. e., it would be procured with as much difficulty and labor, while it will not go so far in the purchase of necessities and luxuries.

"After this introduction, let me say that the Protestants of this mission contributed during the year 1888 for religious and educational purposes nearly \$13,000. This does not include large sums paid for the purchase of religious and school-books, nor does it take into consideration personal expense incurred in sending scholars to school and in boarding them while there, except when this money, in a few cases only, is put into missionaries' hands for the purpose of board. This is an average of nearly 90 cents each for every declared Protestant throughout the mission and \$4.80 for each church member.

"To put it in a little different form: for every dollar contributed by the American Board for direct evangelical and educational purposes, the people contributed one dollar and ten cents. Bear in mind that the party who paid the \$1.10 earned it at 14 cents a day, boarding himself in the mean time. If all who contribute to the work of the American Board would give with the same liberality and self-sacrifice that these people of the Orient have given during the past year, the treasury of the Board would be more than full."

These churches have also a Home Mission Society, which is carrying on a noble work at Kourdistan. The contributions to this society are so liberal that the work is not at all hampered for the want of funds.

Apart from all figures, there is at present a thorough stirring up in the old church. There is less of hostility and more hearty co-operation than ever before. Protestant preachers are constantly invited into the old Gregorian churches to conduct service—not the service of the church, but the Protestant service with preaching. Our educated Christian young men are urged to teach in the schools which the Gregorians are attempting to establish. Many of the Protestant text-books have been adopted by them and very frequently the New Testament is used. All of these things were unheard of a few years ago. *Protestantism* has come to be synonymous with *enlightenment* and this is the foundation of true Christianity.—Rev. J. L. Barton, of Harput, in *The Independent*.

Woman's Work.—In the heart of a devoted Christian woman some 54 years ago was conceived the idea of how to reach the women in the zenanas of India. Single-handed and against great opposition did Mrs. Doremus put that thought into operation.

Dr. David Abel, an American missionary to China, returning in 1834, started in England the "Society for Promoting Female Education in the East." Mrs. Doremus, listening to his appeals as he strove to arouse Christians in America to the needs of the women in the East, said: I will go to my sisters in Christ, sisters of wealth, of culture, with leisure, and tell them what you have told me; what it is that is holding the heathen nations to their superstition and idolatry. It is the women of India, the mothers and sisters incarcerated behind those walls, that shield them from all approach, not only of religion, but of education and friends. We will unite together, we women of America, of every creed, in this great work of sending single women as missionaries, who, not having the care of husbands and families, can give themselves especially to this work.

The women listened, felt the call as a special message to them and responded gladly. The men said, It was not possible that women could go out, unmarried, to these heathen countries and be respected, and so great was the opposition that what was intended to be simply a movement of women auxiliary to already established missionary societies, was organized 26 years afterwards as a distinct work, assuming the name of "The Woman's Union Missionary Society of America for Heathen Lands," whose prominent feature was the sending of single women to do a specific work among the women. The wedge has entered the very heart of idolatry, in that the heathen women are being reached as never before; but a greater work even than this has been accomplished, for this inspir-

ation has emancipated our own American women. The women of India and China and Japan need our personal efforts in their behalf, but we needed more the stimulus that has come to us through the missionary work. Since Mrs. Doremus and her sympathizers organized this woman's work, so short a time ago, there have sprung up all over our land a multitude of women's societies. Thousands are organized, not only for the foreign missionary work, but for the home work, for temperance work, for all manner of church and state charities. Woman is fast becoming the almoner of man's best gifts to his fellow-men. While we rejoice in the well being of the multitude of women's missionary societies that have been the direct outcome of this mother in Israel—for it is the oldest of all our women's organizations in America—we will do well to cherish and promote to the utmost of our ability the prosperity of this Union work, which has six mission stations, one hospital, two dispensaries, fifty-seven missionaries and 3,387 pupils dependent upon it, with wider fields of usefulness still opening before it.

This peculiar and all-important work calls for the hearty co-operation of every one interested in aggressive foreign missionary work.

—**The Critics of Missions.** The most persistent critics are the tourists and the statisticians. The former make the journey of the world, and, finding in every port a handful of missionaries, and behind them the great, black mass of untouched heathenism, not unnaturally infer that this speck of whiteness can never overcome this mass of blackness. What reason has the tourist for believing that a thing which is so near nothing can bring to naught a thing so vast and real as Asiatic Buddhism? He forgets that one rope-girded priest converted England, another Germany, another Ireland. He finds that the missionary is a common and uninteresting man, that often his converts are chiefly retainers, that lapses are frequent, and that his methods have apparently little relations to the ends most to be desired. And so he eats the missionary's bread, as a god from Olympus might sup with mortals, accepts his suggestions as to routes, and fills his note-book with borrowed information, which appears in his printed pages as original observations, and

goes away damning the cause with faint praise of the worthy man's zeal. It would be interesting to compare the opinions of book-making tourists with those of the British governors of India, the ministers to Turkey and the admirals of Pacific squadrons; that is, the opinions of casual observers with those of men who thoroughly understand the subject.

But the most confident critic of missions is the statistician, who demolishes them by a sum in arithmetic: the heathen population increases at such a ratio, converts at such a ratio, and the latter never overtake the former. He deems himself under no obligation to explain why the basilicas of Rome became churches, or why England does not still worship at Stonehenge instead of Westminster. It would seem to be not a difficult thing to learn that human progress is not determined by a law of numerical ratio, but there are enough who can think in no other fashion even with history for an object-lesson.—*Dr. Munger in Forum for June.*

—Some ten years ago, Mr. Gladstone translated into beautiful Italian the well-known hymn, Rock of Ages. This suggested to Signor Ruggero Bonghi, the Gladstone of the Italian Parliament, the idea of using his pen in diffusing and defending the truth. Among other productions he has written *Vita di Gesù*, The Life of Christ, a work based on the evangelists, of warm Christian spirit and heartily endorsed by those who have examined it as far as published. Each number consists of eight superbly printed pages, costing but two cents. On the Corso, the most fashionable street of Rome, are seen in large letters the words, *Vita di Gesù*, *Vita di Gesù*, while near by stands a splendid illustration from the book, Christ talking with the woman of Samaria. It is worth while stating that there will be seventy parts, containing in all eighty-six fine illustrations by the best artists in the kingdom. Such an occurrence has never before taken place in Italy. Mr. Bonghi appears daily in the Senate, and loses nothing of his influence by having written this scholarly and manly life of Christ. The parts, as they come from the press, are eagerly sought for, and read with avidity by thousands who are now getting for the first time the history of the Holy Child.

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

India.

[OUR readers will remember that Mr. Wishard, Secretary of the Collegiate International Y. M. C. Association, is spending some years abroad

establishing Y. M. C. A's. in foreign lands and visiting colleges and other schools of learning, performing evangelistic work among the students. His mission thus far has proved a

great success. Col. Olcott, the New York Theosophist, who was converted some years ago to the vagaries of Madame Blavatsky, the Russo-Indian Spiritualist, has been paying a missionary visit to Japan in the hope of turning Christian converts to Buddhism, as it is interpreted by the Theosophists. We get a glimpse in this letter of the kind of work he is doing.—Eds.]

"Mr. L. D. Wishard has just returned from a trip down the inland sea to Nagasaki, Okayama, etc. In some of these places he followed Col. Olcott, the Theosophist, by about a week. Col. Olcott began by lecturing on Buddhism, pure and simple, but now is travelling through the Empire attacking Christianity, since in this he has the support of the Buddhist priests. At Hiroshima, the Sunday after his lectures, Miss Bryan's and Miss Cuthbert's Sunday-schools were reduced by one-half, so strongly stirred were the Buddhists against Christianity, but in a few weeks the schools will probably be attended by their wonted numbers. Mr. Wishard has been at work among the students of the *Government schools* of late, and by issuing cards announcing himself as a representative of the *students* of Europe and America, has drawn immense crowds in the theatres—sometimes over 1,000 young men. At a recent meeting (at Okayama) the Buddhist priests came in, as they often do to make disturbance, and if possible, break up the meeting. On this occasion Mr. Wishard appealed to the students, who at once sided with him and enforced order. The students are evidently very much taken with him, and are delighted to be addressed as a class; and he can, therefore, as a college secretary and representative, reach them as no other man could. He is doing a grand work. *Over 100 young men were baptized* a few weeks ago at the Congregational College at Kyoto as the fruit of his labors. He conducts a summer school for Bible study in this institution, on the Northfield plan, early in July, and says he wishes Dr. Pierson would come out and assist in the work. Here is a new form of work in Japan that promises great results and should enlist the prayers of saints everywhere. FRED. S. CURTIS.

"Kobe, Japan, May 16, 1889."

Japan.

"EDS. MISSIONARY REVIEW OF THE WORLD :

"Religion in Japan still continues to be the absorbing topic of the day. The purely political newspapers even cannot keep the subject out of their columns. The drift of the discussion is not so much towards the *having* or *not having* a religion, but to-

wards *what kind* of a religion shall the country have. And upon this latter ground it seems that the contest must speedily come to an issue.

"It is likely that, for a time at least, there will be three rival forces contending—Christianity, Buddhism and Skepticism. The next twenty years is going to witness a great change in the national character of Japan. As far as skepticism is concerned, it lies at the very heart of the rising generation. We are sowing the seed in a skeptical soil. A bright young man, a student in our school, told me, a short time ago, that he did not believe there was a human soul, neither a God, heaven nor hell. This is the case with many young men here. But the gospel has power, if it can reach the heart directly, without human conception, to overcome this skepticism. This skepticism is not a native of the Japanese soil; it is an imported article from Europe and America.

"But the most active opponent to Christianity will be Buddhism—Buddhism reformed. Its adherents are bestirring themselves on all sides. They are to have schools and colleges, both classical and theological, newspapers and magazines, a clergy with itinerant preaching, and everything on the Christian plan of propagating their faith. They will have missionary societies; and it is thought that America will be redeemed from the heathenism of Christianity. What think you, Americans? Col. Olcott, the American apostle of Buddhism, and the first American convert to the religion of Shaka, is now in Japan, lecturing to full houses. He comes from Ceylon for the purpose of uniting Japanese Buddhism with that of Ceylon. The object is to have Buddhism present one solid front to Christianity in the East. Thinking that the strength of Christianity is largely in its methods of spreading, Buddhism will adopt these methods; and instead of a priest sitting all day upon his feet beside *bibachi* (a brazier), and smoking a pipe sixty times an hour, he will be called a *preacher* as in America, and will go about delivering *sermons*. They wish to solidify and move as an unbroken phalanx.

They will learn one invaluable lesson from united Catholicism and divided Protestantism. Here, where Christianity has to stand alone, without the popular sentiment in its favor, *Christian union* shines with a diviner brightness. Missionaries who represent the most antagonistic theological schools, meet one another, and give the friendly greeting, and wish the *union* God speed. But occasionally a home paper comes from across the sea, full of sad foreboding concerning the union movement. They fear that each will not have an equal share in rights and

privileges, that the home church constitution will be violated, and that some one church will lose its identity in the union. But there are very few missionaries in Japan who are opposing the union. While it is exclusively among the Pedobaptists, the Baptists hope to see it triumph; for it will hasten the day of a union of them too. Looking at this rich field in the light of the Saviour's prayer, and considering what has been accomplished towards its fulfillment, who can doubt that we have rightly interpreted that prayer, or lift an opposing voice against the progress made?

"Fraternally, E. SNODGRASS.

"SHONAI, JAPAN, May 6, 1889."

Another letter from Japan.

[A hopeful sign and further news respecting Col. Olcott's mission.—
EDS.]

"The following editorial appeared recently in the local paper published here:

"'Buddhist,' where are you? I want to call your attention to some facts, and rally a thousand of the brethren who have grown indifferent to our religion. Don't you see the water dripping through the roofs and soiling the clothes of our idols? Don't you see the priests going about the streets caring only for their beautiful robes, wine and money? Can't we reform these priests and restore the religion that has done so much for our country? I was surprised when I saw the earnestness of the missionaries, and I was also very sorry, because they are establishing the foreign religion in our country. The students in our schools are believing in their religion. Do you know what that means? The very ones who will soon be the leaders of our nation are believing and accepting the teachings of these foreign missionaries. See how they establish schools, and work diligently every day, and then take warning. You have read how our Buddhists have been persecuted in the Eastern countries by those foreigners.'

"This man only gives us a picture of the decay of Buddhism. They are in the throes of death, and we may expect to hear such groans. Col. Olcott, an American, is trying to revive their cause in Japan. He tells them in his addresses to retain their native religion and not be found accepting the religion of another country; but the Colonel doesn't practice what he preaches. A town near us offered \$500 to get a few lectures from him, but the amount was not sufficient, which shows that he is a rather expensive assistance. Many revivals are going on in the Christian work and most all the churches are enjoying a healthy and steady growth.

"SAM'L H. WAINRIGHT.

"OITA, April, 14, 1889."

Syria.—Missionary Experience.—Miss Mary P. Eddy sends us the following:

AMERICAN MISSION, BEIRUT, March 18, 1889.
DEAR DR. SHERWOOD: My brother and brother-in-law have been touring in the southern part of the Sidon field. I enclose part of a private journal kept by the latter during the trip. It will give a good idea of the experience of missionaries.

A year ago Beirut became the seat of a new "Warhijat" or province and a Governor-General, Ali Pasha, was appointed. After a year's residence here he has been removed by death. Long a resident in Paris and Berlin, he had liberal views and was affable and personally friendly to the representatives of foreign powers resident, and as far as lay in his power he aided rather than opposed our work in this province."

Journal. After passing Ras el Ain beyond Tyre, I was on new ground, and everything became more interesting. Two and a half hours along the sea brought us to a famous headland, Ras el Abyad, over which the road is cut deep into the white chalky rock. At places it is very smooth and steep, while the cliff drops sheer away for 200 ft. into the blue sea. Beyond this along the shore for miles is a sample of Turkish mismanagement. They forced the surrounding population to come and labor upon a new carriage road, which begins nowhere and ends nowhere, crosses no ravines, is straight where it ought to be crooked, and crooked where it ought to be straight, is double the width needed, and though continuing for many miles is nowhere finished. It is a perfect type of the scale on which such works are often projected, and the way in which they are abandoned after some one in money or muscle has paid out enough to complete two such roads.

We visited several rockhewn tombs, of which there are thousands in Phœnicia, and below Alexander's fountain we left the sea and began to climb the mountain slope, visiting some ancient ruins, acres of pillars, columns and blocks lying all over the top of the slope. It is saddening to think of how hard these unknown people must have labored to erect such buildings and then to pass away, thus leaving nothing behind them, not even a name. Then for an hour more we pulled up the mountain, rugged and stony, with a scrubby oak, thorns and coarse grasses, finally reaching our destination. Alma, on the top of the ridge, surrounded by mulberry and olive trees, is very pretty from a distance, but, like Constantinople, a closer acquaintance dispels something of first impressions. The people are desperately poor—poorer than any village I have yet visited. For years they have suffered from oppression and robbery; murders and fights have been of frequent occurrence, and this whole region until quite recently was unsafe. Yet a nice new church was finished and dedicated a year ago, and the communicants number nearly thirty. We came to the room of the resident teacher. It is a curious old place, a large yard in front in which cattle are tethered by day. On the ground floor are three large

rooms, each of which serves as house, barn and stable. A family, stores of hay and grain, and cattle being quartered in each one. I wish I could clearly picture one with its arches of stone, supporting mud roofs with mud floors, granaries, rough mats, absolutely no furniture. At nights only a smoky oil light to illumine the darkness. Men and women, old and young, inhabit the room. Water has all to be carried by the women from a fountain *half an hour below* the village, hence cleanliness is at a discount. More than one man in the church has taken human life in self-defense or otherwise. Four of the members are blind, and others will soon be in the same sad condition. The poverty and suffering of many is pitiable to behold. Yet the church at Alma is not a discouraging one; there are some bright jewels in it who have withstood much persecution in years past.

Sunday was a pleasant day. Saturday afternoon we had held a meeting preparatory to communion; so we rose early Sabbath morning. At 7.30 we went to the church. There was first a meeting of the members to examine candidates for admission. Then came the communion service, in which I helped. Three were admitted, the service lasting till nearly half past ten o'clock. The church is a new building of clean white stone, with a battlemented top, the inside plainly finished. The roof rests on two rows of arches, which run lengthwise of the building. It is bare of furniture, only a table for a pulpit, a chair, and a few mats on the floor. These are in daily use by the teacher and children who comprise the school. In one corner stands the common bier, a heavy wooden one, used at all funerals. The congregation numbered 120, all seated on the floor, the men and women being separated by a curtain. All left their shoes as they entered the door, and the collection of them in all stages of worn-out-ness was a unique finish to the open doorway. I have not seen a gathering that was more poorly dressed and in the main of sadder faces. They listened like hungry people, and surely God must look in great pity upon them. The elder, who passed the bread and wine, wore the roughest and commonest clothing, his head covered by a black sort of scarf, kept in place by a double circle or fillet of rope. His feet and legs were bare to the knees. But that took nothing away from the meaning and sacredness of the service. Babies cried and were carried out and in again, and once during the service two were seated, playing, inside the bier that has been used at so many funerals. To-day, Tuesday, we went out hunting, not for partridges, but for small deer, known here by the term "waal." In Ps. civ: 18, the word is translated "wild goats," which is an error. There was an exciting time when two were started, and when deer and hunters went flying through the bush. But the deer got away. Still later another deer was driven from cover and brought down by three shots. It is a great prize and repays us for all our hunting.

Now let me describe our "dwelling" here. We occupy the room belonging to the teacher. It is 15 ft. by 12, with a mud floor and very dingy walls. The roof rests on two long, heavy beams, across which are laid rows of crooked sticks, then layers of moss and thorns, then earth. All day long, but especially at night, the dry mud is dropping down, covering everything with dust, which is whirled about every time the door or window is opened. I find lots of mud in my hair every morning. The door is about five feet high, so one must either duck his head or bump it when entering. Two windows, without glass, afford good ventilation. Both windows remain shut most of the day on account of the strong wind, and we get our light through the open doorway. I know the meaning of "darkening one's doorway," since, when any one comes the room is darkened. The east wall has a "yuke," or clothespress, without doors, or shelves, or anything, except back and bottom. In it are piled our beds and bedding, when not in use. On the north and south walls are very rude shelves, on which are piled in beautiful confusion jars and bottles and cooking utensils, dishes and oil cans, tin boxes of salt and sugar and powder, bellows, old bags, and below all a smaller shelf with a row of books. Below the clothespress are small compartments in which are earthen jars containing olives, and molasses, etc. In one corner of the room are three or four "pockets" of mud, a jar resting in each one. In another corner a large wooden chest, in which the teacher keeps his treasures, clothing, spoons, etc. At this present moment its cover is piled with our books and papers, saddle bags and canned goods. The end of the room near the door is a sort of combination, pantry, cellar, garret, kitchen and coal-bin, not to mention the guns and old saddles. The rest of the floor is covered with coarse mats, and my "corner" has a thin bed spread on the floor, on which I am sitting and writing. I have drawn the tiny, low, round table over my knees and am writing by the dim rays of a smoky, light. When we go to bed we get out and set up our traveling iron bedsteads, spread our beds and bedding, and go to sleep with the mud sifting into our ears. In the morning we go outside, down the rough stone steps, and Abraham pours water on our hands while we wash. Stationary washstands, bath-tubs, etc., are unknown luxuries here. For dishes we have several plates and bowls, two cups without handles or saucers, three odd tumblers, and knives and forks. But what fun we have in and through it all. Abraham makes "soup," which is dry, and we eat it with a fork. He has to inform us when the stew and rice are warm, for we should never discover that fact unaided. Yesterday Mr. E. stuffed and cooked a partridge he had shot, and I made "tomato sauce" for it, a dinner we "two missionaries" most heartily enjoyed.

Southern India.—The Malabar-Syrian Church Case. The great Syrian church lawsuit has just been heard in the Royal Court of Final Appeal in Travancore and judgment will, no doubt, shortly be pronounced. The point in contention is, whether the Patriarch of Antioch has jurisdiction over the Syrian church of Malabar or not. The late Mar Athanasius, Metropolitan, and his successor, Mar Thomas Athanasius, are charged with having changed the usages and doctrines of the church by the omission from the ancient liturgy of prayers for the dead and prayers addressed to saints; by administering communion in both kinds, and sundry other measures tending towards what Protestant Christians would regard as reform from superstition and error. For this, the Patriarch long ago interdicted Mar Athanasius and contends that the orders of Mar Thomas Athanasius are invalid, not having been conferred in due form by the Patriarch himself.

On the other hand, Mar Athanasius maintains that the Patriarch possesses no such administrative authority as he claims and that the alleged innovations are in accordance with the earlier and purer teaching and practice of the Malabar church before they were forcibly proselyted to Rome by Alexis Menezes and the Portuguese power at the end of the sixteenth century and their ancient books destroyed. In this respect he seems to have taken up much the same ground as that assumed by the old Catholics of Germany and Switzerland against the pretensions of the See of Rome.

When in Travancore in 1875-6, after a visit to England in 1874, with a view of enforcing his claims in person, the Patriarch consecrated six new Metrans besides one, Mar Dionysius, whom he had previously consecrated at Merdeen, and whom he authorized, with the aid of a committee, to carry on the litigation and to exercise general superintendence over the affairs of the church. This Mar Dionysius accordingly sued Mar Thomas Athanasius and other representatives of the reform party, in the Zillah Civil Court of Alleppey, in 1879, the hearing of which at vast length occupied five years. He claimed the Syrian seminary at Cottayam, and certain lands and funds belonging to it, also official books, ornaments, and vestments used by the Metropolitans for the time being—the decision on which would carry with it the whole property and jurisdiction over the Syrian church.

In 1884 decree was made by the Zillah judge, Mr. T. C. Krishna Menon, in favor of Mar Dionysius, both parties to bear their respective costs.

At once appeal was made by Mar Thomas Athanasius to the High Court of Travancore, whose judgment by Justices T. R. Narayana Pillai and G. Ariyanayam Pillai, after hearing the case at full length, was delivered in 1885, again adjudging the properties in dispute to Mar Dionysius and awarding costs to him.

Finally, an appeal has been made to the

Royal Court of Final Appeal, representative of the Maharajah, and consisting of the Chief Justice and a European Christian judge. For this purpose the whole of the previous proceedings, depositions pro and con, documents referred to, extracts from histories, canons, missals and other books, and prior judgments were printed for the use of the judges and advocates in four volumes, 4to, amounting in all to 1172 pages. Many of the remarks bearing on the manners and customs and religious views of the Syrian Christians are of the greatest interest to students, and the ultimate decision of this *cause celebre*, whichever way it goes, will have a great and permanent effect on the future of the Syrian church of Malabar.

Is not the Mar Gregorius, Syrian Bishop of Jerusalem, referred to in *THE MISSIONARY REVIEW* for February, as visiting England to collect money for schools to spread *Bible truths* connected with this same Patriarch who in Travancore is fighting so hard against evangelical and Scriptural truth?

(REV.) S. MATEER TREVANDIUM.

Evangelization of the Jews.

EXTREMELY interesting incidents might be gathered from the current annals of the First Hebrew Christian church in America, No. 17 St. Mark's Place, New York (Rev. Jacob Freshman, pastor), to illustrate the power of the gospel and the accessibility of the Jewish as well as of the Gentile enemy of Christ to the influences of the Holy Spirit attendant on the faithful and affectionate preaching of Jesus the Messiah. The baptism of a Jew is martyrdom: the end for him of all he ever held dear or knew of hope or comfort before in this world. Man or woman, boy or maiden, is from that hour outcast from home, kindred, society, employment; followed only with bitter curses by all who ever loved or knew them. Hardly can they even find refuge in Christian associations, for they are often obliged to become wanderers where they are not known, to obtain a chance to earn their bread. Notwithstanding all this, earnest inquirers are at all times "searching the Scriptures whether these things are so," at the rooms of the mission, and baptisms are so frequent as to be almost a usual occurrence on Sabbath evenings. Seven were united to the little church at the last quarterly communion service. What wonder that these who have left all for Christ are burning with zeal to testify of Him, and almost always wish to devote their lives to preaching the gospel? A venerable lady, who had lived in wealth and luxury until, 17 years ago, she became a Christian, declares that since then she has not eaten a morsel that was not earned by the lone labor of her own hands, yet that she has been full of increasing joy in

the Lord to this day. Another lady, whose husband and six of her twelve children are still unbelieving Jews, has brought the other six with her to Jesus, and the writer saw them all baptized together by Mr. Freshman, and heard the trustful prayers that will not cease until the remaining half of this family of fourteen are also gathered in. The other day, a Jewish gentleman came on from Boston to see Mr. Freshman, as the delegate of four Jewish families, who, having become convinced that Jesus is the Messiah, desire to change their residence to New York for the purpose of uniting with the Hebrew Christian church.

Those who are scattered abroad preaching the word often send back precious tidings. From the branch mission begun in Chicago, we reproduce the following, out of Mr. Freshman's sixth annual report :

"On the first Saturday 14 Hebrews were present. All were arguing about our Saviour in language more or less agreeable to Christian ears. But with the most of them I observed a total ignorance of the Christ of the fifty-third chapter of Isaiah. I called the attention of these Hebrews to some of the Messianic passages. Although some of them are learned Jews, they seem never to have paid attention to these passages ; but now they promised to read them carefully, and to call on me to argue about them.

"On Saturday sixteen Israelites were present, most of them infidels. They would not go to a synagogue, a church or a gospel meeting ; but these infidel Hebrews would like to come to our meetings, as they all say 'if we had preaching on Saturday.' Nowadays the Jews themselves require us to preach the gospel to them. We had a lively time ; but the Lord was with me, and enabled me to speak of the truth as it is in Christ, in spite of all dangers."

Not infrequently, educated Jews come into Mr. Freshman's meetings and show a disposition to discuss the Messianic question with the preacher. One afternoon during the late conference, the Rabbi Gotthel

entered and availed himself of the first pause to state that he had received an invitation to attend this conference, and to ask if he would be recognized as a member, with all the privileges of other members. Mr. Freshman replied that he knew nothing of such an invitation, but was gratified by his attendance. Interruption of the order of exercises was objected to, however, and the Rabbi, perhaps with some misunderstanding, made indignant protest and went out.

A letter to Mr. Freshman (since his visit to Paris) from Pastor Hirsch, laboring for the Jews in that city, contains striking passages. He says :

"I have often wondered whether converted Jews were best fitted for the evangelization of those who remain faithful to the old religion. Though they know the history, occupations, and instincts of their race, is not this advantage more than counterbalanced by the antipathy, at times almost ferocious, that every Jew, believing or indifferent, feels for a 'Meschomme' ? This objection, which possibly at the beginning of my ministry hindered me from devoting myself entirely to their conversion, and which has since more than once paralyzed me in the little I have done for them—this objection certain circumstances, during the last few months, have removed from my mind. I have seen that intercourse was possible between them and us, in Paris as in New York. They must learn to know us ; to see in us men convinced of the truth of what we believe, and who, though we no longer believe as they do, have not the less a truly brotherly affection for them, are ready to defend them when unjustly attacked, and to render them justice. This is what I never cease to do in the press, in lectures, and in other meetings, and this has been the means of drawing to me many intelligent Jews, who respect and consent to listen to me. W. C. CONANT."

NEW YORK.

IV.—INTERNATIONAL DEPARTMENT.

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

Hindrances and Helps in Japan.

We were not misled by the language of the new Constitution of Japan in regard to religious liberty. A great deal has been commendably said of the liberality of the Government, of the immense reform inaugurated since the Mikado's restoration to power twenty-two years ago : notably concerning the fulfilment of the Imperial pledge to give a Constitu-

tional form of Government to the people in the twenty-third year of his reign, or in the year 1890 ; the proclamation of the Constitution of the 11th February of this present year, and the increased liberty of speech, and, above all, toleration of all religions. This was accepted in some quarters as absolute freedom of speech and conscience, which it clearly is not, nor should it be held that this was the intent of the

Emperor in face of a plain text which says: "among our subjects and people freedom of belief shall exist only so far as it is not disturbing to the peace or the order of society." If this refers to the various ranks among the people, then at any time a teaching might be declared to be represented as subversive of this order. It is not likely that any such interpretation will be given to it as against Christianity, for the momentum is the other way, and too strongly to be long arrested; but still the technical provision is only for freedom of religion, subject to the Imperial interpretation or that of the Parliament.

In one aspect, however, Christianity is recognized as one of the existing religions. The recognition to which we refer is of a prohibitory character, to be sure, but it is just as positive, nevertheless. There is in the new Constitution a restriction against the admission to membership in the National Parliament, as we would say, of the clergy. The Buddhist and Shinto priests are distinctly named as ineligible, but so also is the "Teacher of Religion," which is the term by which the Christian preacher is known. That may, of course, in turn have a wider application forced upon it, but the face meaning of it is a prohibition of the Christian ministers of Japan from admission to membership in the National Diet or even Lower Assemblies. This adverse legislation against Christian preachers is, however, a covert recognition that the Christian religion exists in the land, and as now current is not condemned as contrary to good order.

But the Government itself has not become more Christian. It is pronounced in its worship of all national mythological gods. On the day of the Proclamation the Emperor and all his Court made special worship at the cenotaph or shrine of his ancestors, and he dispatched high officials to the National Shinto temple at Ise,

the temple of the Sun-goddess; and to the tomb of Jin Mi Ten No, the first Emperor, and to his own father's tomb at Kyoto (Ko Mei Ten No).

These may be regarded as proper and becoming acts of loyalty and devotion on the part of His Majesty, the Emperor, only. But this was not all. In all the Provinces the heads of Government or local officials were to propitiate the national shrines. And the observance of this worship is faithfully continued in and out of the palace. All Japanese representatives abroad are supposed to worship the insignia of the Emperor's royalty, kept in a shrine in the palace.

If this is objected to as heathen, idolatrous and non-Christian, it may be well to note that, from a Japanese standpoint, the Messiah's reign through Christian potentates is not altogether desirable. The foreign press writers in the service of the Japanese have contrasted their own religion not unfavorably with the hypocritical declarations and titles of the "Most Christian," "Most Faithful" and "Catholic" "Majesties," who by "the Grace of God" cut the throats of their subjects and rob and plunder one another's domains.

Secondly, we note the extension of this zeal for the religions of Japan among the people—like Government, like people. There are not wanting signs of a revival of Buddhism and Shintoism, as we have heretofore noted.

The Buddhists, especially if Shin-Shiu, "True" or "Reformed Sect," as they may be called, owing to their great improvement and advance on ancient Buddhism, are not only building new temples as the Hon Gauji at Kyoto, but have a full-fledged theological seminary there with a great gilt Buddha in its chapel hall, and are establishing preparatory schools and even popular schools for teaching English in many parts of the country, and expect to found

a university at Kyoto to oppose the successful Doshesha school of the American Board at that place. They are also glad to welcome Col. Olcott, the Theosophist, from India, who has been going throughout the country decrying Christianity and upholding Buddhism as the doctrine of benevolence and truth, and Christianity as heartlessly selfish. All the worldliness of the Western nations, and their vices as well, are laid at the door of Christianity, and it is declared to be opposed to science, to progress and to liberty. The Buddhists of all sects—seven larger and thirteen smaller—but the Shin-Shiu in particular, are carrying out their schemes for opposing the gospel, not only by education and the use of other appliances, such as organ music, but by active evangelism and organized missionary movement. They have been lately sending priests to China and Korea, and more recently sent one to Hawaii.

The Shintos also have a new political and religious organization for the preservation of what they are pleased to call "The National Spirit." It has a magazine said to be ably edited by a former Christian theological student, a good English scholar, with some knowledge of ancient and modern languages. He fell away from his Christian relations some years ago, in the zeal of his advocacy of the people's rights, or of the Liberal party's principles, and he is now not unconscious that the Royal patronage may be possibly susceptible to the flattery of warm admiration. Large numbers of the Government officials are members of this society, and it is said the Emperor himself at least reads their magazine, which may mean much more among Orientals possibly than it would among us.

Thus much for the leading classes, many of whom are exceedingly zealous in their advocacy of their new methods for rehabilitating their ancient order of faith and worship,

Among the common people all the old grovelling superstitions are rife, followed by all their looseness and immorality of life.

Thirdly, we must consider the foreign influences adverse to Christianity, such as the agnosticism of Spencer, Huxley, Mill and others who have had and will have confirmed sway among the educated classes, especially of young men. This, however, is probably less now than at the earlier period of its introduction into the country. Romanism, with its easy conditions of Sabbath observance, free drinking, confession and remission of sin, and picture-worship, is spreading among the lower orders of society and among luke-warm Christians. The Greek church, with its grand cathedral and imposing archimandrite and governmental help; and the Roman, with much help from nearly every European government, are having their influence with or upon the official military classes.

Of Protestant adverse influences, a German-Swiss Rationalist and helper are turning some of the preachers and dependent churches away from the truth. This is partially because the Government leans toward the German system in government and military matters; also in medicine. A Unitarian representative and his wife are doubtless obtaining a following. Such are some of the difficulties of the evangelical situation in the Empire of Japan, as set forth by persons who have given patient and careful study to the whole subject on the spot.

Fourthly. At home there are grave misapprehensions of the situation in Japan on the part of some of the warmest sympathizers with and patrons of the Evangelistic movement abroad. Some have construed the glowing representations of the marvelous progress of Japan in matters of Western civilization to imply that the land was well nigh Christian.

The progress of Christ's cause has certainly been of a very encouraging character. There are twenty-five thousand converts in the several Protestant churches, possibly as many more in the Roman and Greek-Catholic communions; but that is only one in seven or eight hundred of the population which is estimated at nearly thirty-eight millions. Then it must be borne in mind that a church just out of heathendom is necessarily weak, and in this case as in others lacks powerful influence in society, and has not wealth with which to push forward its plans; that great impressions for good, for righteousness, for purity, for a spiritual regenerating power have been made among all classes, and in nearly all parts of the Empire. The Scriptures are increasingly studied by large numbers in concert through the Bible Union, and in Bible classes, schools and churches. The written word is available in a variety of forms, and is in the hands of the Japanese. A beautiful reference Bible, with maps and all the references usual to our English reference Bible, can be procured for sixty cents, American gold.

The word is being faithfully preached and practically applied. There is a wonderful insight and appreciation of the true meaning of Scriptures on the part of many of the older Christians.

Then the work and power of the Holy Spirit have never been more manifest than in this the eighteenth year of Protestant progress in this empire. The week of prayer was very generally and faithfully observed by the native churches. Some while ago a revival began in connection with Mr. Wishard's work in a mission college at Kyoto and Tokyo, which spread through the churches. Conservative preaching services, followed by prayer-meetings and by testimony-meetings, have been largely attended; there has been a quicken-

ing of lukewarm professors and conversions of unbelievers. The impressions have been deep. Mr. Wishard's visit to Japan simultaneously with the arrival of Mr. Olcott, reminds some persons that Rev. Joseph Cook arrived in Japan just after an American professor had been lecturing against Christianity on Sundays in halls erected for that purpose.

But there are other phases of work also of value. The work of temperance among young men marks a great advance. There are, doing work in Japan, no less than twenty-six missionary societies, of which eighteen are of the United States. There are no less than 447 missionaries, male and female, of whom 365 are from the United States. The American Board missionaries number 79, the Presbyterians (North), 64; the Methodist Episcopal, 57; the Protestant Episcopal and Baptist, each 29, and the Reformed church, 26.

Of the 249 native churches 92 are self-supporting, and the total membership is 25,514.

Laborers Wanted in the Republic of Colombia, South America.

BY REV. T. H. CANDOR.

IN the April number of THE MISSIONARY REVIEW I notice your contribution on "Applied Missionary Intelligence." I am very much pleased with the idea of the article. Having been associated with the work in the Republic of Colombia for eight years past, though not on the field all the time, I would like to put before the Christian world the results of my observation on this country as a mission field for missionary efforts. I will not try to do so at the present time, only giving you some general information to open the way for more details.

The country is hardly touched yet by our Protestant Christianity. The force is as follows:

1. The Isthmus of Panama, both at

Colon and Panama, enjoys occasional services from clergymen of the Church of England, under the care of the Bishop of Jamaica. We are informed here that since the work on the canal has been suspended Christian work has also stopped. It will be some time before anything can be done there on account of the overturning of all relations there. I was told by natives in Colon that no work was done there for Spanish-speaking people at any time; but that English-speaking ministers of different denominations had held occasional services there for years. The Isthmus is almost as much separated from the rest of the Republic as if it were a different nation. The only communication is by sea, and as its ports are free, all articles coming from there pay duties in the other ports of the country as if they came from some other nation.

2. The only other missionary work is under the care of the Presbyterian church in the U. S. A. (North). The mission has two stations, viz: Bogota and Barranguilla. (1) The Bogota station's work has been carried on for some thirty years. It is conducted by Rev. M. G. Caldwell and wife (now visiting in the U. S. A.), Rev. J. G. Touzean and wife, who expect to open a new station as soon as Rev. Mr. Caldwell returns, and Miss M. B. Franks, in charge of a school for girls. There are several native helpers, none, however, ordained. A teacher for a boys' school and a teacher for the girls' school are expected in June or July.

(2) The Barranguilla station was opened last year. My wife and I are the only workers on the field connected with our mission board. There is an independent worker, Mr. A. H. Erwin, who has been here for a number of years supporting himself on a small property that he has by cultivating it and selling fruit and by teaching a small school. Not being an ordained minister and being a

Presbyterian, he welcomed us and assists us all that he can. Very little work has been done outside of these two centers, chiefly because the force has been too small; and what has been done outside is chiefly seed-sowing by the wayside, without time to wait for the harvest.

The position of the Government is simply to permit us to live and work. It is conservatively Romanist, but grants religious liberty, and punishes any assault that may be made on us or our services. But it prohibits us from openly attacking the Roman Catholic dogmas by the press, and virtually prohibits the same in spirit.

A portion of the people are conservative Roman Catholics, and will not allow us a chance to preach the gospel to them, but the majority are willing to hear what we have to say. Nowhere are we ostracized in society, but can be on visiting terms socially with even the strictest of the people.

In the larger cities in the interior living expenses are very high, much more so than in the United States. Rents, clothing and living (necessary expenses) are high. Here on the sea coast these are not so high, but still it costs more to live in the same comfort than it does in a city of the same size (30,000) in the United States of America. Still, I believe that self-supporting missionaries, especially if they had a small capital, could maintain themselves here and do great good. Mr. A. H. Erwin is an example of this. A good gardener, with \$2,000, could buy a plot of land and support his family very well. A photographer, builder, carpenter and others could make a living. There are Americans here in business who make a good living on a small capital stock-raising, buying and shipping produce to New York, and others in the fruit business. Why could not Christians do this for Christ's sake? I am here at the port of the country and would be glad to

meet all brethren who pass this way.

BARRANQUILLA, REPUBLIC OF COLOMBIA, SOUTH AMERICA.

The Heroic Church among the Heathen.

WE speak of heroic missionaries, but we should not overlook the heroism in the church we are developing among the heathen. We make room at cost of other good material for the following illustrations: Miss Grace Stephens, of the mission at Madras, a frail Eurasian girl, courageous in faith and abundant in good works, writes to Miss Hart, of Baltimore, the following, which appears in the *Baltimore Methodist*, about a native prince, one Rajah Naidu, in protecting and guiding whom both her own and Dr. Rudisill's life have been constantly threatened. She says of the Rajah:

"His troubles are many and great; on all sides he has been persecuted, and his friends are still trying to persuade him to give up his Christian profession and return to the old faith. But he has the martyr spirit in him, and even goes into the midst of his people and preaches Christ. The day he was baptized our chapel was crowded with people who had come to witness it, but none of his friends or relations were there. Everything had to be done in secret, and we had to keep a strict watch lest they should hear of it; otherwise our purpose would have been defeated. At that time he boldly read a paper on the confession of his faith. Immediately after Dr. Rudisill took him to Goolverja, near Hyderabad, but his friends followed him and gave him and the missionary in charge there a lot of trouble. They tried to take him away by force, so Dr. Rudisill went out and brought him back. When coming down, at some of the railway stations gangs of people waited for them and pleaded with him to return. Poor Dr. Rudisill was wonderfully sustained, and bravely faced the mob, or otherwise they would have, in all probability, torn Rajah to pieces. It was thought best that he should openly declare his faith to his relations, so notices were sent to them and a meeting convened. Rajah was overwhelmed; it was a great trial to him. His friends and relatives thronged the place, and it was a hard task to face them all and tell them of his new faith, but he did it in a few simple words. The very sight of him, as he stood there without his marks, his hair cut short, was enough to anger them. They would, though they loved Rajah, rather have seen him dead than numbered among the Christians, and they entreated him to leave the

missionaries, and go away with them. They were mostly men of wealth and property, holding high official appointments. We never witnessed such a scene before. They thronged the parsonage where Rajah was taken, and this was kept up for several days. We were obliged on several occasions to seek for him, as well as ourselves, the protection of the police. Even his wife, mother and sister, in a closed carriage, went to the parsonage, and tried by their tears, threats and entreaties to induce him to come away. They rolled on the ground, threw sand on their heads, beat their breasts, and in grief and agony begged him to return to them. Mind you, these were *high caste women*, who would not dare show their faces outside of their own doors. It was, as he himself said, 'so hard to hear their cries and entreaties, and witness their grief, and then receive their curse.' But, he said, 'the peace of God kept mind and heart.' It was the tearing asunder of the joints and marrow, and many a sympathetic tear was shed for Rajah and his afflicted but blinded friends. How true that 'a man's foes are they of his own household.'

"They still keep up their persecution and give him no rest, while he still adheres to his holy purpose to preach Christ. Yesterday morning he went out with Dr. Rudisill and preached in the streets. He is scorned and hated, and many an insult he has to bear. Alas, many flowery inducements are put before him to go back to his home, but he knows full well that they consider him an outcast and never will associate with him or make him one of them until he gives up Christianity and is restored to caste. One of his relatives told me, confidentially, that if he went back to them, till this is done they would treat him worse than a dog, make him stay outside the house, throw his food at him, and make him sleep with horse-keepers (lowest caste of people), or perhaps send him away from Madras with threats to kill him should he return. On the other hand, they offer him large sums of money for a ceremony that will restore him to his family and reinstate him in caste. They feel so lowered and degraded that, as I said before, they would prefer his death."

And still another illustration must be given of another mission and another land. A native Pastor of the China Island mission writes from Shao-hing of a man named Tsang Ying-kuei.

He is about 53 years of age. Five years ago he carried his sister's bedding to the chapel and incidentally heard the gospel. A year ago he was converted.

"For some time his wife, son, and son's wife unitedly opposed him in all his efforts

to win them to Christ, and would not for a moment listen to his exhortations. His relatives and neighbors reviled him as having gone mad. But Brother Tsang kept firm, and patiently endured all their spite and hatred, calmly going about his own duties, and forbearing to answer or retaliate in any shape or form. At this his friends and neighbors were more than ever astonished for they knew Brother Tsang to be a famous military athlete, many of his pupils having passed the Government military examinations with honors. But our brother was now an entirely changed man; he sought no revenge, he took no advantage of his fame or prowess as an athlete to settle the petty persecutions to which he was daily exposed. His weapons were not carnal; he himself was born again, and he believed others could be changed by the same quiet yet wondrous power that had changed him.

"He has had his faith greatly tested by having to pass through heavy affliction since he became a follower of the Lord Jesus. Last year he lost three fine cows in an epidemic—a heavy loss to him, poor man. Soon after his eldest son died; then his wife died, and his daughter-in-law left him. His relatives, instead of helping and trying to comfort him, only reviled him, and bitterly mocked him about his new God and new Saviour, declaring that all his sufferings were on account of believing the doctrine of Jesus, and that the gods and his ancestors had sent down these judgments upon him for having forsaken them."

How many of the persons baptized at our home altars witness a better confession than this:

"Now on the third day of the ninth moon I met him at Yih-kô-cun. He had walked twenty miles to come here and worship, and ask for baptism. I gathered together a few of the elder brethren, and we examined him on his faith in the Lord Jesus. I asked him why he wished to join the church. He answered, "I wish to act as a disciple of Jesus." "What benefit is there in being a disciple of Jesus?" He replied, "There is forgiveness of sins, and heaven with all its happiness." "How can sin be forgiven?" He answered, "The Lord Jesus was nailed on the cross, and shed His blood to this end." "Are your sins forgiven?" He said, "Forgiven long ago." "What evidence have you that they are forgiven?" He answered, "Since I believed and trusted in Jesus my heart has great peace and great joy." "Your great peace and great joy, whence come they?" "From God and the Lord Jesus Christ." "There are multitudes all around who know nothing of these wonderful things, how is it that you have

obtained such peace and happiness?" He replied, "It is the extraordinary grace of God to me." "Other men know not these things; how is it that you know them?" "By the teaching and guidance of God's Holy Spirit I have been led to know them." "Is their any virtue or anything meritorious in baptism? can it wash away your sins?" He replied, "My trust is in Jesus; there is no merit but in Him, and baptism is only an ordinance." "To be a disciple of Jesus, and to join the church will involve you in sufferings and persecutions." He answered, "When the Saviour was on earth he was nailed to the cross by sinners; now sinners become His disciples, and by His Holy Spirit helping me, I am willing to suffer, even unto death. I shall the sooner get to heaven, and enjoy its happiness." "Do you believe in eternal happiness?" "I do, with all my heart."

Mr. Tsang moreover added the following words: "Sir, I thank God very much for giving me this precious truth, for had I not had this belief in my heart when my cows were struck down one after the other, my son died, and my wife was taken away, I should have died myself, for my friends not only stood aloof from me, but reviled and slandered me most relentlessly; yet I felt a calm and peace in my heart that surprised and strengthened me. Now they may curse and revile as they like, my heart is not at all ruffled by their words. I know that all I had the God of heaven gave me, and I also know that it is He who hath taken them all away; therefore I thank him for His grace to me. Moreover, I have eternal life from Him, and I see that the things of this life are only temporal, and passing away, while God's gift is for ever."

Notes from Japan.

SOME 15 years ago a young man from the Province of Tosa came to Yokohama for the purpose of learning English. He had heard something about the Christian religion, and believed it to be an evil system which induced men to forsake their parents and family ties and lose their loyalty to their country. He suspected that there was some secret method by which people were deprived of their reason and duped into becoming its followers. He resolved to find out what it was, and then he would be able to expose its pretensions and save his people from this dreadful delusion.

With this purpose in his mind he

began the study of English with the Rev. Dr. Ballagh, and kept a very careful watch of him to see wherein was the secret of his power to make converts. He did not believe in a God, and supposed all worship was mere form and the evidence of a weak and depraved mind.

With each of his lessons there was allied some religious instruction and prayer. He had no interest in these further than mere curiosity, and listened to them, not to be profited by them, but if possible to detect their errors and thus be able to oppose them.

But one day Mr. Ballagh prayed very earnestly that God would send His spirit upon this people and open their eyes to see the truth as it is in Jesus. The earnestness and evident sincerity of the prayer made such an impression upon this young man that he could not resist the conviction that there is a God, and that he does hear our prayer. This conviction was so strong that he at once began to seek a knowledge of God and how he could serve Him. After a short period of inquiry he found the way of peace, and fully accepted Christ as his Saviour. So great was his joy that he could not sleep, and he spent the whole night in singing "Jesus loves me." He was not content with a mere trust in God for salvation, but he felt that the religion of Christ required a service according to his ability and opportunity of each individual.

From this time the whole tenor of his life was changed, and he felt that he ought to make known this gospel to the people. He began the study of theology with Dr. S. R. Brown, and looked gladly forward to the time when he would be able to preach to others the same truths that had brought life and comfort to his soul.

About three years later a call came from Dr. Palm of Niigata for a native helper who could aid him in conducting religious services in connec-

tion with medical work. It was a hard field, and accompanied with more or less of personal danger. The people of that section were very bitter against Christianity, and no one felt inclined to go. (Mr. Oshikawa did not think it was a call to him, but felt that the consideration of safety was a sufficient reason why he should remain at Yokohama.)

But at one of the sabbath evening prayer meetings the subject was referred to, and Rev. Mr. Ballagh offered special prayer that the Lord would incline some one to accept the call. As this request was offered to God, Mr. Oshikawa seemed to hear a voice from heaven saying, "Go to Niigata." He arose from his knees and said, "I will go. The Lord has called me."

Three days later he was on his journey. It was in the last of December, and a distance of 263 miles over rough mountain roads that were filled with snow, and in places almost impassible. But with God to strengthen and comfort him, he pressed on.

At a town called Uyeda he learned that there was a small band of believers who were afraid to call themselves Christians, and so had formed themselves into a "Temperance Society." But they kept the Sabbath, and met regularly to worship God and study the Bible. They had only a copy of the gospel of Matthew; and yet they came to a knowledge of God and his worship by this alone.

Mr. Oshikawa sought out this band of secret disciples, and they were delighted beyond measure to have some one to teach them more fully the doctrines of the cross and the duties of all who believe in the Lord Jesus. At their earnest solicitation he remained with them two days, and the whole time was spent in instruction and worship.

This work continued to prosper, and Rev. Mr. Ballagh afterwards visited the place and formed this

band of believers into a Christian church. One of the number has since become a preacher, and is now located at Yokohama as pastor of the largest Christian church in Japan.

Mr. Oshikawa pushed on through the deep snow and cold until he arrived at Niigata, and entered at once into the work of teaching and preaching, as opportunity offered. In Jan., 1876, (as the result of his efforts and those of Dr. Halm) eleven persons were baptized. The work was continued in the face of much opposition and many difficulties until in 1878 there was a church organized with 23 members.

The difficulties of this field were so great that in 1880 he resolved to go to some location where the people were more progressive and less bigoted. He chose the large city of Sendai, and has continued to labor in that town and the region round about. The difference in the attitude of the people has enabled him to conduct his work with constant encouragement and far greater success. In about one year from its beginning a church was formed with 11 members, who called and agreed to support a pastor of their own.

Until 1885 Mr. Oshikawa had no connection with any society, and no help in his work except some native assistants. All he received in the way of financial aid was his own salary and the support of a Bible woman.

With only this help, the work has grown under his faithful care, until in November, 1885, there were three churches and 200 members. He then connected his work with the church of Christ, which includes the various Presbyterian and Reformed bodies in Japan. At the meeting of the General Assembly in Tokio all were impressed with his humility, his deep piety and his fine scholarship and power as a public speaker. It was arranged that his field should constitute a new Presbytery, and at his

earnest request other laborers were to be sent to assist in the various departments of his work.

The Reformed Church (German) has taken this as their special field, and are extending their work as the men and the means are provided. A school for girls was started there in May, 1886, which has now an attendance of 51 pupils.

During the past three years five new churches have been added, and the total membership is now over 1,200; and there are other stations where converts have been gathered and will soon form new organizations. In no part of Japan is the work more interesting or hopeful. It has been carried on from the first with the most perfect trust in the Lord and utter humility of soul. God has singularly blessed this spirit of consecration, and many more are seeking the Lord.

Among the converts is the Vice-President of the Provincial Assembly. Several officials and persons of rank are also coming to Mr. Oshikawa to be taught in private, and as they become convinced of the truth, will connect themselves with the church. So great has the power of the gospel become that a Buddhist priest went to the Governor and begged that the Christian school about to be established might be stopped.

To meet the great demand for new men to occupy the various stations, a theological class has been formed, with fifteen members. This is taught by Mr. Oshikawa, and Rev. Mr. Hoy is his associate. In a letter recently received from Mr. Hoy, he says: "It seems that Rev. Mr. Oshikawa is growing more and more spiritual; hence his power. It does my soul good to be associated with such a man. If the Lord spares him ten or fifteen years, he will do a wonderful work. The Father in heaven bless him."

Such in brief is the history of a

most devoted and successful man. It is due to the faith and devotion of such men that God's work has prospered so wonderfully in this land. May the Lord raise up many more of like spirit and power to be leaders of the host, and the conquest of the whole country will be speedy and sure.

The unceasing and most arduous labors of Rev. Mr. Oshikawa have resulted in great nervous prostration, which renders it necessary that he should have complete rest and

change. By the advice and aid of his many friends he has decided to take a trip to America for the purpose of seeing the results of Christianity as exemplified in the people, the churches and the institutions of the home land. He will perhaps spend a year in study, should his health permit and the way be opened for him to do so. We bespeak for him a cordial welcome by all who love our common Saviour.

H. LOOMIS.

YOKOHAMA, Japan.

V.—THE MONTHLY CONCERT OF MISSIONS.

BY ARTHUR T. PIERSON, D.D.

Papal Europe—France, Spain, Italy, etc. See volume for 1888, pp. 629 etseq. and miracles of missions in this number.

In no part of the world, perhaps, have changes more radical and revolutionary taken place, within a quarter of a century past, than in Papal Europe. Dr. Burt used to say, here the vital question is how to make the people evangelical believers; on the continent it is, how to secure prevalence of Protestantism; and in the East it is, how to displace heathenism by Christianity.

Mr. Schauffler testified from a residence of years in Austria that the moral degradation was greater far than in this land among the same classes. We do not know Romanism here. There it fosters licentiousness both in its grosser and more refined types, so that the maxim has been framed, "The nearer to Rome the nearer to hell." Think of Raphael painting Madonnas and lewd pictures for the bedrooms of Cardinals; of modest girls fleeing in terror from the confessional because its secrecy was the shelter for audacious proposals; of Government providing hospitals for women *enciente* so that they may never know what disposition is made of their illegitimate children! The people of Papal Europe are very religious and very worldly. A con-

verted woman said she had been warned by her priest not to "lose her faith"; "but," said she, "how could I lose my faith when I had none to lose?"

IN FRANCE,

for fifteen years, all eyes have been increasingly turned to the marvelous *McAll Mission*.

There is a manifest plan of God in history; the charm of missions is to follow the luminous pillar in its march. The commission is universal, but certain doors seemed closed and hopelessly barred, particularly in Papal lands. The main hindrances: 1. A designing priesthood. 2. An autocratic system. 3. Lodging authority in man rather than the word of God. 4. Ignorance of the Bible. 5. Appeals to superstition. 6. Combination of church and state.

France, Spain, Italy, Austria, were seemingly hopeless fields for mission work. At peril of liberty, if not of life, men undertook to circulate Bibles or preach pure gospel.

Suddenly, in France, an opening was apparent. M. Bouchard, the Mayor of Beaune, M. Reveillaud and others rebelling against clericalism, not yet prepared to espouse Protestantism, aroused France by their protests against Papacy. Really protesting but not Protestants; tired of a system of superstition and suppres-

sion, declaring themselves opposed to priestly domination and Papal supremacy, they led on a reaction from the monarchistic idea in church and state. Just at this time God sent R. W. McAll to Paris. A man providentially raised up—fitted for a work fitted for him. He was at first on a visit to Paris at the close of the Franco-Prussian war distributing tracts on boulevard and in hotels when he was addressed by a working man in Belleville. It was another voice of the Macedonian, "Come over and help us."

Mr. McAll went, and manifested singular tact, opening a simple hall, or *salle*, a small room with a few chairs, a desk, a reed organ and a Bible; no priest, no ceremony, no altar, no elaborate ritual. Brief prayers, evangelical songs, fifteen-minute addresses, etc., were the only attraction. The working people had never seen anything like this. They had accustomed themselves to think of the church and religion as a costly thing; here not a centime was asked; they were used to an elaborate ceremonial; here no rites: they had long felt the power of a priest holding them in bondage at the confessional; here no priest, no confessional-box, not even the name of a church, not even the sacraments of baptism and the Lord's Supper. It was very strange. Here was a new revelation of a church without any offensive churchly features, all previous obnoxious characteristics eliminated. They were drawn to McAll and his work, and now, after these fifteen years, he stands at the head of the most amazing evangelical and evangelistic work ever seen in Papal countries, and which promises the ultimate regeneration of France. More than one hundred and twenty *salles* are now open from night to night, and crowded. The largest band of voluntary workers in any such work in Christendom are connected with these meetings. The

work is more economically administered than any other of like extent of which we know; and the only question now awaiting a satisfactory solution is, how can the converts be brought into full fellowship with the church of Christ? To that the mission is now earnestly addressing thought and prayer.

Besides the McAll mission there are grand facilities for evangelizing France through regularly organized societies of the French churches.

The great Reformed Protestant Church of France, receiving aid from the state in the same manner as Romanists and Jews, is doing a very important home missionary work. It has a school preparatory for theological students; also two theological seminaries in Paris and Montauban.

"*The Societe Centrale de Evangelization*," of which Rev. Mr. Duchemnin, son-in-law of the late F. Merle D'Aubigne, is the present secretary, was brought to its present stage by Pastor Lorriaux, for a while pastor in America. Through it a number of Protestant churches and schools have been organized; but, receiving *not a centime* from the state for new work, they are compelled to make up what was given formerly by the state to support their own church; and, secondly, they are diffusing themselves throughout France, organizing new churches and schools, and supporting pastors and evangelists in new stations. The progress of the work is wonderful. New churches are springing up all over France, and are being greatly blessed, and calls are coming in from innumerable districts, and the society is unable to answer them.

After the Reformed Church comes the Free Church, the fathers of which were D'Aubigne, Gaussen and Malan of Geneva, and Adolf Monod of France. Among the representatives of that work to-day are such men as Dr. Pressense, life senator as well as

pastor, and Pastor Holland and Pastor Fisch, son of dear Dr. Fisch, whose eloquence and piety at the meeting of the Evangelical Alliance at New York so impressed the minds of Americans, and who was himself the most active in the Free Church.

The Free Church is specially strong in the South, on the old Huguenot ground, and is a protest against rationalism. The churches generally are poor, and the members make every sacrifice to support them: of course receiving nothing from the state, as that is the first article not of creed but of polity. Precious revivals are constantly in progress, extending from district to district.

The Home Missionary Society of the Free Church is very weak financially, and from its nature and its work especially commends itself to the American church. Of the sums sent from the United States to various societies for the evangelization of France, this society has received an insignificant amount.

There are three societies in France, the work of which is associated with both Reformed and Free churches. The most important of these is at Geneva—"Societe Evangelique." This is the oldest evangelical society on the continent: though sitting at Geneva, yet working specially for France, children of Huguenot refugees now seeking to send back the gospel to homes from which they were driven. This society was organized by Drs. F. Merle D'Aubigne, Gausson and Malan. They have a theological seminary, not only capable, but spiritual and practical. They have sent out such men as Bersier and other leading pastors. The seminary at Geneva is called the "Oratoire" and is constantly obliged to refuse candidate students for lack of funds. This society is doing a blessed work in organizing and sustaining missionary stations and schools, and is the best organized colportage agency in France.

The second society connected with the Reformed and Free churches is "*Societe Evangelique of France*," Pastor Mauron being secretary. This society is doing exactly the work of the *Societe Centrale*, the Home Missionary Society of the Reformed church, giving to its stations the choice of belonging to the Reformed or Free Church.

The edict of Nantes, 1598, gave Protestants the right to worship outside the city walls; and in the suburb of Charenton they built a church, with provision for 8,000 worshippers, and Debrosses, who designed the Luxembourg, was the architect. In October, 1685, however, the revocation of the edict of Nantes left that great Protestant church at Charenton to be demolished, and it was laid in ruins that very day, and the Huguenots were cruelly scattered. For two hundred years Charenton, with its 60,000 people, had no Protestant public worship. Some ten or twelve years ago Prof. Clouet, of McAll Mission, began preaching there and gathered a church of some 300 Huguenots. They raised some \$4,000 or \$5,000 toward a sanctuary, and then Prof. Clouet came to America in 1887 to secure \$5,000 more.

In the same year, 1887, an appeal was issued from the church of Barbezieux, Charente, France, to their fellow-believers. This church had its origin in the religious movement which introduced itself in Angoumois, following the two sojourns which Calvin made in that part of France during 1532 and 1534.

In spite of the persecutions aimed at the newly-born church, it soon became prosperous; from 1583 to 1586 there were 776 baptisms, and from 1595 to 1604, 1,228 baptisms and protests against Popery. Such successes did not gladden the enemies of the gospel, and more than others the church of Barbezieux has been honored with their hatred. Louvois, the minister of Louis XIV., was Marquis

of Barbezieux; and this circumstance only made more difficult the situation of the Reformers of that town. He wrote to Du Vigier, President of the Parliament of Bordeaux, to proceed against the citizens belonging to the R. P. R. who had transgressed against the declarations of the King again more obdurately, "as if I was not the lord of the said town, inasmuch as I desire that they follow here more accurately than elsewhere the designs of his Majesty."

Two days before the revocation of the edict of Nantes, by order of the King, the church was pulled down to its foundation. In order that the work of destruction be more complete, Louvois wrote in December in the same year to De Ris, intendant of the province, ordering him to march some troops to Barbezieux to prove that the King would not bear any longer with the Protestants. From the revocation of the edict the Protestants of Barbezieux partook of the fate of all those of the kingdom; those who could not take refuge in foreign countries, and who remained loyal to their faith, were sent, some to prison or the galleys, others to the gallows.

Louis XIV. had wished to extirpate Protestantism from France, and his design appeared entirely realized as concerns Barbezieux. But God is stronger than man. In less than 150 years later this church rose again from its ashes and affirmed its existence by the construction of a modest building; but it became unsafe and it was necessary to pull it down entirely; and so once more the Protestants of Barbezieux, deprived of a house of prayer, opened a subscription, imposing on themselves real sacrifices, and appealed to Christians everywhere to help them in their poverty. France stretches out hands to us to aid her in rebuilding the wasted churches of the Huguenots.

writes of the Second Reformation in that land She says:

"There is fascination in the very name of Spain. The vivid pen pictures of Spanish life, enhanced by the surroundings of romance and tradition, while away many an hour of summer resting time. In reading the religious history also of the land, one's soul is stirred. The events of the First Reformation and the terrible sequel form an unequalled chapter. The account of the beginnings and the history of the progress of the Second Reformation, after three centuries of Papal rule, is of no less interest, although the Inquisition has forever lost its power. In this Reformation American Christians have had a part. Twenty-five years ago it was a crime to possess a Bible—punishable with imprisonment. To-day the Bible is printed in the capital city of Madrid. Those who have not known the history of these years can little realize the progress made. The church of Rome has lost its controlling power over the nation. Many, it is true, as in France, are drifting into indifference or atheism; but others, really religious by nature, accept the pure gospel of Christ, and there is a growing evangelical church which will probably never again be uprooted. It is noticeable by way of contrast that the First Reformation numbered its converts from among the higher classes of society—the educated of the land. Upon these the Inquisition easily placed its hand of torture. The Second Reformation has begun among the very poor and lowly. To such our Saviour came and entrusted His glorious work. There is every reason to believe that at last this nation is to be uplifted and its bonds of ignorance and religious superstition broken asunder. The work carried on by some individuals and by various missionary societies has been blessed of God. It shows each year a slow but sure gain. It may be safely stated that wherever the gospel is preached there are some to listen and to receive it. There are organized Protestant churches in the principal cities of the land. Colporteur work is extensively carried on and thousands of bibles and "portions" are annually sold. The chief interest in all the missions centers in the educational work. Our aim is to keep the children from learning the practices of Mariolatry.

In our own mission, we have been especially engaged during the last twelve years in laying the foundation of a boarding-school for the higher education of girls. Taking into account all the difficulties in carrying out such an object without any precedent as a guide, and with terrible prejudice to overcome, the school in San Sebastian may be considered a success. During the five years, 1882-'87, fifteen graduated; fourteen of these are now engaged in active Christian work. In 1887 there were forty boarders. Recently preparatory and kindergarten departments have been opened, not only to provide for the day scholars, but to serve as fields of practice for those who may be studying to be

teachers. Seventy-seven have entered these classes, and more than half the number from Roman Catholic families. In order that this school may become a permanency, a suitably-furnished building must be provided. I believe a school modeled after our best, and thoroughly leavened with a pure Christianity, would do much in the next ten years toward elevating the whole country. Imagine for a moment a nation without a Christian school for the higher education of girls! That will be the case if the school in San Sebastian cannot be supported. It is hoped that not only the Spanish girls will be benefited by such an institution, but also the French of the southern part of France, who are our neighbors on the other side of the Pyrenees.

MEDICAL MISSIONS in Spain have gained the confidence and gratitude of many who were once most fanatical. Over one hundred patients in one summer came for treatment from Castillon, one of the most priest-ridden places. A year or two ago the pastor and his brother, Don Alexander, went there to distribute portions of the gospel, and escaped with their lives but not without injury from showers of stones. Since then, through the Medical Mission, the way is being prepared. There is hope soon to be able with safety to open a hall for the preaching of the gospel and a Sabbath-school. A priest here professed to be able to cure the intermittent fever which attacked so many in the summer. He charged even the very poor four shillings a visit; but as *no one was cured*, his patients very soon forsook him, and came to the Medical Mission. As each case, without exception, has been remarkably successful, the faith of the people is unbounded, and the fame of the Protestant Hospital has spread far and wide. The patients, once our bitterest enemies, have been most grateful for benefit received, and have brought little gifts of fresh eggs, fine fruit, etc. Their surprise was great when told that the doctor's advice and medicines were *gratis*. One day a patient remarked, "What a great favor, what mercy and kindness you have shown to me,

and to so many. If the tree is to be judged by its fruit, the Protestant tree is better than the Roman Catholic one. You will always be welcome to the house of your servant."

Whilst waiting to see the doctor, the patients listen with great attention to the reading and explanation of the Scriptures. Most of them have never seen a bible before. On leaving, each one receives a little gospel portion, and the children a pretty text-card, accompanied by a kind word of sympathy. As patients come continually from distant towns and villages, the "good news" is thus carried far and wide. When the Medical Mission had been open for twenty-two months, 1,011 patients had received treatment and relief, and in many cases been visited in their homes. At first the people were *afraid* to attend the Protestant Hospital, but good results are changing fear into *confidence*. Much more could be done but for the lack of means.

SUGGESTIVE PARAGRAPHS.

—THE *Nineteenth Century* for January, 1888, has an article entitled "Leo XIII. and the Civil Power." It is of value only as showing the alarming influence of the Papacy to-day. The author, Herbert, Bishop of Salford, does not deceive us in pointing to the pacific utterances of the present Pontiff. Beneath the white glove of peace is the red hand of tyranny. Here are some of the utterances: "When Napoleon had incorporated Rome with his empire and had locked up Pius VII. within the walls of Saronna, he declared, in a memorable conversation with Metternich, that it was his intention to establish the Pontiff in an exalted position of dignity and independence. He then unfolded his plans. He would bring the Pope to Paris; he would give him a palace in the neighborhood of the capital with a zone of neutral territory; he would transfer from Rome, as in fact he did, the archives of the Holy Office of the Propaganda; he would surround the Pope with the Sacred College of Cardinals; would allow him to send forth and to receive envoys and ambassadors, and would guarantee to him a civil list of six millions of francs. He would treat him with sovereign honors. 'Placed near Paris,' he continued, 'the Pope will find himself more in the centre of the Catholic world,

nearer to Vienna, Lisbon and Madrid, than when he resided in Rome." Metternich saw that Napoleon, with the Pope under his thumb, would be master of Europe, and he replied, "My master will give the Pope twelve millions, will you consent?" "The proposal which Napoleon failed to carry out has been accomplished under the King of Italy. The law of guarantees of 1871 has thrown into legal form the plan sketched in 1810." The Pope is "the religious head of 225,000,000, who form the larger part of the modern democracy." "As a matter of fact, the civil powers of the world are for the most part in direct relations with the Holy See. All the great States of the Continent accredit ambassadors or ministers to the Vatican. Fifteen different governments treat diplomatically with the Pope, and even distant China and Japan desire to establish relations with him. Not only Catholic, therefore, but Protestant, non-Christian and pagan countries believe it to be their interest to recognize and treat with a spiritual power which is one of the *de facto* phenomena of the world.

THE BLACK FIELDS OF FRANCE.

Mrs S. BURGESS writes from Lievin, Pas de Calais :

"These vast blackened fields of coal mines are indeed *white* unto the harvest as regards

spiritual things. Meetings have been held in the cottages of the miners, and on every occasion have been overflowing; the deep interest and even delight which these dark sons of toil take in arranging for these meetings and in singing Sankey's hymns is very touching. The men are everywhere more ready to receive the gospel than the women. The work amongst the children is especially interesting. A great many Roman Catholics attend, and in one place no less than eight families were admitted as members of the Protestant church. At Hersin the persecution by the priests, and more especially the 'sisters,' continues, and we had to visit the cottages after dark, lest the Mining Company, being informed of our movements, should turn the poor people out of their homes. M. le Pasteur Ducros has many difficulties to contend with at Hersin, but his work is eminently owned of God, and at an evening meeting we had an attendance of over 120 persons, all miners and their wives. A small church might be erected in this neighborhood with great advantage to the work, as the present Salle is quite inadequate. The congregation at Lievin still maintains its numbers, although several families have left. It is, however, not the least encouraging feature in the work that those who move to another mine are often the means of starting a fresh mission station in their new locality."

VI.—EDITORIAL NOTES ON CURRENT TOPICS.

President Harrison and Missions.

It is known to our readers and in all our missionary circles that Mr. Strauss, our late Minister to Turkey, although in religion a Jew, was a warm friend of our missions in that empire, and in several critical emergencies interposed his wise and efficient efforts in their behalf. Again and again has he succeeded in having the order of government for the closing of mission schools revoked. He had gained the confidence and good-will of the Sultan in a remarkable degree, and hence was able to befriend signally our missionaries and missionary interests in the Levant. Such repeated services had he rendered in their behalf that, on a change of Administration at home, the entire body of American missionaries and the friends of Christian education in and about Constantinople petitioned to have Mr. Strauss retained. And the same

request was echoed by the religious and missionary press at home and abroad. But it was of no avail. *Political* considerations outweighed the high interests of missions and the expressed wishes of hundreds of religious and missionary journals. By universal consent, we never had a more intelligent, prudent, fearless and faithful man to represent us at Constantinople. His removal for no other reason than politics will disappoint the expectations of multitudes of the friends of the new President and excite grave fears for the future.

The change may prove disastrous to our important and prosperous Christian interests in the Levant. The present attitude of the Turkish Government towards American missions, and particularly American mission schools, is known to be one of extreme *suspicion*. One unwise step, a little rashness, a blundering policy, and in a day our schools will all be

closed and our mission work well nigh suspended. In all they say and do and write, even for readers in this country, the utmost caution has to be observed by all our missionaries there. No new official, whatever his qualification, can for years, in such a condition of affairs, acquire or exert the same beneficent influence which our late Minister had acquired and used with the Turkish authorities.

And right on the heels of this unfortunate act comes another no less surprising. We all know how justly and severely President Cleveland was censured on account of the administration of the Indian Bureau under Commissioner Atkins. The entire church of the land was excited over it. Not only the religious press and many secular papers protested, but our ecclesiastical bodies and missionary societies took very significant action in the matter. And so strong waxed protest and indignation, that the President removed the obnoxious party and his agents, and after due consultation with the prominent friends of the Indians, selected for the important office the Hon. John H. Oberly. Hundreds of intelligent and impartial friends of the Indians have expressed to President Harrison their desire that he should be continued in office. They say:

"During his brief incumbency he has given entire satisfaction to many friends of the Indians who are unofficially and gratuitously laboring for the advancement of this people, and who have had the best opportunities for estimating the practical value of Mr. Oberly's services to the government. We believe that the most serious and dangerous abuses connected with the Indian service in the past—abuses which have brought discredit to the nation, misery and destruction to the Indian, and have cost the lives of many of our own people—may be traced directly to the appointment of bad or incompetent men as Indian agents and employes, as a reward for partisan services. Mr. Oberly favors the abolition of the spoils system in the Indian service, and the introduction of the merit system in its place, whereby men of character and ability may be appointed to places of trust among the

Indians, irrespective of party affiliation, and be retained in power as long as they remain competent and faithful."

Similar expressions were made by leading religious journals and by the active friends of the Indians, who are laboring for their spiritual and social improvement. But all in vain. Politics again rule the hour. The eminent fitness of the Commissioner as shown by his course, and the unanimous wish of those who have long labored in behalf of the Indian availed nothing. We quote the words of two leading journals:

"We regret to have to report that Mr. Oberly, the present Indian Commissioner, has been removed, or rather his resignation requested. We do not think there is any reason for this removal except a political one. Mr. Oberly's administration of the Indian Department was satisfactory to the friends of the Indian, and his appointment last October was hailed even with enthusiasm by the Lake Mohonk Conference. Had he retained the place, he could not have used it for Democratic purposes under a Republican Administration, and he surely would not have used it for Republican purposes, being himself a Democrat. We are compelled, therefore, to regard his removal as one among the many signs that President Harrison does not regard either efficiency or incompetency the sole reason for removal."

"Our friends of the Indian Rights Association, are naturally perturbed over the retirement of Commissioner J. H. Oberly, the request for whose retention we noted quite recently. Beyond question, Mr. Oberly has proved himself one of the most capable, conscientious, and pains-taking officers that have ever administered the Indian Bureau. It is a matter of great regret that his services have been dispensed with."

We do not hesitate to express our painful surprise at our new President's action in these test cases. They are not ordinary cases, but from a missionary standpoint as truly test cases as Mr. Pearson's case was from a simple business point of view. Mr. Harrison has not in this stood by his own avowed principles. He has needlessly put in jeopardy great missionary interests abroad; and he has shown a singular disregard of the wishes and judgment of the wisest and most tried friends of the Indians

at home. Can he afford to do it just at his entrance upon his administration? President Cleveland, when he found himself confronted by an indignant Christian sentiment, caused by the blundering and wickedness of his Indian Commissioner, hastened to put himself right before the people, and so far as lay in his power, atone for the error of the past by putting the Indian Bureau into the hands of one who would conscientiously administer its affairs with sole reference to the elevation of the wards of the nation. We write from no political animus, but out of a grieved heart, as a friend of missions.

J. M. S

The Fight with Jesuitism in Canada.

THE Protestants of Canada are thoroughly aroused in consequence of the Jesuit Estates act, as it is called. The excitement runs high and bids fair to lead to important results. It started some months since on the passage of the act by the Quebec Legislature, and has been gathering force ever since. A Conference of 600 delegates from all parts of Ontario was recently held in Toronto, which discussed the matter for two days in all its relations and adopted strongly-worded resolutions denouncing the Jesuits' Estate act and calling urgently for its disallowance.

A provincial organization was also formed, to be known as the Equal Rights Association of Ontario, the object of which is to continue the agitation for the disallowance of the Jesuit Estates act, and to do its utmost to prevent the recurrence of similar legislation in the future. The time up to which the Dominion Government has the right to disallow is the 8th of August, just a year from the passage of the act. The Provincial Association is to have district branches all over the province, and a Provincial Council with an executive has headquarters in Toronto. The

head of the Executive Committee is the Rev. Dr. Caven, Principal of Knox College, Toronto.

This movement aims specifically at the overthrow of the act in the Dominion Parliament. This measure appropriated to the Jesuit Society \$400,000 as a compensation for lands escheated to the crown in 1773, at the time when the order was abolished by Pope Clement. The act was a gross piece of unwarranted class legislation, as, whatever the rights of the old society, the new order has not a shadow of a claim to the land, and as it proposes to tax the Protestant minority of Quebec for the benefit of a body in which they have not the slightest interest. It will be remembered that the Legislature of the Province of Quebec passed the bill, and the Governor-General in Council was asked to disallow it or veto it. The matter came up in the Dominion Parliament, but Parliament, by a large majority, refused to ask the Governor-General to interfere. The victory for the bill was so complete that it seemed useless to contest the matter further, but the feeling of indignation ran too deep among the people to be suppressed, and the Conference of last week was the result of mass-meetings held in all the cities, towns and other centers of population in the Province. The Government may well feel alarmed at the character of the demonstration. The resolutions passed by the Conference breathe a calm, but most earnest and determined spirit—a spirit which the politicians may find it to their advantage not to ignore or trifle with. It may even be possible yet to induce the Governor-General to disallow the bill.

It is clear that the Protestantism of Canada has been aroused by these aggressions of the Jesuits as it seldom, if ever, has been stirred up before. It has a tremendous task before it, and one which will demand wisdom and tenacity of purpose equally with en-

thusiasm and vigorous action. But in the end there can be but one outcome. "Roman Catholicism, in spite of its virtue, is a religion of the vanishing past. Protestantism, in spite of its faults, is a religion of the future even more than of the present." The demand for the separation of church and state is becoming very strong in Canada, and if the Jesuits' bill finally succeeds, the movement in that direction will probably soon become irresistible. If so, the Jesuits will have brought it upon themselves.

We are not surprised at this uprising of the people of Ontario. The wonder is that they have borne with this alien, hostile power so long. It is a just revolt against the power of the Jesuits, and a righteous protest against the subserviency of the Canadian Government to Papal rule. The Province of Quebec is the weak point in the politics of the Dominion. It is given over to the power of the Roman church. The Papacy dominates there in politics, society, industry, religion, everywhere. A writer in a secular journal says:

"In Quebec the Roman Catholic church takes precedence in everything—is, in fact, a state church; collects its tithes and ecclesiastical assessments by the machinery of the law, and the Legislature cannot be opened until the Cardinal comes to occupy his 'seat' or 'throne.' Every inducement is offered by the laws to squeeze out Protestants who do not pay tithes and thus enrich the coffers of the church, whose revenues are numbered by tens of millions of dollars. The claims for debt of the Catholic church take precedence over everything. In the professions the tests for admission are so framed as to discourage study and entrance by Protestant and English-speaking youth, English collegiate institutions being severely discriminated against. Throughout the French districts no business man, if a Protestant and an English-speaking subject of her Majesty, can have any chance to live until he has 'seen the cure.' If you want even a tavern license you must 'see the cure,' and the cure will come around every month and collect from you whatever assessment he chooses to deduct from your English and Protestant moneys."

The astounding fact has been disclosed that there has been a distinct recognition by the Legislature of Quebec, the Government of Canada,

and the House of Commons, led by the Government of Canada, of the right of the Pope to interfere in civil affairs, the right to say whether an act of a British Legislature shall go into operation or not, the right to nullify such an act, the right to determine how the sum of \$400,000 of Canadian money shall be distributed, or whether it shall be distributed at all. The elevation of the Pope of Rome into an estate of the British realm superior to all the other estates is distinctly incorporated into the Jesuits Estates act, which contains a dozen pages of correspondence between the Pope and the Catholic Premier of Quebec, the Pope and the Jesuits, and the Jesuits and the Premier, and this is called "the preamble" of the act, and it is this unparalleled example of legislation which has called forth, even more than the payment of public money to the Jesuits, such an outburst of public indignation as Canada had not witnessed heretofore.

J. M. S.

WHEN Marshal Bazaine was tried for irresolution at the siege of Metz, which resulted in disaster to the French arms, he sought to shield himself from blame and degradation from his rank on the ground that he did not know what was the government of the country, or whether, indeed, there were any government at all. But the president of the military tribunal burst out with the impatient, impassioned exclamation: "But France! But France!" The Emperor might be a prisoner and the empire a ruin; the Prussian guns might have swept the army away at Sedan and the very capital be the camp of the foe, but France was still alive, bleeding but not dead. The unfaithful Marshal owed something to his country. If he could not save the Emperor or the empire, he should have struck boldly to save the land.

We are not to hesitate in this

crisis of missions. We may not be able to save our methods or follow our favorite plans. Our whole basis of missions may need reconstruction. But the kingdom! the kingdom! That must not be imperilled or its progress delayed. A. T. P.

SUGGESTIONS made in these pages touching *division of the world-field*, etc., find an echo and emphasis in a paper by Rev. W. J. Smith in the *Evangelical Christendom*. He dwells upon the difficulties experienced in missionary work in the organization of native churches; and in order to avoid the painful differences created by the clashing of different sects in the mission field, he advocates the allotment of different areas, determined by language or clear geographical boundaries, to various missionary societies. He advocates greater co-operation among societies in bible and tract translation, education and other objects, and in church government, architecture, etc., he would leave the natives as free as possible. He is of opinion that we have not trusted the native Christians enough in the past. He pleaded also for the formation of a General International Missionary Council, which, having representatives of all Protestant societies, might co-operate with all movements for avoiding schisms and for advocating unity in native churches.

WE have received the following telegram from China: "Further assistance famine not required." This

welcome message came too late for insertion in the present number of "China's Millions," which contains letters telling of a distressing state of things. We suppose that it is now considered that the funds in hand will enable the poor sufferers to tide over the few weeks that yet remain before their own harvest is gathered. All who by their kind gifts have shown true sympathy with the famine-stricken people will rejoice at the prospect of this early relief.

B. BROOMHALL, Secretary.

CHINA INLAND MISSION, May 21, 1889.

PROF. GRAHAM TAYLOR writes that Hartford Theological Seminary is to be *opened to women* who desire to fit themselves for Christian teaching and missionary work. The seminary is to be radically readjusted to meet the demands of the field, all along the line. Popular instruction to be provided as demanded in all departments, to give larger knowledge of the word and training for every line of Christian work. We hope Hartford Seminary will lead in the erection of a special chair for *the English Bible*. As it is, students are carried through brief fragmentary portions of Old and New Testaments and trained in special exegesis. We need chairs devoted to this one purpose: to train students to know the entire contents of the English Bible, the object of the various books, the scope of its entire testimony and teaching, its unity, etc., etc. Possibly such a chair might be combined with "Christian missions."—A. T. P.

VII.—ORGANIZED MISSIONARY WORK AND STATISTICS.

Africa.—Missionary Societies Represented in. England has 14, with 376 ordained preachers, 37 laymen, 100 women, and 8,764 native pastors and helpers. The converts in some of the societies are not reported in the statistics before us; 9 report 4,500.

America is represented by 13 societies with 77 ordained preachers, 87 women, and

633 native pastors and helpers. The 9 reporting membership aggregate 11,500.

The English society representing the greatest number of imported helpers is the Society for the Propagation of the Gospel—134; next to this come the Wesleyan Methodists, the Moravians, and the Universities Missions, each with 63.

The society with the largest number of native helpers is the London, with 6,000; the Wesleyan Methodists have* 1,537, and other Methodist bodies 533; the Moravians, 337.

The United Presbyterians of Scotland have the largest membership in Africa—15,000; next to them come the Baptists, with 8,000; the Society for Propagation of the Gospel have 5,000.

Of the American societies the Bishop Taylor Missions lead in imported helpers, having more than 100; the Presbyterians, 45; the American Board, 42; and the Baptists, 23.

The United Presbyterians have 219 native helpers; Bishop Taylor, 76; the United Brethren, 53; Protestant Episcopal, 42; and Presbyterians, 22.

The United Brethren have the greatest number of converts, 4,000; Bishop Taylor's Missions, which includes Liberia, 2,700; the United Presbyterians, 1,850; the Presbyterians 875; the American Board the same.

So that, all told, excepting several not included in the report before us, there are 27 societies having missions in Africa, with 453 ordained and 107 lay preachers and helpers; 186 women, 10,000 native pastors and helpers, and about 16,000 communicants.—*African News.*

—British trade with Africa is estimated to be worth about \$125,000,000 annually, while that of France is about \$100,000,000. The commerce of Germany with the great Continent is as yet insignificant. The total value of the exports and imports of Africa is estimated at \$375,000,000 annually.—*African Repository.*

Brazil.—The following statistics are given in the "Evangelical Year Book," published by Rev. Mr. Vanorden.

Presbyterian Synod.—63 churches, 32 ministers, of whom 12 are natives, 3 licentiates, 7 candidates, 2,996 members and 13 schools.

Methodist Ep. Church.—346 members, 7 ordained ministers, 6 candidates for ordination, 3 local preachers, 20 preaching places, two schools and four foreign missionary lady-teachers.

Baptist Church.—5 churches, 241 members, 12 male and female missionaries and 3 native preachers.

Bishop Taylor has four laborers in Para, Pernambuco and Maranhao. The churches organized by the late Dr. Kalley are three in number, having a membership of about 250 believers. There are five evangelical papers and two agencies of Bible societies. Thirty years ago there were hardly any native Christians in Brazil. These figures are the best answer to those who regard missions a failure.

England.—London Missionary Society. At the great meeting at Exeter Hall on the

9th inst. Mr. S. Smith, M. P., presided. The report, submitted by Mr. Thompson, stated that the total income of the society during the year had been £125,250, and the expenditure £123,596, leaving a balance of £2,654 toward meeting the deficiency of the previous year. Practically they commenced the new year with a clean balance sheet. In response to the special appeal issued by the directors, £16,390 had been received, in addition to which the ordinary income of the society has been increased by £4,000.

—According to the *Official Year-Book of the Church of England* for 1889, the expenditures on church extension the past year in the Established Church aggregated \$5,500,000, of which \$4,697,770 was devoted to church building. During the last twenty-five years the expenditure for this purpose reached the enormous total of \$175,000,000. The number of candidates confirmed last year was 217,483.

ITALY. The Free Church The eighteenth report of the Evangelization Committee of this church gives the number of churches connected with it as 32, having 1,522 communicants and 222 catechumens. There are 152 ministers and 12 evangelists, besides colporters and other assistants. Several new fields have been occupied within the past year: many interesting cases of conversion are reported. The most marked event in connection with the church during the past year is the death of Gavazzi, whose influence on the side of truth and righteousness was very great.

—The Waldensian Church. We are indebted to M. M. Fisher, D. D., for the following facts:

There are two distinct boards in charge of the work of the Waldensian church in Italy—one in the valleys and the other for the mission fields.

The report on evangelization for 1888 presents the following particulars:

Number of churches, 44; stations, 44; pastors, 38; evangelists, 8; localities visited, 180; evangelical teachers, 67; colporteurs, 9; Bible readers, 6; regular attendants on preaching, 6,218; occasional hearers, 49,795; communicants, 4,074; catechumens, 469; baptisms, 190; marriages, 41; deaths, 187; scholars in ordinary schools, 2,322; in night schools, 890; Sabbath-schools, 2,621; contributions from the churches, 65,825 francs, or \$13,155. Last year America contributed 13,489 francs; Belgium, 20 francs; Denmark, 2,158; France, 2,354; Germany, 31,733; England, 88,343; Ireland, 3,955; Holland, 1,194; Scotland, 78,852; Sweden and Norway, 5,811; Switzerland, 20,555; total help from other lands, 262,943 francs, or about \$52,588.

—Wuttke gives the following statistics of evangelical Christians among the Italians: There are 16,500 Waldenses. Most of these are found in the old churches of the

valleys, but there are also new churches in cities, namely one in Milan with 326 communicants, one in Turin with 317 and two in Florence with 325. The Free Church of Italy has 71 churches and stations, and 1,580 members. The Plymouth Brethren have 50 small congregations: the Wesleyans 55 congregations and stations, with 1,380 members; the Methodist Episcopal Church 20 congregations and 5 stations, with 950 members; the Baptists have 53 stations and 870 members. There are, besides, a few small missions in different parts of the country. The statistics of the German, English, American and French church are not given. The total number of Italian communicants in the Evangelical churches is 22,000.—*Dr. Stuckenberg, in Homiletic Review.*

Ireland.—Summary of the nineteenth report of the Representative Body of the Church of Ireland. The contributions received from voluntary sources during the year 1888 amounted to £148,380 19s., an increase on the receipts of the previous year of £11,417 15s. Of the contributions received, £107,557 8s. was paid in for assessment, being an increase of £5,480 11s. on the previous year. The contributions received since Disestablishment amount to £3,562,455. The total income during the year 1888 was: Voluntary contributions, £148,380 19s.; investments, £290,500 2s.; glebe rents, etc., £23,194 13s.; sundries, etc., £7,336 1s.; total, £469,911 16s. The total expenditure was £425,020, leaving a balance of £44,891 11s. to be added to capital; but in this balance is included £2,763 1s. interest on mortgages which have not been paid. It should also be observed that this £44,891 11s., being impressed with special trusts, is not at the disposal of the Representative Body. Total assets on January 1, 1888, amounted to £7,313,338, and on January 1, 1889, they had increased to £7,358,730. The investments in securities amount to £6,537,381. These figures show that the affairs of the church are administered skillfully and prudently. The total capital sum in the hands of the Representative Body devoted to parochial sustentation is £3,818,629. The interest of this sum at 4 per cent. amounts to £152,745 per annum, which, if divided equally amongst the 1,300 clergy still required for the service of the church, gives £117 a year for each. If the bishops are included in the calculation, it is found that the average income of the bishops and clergy derived from interest of capital amount to £132 per annum. The amount paid for stipends under diocesan schemes in 1888 was £205,860 16s., being an increase of £2,564 3s. on the amount paid in 1887.—*Irish Times.*

Java.—In Java the native Christians have increased since 1873 from 5,673 to 11,229, and

in the whole of Dutch India from 148,672 to about 250,000, or about 66 per cent. In Java nearly all the converts have been won from Mohammedanism. In Sumatra the number of Christians has increased since 1878 from 2,500 to 12,000, and there are hundreds of Mohammedans who have been baptized by our missionaries, or are at present under instruction.—*Dr. Schreiber, Rhenish Missionary Society.*

Spain.—The Protestant Church of Spain numbers at present 112 chapels and school-houses, 111 parochial schools, with 61 male and 78 female teachers, 2,545 boys and 2,005 girls. There are 80 Sunday-schools, with 183 helpers and 3,231 scholars. The churches are ministered to by 56 pastors and 35 evangelists. The number of regular attendants is 9,164; of communicants, 3,442. Pastor F. Fliedner reports steady progress on all sides.—*Christian at Work.*

Syrac Protestant College, Beirut. Catalogue, 1888-9.

Faculty: Rev. Daniel Bliss, D.D., President, and six American professors; four American lecturers and instructors; four Arab instructors, one French instructor. Three departments: Preparatory, Collegiate, Medical.

	Students.
Preparatory Department.....	94
Collegiate ".....	65
Medical ".....	38

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An increase of 16 over the previous year, and the largest number present during any year since the foundation of the college in 1866. A glance over the list of graduates from the commencement, numbering in all 192 different persons, shows them widely scattered throughout Syria and Egypt, many holding positions of trust in government and educational institutions, as well as in the professions. A most important feature is the new school of Biblical Archaeology and Philology for foreign students in those departments especially attractive to ministers who desire to take up those lines under the most favorable circumstances, for a time. Rev. D. S. Dodge, 11 Cliff Street, New York, Secretary.

United States.—American Colonization, 1888. The Seventy-second Annual Report shows receipts, \$6,176.05; expenses, \$13,007.60.—58 emigrants have been sent. 39 to Sinoe and 15 to Monrovia, including one ordained minister, a teacher, machinist, physicians, carpenters and farmers. A large number of applications have been received, but not all could be sent, partly on account of the yellow fever in the South.

Arthington, in Liberia, founded by Robert Arthington, of England, is the most important settlement.

—American Sunday School Union—55th Anniversary. The last year has been marked by an increased force of workers, there now being 87 missionaries in 31 States and Territories, as against 60 in the field two years ago. The following summary is for the year ending March

1,189: New Sunday-schools organized, 1,756; teachers in them, 7,869; scholars in them, 63,375; scholars not before reported—aided, 1,816; containing teachers, 13,045 and 123,538 scholars; schools previously reported—aided, 4,432; containing teachers, 21,778 and 201,531 scholars; Bibles distributed, 8,625; Testaments, 11,681; also large amounts of evangelical literature; families visited, 40,041; addresses delivered, 11,341; miles traveled, 409,506. At least 4,000 persons have been reported as hopefully converted and more than 100 churches of different denominations have developed from these schools.

—Statistics of the Protestant Episcopal Church in the United States for 1887-88 are as follows: Dioceses, 50; missionary jurisdiction, 16; clergy (bishops, 69, priests and deacons, 3,766), 3,910 parishes, about 2,975 missions, about 2,078; candidates for orders, 343; ordinations, deacons, 118; ordinations, 103; baptisms, (total infants and adults), 56,709; confirmations, 39,590; communicants, 450,042; Sunday-school teachers, 39,601; Sunday-school scholars, 342,431; grand total of contributions, \$11,483,597.48.

—The following Y. M. C. A. statistics are

from the report made by Cephas Brainerd, of the International Committee, to the convention recently in session in Philadelphia: The number of associations reporting statistics in 1879 was 839; in 1880, 1,141; total membership in 1879, 67,739; in 1880, 195,456; active membership in 1879, 34,120; in 1880, 94,120; number of buildings in 1879, 60; in 1880, 156; value of buildings in 1879, \$3,474,600; in 1880, \$6,823,395; volumes in libraries in 1879, 173,850; in 1880, 335,738; total net value of al. property in 1879, \$2,350,724; in 1880, \$5,944,685; number of States employing State secretaries in 1879, 12; in 1880, 32.

—Internal Revenue Taxation. The total receipts from internal revenue taxation for the year ending June 30, 1888, were as follows: From spirits, \$69,306,166.41; from fermented liquors, \$23,324,218.48, and from tobacco, \$30,662,431.52, an increase over the previous year from spirits of \$3,476,844.70; from fermented liquors of \$1,402,130.99, and from tobacco of \$551,364.39, a total tax of \$123,292,816.39. And this fearful tax represents but a tithe of the money expended by the people for the items taxed. On what a gigantic scale does our Government participate in the iniquity of the rum traffic and of the untold evils which result from the use of intoxicants and tobacco!

VIII.—PROGRESS OF MISSIONS: MONTHLY BULLETIN.

Africa.—Mr. Guinness is maturing plans for a grand advance of three columns of missionaries to go simultaneously up the three branches of the Congo—Northern, Central and Southern. The central one may be considered as started a fortnight since, by the departure of eight missionaries from London, to work as an English auxiliary to the American Baptist Missionary Union.

—Stanley Moving Eastward. Word was received at Zanzibar on June 12, to the effect that Stanley had arrived in December at Ururi, on the eastern shore of the Victoria Nyanza, with a number of invalids of his force. The report stated that Stanley had met with heavy losses, and that he had rejoined and left Emin Pacha at Unyara, on the northeastern shore of the lake. Unyara is fifteen days' march from Ururi. Letters received at Zanzibar from Ujiji, dated March 10, say that Stanley met Tippoo Tib and sent a number of sick followers back with him by way of the Congo. Stanley intended coming to the east coast with Emin Pacha. Tippoo Tib would arrive at Zanzibar in July.

—Missionary letters to the London Anti-Slavery Society say that the Mahdists have made Western Abyssinia a desert. Whole flocks and herds have been destroyed, thousands of Christians have been thrown into slavery, thousands of others have been butchered, and hundreds of the noblest inhabitants have been taken to Mecca as slaves in violation of treaties.

—The latest news from Malange, one of Bishop Taylor's stations, is that an entire family of natives, five in number, have forsaken their idols and turned to Christ. May it be the first fruits of a large harvest! Each of the five stations in Angola has now two missionary graves.

—Bishop Crowther has lately opened at Bonny a new church built of iron, with sitting accommodations for 1,000 worshippers.

—A new Mohammedan leader, "El Senoussi," is, according to reports from Cairo, making a great deal of trouble for the Mahdi. "El senoussi" presides over a great organization of devotees, with adherents from Tunis to the Congo. He has, it is said, caused the Mahdi to fall back on Khartoum, in furtherance of a large scheme of conquest, which includes not only the annihilation of Mahdism, but the dominion of the Soudan, and possibly of Egypt itself.

PALABALA, CONGO, April 13, '89.—Messrs. Billington and Glusk of A. B. M. Union are building a new (second) station beyond Stanley Pool.

Small-pox raging in several districts. At Lukunza Station several church members have died. Others are being added to the church. Mr. Ingham, of Banza Manteke, has been ill with same, but attack has been mild.

Rev. S. Silvey (B. M. S.) goes home—nearly three and a half years in the country.

In the B. M. S. seven have been added to the church at Stanley Pool. None of Bishop Taylor's steamer is beyond Isangila yet. JOS. CLARK.

Arabia.—The Keith-Falconer Mission. We have before referred to the interesting company of captives taken from slave-ships on the Red Sea, and committed by the government to this mission for education. These children now number fifty-one. It was at first supposed that they were Abyssinians, and hence nominally Christians, but it now appears that they are Gallas and that none of them had ever heard the name of Christ. These boys and girls are developing rapidly, and show an earnestness and spirit which promise well. Teachers have been sent from the United Presbyterian Mission in Egypt, who will help in the education of these youth, and it is hoped that they will return to their native land to preach the gospel.

China.—It is reported that in the China Inland Mission Hospital and Dispensary at Chefoo, 5,539 out-patients have been relieved, 217 surgical operations performed, 96 in-patients treated and brought under spiritual influences, not a few of whom are believed to have accepted Christ as their Saviour; and all this work is done at the small cost of 143*l*. One of the most encouraging signs in the missionary work in China is the hold the gospel is gaining on the hearts of the women. One lady has from forty to fifty present at a women's meeting each Sunday. Miss Guinness, of the C. I. M., tells of the eagerness of the women to hear the truth. Mrs. Cassels gives the same testimony.

Ceylon.—Mr. Murdock, of Ceylon, while in government employ, founded the vernacular Religious Tract Society thirty years ago, which, during the past year, published 8,000,000 pages of reading matter. Of the salary received he was not satisfied to give a tenth to the Master's work, but devoted eight-tenths to that purpose. He set up printing presses, composed and printed his own gospel tracts, and packing them in a bullock cart, spent his vacations in distributing them over the country.

England.—Westeyan Missionary Society. This society, with headquarters in London, has missions in Europe, India, China, West Africa, the Transvaal, British Honduras and the Bahamas. It reports 336 central stations or circuits and 1,333 chapels and preaching-places. It has a staff of 333 missionaries and assistant missionaries, with 2,000 other paid agents, such as catechists, interpreters, etc. It enumerates 3,359 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.

—A New Missionary Scheme. The Baptist Missionary Society have decided to make a fresh experiment in India. Rev. W. R. James, one of their ablest and most experienced missionaries, and a notable bazaar preacher, is to be entrusted with it. He is a single man himself, and half a dozen earnest young men, who are prepared to devote themselves to the work in which he has been so long engaged, are to be found and go back to India with him. They are all to live together in the native quarter of some great city, probably Calcutta, and there to commend the gospel in life and deed, as well as by word. Mr. James estimates that they can live in comfort and good health at a cost of about £50 a year each.—*The Christian*.

—The Baptist Union of Great Britain and Ireland have had tabled at their session these statistics: Congregations, 2,770; members, 299,498; Sabbath-school teachers, 45,977; scholars attending Sabbath-school, 452,167; local preachers, 3,988; pastors in charge, 1,865. It was computed that in the denomination there had been gained during the past year about 20,000 members and 23,000 Sabbath scholars. Some churches had not reported, and of course the Union had no means of enforcing a request for statistics.

—The total receipts of the British and Foreign Bible Society are 34,936*l*. less than last year. There is a diminution in all the items of receipts except two, but the most serious reduction is in legacies, which last year were extraordinarily high. The return from distribution of Scriptures also shows a decrease, but this is accounted for by the cessation of sale of the Jubilee Bible and Testament, and by the lessened demand for the penny Testament.

Fiji.—Once the synonym of the utmost depravity, the Fiji Islands to-day are a monument to the value and power of Christian missions. A gentleman who has labored there for 14 years recently testified publicly in London that Queen Victoria had nowhere 120,000 subjects more loyal than the residents of these islands. The gospel was brought there by Christianized natives of the Friendly Islands, and in turn the Fijians themselves have become imbued with the missionary spirit, no fewer than 50 Christian Fijians having gone to proclaim the gospel in New Guinea.

Germany.—The Missionary Conference recently held in Frankfurt-on-the-Oder took the initiative of a very courageous petition to the Emperor with a view to obtain, if possible, some more stringent control over the manufacture and exportation of rum. According to a report made to the conference, 69 per cent. of the freight destined for the negroes, and shipped from Hamburg, consisted of rum. And then, what rum! The sailors never touch it, for they

know too well that it would kill them. But then the negroes! What matters it if it does kill them? "Am I my brother's keeper?"

India.—Sir Herbert Edwards, in a speech delivered in Exeter Hall, London, in 1868, said: "Every other faith in India is decaying; Christianity alone is beginning to run its course. It has taken root, and by God's grace will never be uprooted. The Christian converts were tested by persecution and martyrdom in 1857, and they stood the test. I believe that if the English were driven out of India to-morrow, Christianity would remain and triumph."

—There are one-and-a-half millions of Roman Catholics in India. It is therefore with thankfulness that we see the continuance of a movement which seems like "a stirring of the dry bones" of Romanism in India. Last month a crowded meeting of Catholics was held at Karachi in protest against the attempts of the Jesuits to crush the editor of *Anglo-Lusitano*, the paper which is struggling to maintain a certain amount of religious liberty in the Catholic church. An unprecedented sale of Bibles has taken place during the past few months amongst certain sections of the Indian Catholics.

—Among the 500,000 lepers of India, the Mission to Lepers in India is doing a noble work. The society endeavors to utilize, as far as possible, existing agencies by assisting leper asylums already established, and providing missionaries with the means for carrying on Christian work in connection therewith. It makes grants towards the building of new asylums, and in many cases provides for the entire support of lepers. An illustration of the work may be taken from the record of the year's doings at Purulia. On February 8, 1883, the foundation-stone of an asylum was laid. On April 16, one house, capable of holding twenty persons, was opened. By October other homes had been opened, and the inmates numbered 50. The year closes with the glorious news that there are 87 in the asylum, of whom 53 had just been accepted for baptism. The report of the society says, "Truly a wonderful record for one short year." Mr. Wellestey C. Bailey, Edinburgh, is Secretary.

—In our Christian College at Lahore there are 125 students—Hindoos, Mussulmans, Sikhs, and Christians.

—The Telugu Mission. The remarkable work carried on by the American Baptist Missionary Union among the Telugus is still a cause for surprise and gratitude. It is reported that since the beginning of 1889 there have been over 1,000 baptisms in the Ongole district and 471 in the Vinukonda district. Dr. Clough of Ongole reports the baptism by himself of 420 during the month of February. He sends the following striking account of a visit at Rivalporum, a village thirty miles from Ongole. When he reached the village, on ac-

count of peculiar circumstances, he pitched his tent at a spot where, unknown to himself at the time, a fakir some 25 years before had prophesied that a teacher from God would at some time pitch his tent, who would bring a message to the people from God. It seems this fakir who made the prophecy ordered the people to keep three big pots of *ghee* (clarified butter), and give them over to the teachers whom God would send them. So when Dr. Clough pitched his tent on the designated spot, the people brought the pots of *ghee* and asked him what he was going to do with them. He took them, and stuffing old rags into each of the pots, lighted them, making a grand blaze throughout the night. This attracted the people and they came in crowds, and the golden opportunity was seized for preaching Christ. Hundreds heard the word of salvation in the light of this blaze, before which idols were brought out and broken in pieces. The preaching was continued until dawn, and for some days subsequently. It was a remarkable scene, and it is believed many saving impressions were produced.—*Mission Herald*.

—In the Marathi Mission of the American Board the missionaries report the organization of several new churches as a prominent feature of the last year's work. One of the older churches added 18 per cent. to its membership on profession of faith, and sent off from its number a large colony to form a new church. These new efforts are started with thirty or more communicants, a number comparing not unfavorably with the original membership of churches in this country. Visits of evangelists have been very profitable, and a native of Bombay, Sumant Vishu, in addition to general meetings, held in one district a meeting exclusively for women. Over 100 women were gathered to hear him, more than half of them Hindu women—a rare sight—to listen to the gospel. This prepares us for a statement that follows latter: "Among the recent conversions in that district women are in a majority."

Italy.—The British and Foreign Bible Society have circulated in Italy, during the past year, 137,045 portions, New Testaments and whole Bibles, and, more often than not, in districts into which no evangelist has penetrated. Some of the best sales were effected in the mountain district of the Abruzzi, in the Basilicata, and in the two Calabrias; also in the interior of Sicily and Sardinia.

—The changes taking place in Italy may be indexed by such signs as the seizure by the Roman police of the Pope's jubilee medals which bore an inscription ascribing to His Holiness the title of King. The Italian Government very naturally looked upon this as an assumption fraught with danger to the peace of the country, and immediately ordered the confiscation of the medals. The Roman Catholics were, of course furi-

ous about it, and threats were made that concerted efforts will now be taken by the adherents of Leo XIII. to restore him to the temporal sovereignty. A cable correspondent of the New York *Telegram*, who is evidently a Romish sympathizer, spoke of it as "a piece of impertinence on the part of the Italian Government to assume that the Pope is not a king!"

In the city of Rome are 30 cardinals, 35 bishops, 1,469 priests, 2,832 monks, and 2,215 nuns; and yet, with all this teaching power, 190,000 of the inhabitants can neither read nor write.

Japan.—The number of adult baptisms in the C.M.S. Japan Mission, 367, has considerably exceeded that of any former year, the corresponding figures in the preceding two years having been 179 and 223. The baptized members are now 1,351, with 178 catechumens.

Scotland.—The report of the Statistical Committee of the United Presbyterian Church of Scotland shows that there are 565 congregations, an increase of one; 867 Sabbath-schools, an increase of 6,404 scholars, and that the total membership is 182,963, a gain of 793, being above the average rate of increase for the last ten years.

Spain.—The Irish Presbyterian work in Spain. The Rev. Wm. Moore writes from Puerto Santa Maria: "The work was never so flourishing as it is now. I have been spending my leisure hours in 'setting up' a new geography (elementary), sorely needed for our schools, and which we are going to attempt to bring out on our little printing press. This geography is the translation of one compiled by Miss Whately for evening schools in Egypt and the Levant. It is the one branch of study of which the Spaniards seem to know nothing, and any school text-book one can find is so complicated and absurd as to be useless for elementary schools."

Syria.—Dr. George E. Post, in an article on the outlook in Syria, says:

"Little by little the light is stealing in. Men of all religious opinions are inclining to toleration. The Bible is being circulated among the masses. The number of readers is multiplied. Those who believe are bolder, but at the same time more discreet. Those who do not believe are forced to concede that the Bible is the source of religious knowledge and the referee in all cases of doubt or dispute. Those who are far from the spirit of the New Testament claim to be *evangelical*. Everything is ripening for a grand demonstration of the power of the Holy Spirit. When the day of the revelation of the Son of Man shall have come, and the ancient seats of Christianity shall have received their King, men will wonder that they were so slow of heart to believe the Scriptures and to interpret the signs of his home-coming."

United States.—The American Sunday-school Union has organized during the

past year 1,758 new Sunday-schools in 31 States and Territories, in places hitherto destitute of religious privileges. It also gave aid to other needy schools in 6,438 instances. In many cases the schools have developed into churches of different denominations. It also distributed, by sale and gift, 3,585 Bibles and 11,683 Testament and made 40,041 visits to families. In the winter its missionaries conducted evangelistic work and gathered many hundred souls into the churches.

—The Presbyterian Church, through its Board of Publication, reports the results of last year's work as follows:

S T A T E S.	Sabbath-schools organized.	No. of Teachers.	No. of Scholars.
California.....	11	39	279
Florida.....	9	26	190
Indiana.....	6	30	289
Indian Territory.....	22	72	1,109
Iowa.....	11	49	438
Kansas.....	114	527	4,189
Kentucky.....	113	534	5,249
Michigan.....	65	310	2,488
Minnesota.....	145	577	4,679
Missouri.....	20	100	1,020
Montana.....	1	3	31
Nebraska.....	104	389	3,306
North Carolina.....	8	31	252
North Dakota.....	73	231	1,922
South Dakota.....	78	279	2,387
Virginia.....	5	22	373
Washington Territory.....	12	50	353
West Virginia.....	15	83	640
Wyoming.....	3	9	89
Wisconsin.....	16	55	518
	831	3,416	29,615

Besides these Sabbath-schools, directly organized by the missionaries, there were indirectly organized by the Department, 117 Sabbath-schools, 585 teachers; 3,750 scholars. Total number of Sabbath-schools organized last year, 948; total number of persons gathered into Sabbath-schools last year, 37,366.

—Fifteen have been added to the Indian church at Lewiston, Dakota. Red Cloud came into the church jailor fashion—"he and all his household." He was married, baptized, received the Lord's Supper and had his two children baptized, all the same pay.

—To educate the Indian. Port Townsend, W. T., May 3. Dr. Sheldon Jackson, Commissioner of Indian Education, left yesterday with a large party of missionaries who will be stationed among the Indians in all parts of Alaska.

—Father Damien's heroic life and death are calling attention to the condition of lepers the world over, and have given a new impulse to investigation of possible means for alleviating, if not curing, the disease. Probably few have any idea of the great number of lepers, especially in Asia. It has been estimated that there are a quarter of a million in India, and they are found in colonies through Persia and Syria. London is horrified by the assertion that a leper has been found in active employment in one of the large markets of that city. Fortunately, the type of the disease generally prevalent is not the most virulent, but it is appalling at the best, and it may be that the faithful priest has accomplished even more than he ever dreamed of in relieving the most wretched class of sufferers the world knows. B.
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I.—LITERATURE OF MISSIONS. THE WALDENSIANS AND THEIR BI-CENTENNIAL.

BY PROF. HENRY W. HULBERT, MARIETTA, O.

"Lux lucet in tenebris."

ON the 16th of August, 1889, the Waldensians of Italy and their friends throughout the world will celebrate the two hundredth anniversary of the return of the exiled Vaudois to their homes in the Alpine valleys of Piedmont. That heroic episode finds its parallel in few, if in any, of the religious struggles since times apostolic. Shrouded from view as were the beginnings of this body of reformers, the brilliant action of patriotism and faith, which we now celebrate, stands out as the most obvious landmark in the history of that church. It will be interesting and profitable to briefly run over the incidents preceding this event, that we may fully grasp its bearings on subsequent affairs.

As the tourist stands beside the old Capuchin monastery on the hills to the east of Turin, a magnificent panorama is spread out before him. At his feet rush the green waters of the Po. Just across is the city that can boast of a Cavour, and which may be truly called the nurse of modern Italy. Beyond the regular squares of the old capital of the kingdom of Sardinia stretch the farm lands, twenty miles away to the feet of the Cottian Alps. Then the eye rises up through the green of the foot-hills to the gray of the high pasture land, and on up the great gorges to the snow line, then up and up the glistening heights until the sharp peaks cut the azure blue. Directly to the west Mont Cenis may be picked out among the jumble of mountains, and the course of the river Dora may be traced. To the southwest the eye turns instinctively to Monte Viso, that throws up its sharp point into the sky, like some glittering cathedral spire, flashing in the morning sun. With a little care you are able to trace three valleys lying at the foot of the mountains directly between yourself and Monte Viso—the valleys of Lucerne, Perouse and St. Martin, called technically *vallees* *Vaudoises*. Here the Waldensians have been at home for centuries. The valley of Angrogna, with which their name has been especially connected, is but a branch of the Lucerne valley, and pours its stream into the Pellice just below the crag of Casteluzzo and in the mountain village of Torre

Pellice (La Tour). How early the Waldensians settled in these valleys of rushing streams and wooded hillsides history cannot definitely inform us. This venerable church probably took its rise at Lyons on the Rhone in the twelfth century and its name from Peter Waldo, that ancient Count Tolstoi, who disposed of his property that he might give himself to the special work of his Master. Banished from Lyons at length, during the crusade against the Albigenses the new sect betook itself to the mountain retreats south and east, and finally settled in Piedmont, among the beautiful valleys under Monte Viso.

The Waldensians (Vaudois as they call themselves) were not long left undisturbed in their new home. Clinging to the pure and simple Word of God and rejecting churchly authority, it was certain that the vials of wrath from Papal Consistory and royal throne must be poured out sooner or later. It is not our purpose to trace the long story of horrors that gathers headway during six centuries of persecution before the heroic event we celebrate. Denounced and excommunicated by papal bulls, exiled by temporal rulers, their homes and villages reduced to ashes, harried by mercenary troops, wandering up the mountains, living in caves, wasting away in deathly prisons, and burned at the stake, the devout Waldensians, without a ray of hope coming to them from any quarter of the world, clung to their simple faith desperately and successfully. "For us," they said, "we hold to the doctrine of Christ and his Apostles, while we ignore the statutes of the church. Everything that cannot be found in the gospel ought to be repudiated. To be legitimate the ordinances of the church must date back at least to the date of our Lord's ascension; otherwise they should be regarded as non-existent."

They left little record of themselves during these centuries of persecution, and we must seek their history in the bloody records of the Inquisition. Listen to the testimony of one of their bitterest enemies—the inquisitor of Passan :

"They must be recognized," he writes, "by their manners and discourse. They are sober and modest; they avoid pride in their dress, which is composed of materials neither valuable nor worthless. They have nothing to do with trade, as they do not wish to expose themselves to the necessity of lying, swearing or cheating. They live by the work of their hands as journeymen. Their very teachers are weavers and shoemakers. They do not accumulate wealth, but are content with what is needful for this life. They are chaste, the Leonists especially, and moderate at their meals. They frequent neither tavern nor ball-room, not being fond of that species of vanity. They refrain from anger; although always at work, they find means to study or teach. . . . They are also known by their discourse, which is both sober and modest. They avoid speaking evil of any one and abstain from all foolish or idle conversation, as from lying. They do not swear; they do not even use the expressions 'verily' or 'certainly,' or anything of the kind, for, in their estimation, such are equivalent to swearing."

At last after weary centuries the Reformation dawned. In the vast

chaos of spiritual darkness points of light began to appear in England, in Bohemia, in Germany, Switzerland and France. The rays flashed from peak to peak and began to unite. The lonely, suffering hearts in the valleys of Piedmont plucked up courage. Help at last! Communications were interchanged. Messengers went back and forth, and on Sept. 12, 1532, at the Synod of Chanforans in the valley of Angrogna, Farel and Saunier from Geneva were present, and the little Waldensian church became an active partner in the religious reformations of the centuries to follow.

As may be conjectured, this final and public committal of the persecuted Vaudois to the new doctrines began a new era of horrors. Exterminating edicts, indiscriminate slaughter, overflowing prisons, agonizing cries for help at last aroused the attention of Protestant Europe. In 1655 the Duke of Savoy commanded the Waldensians to return to the Church of Rome on pain of death. They refused. The terrible work began. Under the Marquis di Pianezza 15,000 troops marched to the valley of Lucerne, and butchery scattered the flock far and wide upon the mountains. It was at this point that the voice of blind Milton sent a thrill throughout Protestant Europe :

“Avenge, O Lord, thy slaughter’d saints, whose bones
Lie scatter’d on the Alpine mountains cold;
E’en them who kept thy truth so pure of old,
When all our fathers worship’d stocks and stones.
Forget not: in thy book record their groans
Who were thy sheep, and in their ancient fold
Slain by the bloody Piedmontese that roll’d
Mother with infant down the rock. Their moans
The vales redouble to the hills, and they
To Heav’n. Their martyr’d blood and ashes sow
O’er all th’ Italian fields, where still doth sway
The triple tyrant; that from these may grow
A hundred fold, who having learn’d thy way
Early may fly the Babylonian woe.”

Cromwell flew to the rescue, raising £40,000 for the wretched outlaws. Switzerland interfered; the King of Sweden, the Elector of Palatine and the Landgrave of Hesse Castle interceded. Sir Samuel Moreland was dispatched from England as Envoy Extraordinary to France and Turin, and the dogs of war and persecution were called off and sent skulking to their kennels.

It was evident that this forced peace could not last. The great Cromwell was dead, and Milton’s tongue was forever silent. Europe plunged into an era of spiritual indifference. The revocation of the Edict of Nantes reawakened the spirit of persecution. Church influence at Turin at once aroused the temporal authorities, and the decree of submission or death once more went forth. In 1686 the prisons of Piedmont contained 15,000 unoffending victims, only 3,000 of whom ever came out alive. Again Europe interfered enough to com-

pel the authorities to give the Waldensians the privilege of leaving their country forever. So great had been the destruction that only 7,000 were left to attempt to make the journey over the Alps. Nearly one hundred of these perished in the snow in crossing Mont Cenis. From thence they were scattered in various parts of France, Switzerland and Germany, the larger part remaining in Switzerland in sight of their beloved mountains, and Protestantism seemed blotted out from sunny Italy forever.

But such was not the decree of Providence. Milton's prayer was yet to be answered. The "martyr'd blood" was yet to yield its "hundred fold" "o'er all th' Italian fields." Throughout the Waldensian world the 16th of August, 1689, is counted a sacred day. It is to them more than a "4th of July," and more than the "landing at Plymouth Rock." That day gave as grand an exhibition of Christian faith to the world as it has ever seen. It was more like the faith of Israel as it crossed the Red Sea and started for the promised land. In this case it was the instinct of patriotism, the love for those beautiful valleys under their old cathedral Monte Viso that made the hearts of the heroes strong. Although the scattered Vaudois were under strict surveillance in the countries through which they had been dispersed, they managed to make an arrangement for a secret meeting on the shores of Lake Geneva. Under cover of night on the 16th of August, two hundred years ago, under the leadership of their beloved pastor, Henri Arnaud, the homesick refugees, much less than a thousand in number, with no friends on earth who could or would help them, embarked in small boats at Nions with the purpose of landing on the hostile French shore, to force their way through the rugged defiles of Savoy and over the Cottian Alps, and to trust in God alone to give them back the valleys of their forefathers. Rudely armed and half clothed they started, 800 fighting men. Under strict discipline they marched as swiftly as possible past hostile villages, paying for food whenever the inhabitants would sell it to them. They were fortunate at first in anticipating the soldiery, but every turn in the rough way showed them their extreme peril. Beleaguered and half-starved they toiled over Mont Cenis Pass by a circuitous route, and at last looked far down upon the valleys of their birth. But their difficulties were here just beginning. The Duke of Turin, on hearing of their approach, sent out an army 2,500 strong, composed of 15 companies of regulars and 11 of militia. At the bridge of Salabertraun the troops met the little band of half-starved patriots, the most of whom had never handled a musket in battle before. When the stubborn fight was over 600 of the Italian army lay dead on the field, while the victorious Waldensians had lost only 15. This was on the 24th of August, 1689. The chagrin of the authorities at this signal defeat led them to send out the Marquis de Catinat with 20,000 troops. The long, cold winter stared

the almost helpless Vaudois in the face on those bleak mountains. Pen or tongue will never fully tell the sufferings and horrors of those cheerless months. But the patriots found the impassable snows of winter and the caves to be their true friends. The spring brought on the struggle for life or death. On May 1, 1690, came the heroic storming of the Balsi by the Vaudois, and a second terrible defeat of their enemies. On the 14th of the same month they made a second attempt on the same fortress, but with a most disastrous result. They were defeated and scattered. And thus the bitter struggle went on. For six months 367 Vaudois, confined in the Balsi, repelled 10,000 French and 12,000 Piedmontese. But at last, shattered and dispirited as they were, the sacred cause seemed all but lost.

Then it was that the God of battles seemed to the waiting eyes of His servants to bare His arm, and the mountains were indeed full of horses and chariots. Help came as unexpectedly as it did to young Prussia when her very existence trembled in the balance at the close of the seven years' war, and a friend unexpectedly mounted the throne of Russia and saved Prussia to hold the balance of power in the latter part of the nineteenth century. A rupture took place between the courts of Versailles and Turin. War was declared by the latter power. The Duke of Turin saw that he could not afford to waste his energies on a few mountaineers who had so baffled the allied French and Italian troops. He needed more soldiers who knew the frontier. He forgave the Waldensians, established them in their old home, while in turn many of them volunteered in his service. Peace settled down at last on Piedmont, and Protestantism was finally established in Italy, never again to be vanquished.

The Waldensian Church to-day, spread over the length and breadth of sunny Italy, and sending its missionaries and money to South Africa, is a sufficient return for all the heroic sufferings undergone during almost seven centuries of the most aggravating persecutions. To-day it teaches the pure, simple gospel under the very walls of the Vatican, and no one can say it nay. Most appropriate is it, then, that this 16th of August should be celebrated throughout the evangelical world. As the voice of praise goes up in the assembly at the little Alpine village of Torre Pellice on this anniversary, let Christendom join in the glad refrain! As the Waldensians look back over two hundred years, they recount many a weary struggle, but the way was ever leading out into the light, and most appropriate is the legend upon their official seal—"Lux lucet in tenebris." During the struggle between Victor Armadeus and France the Vaudois were faithful soldiers in his service. At one time the Duke fled to the valleys and was protected by the devout patriots. In 1726 he publicly promised them security from all their enemies. Friends cannot live always, but the Church of Rome seems to. Under the rulers of Turin that followed, the Waldensians

were frequently oppressed. In the days of Napoleon Bounaparte the Vaudois were given civil liberty and the maintenance of the Romish clergy was abolished by an imperial decree. The funds which up to this time were used for this purpose were handed over to the evangelical pastors. 1814 saw another setback for the Waldensians, when the King of Sardinia, after Bounaparte's fall, recovered his authority. The valleys once more lost their civil rights. The Vaudois came out to welcome the returning monarch, but within four months Victor Emanuel renewed against them the oppressive edicts.

Such was the condition of the Waldensian Church when a few years later the churches of Holland, Prussia, Scotland and England began to take an active interest in the religious condition of Italy. Christian gentlemen, such as Dr. Gilles and Col. Beckwith, visited the valleys. They found the pulse of the little church beating but feebly. Such was the inevitable result of centuries of the most cruel oppression. Encouraging words and active self-denying labor on the part of brethren from beyond the Alps stirred up a new life in the heart of the little band, and from that moment the Waldensian Church has gone forth conquering and to conquer. In 1831, in Turin, a Protestant chapel was opened at the Prussian embassy, and a Vaudois pastor was selected. At the Synod of St. Jean, 1839, the constitution of the Waldensian Church was revised on the basis of the decrees of the Synod of Angrogna, 1632. In 1848 Charles Albert, immediately after the promulgation of the new constitution of Italy, placed the Waldensians on an equal footing with the rest of his subjects. Then the heroic little church rose in her might. She established herself firmly at Turin, the capital. From Turin she moved on to Florence, and from Florence to Rome. Since 1870 her progress has been remarkable. Milton's "hundred fold" "o'er all th' Italian fields" has been more than realized.

Let us stop and consider the tremendous task this little communion places before itself. The home or mother church is confined to three Alpine valleys of Piedmont. In all Piedmont there are only about 25,000 adherents. Italy itself is a sort of foreign mission field to them, with its 30,000,000 people, held for the most part in the grasp of the most unscrupulous ecclesiastical organization the world has ever seen. To recover Italy to the pure gospel is the mighty task of the Waldensian Church. With her college at Torre Pellice, her theological school at Florence, her advanced schools for girls, and her primary schools scattered through Italy; with her "commission of Italian evangelization," with its 44 churches, 38 pastors, 8 evangelists, 67 evangelical teachers, 9 colporteurs, 6 Bible readers, besides her 24 ministers in the valleys, she calls upon the evangelical world for its prayers, its moral support, and its gifts into the treasury. We have no right to let her struggle alone. Let the 16th of August, 1889, then, be an occasion when this heroic little church shall receive a special baptism

from on high. Let us join our prayers with hers, and heap our gifts upon the altar ; for however much we give, the staunch hearts in the valleys of Piedmont are giving more.

A BUDDHIST DOCTRINE OF SALVATION BY FAITH.

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

THE Buddhism of Gautama was atheistic. Such scholars as Monier Williams, Max Muller, Hardwick, Coppen and Edkins are agreed that the teachings of the canon adopted two hundred and fifty years after the Buddha's death discarded all divine help, and at least ignored a first cause. "Trust in thyself and in no other, God or man," was the word of the Indian saint to his disciples. Cotemporary and rival Brahmins charged him with atheistic teaching and influence. They claimed him as the ninth incarnation of Vishnu, on the theory that Vishnu, wishing to destroy certain demons, came in the form of Buddha in order to betray them into the fatal doctrines of atheism. Gautama also denied the permanent and distinct entity of the human soul. By a sifting process worthy of Herbert Spencer, he considered what we call the soul as only a succession of conscious experiences. In his view it is only the current of our thoughts and emotions as they pass. To regard this as a soul is an illusion similar to that of a boy who whirls a lighted stick and thinks he sees a ring of fire. There is no ring, but only a succession of points of light. It is not a soul, then, that passes over in transmigration.

Only the "kharma" or character remains at death, and that becomes the responsible inheritance of a new-born successor. There is no permanent being of any kind, but only a perpetual *becoming*. Everything is in a state of flux. There are ranks of intelligence superior to man, but they, too, are subject to the eternal round of life and death until Nirvana shall cut off the necessity of rebirth. Such was the early and canonical Buddhism. I propose to show how its subsequent evolution has been a complete revolution or reversal.

When Gautama died and became extinct, leaving as was believed an interval of four thousand years before another Buddha should appear, his disciples began to realize the cold and desolate logic of his teachings. They could not worship or pray, for there was no object of worship. The heavens were dark and the universe a profound abyss. The cheerless doctrine of Nirvana had practically no attraction ; what mankind longed for was a divine sympathizer and helper, and, in spite of its own canonical authorities, subsequent Buddhism has groped its way toward some such being.

It was understood as a deduction of the system that other beings destined to be future Buddhas were already in existence somewhere in the round of transmigration, and to these "Bodisats," as they were called, human expectation began to turn, and especially to the "Bodi-

satva," the one who should appear next in order. Among the Southern Buddhists this expected Messiah was called Maitreyeh, and in Ceylon his image was placed in the temples as an object of worship beside that of the extinct Gautama.

Pursuing the same idea as the expression of a felt want which the orthodox system did not supply, the Northern Buddhists went still further, and by the fourth century, A.D., they had developed a trinity of Bodisats with distinct personalities. One represented creative power; another was the embodiment of wisdom (Logos); the third was an omnipresent spirit pervading all Buddhist communities upon the earth. Whether this new doctrine was partially the result of contact with Christianity, or whether, as some contend, it had crystallized Hindu philosophies around the Hindu trinity or *Trimurti*, it expressed the want of that supernatural element which Buddhism had vainly striven to discredit and destroy. It was an important step toward a return to religious faith. Most modern types of Buddhism are theistic, but only so far as they have departed from the essential teachings of the early founder.

The worship of Quan Yen, or Goddess of Mercy, which is still exceedingly popular in China and Japan, was another step in the same direction. This worship sought for itself a still nearer and more available divine sympathy, and as in the Romanist Virgin Mary, it sought a more tender sympathy in the female sex. As the legend runs, Quan Yen was a princess who attained Nirvana and was entitled to exemption from rebirths. But on the brink of extinction she waived her privilege and wisely concluded to continue her existence for the purpose of commiserating the world of mortals. Meanwhile she went to Hades, as in the dream of Dante, and beheld the woes of the condemned, that she might the better understand the problems of human suffering. She has been for ages the representative and expression of divine compassion and help in all the wants and distresses of the millions of Buddhists. Whoever has visited the temple of Asokosa in Tokio has seen a large apartment filled with wax figures, illustrative of the many miraculous rescues accomplished by Quan Yen, from fire, earthquake and shipwreck; from famine, plagues, serpents and dragons. Such as it is, the worship of Quan Yen is a religion of faith. It involves a confession of human weakness and dependence, and it belies the cold, atheistic self-confidence of the original Buddhism.

A further advance toward the fundamental principles of Christianity is seen in the doctrines of the Yodo sect, found both in China and in Japan. In Dr. Edkin's account of Chinese Buddhism references are made to this sect, but a fuller account is given in a little book published by Bunyiu Nanjio, a Japanese graduate of Oxford. It is entitled "A History of the Twelve Buddhist Sects of Japan." The doctrines given are from purely Japanese sources, and most of them claim

to have been transmitted from India to China between the years 252 and 400 A.D.

According to this sect, there is a Pure Land far to the westward, separated from us by a succession of worlds and systems which lie between. Over that world presides the Buddha Amitabhu, quite a distinct being from the Indian Gautama.

Amitabhu "will transport to his realm all believers who keep perfectly in memory his name for seven days, or even one day without any reliance upon their own effort in any other respect." The efficacious grace is his gift, only the act of faith involves a sustained remembrance of him for at least a day. Once translated to the Pure and Heavenly Land, the soul of the believer may there pursue the necessary steps to Arahatsip under more favorable circumstances than here. This is a doctrine of faith, but it involves conditions which are absurd and difficult to observe. Dr. Edkins describes certain devotees of this faith in China, whose stupid and endless repetitions of the name of Amitabhu seem well calculated to annihilate the mind itself and end in idiocy. And the Japanese allege that Gen-ku, their great apostle of the Yodo faith, followed the rule of repeating the name of Amitabhu 60,000 times a day. Nevertheless, they claim that the grace of Amitabhu, and not the repetition, is the ground of hope. In any case it is an absolute abandonment of orthodox Buddhism.

A much greater advance has been made by the Shin sect of Japan. Its founder, Shinran, discarded the vain repetitions, considered as in some sense prayers, and taught that "believers must depend upon the saving power of the original prayer of Amitabhu alone, who by his great merit had sufficient efficacy to save all who should believe in him.

It is easy to discover a manifest progress here and a nearer approach to Christianity. Shinran was born in 1173 A.D., though, like all founders of Buddhist sects, he claimed to trace his doctrines from Gautama through a succession of high priests and patriarchs of India, China and Japan.

The efficacious "original prayer" was rather an imprecation and ran thus: "If any living beings of the ten regions who have believed in me with true thoughts and desire to be born in my country (the Pure Land), and have even to ten times repeated the thought of my name, should not be born there, then may I not attain perfect knowledge." "This original prayer," says Nanjio, "sprang from his great compassionate desire, which longed to deliver living beings from suffering. With this original prayer he practiced good actions during many kalpas (long ages), intending to bring his stock of merits to maturity for the sake of other living beings."

Here is a doctrine not only of faith but of substitution. And "Amitabha, thus endowed with power to save, is known as Light and Life, with infinite wisdom and compassion. Therefore he can take hold of

the faithful beings with his own light, and let them go to be born in his Pure Land."

The believer's faith is defined as involving three elements, first, the thought of; second, belief in; and third, desire to be born in the Pure Land. "If we examine our heart," says the Japanese expounder, "it is far from being pure and true. It is bad and despicable, false and hypocritical. How can we cut off all our passions and reach Nirvana by our own power? How can we also have the three-fold faith? Therefore, knowing the *inability of our own power*, we should believe simply in the vicarious power of the original prayer. If we do this, we are in correspondence with the wisdom of Buddha and share his great compassion, just as the water of rivers becomes salt as soon as it enters the sea."

It is interesting to see how this abandonment of the all-prevailing Buddhist doctrine of works is harmonized with a proper requirement that works shall not practically be abandoned. The doctrine which covers this point seems marvelously at one with the New Testament "faith which works by love." "If we dwell in such a faith," says our author, "our practice follows spontaneously, since we feel thankful for the favor of Buddha, remember his mercy and repeat his name. This is the repetition of the thought (of the Buddha's name) only ten times as spoken in the original prayer. Of course it does not limit to the number of ten, so that the words *nai shi* (even to) are added. There are some who may repeat the name of Buddha for the whole life, and while walking, dwelling, sitting or lying down. Some may, however, do the remembrance of Buddha only once before they die. Whether often or not, our practice of repeating Buddha's name *certainly follows our faith*." "This faith and practice," he goes on to say, "are easy of attainment by any one. Accordingly, the general Buddhist rules of becoming homeless and free from worldly desire in order to attain Buddhahood, are not considered essential in this sect. Consequently even the priests are allowed to marry, to eat flesh and fish, while those of other sects are not."

In other words, asceticism, which is the very soul of Buddhism, is here rejected entirely. "In order to make this perfectly clear," the author says, "those who belong to this sect are to keep their occupation properly and to discharge their duty so as to be able to live in harmony. They should also cultivate their persons and regulate their families. They should keep order and obey the laws of the Government, and do the best for the sake of the country." This is Buddhism, turning its back upon all its past history and its essential doctrines. The "noble path" is no longer the life of droning idleness and contemplation, but that of thrifty and industrious citizenship. It has caught something of Paul's terse motto, "Not slothful in business, fervent in spirit, serving the Lord."

It is worthy of notice also that in place of the doctrine of endless transmigration there is a permanent abode in heaven. According to the Yodo sect, those who are welcomed to the Pure Land may there attain Buddhahood by long continued practice in that land, but in the Shin sect "when believers abandon the impure body of the present life and are born in that Pure Land, they *at once* accomplish the highest and most excellent fruit of Nirvana. This is because they simply rely upon the power of the original prayer."

We have now reached as the highest stage of a long-continued development in Buddhism a veritable doctrine of salvation by faith. It does not depend upon any stipulated number of repetitions of the name of Amitabhu. It abandons ascetic practices totally as grounds of hope. It trusts in the stored-up merit of one who is able to save all men. Yet, while it refuses to depend on human merit, it still recommends works as the result of faith and the fulfillment of loyalty, gratitude and love. It dismisses at once the whole doctrine and practice of asceticism as well as the endless and hopeless career of transigrations. It points to a heaven to which the redeemed shall go immediately after death, and in which they shall dwell forever in the presence of the being by whose merits they are saved. This certainly is a wonderful approach to Christianity. It seems to have been worked out upon the recognized wants of the human soul, and thus bears unconscious testimony to the still more perfect adaptation of the Christian faith to meet those wants. If it has borrowed aught from the Gospel of Grace, that is a tribute ; if it has not borrowed, it still pays a tribute to the divine wisdom which has suited the gospel to human needs.

The two sects of the Yodo and the Shin embrace the majority of Buddhists in Japan, and when rightly understood they present the most promising of all fields for missionary effort. It may be said that they are not far from the kingdom of heaven. In one sense they are not ; in another they are at an immeasurable distance from it, in that they are trusting in a myth instead of the Son of the living God. Amitabhu is not in the highest sense divine. He is not a self-existent creator, and is not necessarily supreme. Broken cisterns were never more skillfully hewn and were never more empty.

There are in Japan twelve distinct sects of Buddhists, while China claims at least thirteen. Among these are the most conflicting varieties. Some are atheistic, others the thinnest nebulae of mysticism, others subtle systems of pantheism, while in the two sects above named we find near approaches to theism and to the New Testament. What shall the missionary do who knows nothing of these distinctions? Instead of indiscriminate blundering, how important that whoever encounters the believers in Amitabhu should be able to say with glowing heart, "Whom ye ignorantly worship him declare I unto you."

Professor Max Muller, who values everything according to its relation to what he calls the "science of religion," seems to regret these modern departures from the old theoretic Buddhism of Southern India, and he invites young Japanese representatives of these advanced sects to come to Oxford where they may study Sanscrit and learn the true Buddhism of the old time. But those who hope for Japanese evangelization can hardly share his regret. We rejoice rather with the brightest hope and expectation. We look for a time not far distant when those who have already abandoned real Buddhism and are trusting wholly in the merits of Amitabhu shall transfer their faith and hope to Him whose right it is to reign and who alone can save.

THE PRAYER-BASIS OF MISSION WORK.

[EDITORIAL.—A. T. P.]

THE work of missions has, as its central encouragement and inspiration, the promise of a supernatural presence and power. "Lo, I am with you always, even unto the end of the age," means nothing if it does not mean that in a special sense, an exceptional manner, the omnipresent One will accompany the march of the missionary band.

This we firmly believe is the most emphatic of all the arguments for missions, and the all-sufficient compensation for the self-sacrifices which a true missionary life always and necessarily implies and involves. It is, however, a truth that belongs to the highest altitude both of divine teaching and human experience, that there is but one way for man to command the supernatural, and that way lies through the closet. Real prayer is a divine inbreathing and therefore has a divine outreaching; it is of the essence of the miraculous, and works essentially miraculous results.

The power of prayer is the perpetual sign of God's working in the human soul and among men. It is the standing miracle of the ages. Upon no one thing does the word of God so frequently and so heavily lay the stress of both injunction and invitation; to no one agency or instrumentality are effects so marvelous both assured and attributed. Nothing marks the decline from primitive piety, and the virtual apostasy of the modern church, more than the secondary place assigned to prayer both in the individual life and in public worship, and the formalism that substitutes liturgical, or, still worse, mechanically tame, stale, lifeless saying of prayers, for prayers found first of all in the suppliant's heart.

We have affirmed that prayer can be interpreted only by conceding a superhuman element. Much of the benefit and blessing that comes to praying souls may doubtless be traced to natural and secondary causes, but in numberless other cases we are compelled either to deny the fact of the answer or else to admit a supernatural factor. If we deny divine interposition, there are events and experiences in the actual

history of every praying soul which, without that interposition, would be as inexplicable as the deliverance of the three holy children from the furnace, or of Daniel from the den of lions.

Those who are familiar with the biography of Jonathan Edwards must have been struck with the fact that he lived on the verge of the unseen world, and was in peculiar contact and communication with it. From ten years of age, his prayers were simply astonishing, alike for the faith they exhibited and the effects which they wrought or secured. The intellect of Edwards reminds us of a cherub, and his heart, of a seraph. And, therefore, we can distrust neither his self-knowledge nor his candor. His communion with God was neither a dream of an excited fancy nor an invention of an impostor. Yet it was so rapt and rapturous, that the extraordinary views which he obtained of the glory, love and grace of the Son of God so overcame him that for an hour he would be flooded with tears, weeping aloud. Such prayer brought power not less wonderful than that of Peter at Pentecost. His sermon at Enfield on "Sinners in the hands of an angry God," terrible as it was, and delivered without a gesture, was clothed with such unction that it produced effects almost unparalleled. Persons in the audience leaped to their feet and clasped the pillars of the meeting-house, as if they literally felt their feet sliding into ruin.

God chose that one man, in the midst of an apostasy from God that well-nigh wrecked religious society in England and America, to turn, by his prayers, the entire tide of church-life from channels of worldliness and wickedness into a new course of evangelistic and missionary activity. In 1747, Jonathan Edwards pealed out his trumpet call, summoning the whole Christian Church to prayer. In his remarkable tract in which he pleads for a "visible union of God's people in an extraordinary prayer," he refers to the day of fasting and prayer observed the year previous at Northampton, and which was followed *that same night* by the utter dispersion of the French Armada, under the Duke d' Anville; and Edward adds, "This is the nearest parallel with God's wonderful works of old in times of Moses, Joshua and Hezekiah, of any that have been in these latter ages of the world."

That trumpet peal to universal prayer, one hundred and forty-two years ago, marks a turning point in modern history, and especially in modern missions. Edwards felt that only direct divine interposition would meet the emergency, and his whole tract shows that he expected such divine working in answer to believing prayer. The results that followed reveal anew the fact of which we need to be practically convinced beyond a doubt, that, if the Church of God will but pray as she ought, every other needed blessing and enlargement will come to her missionary work.

To emphasize this truth is the sole purpose of this article, and to

impart that needed emphasis we must go back to Edwards' day and get a sufficiently high point of prospect to command the whole horizon. Only an intelligent survey of the state of the world and the church a hundred and fifty years ago would reveal the desperate darkness that drove disciples to the mountain tops for communion with God and kept them on their knees till the light broke forth as the morning.

At the opening of the eighteenth century spiritual desolation was so widespread, that a prospect more hopelessly dreary has not alarmed true disciples since the dark ages. Hume, Gibbon, Bolingbroke, the giants of infidelity, were acknowledged leaders in English society. In France, Voltaire, Rousseau and Madame de Pompadour ruled at the royal court, and at the tribune of the people. In Germany, Frederick the Great, the friend and companion of Voltaire, flaunted his deistic opinions and dealt out to his antagonists kicks with his thick boots. "Flippancy and frivolity in the church, deism in theology, lasciviousness in the novel and the drama," these were the conditions that prevailed in England, which Isaac Taylor declared was "in a condition of virtual heathenism," while Samuel Blair affirmed that in America "religion lay a-dying."

And what was the pulpit of those days doing to offset this awful condition of apostasy? Nothing! Natural theology without a single distinctive doctrine of Christianity; cold, formal morality or barren orthodoxy constituted the staple teaching both in the established church and the dissenting chapel. The best sermons, so-called, were only ethical essays, a thousand of which held not enough gospel truth to guide one soul to the Saviour of sinners. There seemed to be a tacit agreement to let the devil alone; instead of Satan being chained so that he could work no damage, it was the church that was in bonds so that she could work no deliverance. The grand and weighty truths for whose sake Hooper and Latimer dared the stake, and Baxter and Bunyan went to jail, seemed like the relics of a remote past, curiosities of archæology and paleontology. A flood of irreligion, immorality, infidelity, flooded the very domain of Christendom. Collins and Tindal stigmatized Christianity as a system of priestcraft. Woolston declared the miracles of the Bible to be allegories and myths, and Whiston denounced them as impositions and frauds. By Clark and Priestley Arianism and Socinianism were openly taught, and to heresy was thus given the currency of fashionable sanction. Blackstone, the legal commentator, went the rounds from church to church till he had heard every clergyman of note in London; and his melancholy testimony was that not one discourse had he heard among them all which had in it more Christianity than the writings of Cicero, or from which he could gather whether the preacher were a disciple of Confucius or Zoroaster, Mahomet or Christ!

Archbishop Secker in one phrase gave as "the characteristic of the age" an "open disregard of religion." The bishops themselves led the van in the hosts of the worldly and gay ; Archbishop Cornwallis gave at Lambeth Palace balls and routs so scandalous that even the king interfered. It was jocosely said that the best way to stop Whitefield in his work of reform was to put on his head the bishop's miter.

It was such a state of religion and morals, of corrupted doctrine and perverted practice, that bowed true disciples in great humiliation and drove them to God in sheer despair of human help. They felt as David did when he wrote the twelfth Psalm :

" Help, Lord ! for the godly man ceaseth,

For the faithful fail from among the children of men."

Over the entire extent of the Christian Church there began to be little praying circles of devout souls who entreated God once more to pluck His hand out of His bosom and show Himself mighty to deliver.

Of such a character was that little gathering which, eighteen years before Edwards blew that clarion blast, began to meet in Lincoln College, Oxford ; when John Wesley and his brother Charles, Mr. Morgan and Mr. Kirkham, burdened with the awful condition of an apostate church, conferred and prayed together for such a reviving as could come only from the breath of God. Six years after these meetings began there were only fourteen who came together ; but, out of that humble meeting where prayer to God was the entire dependence, was born *Methodism*, the mightiest movement of modern times, excepting only the Moravian, in the direction of evangelical faith and evangelistic work.

The God of prayer heard these suppliant voices, and Whitefield and the Wesley brothers began to preach with tongues burning with pentecostal flames. They were resisted by a rigid, frigid church ; but driven into the open fields and commons, they so reached the masses of the people as they could never have reached them within chapel walls.

It was at this precise juncture that, as has been said, Jonathan Edwards in America, profoundly impressed with the dreadful condition of both the world and the church, urged upon the churches of this country concerted prayer ; and across the seas another trumpet peal echoed his own, summoning all disciples to unite in special prayer "for the effusion of God's spirit upon all the churches, and upon the whole habitable earth." The era of prayer was now fairly inaugurated. In England, Scotland, Ireland and Wales, and throughout New England and the Middle States, believers began to pray for a specific blessing and to come together for united supplication.

We have not space to trace minutely the remarkable interpositions of God ; but a few salient facts stand boldly out in the historic page. In 1780, under the influence of the Haldanes, Andrew Fuller, Row-

land Hill, Sutcliffe and others like them, there came pulsing over the church the mighty tidal wave of genuine revival. William Grimshaw, William Romaine, Daniel Rowlands, John Berridge, Henry Venn, Walker of Truro, James Hervey, Toplady, Fletcher of Madeley—these are some of the men that belonged in this grand apostolical succession that during this period of reformation kept feeding and fanning these revival fires. How was it that, in such numbers and at such a crisis, they were raised up to stem the tide that with resistless momentum threatened to sweep away every landmark of religion and morality? But one answer can be given; Jehovah of Hosts was conspicuously answering prayer. The full significance of those concerted prayers can never be fully known until eternity opens its august doors and unfolds its sealed books. But we can even now trace to those prayers, at the darkest hour of modern church history, the inauguration of the *new era of universal missions*. Out of these prayers came the establishment of the monthly concert of prayer in 1784, the founding of the first distinctively foreign missionary society of England in 1792, the consecration of William Carey to Oriental missions in 1793, and all the wonderful work of that pioneer who, with his co-laborers, secured the translation of the Word of God into 40 different tongues, and the circulation of 200,000 copies, providing vernacular Bibles for 500,000,000 souls, within the space of a half-century!

But this is only the tracing of the results of those prayers in one direction. All that modern missions have wrought on four continents and the isles of the sea; all the doors that have opened into every new land of pagan, papal, heathen or Moslem peoples; all the 120 organizations that have been formed to cover the earth with this golden network of love and labor; all the 300 translations of the Bible into the tongues and dialects of mankind; all the planting of churches, mission stations, Christian homes, schools, colleges, hospitals, printing-presses and the vast machinery of gospel effort; all the thousands of laborers who have offered to go and have gone to the far-off fields; all the Christian literature created to supply the demand of awakening minds hitherto sleeping the sleep of intellectual stagnation; who shall say what is not to be attributed to those prayers that from Lincoln College and Paulerspury and Northampton went up to God a century and a half ago!

We might show, had we space at command, that to those prayers even the details of missionary history are closely linked. For example, take Asia as a continent to be evangelized. To reach its teeming populations the strategy of the gospel struck at the heart of the continent and sought to pierce its vital, working center, India. England was already there in the East India Company, but that company was virtually the implacable foe to missions, for the unselfish and uncompromising morality of the gospel interfered with a lawless greed that

subordinated everything to trade ; and so India was really closed to the gospel. The presence there of representatives of an enlightened Christian government had erected new barriers more insurmountable than any that existed before Elizabeth signed that primitive Trading Company's charter :

But prayer for the "whole habitable globe" included India. And God had heard those prayers and was moving. He had given Britain territorial possessions and political rights in India, and a scepter over 200,000,000 people. Time was close at hand when in this central stronghold of Brahminism, this central field of Oriental missions, Christianity, through that sordid East India Company, was to get a firm foothold. England had an incipient empire in the Indies ; this made necessary an open line of communication with the home government in order to maintain an open highway of travel, traffic and transportation between London and Calcutta. Hence, in the providence of God came that political necessity which ultimately determined the attitude of every nation along that highway that was opened through the Mediterranean and the Red Sea. All along that roadway, through great waters, the bordering nations must, if not favorable to Christian missions, at least be neutral.

Those who care to look more minutely into the providential process by which a highway for the gospel was prepared will note how, within ten years after that trumpet call of Edwards, the battle of Plassey occurred, which deserves to rank among the decisive battles of the world. Robert Clive, the scourge of God, in that conflict settled it that Protestantism, and not Buddha nor the Pope, was to rule in India. Then just one hundred years later the Sepoy rebellion swung the great English power in India to the side of Christian missions and put the great heart of Asia under control of the foremost Protestant and missionary nation of Europe, if not of the world. We have given this one instance with some fullness of detail, as one example of prayer as swaying the balance of national history and a world's destiny. But all we could do was to indicate the bare outlines of that grand march of events which is even now in progress, and whose magnificent movement, if not originated, was marvelously accelerated by the bugle call of the angel of the Lord in response to prevailing prayer !

For thirty years the writer has made the philosophy and history of missions a constant study side by side with the Book of God. Once more with careful and deliberate pen he records his humble but unalterable judgment that the *whole basis of successful missionary work is to be found in believing and importunate prayer*. Whatever enthusiastic appeals are made to human ears, however compact and business-like our Missionary Boards and organizations, however thorough and systematic our methods of gathering offerings, it depends primarily and ultimately on prayer, whether the appeals really move

men, whether the organizations prove effective, whether the offerings are cheerful and ample. The men, means and measures for a world's evangelization have always been hopelessly inadequate and disproportionate to a world's extent and needs; they always will be while selfishness is lord of even nominal disciples. But what we need is supernatural power; then one shall chase a thousand and two put ten thousand to flight. And this divine working comes only in answer to united prayer. No time is lost in waiting for the Holy Spirit and the tongues of fire. Fire means light and heat for the believer, so that he shall no longer walk in the darkness of doubt or the chill of indifference. Fire means a consuming force that burns away, melts, subdues, all obstacles to human souls. Better, therefore, than any new standard of living and giving is a new experience of praying. As surely as believers take their stand on the promises and plead with God as Jacob did, they shall become like him, princes of God, and shall prevail. For a praying church a dying world is waiting.

OUR EXTANT SYDNEY SMITHS.

BY PROF. D. L. LEONARD, OBERLIN, O.

WHILE recently reperusing some of the earlier numbers of the *Edinburgh Review*, I was not a little interested to notice how remarkably, away back in 1808, the clerical editor of that magazine, in his famous and furious assault upon certain attempts to introduce the gospel into heathen lands, had fully anticipated the diatribes against all similar movements in our day. And it plainly appears that Canon Taylor and his co-critics are not originals in the least, but only indifferent copies; and their great, swelling words of wisdom but echoes of Sydney Smith, their prototype, and much the greatest of their kind. Except in lack of brilliancy and wit, they differ from him scarcely more than in the order of their allegations, and the phraseology in which they set them forth. To all such objections I can most cheerfully recommend the essay on Indian Missions, and two others of kindred character on Methodism, as a treasure-house of argument and invective, a very arsenal, all bristling with weapons of the best pattern and choicest workmanship. And, certainly, whoso would decry the task of preaching the gospel to every creature, mark, learn and inwardly digest those able productions.

As this old-time and redoubtable paladin goes forth to bloody war with lance in rest, it is instructive to observe what are the sore grievances which fill his soul with righteous indignation, and why he feels compelled to smite the missionaries and their supporters hip and thigh. It must in candor be confessed that one argument against publishing the gospel to pagan lands does honor to the writer's intellect and moral sense. It is clothed in the guise of grim humor, of sarcasm most cutting. The suggestion is that "Since England has exemplified every crime of

which human nature is capable, if she had common prudence she would not suffer the nations to discover that the Bible forbids to lie, murder and steal, and so would keep the gospel at home, and tell the heathen that Machiavel is our prophet, and the god of the Manichians is our God!" What would have been added if he had heard of opium forced upon China, and of Africa flooded with rum shipped straight from Boston!

But this learned detractor is in a nightmare of mortal fear lest the preaching of the cross shall so stir Brahmin fanaticism to the depths that widespread outbreaks will occur, and wholesale slaughter. "It is not our duty to lay before the nations the gospel scheme so fully and emphatically as to lead to the death of their instructors. Our conduct in India must be most dextrous, or 30,000 Britons will fall a prey to 70,000,000 sable subjects." And it is on such grounds that this clergyman and fine scholar, this man well versed in public affairs, would have every missionary sent home! What is it all but the sluggard's cry, a lion is in the streets. But, in addition, though of the same hysterical sort, the greatest material damage is certain to ensue to the converts. His postulate is: "The duty of conversion becomes less imperative when it exposes proselytes to great present misery. The laws of caste are so rigid that he who becomes a Christian is at once abhorred and cast out, and all human comforts are annihilated forever. Being likely to starve, he must be supported. The slightest success, through the demand for bread ensuing, *would eat up the revenues of the East India Company!*" This is the wisdom of the wise.

It is, moreover, a mistake to push mission work in civilized portions of heathendom, while so many regions are unvisited where the woes of savagery abound. If Christianity cannot be extended to all, then it should be heralded first to such as need it most. The Hindus, *e. g.*, are at least a moral and civilized people. "We believe a Hindu is more mild and sober than most Europeans, and as honest and chaste." That setting forth would seem to contain an over-large element of rose color, nor does the theory, however plausible, appear to be exactly Pauline, for the great apostle confined himself to the Roman Empire, and mainly to the most populous and enlightened portions. Besides, what strange strategy to pass by the dominant races whose relation to human welfare is vastly more important. And, then, if India, China, Japan, the Turkish Empire, etc., were untouched and only Fiji and Patagonia, Hawaiians and Hottentots were looked after, how quickly would infidelity raise the scornful cry, "How impotent is Christianity, a religion fit only for babes."

And further, in the judgment of the scholarly reviewer, missions are a deplorable failure. So few converts are made, and in these the change wrought is of such slight account that the game is not worth the candle. Why all this so great waste? Carey went out in 1793, and

fifteen years thereafter behold, India is yet heathen ! Moreover, it is no man's duty to preach the gospel to pagans, if he merely destroys the old religion without really and effectually teaching the new one.

He who bears the Christian name is commonly only a drunken reprobate who conceives himself at liberty to eat and drink anything he pleases. "After stuffing themselves with rum and rice, and borrowing money from the missionaries, they run away and cover the gospel with every species of ridicule and abuse." And the despairing conclusion is : "Better believe that a deity with a hundred legs and arms will punish hereafter than that he is not to be punished at all." What extant Daniel come to judgment can put the matter so pungently ? The facts according to most excellent testimony are far otherwise, but let that go.

Next, and in great part as accounting for this deplorable poverty in results, the instrumentalities employed are so unfit, that is, the missionaries are intellectually and spiritually such a sorry lot. The duty of conversion becomes less imperative when it is impossible to secure proper persons to undertake the task, and recourse is therefore had to "the lowest of the people." No man of moderate good sense is to be found among them. "We believe their fingers itch to be at the gods of stone and clay." Why send out "little detachments of maniacs ?" The wise and rational find enough to do at home, "but if a tinker is a devout man, he infallibly sets off for the East." Such hard phrases as these are hurled plenteously at their poor heads : "consecrated cobblers," "delirious mechanics," "didactic artisans, whose proper talk is of bullocks and not the gospel." And the fact is most lamentable that these incompetents will stand in the way when the fit time arrives to undertake the world's evangelization by men that are men. Here again we are reminded of some in our day in whom the soul of Sydney Smith still goes marching on.

But finally and most conclusively the task on hand is too great, and belongs to the doleful category of the impossible. Think of it, ye people. Carey's sermon led to a subscription to convert 420,000,000. In other words, a gentleman actually promised £30 and four guineas a year, and later six and a half guineas were added ; and what are these among so many ? The weighty question is asked and no answer is appended. Where are the clergy to come from and who is to defray the vast expense ? And even to-day, after so long a time, the same query is put by unbelieving souls.

And what shall we say to these things ? How could one like Sydney Smith, among the brightest lights of his time, a liberal Whig and radical reformer, with the courage of his convictions, a man most genial and greatly beloved, and as a shepherd of souls faithful, sympathetic and self-denying, how could he pen words so irrational and almost insane ? Well, we are to remember that missions were in their in-

fancy when he wrote, and so tangible evidence of their value and potency was but slight and uncertain at the best. Then, he was a churchman possessed with holy horror for all the irregular and unauthorized movements in the hands of dissenters. He would have everything in religion done by the socially respectable and cultured. But yet the fact cannot be gainsaid that he, like hosts of others, both before and since his day, walked but little by faith in the things of the kingdom, or was so far forth of the number of the wise and prudent from whom much is hidden which is revealed to babes. As to spiritual make and mood, he would seem to be closely akin to one who expressed his conviction concerning the blacks of the West Indies as follows: "To bring them to the knowledge of the gospel is undoubtedly a great and good design, in the intention laudable, and in speculation easy; and yet I believe that the difficulties attending *are* and *ever will be* insurmountable." And to another who made this oracular utterance: "Europe, and especially England, would fain save the savage, but he *cannot be saved*." So thought Charles Darwin, once of the Fueginians, but lived long enough to see and to confess his error. So judge all who have no eyes but for perils and difficulties and are stone blind as touching all invincible heavenly helps, whose cry is always "It is possible," and never "We must." Doubtless when the kingdoms of this world are become the kingdoms of our Lord and of His Christ, some sapient cavilers will yet be found laboring upon volumes concerning "Missions to wrong places, among wrong races and in wrong hands."

But, somehow, every year the Christian world is more and more thoroughly persuaded that the Careys and the Coans, the Goodells and the Moffats, the Judsons and the Scudders, were wiser than their critics and calumniators. The tide of faith and zeal steadily rises. The choice sons and daughters of the church are sent forth in numbers, ever increasing, with millions of money to match. And who can doubt that at last the assaults upon missions made by the unsympathetic and ill-informed will be found to have performed important and essential service in quickening fervor and in improving the quality of missionary work. For ours is a God who knows how to make both the wrath and the foolishness of man to praise Him.

THE MINISTRY OF MONEY.—No. I.

[EDITORIAL.—A. T. F.]

THERE is a material basis for spiritual interests and enterprises, a financial basis for evangelization. Could that basis be built broad enough, firm enough, and permanent enough to sustain the structure of our benevolent, philanthropic and missionary work, a new era would begin in our whole church life. Malachi records a representative promise:

“ Bring ye **ALL THE TITHES** into the storehouse,
 That there may be **MEAT IN MINE HOUSE** ;
 And prove me now herewith,
 Saith the Lord of Hosts,
 If I will not open you the windows of Heaven
 And **POUR YOU OUT A BLESSING**
TILL FAILURE OF ENOUGH !”—Mal. iii. : 10.

We make certain words in this promise emphatic, to show the symmetry of this parallelism. The one command and condition is, *a full rendering to the Lord of His own* ; the grand result is *a full supply for all the needs of His work* ; and the grand reward is, *a full blessing from above*, until there is *none left to pour out* !

When God gives His own solution to a problem, we need look no further. He here calls our attention to the ministry of money in His kingdom. Observe, not the ministry of *wealth*. The poverty of the poorest as well as the affluence of the richest has a ministry to fulfill, and the mites of the widow God values as much as the millions of the merchant prince. Nay, the only encomiums bestowed by the Lord on givers have been on those the abundance of whose poverty abounded unto the riches of their liberality.

The subject is one of such wide bearings that we are compelled to treat it in separate papers : and we begin with the scriptural principles upon the subject of giving.

The law of the consecration of the first-born and of the first-fruits sets a sort of keynote to the Scripture teaching on giving. From Exodus xiii. : 14, 15, and parallel passages, it would seem that the law of these first offerings was inseparably linked with the Exodus and the Passover. When, for the sake of the blood, the Lord passed over the houses of Israel and spared their first-born, He decreed that henceforth *all that opened the matrix* should be holy to Himself. By a sublime figure, even the earth itself was considered as coming within the application of this law. Each year she was regarded as anew becoming a mother and opening her womb to give birth to harvests. Nay, more than this, each fresh yield of orchard and meadow, of vineyard and oliveyard, was regarded as a maiden earth coming for the first time to maternity, and from her matrix giving forth unto the Lord her first-born. How much poetry as well as piety there was in the Jewish system of offerings to the Lord !

To us it is transparently clear that the Bible teaches throughout that God asks, and in the highest sense accepts, for the purposes of His Kingdom, *only consecrated money*. While conscious of being in a very small minority, we boldly and with the deepest conviction both hold and advocate this view, because we believe it is not only scriptural and spiritual but that the church will never have the highest blessing in the work of missions till she dares to stand on the same elevated platform.

As far back as Leviticus ii. : 13 we read these significant words :

“And every oblation of thy meat offering
Shalt thou season with salt ;
Neither shalt thou suffer the salt
Of the COVENANT OF THY GOD
To be lacking from thy meat offering.
With all thine offerings shalt thou offer SALT.”

Here we perceive an unmistakable parallelism. A divine principle is laid down not only for meat or food offerings where salt is naturally applied as imparting a savor, but to all offerings it is to be applied. Salt represents *covenant relation with God*, and hence it is used symbolically to express the great truth that offerings to God have the savor of acceptableness only when salted with a covenant relationship.

This is remarkable as the only certain reference to salt in the ceremonial law,* and yet so emphatic is the command that from this point increasing importance is ascribed to it. [Compare Numb. xviii. : 19, 2 Chron. xiii. : 5, Ezek. xliii. : 24, Mark ix. : 49, 50.]

This was the one symbol never absent from the altar of burnt offering. What was its significance? Some have carelessly interpreted it as the unfailing sign of the unperishable love of Jehovah for His people. But is this the natural interpretation of the command concerning salt? In its unalterable nature it is the contrary of leaven, which is always held up as an evil and corrupting principle to be avoided as rendering offerings unacceptable. Salt is not only capable of imparting *savor*; it saves as well as savors and seasons. It has a cleansing power and is even an antiseptic, owing to the presence of chlorine. It stands as the opposite of leaven. As leaven made offerings corrupt and offensive and gave them the savor of death, salt made offerings pure, acceptable, and imparted the savor of life. Hence it is clear that in order to an offering being acceptable to God, the offerer must be able to *salt it with a covenant spirit and relation*. God not only has no need of unconsecrated and unsanctified offerings, but will not accept them. He demands first self-surrender, then as a logical consequence—nay, as a logical part of that self-surrender and involved in it—the surrender of what we have, or, as we say, “possess.”

If any one doubts this law or principle let him carefully study Psalm l., which is the fullest exhibition of this truth in the whole word of God. That Psalm is simply Leviticus ii. : 13 expanded into a sublime poem of twenty-three verses. It is a Psalm of Asaph. Its keynote is in the fourth, fifth and sixth verses, which close the first or introductory stanza. Then follows the first address to His people, verses 7-16, and a second address to the wicked, verses 17-23. Both addresses are on the subject of sacrifices or offerings, and set forth fundamental principles. Let us carefully examine them.

First let us sound the keynote of the Psalm :

* Exodus xxx. : 35, margin.

“He shall call the heavens from above
 And to the earth
 That He may judge His people.
 ‘Gather my saints together unto me ;
Those that have made a covenant with me by sacrifice,
 And the heavens shall declare His righteousness,
 For God Himself is Judge.”

Here two things are plain : God is for some reason taking the judgment seat as if to render an important decision, and He summons to His august presence His own saints, especially those who have made a covenant with Him by sacrifice, or, as the literal rendering is, “those that *set more by the covenant than by any mere offering*” (Cf. Exod. xxiv. : 7, 8), or who “ratify my covenant with sacrifice.” In other words, Jehovah solemnly summons to His presence those who have been offering sacrifice and have not properly understood the relation of sacrifice and covenant. And now what has the Judge to say? First to His people ; let us translate literally :

I will not reprove thee on account of thy sacrifices,
 For thy burnt offerings are continually before me.

Jehovah was not now, as afterward through Malachi, reproving His people because of a lack of offerings. Now His reproof was on account of a *wrong spirit* that lay behind their formal obedience. To Asaph himself, a chief among the Levites, whose whole life was devoted to temple service, it was given to set forth in Jehovah’s name the inefficacy of all outward offerings, however costly and ample, without the prior offering of the heart and life. All godless or unsanctified giving to God proceeds on the principle that *God has need of money*, which is not true and is here especially disclaimed.

“For every beast of the forest is mine,
 And the cattle upon a thousand hills.
 If I were hungry I would not tell thee ;
 For the world is mine and the fatness thereof.
 Will I eat the flesh of bulls
 Or drink the blood of goats ?”

God is neither hungry nor in want of anything. If He were, He would not need to appeal to man, for His resources are infinite. Any offerings, therefore, that proceed upon the principle of supplying a need in God or His work simply are a mistake ! Hence the conclusion :

“Offer unto God thanksgiving,”

literally, “Sacrifice thanksgiving ;” i. e., instead of the legal sacrifice of peace-offerings for a thanksgiving or vow, the acceptable offerer must bring to God that which the sacrifice represents, viz. : praise from a loving, loyal, grateful heart. In other words, the salt of the covenant must not be lacking. Outer offerings are worthless in God’s sight that do not express first of all genuine devotion and obedience to the will of God. Here, then, is the great lesson. Our offerings are not primarily intended to relieve or supply any want of God or His work,

but to express obedience and gratitude on the part of the offerer. Hence they imply the salt of the covenant, previous *offering of self*.

The same lesson is taught in the second part of this judicial address. God now turns to the wicked, and in the plainest words rejects his offering :

“What hast thou to do to declare my statutes,
Or that thou shouldest take my covenant in thy mouth;
Seeing thou hatest instruction
And castest my words behind thee.”

A different class of persons is now addressed—willful transgressors who bring offerings, while they are living in sin and disobedience. The salt of the covenant is lacking—and their formal sacrifices God indignantly rejects, and warns such that instead of accepting their offerings, He may tear them in pieces and none can deliver.

Then the lesson of the psalm is reiterated in a closing stanza :

“Whoso offereth praise glorifieth me.
And to him that ordereth his way of life aright
Will I show the salvation of God.”

We utterly mistake the plain ethical sentiment and spiritual lesson of this psalm if it be not a solemn setting forth of the fact that the primary condition of acceptable offering is that the offerer be in covenant relation with God. God is not a beggar or a beneficiary in any sense whatever. He is not dependent upon the help of any man for carrying on His work. He simply admits us to a double privilege ; first, of giving expression and expansion to our best impulses ; and secondly, of taking part with Him in a holy ministry of benevolence and beneficence. Hence, we repeat the first condition of acceptable offering is that the salt of the covenant with God be present to savor and season the sacrifice.

Hence it logically follows : *First*, that *no unconverted man can offer an acceptable gift to the Lord*. While he hates instruction and casts His words behind him, the conditions are essentially lacking which make a gift acceptable. Instead of being salted, it is leavened ; the corruption of unforgiven sin and an unreconciled heart spreads itself through the offering and challenges God not only to reject the gift but to destroy the donor !

Secondly, it irresistibly follows that for believers to *depend upon unconsecrated money* for carrying on the benevolent work of the church is diametrically contrary to the expressed will of God. We have long felt that appeals to unconverted men for pecuniary aid in mission work are both inconsistent and harmful. We remember an instance. A very rich but godless man was approached with a request that he would give \$500 to relieve a pressure of debt in a Foreign Missionary Board. His answer was : “You ministers say from the pulpit that we unconverted rich men are idolaters ; but you come to us idolaters for our money to carry on what you call the

Lord's work!" That was a deserved rebuke to which the Church of God has often laid herself open by her indiscriminate appeals for money.

We believe that the church ought to be bold enough and spiritual enough to take high ground, and appeal *only to disciples* for money for mission work. Great as is the need of money, it is not so great as to justify an unscriptural plan for raising it. God calls us to take the plane of faith, to remember that He owns all; that the hearts of men are in His hand; that He can unlock the treasures of the rich and make the abundance of poverty to abound unto the riches of liberality. All these frantic appeals for miscellaneous collections; all this eagerness to get large gifts without regard to the character of the donors; all this representation of the pressing needs of God's dearest cause, as though God were a pauper; all this flattery of godless givers which leads them to think they have put God under some sort of obligation by their gifts, while living in rebellion; all this slavish dependence upon those who are not disciples to furnish funds for the work that only disciples can either conduct or appreciate; all this is, we believe, in violation of Bible principles and is a prominent cause of the blessing being withheld from our financial methods!

We write these things sadly but with the intensity of deep conviction. We have watched for many years the unsound and rotten basis of our missionary finances. We have seen Herculean efforts, to raise funds, with a trumpet flourish over success, to be followed by a reaction, a proportionate decline in giving, depletion of treasures, and a minor strain of complaint and despondency. Surely this is not God's way of carrying on missions. We are not raising money according to a Bible fashion; we are walking by sight, not by faith. We are using pressure of appeal more than the prayer that prevails; we are depending on our importunity with man more than our importunity with God. We forget who it is that opens human hearts and sends forth laborers into His harvest, and bestows the spirit of liberality. We look to human patronage in a work that by its nature disdains any patron but the Lord Himself.

KOREA AND HER RELIGIONS.

BY PROF H. B. HULBERT, OF THE GOVERNMENT SCHOOL, SEOUL, KOREA.

THE kingdom of Korea stands related to the Empire of China very much as the United States stand related to Great Britain. Not, of course, as respects their relative power or importance, but simply from an historical point of view. Many centuries ago the peninsula of Korea was inhabited by a race of men who left no records of themselves, and whom we call aborigines in default of any knowledge of an anterior race. This, to a certain extent, can be said of the American Indian. Again, Korea, in early historical times, became an asylum

for Chinese refugees. In course of time these refugees obtained the ascendancy over the aboriginal inhabitants, and formed a kingdom, tacitly considered to be a vassal of China. The two races, living in such close relations, were slowly amalgamated, which resulted in the gradual estrangement of the little kingdom from the authority of the mother country. In coming from China the refugees and emigrants brought with them the traditions and customs of that empire. It is to one of these imported customs that we desire to direct attention. All the great Asiatic religions were from time to time imported from China. Each had its period of growth, of supremacy and of decline. The only one that came to stay for any great length of time was Confucianism, which is, indeed, if such an expression may be allowed, the least objectionable of any of the religions of the East. Of Shintoism and Taoism there are no traces left. Buddhism still struggles for existence, although it is confined to certain monasteries scattered about the country, and has no following among the masses. But for many centuries the people have been devoted Confucianists, observing its fundamental tenet of ancestor worship with the utmost punctiliousness.

One might ask why it is that Confucianism holds its own so powerfully, holding to-day as high a place in the minds of these peoples as it did a thousand years ago. I think it can be easily explained. In the first place, it is based upon a real and powerful feeling, that of reverence for parents, a thing good in itself and worthy of praise, but very dangerous when made to answer the demands of the religious nature. The founder of Confucianism seems to have been a deep philosopher in this, that, recognizing the mysticism and the essential powerlessness of the ancient Hindu religions, he was bound to offer something which should have in it a reality, something tangible, and he fixed upon the "*filial feeling*" as being the highest and most sacred reality. Using that as a basis he worked out his system and launched it upon a long voyage.

We have called it dangerous, and so it is, for half truths are more dangerous than entire falsehoods. Perverted truth does more harm than direct falsehood. It is what makes Mohammedanism more dangerous than Buddhism, for the former makes Christ one of its prophets, while the latter is wholly mythological. A second reason for the power of Confucianism is, that it has no priests, no temples, nothing that would make it liable to become an *establishment*. We think it has become evident that established religions are comparatively short-lived. It is surely so in the East. Suppose, if you will, that a certain emperor of a certain dynasty should make Buddhism the court religion, and compel the people to adopt it. It would have a phenomenal growth, for obvious reasons; but suppose further that a new dynasty should come in; it is morally certain that in the

general political housecleaning that political religious institution would go by the board. It is a rule in the East that new dynasties shall have things *as different as possible* from the old. The natural conservatism of the people renders changes in many directions impossible. But to give a concrete example :

Each time there has been a change of dynasty in Korea the capital of the country has been changed, and no one from the old capital allowed to move to the new one. It is probable, then, that a court religion would not survive the change. But Confucianism, or ancestor worship, has none of that pomp and circumstance, that gorgeous ritual which endear some forms of religion to the heart of princes. It, therefore, survives the dynastic changes to which others would succumb. Another reason, derived from the last, is, that the total absence of temples and priestly order render unnecessary those heavy religious taxes upon the people which are necessary in the case of other religions. It may be objected, that the voluntary giving of money creates an interest that makes the devotee even stronger in his adherence. But that objection does not hold here, where the masses are engaged in a hand-to-hand fight with poverty. The few pence that they spend in the simple rights of ancestor worship are all they can spare, and nothing but fear could extort more from them. There are various other reasons why ancestor worship holds such a prominent place in the East, but let one more suffice.

It appeals to a side of man's nature that is always open to approach, and that is *clannishness*. It is the most subtle form of flattery. Confucianism is no religion, properly speaking. It is merely a make-shift. It presents itself in a flattering form, at the same time basing itself on a real affection of the heart, and claims to satisfy the religious sentiment. But it only acts as an anæsthetic to the conscience, convincing, not by the cogency of its real nature, but by the power of collateral and adventitious advantages, in view of which the man loses sight of the essential need—a soul religion.

In spite of these reasons it must be confessed that the great majority of these people are Confucianists because their fathers and their fathers' fathers were such. Custom rules here to an extent that is never imagined by those who have not seen it. Not one man in a million, we venture to say, is a Confucianist on any purely rational or philosophic grounds. Independence of thought or a speculative tendency would be considered evidences of lunacy. Custom is the criterion. Schiller's words may have been applicable to Europe, but they are vastly more so to Asia :

“ Out of the common is man's nature framed,
And custom is the nurse to whom he clings ;
Woe, then, to him whose daring hand profanes
The honored heirlooms of his ancestors.
There is a consecrating power in time,
And what is gray with years to man is God-like.”

We have said that Confucianism is the least objectionable of all the Eastern religions, and at the same time the most dangerous. It is dangerous in that it appeals most directly and forcibly to the superficial man, and for outside reasons is most likely to maintain its power; but, on the other hand, it is the least objectionable from the Christian standpoint, and for this reason, that it does not satisfy the religious nature to any extent. Why? Because there is in it no element of *faith*. It requires no faith in its devotees. It must be admitted that the element of faith is what makes any religion powerful. In other words, the religion must be higher than the man, beyond him, or it will not hold him. In breaking down the bulwarks of Confucianism, then, the principal thing is to get through the wall of custom, and to present a real, living truth for the moral nature to take hold upon. There will be little then to unlearn, for, until that moment, faith will have been asleep. But in the mysticism of the Indian, religious faith has been exercised, and the task is a double one, destructive and reconstructive. With Confucianism it is mainly constructive.

HISTORICAL OUTLINE OF MISSIONS AMONG THE JEWS.

BY REV. B. PICK, PH.D., ALLEGHENY, PA.

THE mission among the Jews is as old as the Christian Church, and the church can never fully do justice to the last words of the Saviour without preaching the gospel unto them "who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants," etc. (Rom. ix.: 4, 5). Although the cross was a stumbling block to the Jews, yet the first Christian community consisted entirely of Jews. In spite of the many difficulties and troubles which St. Paul had to suffer from his own people during his life-time, it could be said unto him: "Thou seest, brother, how many thousands of Jews there are which believe, and they are zealous of the law" (Acts xxi.: 20). According to Eusebius, up to the reign of the Emperor Adrian (120 A. D.) there were fifteen Jewish-Christian bishops at Jerusalem. Among the teachers of the ancient church, who were of Jewish origin, we may mention *Hegesippus* (A. D. 150-180), author of "Memorials of the History of the Church;" *Ariston of Pella*, author of a colloquy between Jason, a Christian, and Papiskus, an Alexandrian Jew; and especially the church-father *Epiphanius*, Bishop of Constantia, the man of earnest monastic piety and of sincere but illiberal zeal for orthodoxy, and whom Jerome called the five-tongued. The same Epiphanius tells (*Haeres. cap. 30*) of the conversion of the Jewish patriarch Hillel, a descendant of the famous Gamaliel.

Without dwelling on the manner in which the Christian Church developed itself, which, on the one hand, gave cause to the Jews for complaining of the great zeal of the church in converting them, and, on the other hand, to the church for complaining of the great obstinacy of the Jews, we will glance at some of the most famous converts prior to the Reformation, and be it remembered that these instances of Jews converted to God are only samples of a whole host of witnesses to the force of the truth—single ears selected out of a multitude of sheaves gathered into the garner of God.

We commence with

SPAIN.

Spain in the Middle Ages; Spain, with its Inquisition and its baptized heathenism; Spain, plundering and murdering the Jews by the thousands

and tens of thousands, at the same time that it thrust into their faces the crucifix, with the alternative, "Baptism or death;"—this Spain, one would think, was a soil in which a Jew, of all beings, was the least likely to become a Christian. Yet this very Spain produced some of the choicest of God's servants among His ancient people. In the latter part of the seventh century flourished *Julian Pomerius*,* Archbishop of Toledo, author of a work against the errors of Judaism concerning the coming of the Messiah, entitled "*De demonstratione scetæ ætatis*" (Heidelberg, 1532). Julian's death in 690 was a great loss to the Spanish Church. Between 1066-1108 flourished *Pedro Alfonso*,† formerly Rabbi Moses of Huesca in Aragon, physician to King Alphonso VI., and author of an apologetical work against the Jews.

A contemporary of Pedro Alfonso was *Samuel*,‡ by birth an African, but baptized in Toledo in 1085. He returned to Morocco, where he held a public discussion with a learned Arab, on the truth of Christianity.

Of other converts we mention *John de Valladolid*, also *John de Podico*§ of the fourteenth century; Joseph Hallorki, called after his baptism *Hieronymus de Sancta Fide*||, of the fifteenth century, famous as Talmudist and physician.

But the greatest of all was *Paulus of Burgos*,¶ also *De Santa Maria*, formerly Rabbi Solomon Levi of Burgos, and baptized with his four sons in 1390. He studied theology after his baptism, and received from the University of Paris the degree of Doctor of Divinity. He was appointed Archdeacon of Burgos, and subsequently Bishop of Carthage, and lastly Bishop of Burgos, where he also died August 25, 1440. His most important work is his "Additions" to De Lyra's "Postils," a work highly spoken of by Luther and Reuchlin. Of his four sons, Don Alfonso, who for many years was Archdeacon of Compostella, succeeded his father in the bishopric of Burgos. He took his seat at the Council of Basle, in 1431, as a representative of Castile, and was treated with high honor on account of his great talents and distinguished excellence.

We could greatly increase the number of this catalogue, but let this suffice. It must not, however, be imagined that all these conversions were the direct result of the preaching of the gospel in those dark ages—for dark they were, especially for the Jews. All that was done in those days for the spiritual welfare of the Jews was anything but the preaching of the gospel. To persecute and kill the Jews was regarded as the most charitable work of the Christian Church, and kings and priests vied with each other in this respect. The pages of Jewish history of those days are stained with the blood of that poor, unhappy people, shed for the greater glory of God. "Baptism or death"—this was the cry of the church. No country, however, has developed such mad zeal for the conversion of the Jews as Spain. Not only were the children taken away from their parents and baptized, but gray-headed men and women were dragged by their hair to the baptismal font. True, the membership of the church was increased by such forced baptism, especially through that hellish invention called the Inquisition. But was such an addition in harmony with the spirit of the gospel? For really what seemed to be gain was in fact no gain. The church can gain nothing by hypocrites who most naturally constituted a part of these so-called converts, who relapsed into Judaism again when a chance was found, as can be seen from the life of Orobio de Castro,** who, after having been released from the

*For more information the reader is referred to my articles in Moclintoek & Strong's Cyclopædia. See *Pomerius Julianus*. †See *Pedro, Alfonso*. ‡See *Morocco, Samuel*. §See *Podico, John de*. ||See *Hieronymus a Sancta Fide* in the twelfth or second supplement volume. ¶See *Paulus Burgensis*. **See *Orobio*.

pangs of the Inquisition, went to Amsterdam, where he openly professed Judaism. And this is not the only instance. At last the religious madness reached its climax, especially in Spain, and in 1492, 200,000 Jews were driven from the peninsula who would rather suffer anything than become the spiritual children of that monster of humanity, the grand inquisitor Torquemada. And when the poor exiles took refuge in Turkey the Sultan Bajazet exclaimed: "You call this a politic king (Ferdinand) who impoverishes his own kingdom to enrich mine."

FRANCE.

In France the Jews did not fare much better than in Spain. Of Jewish-Christians who became famous we mention *Nicolas de Lyra*, professor of theology (1300-1340.) He is known as the author of "Postillae perpetuae in universa Biblia" (Rome, 1471-72, 5 vols.). How much Luther and the Reformation were indebted to his commentaries may be seen from a comparison of the respective commentaries and from the couplet of the reformer's enemies:

"Si Lyra non lyrasset
Lutherus non saltasset."
(i. e.) If Lyra had not harped on profanation
Luther would not have planned the Reformation.

Besides De Lyra we mention *Philipp D'Aquin* (died 1650), professor of Hebrew at Paris; *Louis Compiègne de Veil* and his brother *Charles*,* *Pierre Vignoles* (died in 1640), for fifty years professor at the College of Paris.

ENGLAND.

In England the Jews had also their vicissitudes. Yet in spite of the manifold troubles special care was taken of those who embraced Christianity. Special buildings, "converts' houses," were erected, in which the gospel was not only preached to the Jews, but the converts were educated there and many a dignitary in the state and church proceeded from these houses. We shall again speak of England in the sequel.

ITALY.

In Italy the Jews were treated on the whole very friendly, and popes and monks were anxious for their spiritual welfare. Since the time of Gregory XIII. the Jews had to listen once a week to a sermon, and many a one was thus led to the feet of Christ. Paul III. founded in 1550 a special institute for the conversion of the Jews. The sixteenth century is especially rich in Jewish converts, of whom we mention the following: *Andreas de Monte*†, *Jechiel, Pisauensis*, ‡ philosopher and physician, and his contemporary, *Paul Eustachius de Nola*, § Hebrew teacher of Thomas Aldrobrandin, brother of Pope Clement VIII., *Sixtus Senensis*, ¶ author of the "Bibliotheca Sancta" (Venice, 1586); *Alessandro di Francesco*, friend of Clement VIII., and Bishop of Forlì; *Fabianus Foghi*, professor of Hebrew at the college of the Neophytes at Rome; *Emmanuel Tremellius*, ¶ one of the most celebrated men of his time (said to have been converted by Marco Antonio Flaminio), who died in 1580; *Paulus Canossa*** , also *Paulus Paradisus*, professor of Hebrew (died 1543); *Felix Pratensis* (died at Rome, 1539), editor of the First Rabbinic Hebrew Bible; *Raphael Aquilino* ††, *John Baptista Elianus*, and others too numerous to be mentioned.

GERMANY.

In Germany the Jews had to undergo many sufferings. The inroads of the Tartars, the Crusades, more especially the Black Death, were causes for per-

* See *Veil de*. † See *Monte, Andreas de*. ‡ See *Pesaro Jechiel*. § See *Nola Paulus*. ¶ See *Sixtus Senensis*. ¶ See *Tremellius*. ** See *Paulus Canossa*. †† See *Aquilino* in first supplement volume.

secutions. Compulsory baptisms were the only means of escaping the fiercest persecutions, and it was in vain that some popes and teachers like Bernard of Clairvaux protested against such compulsory measures. Yet there were not wanting such among the Jews who could not resist the workings of the divine grace, and who of their own conviction joined the church. This we see especially in the case of Herman of Cappenberg, who after his baptism entered in 1123 the order of the Premonstratensians, and became Abbot of Cappenberg, in Westphalia. He, too, protested against compulsory measures, but in vain. In the 19th session of the council at Basle in 1434 it was enacted that the bishops everywhere should see that the Jews were instructed in the Christian religion. The worldly powers showed a better disposition toward the Jews by protecting them, although this protection was bought at a great price. Yet, after all, shortly before the Reformation a better spirit seemed to prevail in Germany, which had the good effect that many a Jew was brought to the truth as it is in Christ without any compulsion.

A brighter morning came with the Reformation, though on the whole, the Reformation, whether in its early days or in later times, with all its great teachers and numerous adherents, effected little or no change in the disposition of the Christians toward the once chosen people, now so sadly decayed and scattered over the earth, because of their heinous sin. Luther appeared well disposed toward them in the beginning of his career as a reformer. In a treatise especially, which he wrote in consequence of some accusations of heresy concerning the virginity of Mary, "to prove that Jesus Christ was of Jewish birth" (*dass Christus ein geborner Jude war*), he spoke of the Jews in a manner which seemed likely to overthrow popular prejudices against the nation itself, and cause men to set some value on the imperishable privileges of their descent. "Our fools," he says, "the popes, bishops, sophists and monks, those coarse asses'-heads, have hitherto proceeded with the Jews in such a fashion, that he who was a good Christian might well have desired to become a Jew, and if I had been a Jew, and had seen the Christian faith governed and taught by such blockheads and dolts, I should sooner have become a hog than a Christian. For they have treated the Jews as though they were dogs and not men; they have been able to do nothing but scoff at them, and seize their property; when they were baptized, they showed them neither true Christian doctrine nor life, but simply subjected them to popery and mockery. My hope is, that if we act kindly toward the Jews, and instruct them tenderly out of the Holy Scriptures, many of them will become genuine Christians, and so return to the faith of their fathers, the prophets and patriarchs. But we shall only frighten them further away therefrom, by utterly rejecting their views of things, allowing nothing to be right, and treating themselves with haughtiness and contempt. If the Apostles, who also were Jews, had acted toward us, the heathen, as we, the heathen, act toward the Jews, never a heathen would have become a Christian. Inasmuch as they treated us heathens in so brotherly a manner, we ought to treat the Jews in a brotherly way, if so be that some may be converted. And be it remembered, we are ourselves not all up to the point, much less far advanced. My request and advice therefore is, to go gently to work with them, and so to instruct them from the Scriptures, that some perchance may be drawn in."

But afterward he spoke very differently of the Jews, either from indignation at some theologians of Wittenberg, whom he looked upon as infused with the leaven of rabbinism, or from disappointment because the Refor-

mation, by which he had promised himself a favorable influence over the minds of the Jews and their conversion to the gospel, found no more favor or assistance than Romanism with this entirely singular nation.

Yet after all it cannot be denied that the influence which the Reformation exerted, especially by the more careful study of the Bible and its translation, had a salutary effect on the people in general and on the clergy especially. In speech and in writing the preachers and teachers endeavored to impress upon the Jewish mind the truth as it is in Christ, and in this respect they were assisted by the writings of such Jewish Christians as *Paul Staffelsteiner*,* professor of Hebrew at Heidelberg; *John Harzage*, who in 1540 published his translation of the New Testament in rabbinical type; *Christian Gerson*† and *Georg Philip Lichtenstein*,‡ both ministers of the gospel of the Lutheran Church, and by *Victor von Carben*,§ a priest at Cologne, *Paul Weidner*,§ and others of the Roman Catholic Church.

A new impulse was given to the mission among the Jews in the seventeenth century, especially by the efforts of *Esdras Edzard* of Hamburg. He had studied at different universities, and had especially devoted himself to the study of rabbinic literature. *Buxtorf* in Basel, and the Jewish rabbi of his native place, *Cohen de Lara*, were his teachers in Talmudic literature. In 1656 he took his degree as licentiate of theology at Rostock without entering upon the academical career. Being a man of means, he lived as a private man at Hamburg, devoting his knowledge and time to the conversion of the Jews, and he succeeded in bringing a great many Jews to Christ. He not only preached the gospel, but also helped those in a practical manner who had joined the church, and founded a sinking-fund, the interests of which were to be devoted for the mission among the Jews. From all parts of Europe scholars flocked to Hamburg to hear from him how to converse with Jews and how to refute their arguments. After his death in 1708, *Edzard's* sons continued the work of their father, and the sinking-fund founded in 1667 is now under the administration of the Hamburg Senate, still serving the original purpose. The good seed sown by *Edzard* bore its fruit in due season, and in many places houses were built for the temporal relief of Jewish converts.

Outside of Germany, the Christians of *Holland* showed an especial interest for the conversion of the Jews, to whom, toward the end of the sixteenth century, permission had been granted to settle again in Holland. The synod held at *Dort* in 1619, at *Utrecht* in 1670, at *Delft* and *Leyden* in 1676 and 1678 passed resolutions concerning the spiritual welfare of the Jews. Men like *Hugo Grotius*, *Labbadic*, *Isaac Vossius*, *John Hoornbeck*, the two *Spanhems*, *Coccejus*, *Episcopius*, *Hulsius*, *Witsius*, *Serarius*, and others, wrote with a view of convincing the Jews, and many a Jew was received into the church.

The Jews formerly banished from *England* were again allowed to settle there under *Charles II.* We have already spoken of the early missionary work among the Jews in England. Suffice it to say that after the resettlement of the Jews the work of converting them was continued. Of the literary productions of this period we only mention *Bishop Kidder's A demonstration of the Messiah, in which the truth of the Christian religion is defended, especially against the Jews*, London, 1684-1700, and translated also into German by *F. E. Rambach*, Rostock, 1751. Another missionary work was *Leslie's: A short and easy method with the Jews*, London, 1698, and often.

* See my art., s. v. † Ibid. s. v. ‡ Ibid. s. v. § Ibid. s. v., *Carben*. § Ibid. s. v.

(Concluded in next number.)

TRANSLATIONS FROM FOREIGN MISSIONARY MAGAZINES.

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

The Finnish Missionary Society has also a Jewish missionary in Finland itself, where the number of Jews hardly amounts to 1,000. He writes in the *Missionstidning for Finland* :

"Israel needs to be converted. But this work of conversion the Lord has committed to His church to carry out. Not by extraordinary means will He gather again His wandering people; in His wonted way, by preaching of the gospel, is He minded to accomplish the work; for He is the God of order. Assuredly we cannot master His plans, and it is yet, in a certain measure, a mystery to us how He is to carry out His counsel concerning Israel. Meanwhile, however, so much is clear, that He will first give *individuals* of Israel to find the Saviour of sinners, even as came to pass with and through the apostles in the early time. Thereafter He will in His own time cause the individual souls, when their number is complete according to His counsel, to bring the blessing of Abraham to Israel as a people. Our present work, accordingly, is to *gather the individuals of Israel into Christ's fold*. Should that be esteemed an insignificant work? Or should we hold aloof from this work because, in seeming, it bears scanty fruit? In no wise! This work is precious in the eyes of the Lord, and a joy for the angels. For they rejoice when *one* sinner repents. The mission to Israel may be compared to a stone cast into the water and raising a ripple on its surface. This ripple broadens out into wider and wider rings till they touch the strand. So also does the word of truth which is cast into the soul of a Jew cause a rippling, which extends itself in broader and yet broader rings, till they extend themselves to the uttermost ends of the earth, where the people are dispersed, and its sanctifying influence continues to awaken and touch other souls, yea, reaches even the heavenly strand. Therefore I rejoice with all my heart that our Lutheran Church has begun to find time to think upon the so much disparaged Jewish mission. So has it been in Germany, Denmark, Norway and Sweden. And now the Finnish Zion has also begun not only to think upon but also to work for this people's deliverance through the messengers of the gospel. To the Lord be thanks and praise forever."

Terrible as have been the ravages wrought within Christendom by the old belief in witchcraft, which is computed to have caused the death of 9,000,000 human beings, yet even these pale compared with the omnipresent terror and suspicion which poisons the whole air of African society. We give something bearing upon it from the *Finska Missionstidning* :

"To be suspected of witchcraft is the worst thing that can overtake a man or woman in Africa, and at every death it is the priests' business to make out who has been the cause of the death. On such occasions a brother, sister, father, nay, in many cases even a mother, may be accused of the unnatural crime of having occasioned the death of their dearest. Against such a charge there exists no defense. Free room has been left to the priesthood for the execution of its malicious plottings and selfish designs, as they mostly are. It is hard to say which men dread the most, the effects of witchcraft or being themselves accused of practicing it. People avoid with the utmost carefulness and solicitude every look, every word, every act, which is in the slightest measure open to misinterpretation. If any one is seriously ill, care is taken not to be too cheerful, lest it should appear as if one was rejoicing over the expected decease. But, again, one does not dare to seem too solicitous, lest it should be surmised that he is concealing his guilt under a mantle of hypocrisy. And yet, with all these precautions, one is never secure. If such a suspicion has once been uttered against any one, neither age, nor rank, nor even known nobility of character defends him from the necessity of submitting to the ordeal of poison, the issue of which is held infallible."

The Finnish Mission in Southwestern Africa has been put under a hard trial. The heir to the throne, Nehale, who had secured the exclusive control of a part of his expected inheritance, within which were some of the Finnish nations, had become so outrageous in his exactions, stripping the missionaries of their very clothes, and then of their wagons and oxen, that they have been compelled to flee into the domain of the chief king, who has dealt with them very kindly, and has severely condemned the behavior of his brother. It is gratifying, as an evidence of real conversion, that nearly all

the Christians have given up their homes and followed their teachers. The number of the baptized is about 200.

Missionary Stosch, of the Lutheran Mission in South India, who has lately gone out, writes:

"During the service in the beautiful Madras church in the Pursewakam quarter, we witnessed the baptism of a heathen Pariah family, and were thus allowed a view into the glory of the missionary work. *A single heathen soul is worth our coming out.* It is true, to us the glory of Word and Sacrament is veiled as yet by the shifting mists of a foreign tongue. But the mists will fall by God's help, and then we shall find as familiar a home at the altars of the foreign people, as in our own Germany. And, indeed, I felt well at home to-day, when present at the celebration of the Lord's Supper in the venerable Jerusalem Church of Pranquebar. The same tones of adoration and of consecrating prayer resounded as with us; the same faith bows the knees and lifts the souls of the Tamil Christians; they receive the same hallowed elements—perhaps with greater simplicity and devotion than many Christians at home. Yes, there is something unspeakably great in the missionary work, when we pierce through its unassuming exterior into its inward glory."

The Pariahs, our outcastes, among whom the work of the Lutheran Mission largely lies, constitute a peculiarly large proportion of the population of the District of South Arcad, in the Presidency of Madras, namely, 26 per cent.

Missionary E. Just, of the same Leipsic mission, gives a very interesting account in the *Evangelisch-Lutherisches Missionsblatt* of some of his ways of disputing with the heathen. For instance:

"I asked how it comes that the god Rama, when his wife is stolen and carried off, knows nothing about it, and had to inquire her out from the monkeys, though himself an avatar (*i. e.*, incarnation) of Vishnu. He replied that God, on becoming man, could very easily limit himself in even his omniscience. I thought of the Lord's word: 'But of that day, and that hour, knoweth no man . . . neither the Son,' and was silent. He no more believed in Vishnu as true God than I, so that I could very well let this point drop. But it was a good lesson to me never to use a point against the heathen, which they, if they knew how to use it, could just as easily turn against us. Here there is often a neglect of fairness, and we are not unreasonably chastised by the so-called Hindu Tract Society, which makes it its business thus to turn our own arms against us.

"I therefore turned the discourse from Rama to the Vedanta parable. A king, from the violence of his longing for a beautiful magic horse, fell into a faint. During this his spirit was borne away by the horse into distant regions. The furious chase ended in a magnificent garden. There the king saw a beautiful maiden, and became her husband. They lived happily together for many years, with children around them. At length the king began to long after his old home. As he came thither, the prostrate and inanimate body awoke, and the bystanders assured him that not more than two hours had passed, since he had fallen down as if dead. Then the king apprehended that these various events had not been a reality, but a dream, and from this he drew the knowledge, that it is so with our whole life, *that our whole life is a dream.* This seems to us a desperate leap, but to a Hindu thinker it is perfectly natural. I am persuaded that ninety of every hundred, even if not Vedaists, would take no exception to this application. This doctrine of 'Life a Dream' seems dreamy and innocuous at home, for there it occurs to no one to deduce its consequences. But here it is otherwise. *The Hindus think their principles to an end*; the more astounding the conclusion is to which they arrive the more firmly they hold to it. If now, in reality, we do not live, do not think, do not speak, do not sin, where, then, is the responsibility for my actions? Who will punish me for dream sins? Who can blame me for dreaming as agreeably as possible, so far as depends on me? Whoever comes to know the doctrines of heathenism somewhat intimately will always find that they all come out to the same result, *the dulling of conscience*, and the complete extinction of that spark light which God still caused to glimmer in the conscience."

The *Allgemeine Missionszeitschrift*, referring to Canon Taylor's slashing criminations of the native Christians of West Africa and elsewhere, says:

"Mr. Taylor is an Anglican clergyman. I do not know his community, but it is probable that there are found in it: Mr. Talkatives, hypocrites, apostates, drunkards, wranglers, impenitent Magdalens, etc. What now would the reverend canon say, if any one were to draw from this the conclusion that his discharge of his office had been 'a great failure'? Everywhere in all Christendom, not merely in India and West Africa, but also in England, Germany, etc., we find *tores*

among the wheat, and that not only to-day, but also in the good old time. Is it therefore reasonable to infer that the whole history of Christianity is 'a great failure?' Even the most skillful surgeons find many of their operations to fail; what would the medical world say if an Anglican canon should on the ground of these unsuccessful operations proclaim that the whole of modern surgery is 'a great failure'? The devil of old found his way into Paradise, and among the twelve chosen by Jesus Himself was a traitor. It would be strange if there was any lack of scandals in the young churches of converted heathen. The reverend canon would have a right to turn this into a charge, only if, as is the case, on principle, in the Roman Catholic missions which he extols, they were suppressed or denied. But he himself cites *missionaries*, as a proof, that this is not alone. Every Protestant missionary magazine would overwhelm him with authentic testimony that our reports from abroad are not pictures painted on a sheer gold background. If our missionaries in their reports suppress the shadows, they are forthwith charged with dishonest embellishment; if they frankly put in the shadows, these are perverted into testimony for the unfruitfulness of missions. What a great ado is sure to be made whenever any lapse into sin comes into view in a missionary congregation, and that by people who themselves are by no means in the odor of sanctity. Very well, that is the way of the world; but we cannot but wonder when an *Anglican clergyman*, who ought to be more capable of discrimination, joins these scandal mongers."

The work of the Rhenish Missionary Society in Sumatra goes steadily on. At the station of Pearadja, on July 1, 1888, 86 persons were baptized. At the out stations, 176 were baptized. In the station of Lagubote there are 133 catechumens; in Haunatas, 75 were baptized in July; in Tambuman, 71; in Butar, 93; in Pilgrim, 77, besides 37 near by; in Hutatalum there are 600 catechumens. In the Sumatra mission great use is made of the native elders. These leading laymen seem to be a very efficient body of men. The missionaries train them and they train the people. Missionary Mohri writes:

"Twice a week they, with the teachers, have to come to me to read and learn God's Word, above all, the gospel for the following Sunday. Then the elder, on Sunday afternoon, must look after the members of the congregation who have been absent from the service. Each elder holds a Bible-class twice a week in his village, visits the sick and sees that they use no heathen charms, but procure medicine from me; urges the children to school, and insists on the sanctification of the Sunday, and particularly that the women do not then take their baskets on their heads and go to their fields. Since then I can observe that the churches are filling more and more, as well as the Bible-classes, and the Wednesday evening prayer-meeting has visibly revived."

Herr E. Dachsel, of the Leipsic Mission, gives an interesting sketch of a young Hindu Rajah—Rajah being precisely the same word as the Latin *reges*, king—and of his Prime Minister:

"The present Rajah of Pudukotai, in the Madras Presidency, is a 'little' highness, for he is yet under age. He was adopted by his grandfather, the late Rajah, as the latter had no male issue. The English Government ratified the adoption, and acknowledged the boy as Crown Prince. July 8, 1886, the little prince, Rajah Marthanda Bhyrawa Tondiman, by commission from the Government, was installed in his dignity. Notwithstanding his youth—he is only 13 years old—he is physically well developed, knows how to demean himself agreeably to his rank, of which he is thoroughly conscious, though as yet he has rank without authority. At a late distribution of prizes in the college here, at which the young Rajah presided, I had opportunity to observe him. He was in European garb and wore a gold cap. During the ceremony he sat silently at the table, on which were the books intended for distribution. His Divan, or Prime Minister, spoke for him. The Rajah merely condescended to touch the books as they were given by the director, whereupon they were presented to the scholars. Their obeisances he acknowledged with a gracious wave of his hand. After the ceremony the Divan presented me to him and I exchanged a few words with him. He makes on the whole a very pleasant impression, and has a sagacious face. His education is under the charge of an English chamberlain and of a Brahmin. Unhappily, the influence of the Brahmin is in the ascendant, and is only too sure of its purpose, namely, the moral ruin of the young Rajah. These people understand that art only too well."

Of the Divan he says:

He has formerly discharged several high offices in the English service; then he was Divan in Travancore, from which he still draws a monthly pension of 500 rupees. Finally he was called to be Divan in Pudukotai, and after the old Rajah's death was appointed Re-

gent. He receives a monthly allowance of 1,000 rupees (much more than with us, in a country where a laborer can live on six cents a day.) In acknowledgment of his services the order of the 'Star of India' has been conferred on him. As his name indicates, he is of the Brahmin caste. It is a principle of the English to favor the Brahmins above all other castes, and especially to intrust them with the higher civil offices, which has given repeated occasion for complaints in the journals. Whoever has once seen the Divan Regent of Pudukotai will not easily forget him, as he is possessed of a very imposing personal circumference. There are very many well-developed people among the Brahmins, because, as is said, they drink a great deal of clarified butter, but so stout a gentleman I have never seen before. He is already pretty well in years, has a very friendly and intelligent face, and is a man of marked and facile talents. He understands how to bear himself in a very winning and distinguished manner toward Europeans; speaks admirable English, seldom hesitating for a word; is very eloquent and an entertaining companion, by no means lacking in a seemly facetiousness."

Herr Dachsel describes his polity toward the mission as one of which he has no reason to complain.

BRIEF NOTES FROM OUR ENGLISH CORRESPONDENT,

REV. JAMES JOHNSTON, A. S. A.

I. THE SITUATION IN THE NYASSA REGION. CAPTAIN LUGARD.

THE chivalrous Captain Lugard, D.S.O., belongs to the British Norfolk Regiment. When on half-pay and traveling in 1888 as a sportsman around Lake Nyassa he consented, at the unanimous request of the English near the lake, to take the command of a small force about to make an assault on an Arab stockade. In the first attack, when he was heroically leading the contingent over the stockade, he was severely wounded. Though falling heavily to the ground he rose, and, refusing assistance, struggled off to the "Hospital Tree." This spot chosen for the ambulance party consists of two immense baobab trees lying between Karongás and the ferry, which is crossed by passengers taking the "Stevenson Road." It was already consecrated earth. Beneath the deep shade of these African giants are the graves of some of the Scotch and English who have given their lives for the country which Arab slavers are now attempting to wrest from trader and missionary, and for the natives whom they are endeavoring to enslave. There sleep the lamented Stewart and McEwan, affectionately remembered on the straths of Scotland for their toils in East Africa. When Captain Lugard was asked to join the wounded in the *Itala*, sailing for the south of Lake Nyassa, his laconic reply was that he "would stop to see it out." A second courageous assault by the British traders in February last was equally fruitless. The Arabs had increased their numerical force and strengthened their barricades.

The Captain claims to have had a definite object, viz.: "to oust the slave traders from their stockades, or, failing that, to hold them in check, and by continued raids and attacks, which, though they may not at once accomplish our hope and drive the Arabs out, it would yet be a misnomer to call 'failures,' to hold our own and deter the neutrals from active participation, and so to prevent the coalition of the slavers and the surrender to their complete domination the whole of the west coast of the lake."

This devoted Englishman is warmly eulogized by all the missionaries. One of them says: "The Captain has been with us for many months, has taken great interest in every detail and bears the respect of every gentleman here." Dr. Laws of Bandawè writes home: "Perhaps you may see Captain Lugard when he is at home. He has suffered much and without a murmur in seeking to check these slavers. He is a cousin of Mrs. Fraser, whose husband did such good work at home in pleading for Nagpore in 1886 Assembly." When the intrepid leader was leaving the north end of Nyassa overland for

Quillimane through Makualand the Scotch traders and missionaries presented him with a regulation sword and field-glass. He subsequently sailed for England to report himself to the War office; and also to confer with the African Lakes Company (a lay auxiliary of the Established and Free Church of Scotland Nyassa Missions), and the directors of the Scotch Missions.

II. CAPTAIN LUGARD'S PORTRAIT OF DR. KERR CROSS.

The eminent Free Church missionary, whose escapes are as thrilling as his courage is unwavering in succoring the wounded in the campaigns against the Arab slave-raiders, is thus described by the Captain in a letter to Dr. Laws, received in Edinburgh, June 28. The communication is dated March 18, 1889:

"When passing through here in May, last year, on my way to the North end, in command of the expedition at that time setting out against the Arab slave-dealers there, I wrote, asking you, as head of the Free Church Mission, to consent to the Rev. Dr. Kerr Cross joining us as a non-combatant medical officer. Before leaving I would wish to place on record my sense of the noble and unselfish work he has done, not in order to inform either you or him—both of whom are well aware of the estimate I have formed of the debt we owe to Dr. Cross—but rather that, as commanding the expedition, my testimony may be a witness to those friends and supporters of the mission at home who are naturally proud to hear of noble, good work done by its members. The sickness at Karongás has been very great. More than half of those who have been up, for however a short time, have been so ill as to have been in danger of their lives, and of Dr. Cross's life I almost at one time despaired. Many have been wounded, too, and I myself owe Dr. Cross a personal debt of gratitude I can never repay for his skill and devoted care of me when wounded, though extremely ill at the time. He has faithfully and earnestly done the highest work that a missionary can do, and he proved the disinterested nature of that work by offering to the Arabs to tend their wounded, if they would take advantage of his offer and send them for treatment. I cannot speak too strongly of my admiration for his self-sacrifice in remaining on with us in danger, in an extremely uncongenial climate, in uncongenial work, prompted only by his sense of duty. If there should be unthinking critics at home who condemn the presence of a missionary where fighting is going on, I hope that this testimony to the consistent missionary and medical work done by Dr. Cross at Karongás may cause them to reconsider their judgment."

III. UKUKWI—A NEW MISSION STATION.

In the spring of the present year an interesting letter from Nyassaland informed the Foreign Mission Committee of the Free Church of Scotland that the Rev. Andrew C. Murray, of the Dutch Reformed Church (whose representative is working in conjunction with the Free Church Mission), and Rev. J. Alex. Bain, had surveyed upward of 90 miles of country due north of the lake. At the extreme point of the Livingstone range they discovered an extended plateau, known as the Ukukwi territory, occupied by a large tribe who were well disposed to Europeans. The climate was good, and the people spoke in a tongue totally differing from that of the Mwiniwanda on the west. A station was built at Maindu, 35 miles northwest of Nyassa on the Kiwira River, and good hopes were entertained of a successful missionary center being permanently established.

In May last the following account of the place and its inhabitants was sent to England by Mr. Murray:

"The Ukukwi country is fairly well wooded, well watered, the soil fertile, and food apparently abundant. They raise sweet potatoes, beans, maize, pumpkins and a kind of pea, but their principal article of food is banana flour. The people are intelligent and cleanly. Nor are they such inveterate beggars as elsewhere along the lake.

The villages, planted with banana trees in regular rows, are models of neatness and cleanliness. The men are, as a rule, dignified (not haughty like the Angoni), and the women modest. Clothing is at a discount there. The women wear a strip of bark-cloth very neatly, while the opposite sex is often protected by a twig of some tree, suspended by a piece of banana bark. Boys enjoy nudity. However, as cloth is introduced, I believe matters will improve—if, indeed, clothing is an improvement. The hair is either shaven off entirely or into all manner of patterns, as half-moons, circles, footpaths, etc. They

smoke a good deal both of tobacco and wild hemp, drawing the smoke of the latter through a gourd full of water. Cattle are fairly abundant, while also sheep and goats are found. But for the occasional raids of Merere's people and the Magwangwara cattle would be more plentiful. At the village of the Chief Kavaramuka, in Ukukwi, we spent the last four or five months of 1888, the intention being to establish a visiting station thereabouts, and build a small house. After looking about on both sides of the Kiwira, a spot was selected about 400 yards from the village we were staying in. During our stay there we were engaged superintending the house building, in teaching under some trees a small school with an average attendance of between 40 and 50, and in nursing one another when necessary."

Mr. Murray's temporary sojourn in the Ukukwi district was interrupted by a painful attack of sunstroke in November, 1888. For several weeks he lay in a paralyzed condition, and subsequently returned to his station at Njuyu, Angoniland, inland from the west coast of Nyassa. Reviewing his experiences he writes ;

"I arrived at Njuyu in the beginning of February, and may stay still after the rainy season, after which I hope, God willing, to visit some of the parts southwest of Bandawè, more especially the Angoni chief, Chiwere, in order to see what opening there is for mission work in those regions. On the whole, I have no reason for complaining of ill-health during the time, now nearly eight months, I have been in this country. The attacks of fever I have suffered from were slight. Looking back, then, my motto must ever be that of Chrysostom, 'Thank God in everything.'"

IV. SHOCKING BARBARITIES AT UKUKWI.

The bright prospects at Ukukwi have been tragically overshadowed. Wide-spread sorrow will be caused by the perusal of the subjoined narrative. The Rev. J. Alex. Bain writing to Scotland says :

"You have heard, too, how cordially we have been received by the natives wherever we have gone. The most serious obstacle to our work here presents itself from a source entirely outside of us, as you will see. At daybreak on Friday, the 15th of this month (March), we were roused from our sleep by a number of shots fired in rapid succession, and at no very great distance from us. We were told that it was Merere or Nzukuru, as the natives call him, who had attacked Mwasoyghi (whose village was seven miles from the Maindu station), our nearest neighbor, as his land is coterminous with that of Kavaramuka. Two large bands of Arabs were with Merere. The surprise was complete. Upwards of 30 women, with their babies, and several young girls were captured. The men, scarcely awakened, tried to defend themselves and to save their wives and children, but were driven back by the murderous fire of the Arab guns, and finally driven from their villages. The miscreants, having securely intrenched themselves in a stockade of bamboos and banana stems, settled down to enjoy themselves in their own brutish way, gorging themselves on the spoil, and glutting their savage lust by outraging the women and young girls. Two children (weeping over the mutilated bodies of their mothers), who disturbed their beastly revel, were flung into the flames of some of the burning houses. All the next day and the next again were spent in plundering, destroying the food, and burning the villages of which they had made themselves masters. Two poor women escaped by night. They alone will ever see their home again. The cattle, of which some 20 were seized, are Merere's; the women go to these merciless scoundrels, the Arabs, who will probably sell them when they have sated their fiendish lust. After burning everything that would burn, the enemy went his way, much to our relief, as you may suppose, for we were all greatly alarmed. Eight of Mwasoyghi's people were killed, and almost as many wounded. The people here regard their deliverance as due to the presence of the white man. You may tell them that God is over all, and overrules all; they will turn round and tell you that you are God. Poor people! their ignorance and their helplessness are terrible to contemplate. Well may we pray, 'Thy kingdom come.' We have begun school again, which was interrupted from several causes, chiefly, however, the busy harvest and the heavy rains, which, without school buildings, make teaching uncertain and uncomfortable for us all. The interest excited at home about this part of Africa is good, if it does not end in mere excitement. I wish people could only know of and see, as we know and see, the oppression and slavery and bloodshed of which these cruel Arab invaders are the cause. There are things which cannot be written or spoken of in the narrative of the late raid by the Arabs in this neighborhood. The description I send you is therefore very inadequate to the circumstances."

A later communication to hand, dated April 29th, from Mr. Bain at Bandawè, whither he had removed, tells the story of the mission being temporarily abandoned.

"Ukukwi is vacated in the meantime in deference to the unanimous request of the defenders of Karonga station, who declared that by remaining there I was endangering the successful termination of their difficulties with the Arabs. On the 15th I was able to leave the Wakukwi, who were reluctant to let me go, but agreed on condition that Dr. Cross was speedily to reoccupy the station. On the 17th the school was closed. Our roll was 53, but the average attendance much less than that. Upwards of 20 had mastered the alphabet. The Arabs seem to be growing weaker, but may hold out for some time yet. All the Bandawè friends are well, and taxed to the full extent of their powers by the magnitude of the work."

V. DR. LAWS.

This honored missionary of Bandawè (lat. 12 deg.), the headquarters of the Free Church Mission, writes with joy on the 27th of April:

"In Angoniland the gospel is making progress as a leaven, and the comparison of the present time with that of the first visit made to it shows how the leaven is working. Last Sabbath I had the pleasure of baptizing here (Bandawè) five adults and three children. The adults belong to the Yao, Tonga, and Nyanja tribes. We have thus been privileged to receive the first fruits of our work among the Abonja. On the coming Sabbath these five adults will sit down with us at the Lord's Table. To God alone, be all glory, thanks, and praise."

VI. REINFORCEMENTS.

It is announced that Dr. Crombie's eldest daughter, the only child by his first marriage, has sailed for Africa to strengthen the heroic band of Scottish missionaries on the shores of Nyassa. At the late meeting of the General Assembly of the Free Church of Scotland it was resolved to nominate Mr. George Steele as an additional medical missionary to Livingstonia. It is anticipated that Mr. Steele on his graduating M. B., C. M., in Glasgow University, will sail in 1890 for the dark regions of East Central Africa.

VII. COMMANDER CAMERON ON CENTRAL AFRICA.

On the 6th of July I was favored with a letter from V. Lovett Cameron, R. N., the distinguished African traveler and author of "Across Africa." The intelligence it conveys will be appreciated by those who know the unquestionable superiority of the British over the Portuguese in whatever pertains to the advancement of commerce, colonization, and Christianity. Commander Cameron says: "I am in hopes that we shall very soon see a great development of British authority in Central Africa, and that those to whom power will be intrusted will be pledged against slave trade, slavery, and the liquor trade. I am not free at present to say more."

VIII. DEATH OF ARCHDEACON GOODYEAR OF THE UNIVERSITIES' MISSION.

A telegram from Zanzibar states that Archdeacon Goodyear, of the Universities' Mission, died at Magila, of jaundice, June 24. He had been a member of the mission since 1883, and was appointed Archdeacon of Magila by Bishop Smythies at the beginning of the present year. The death of two missionaries in this important district, at such a short interval, calls for immediate reinforcements from home; but an almost greater need to which it points is the presence of a duly qualified doctor in that district in succession to Dr. Ley, who was recalled to England by his father's decease. Bishop Smythies mentions this as "the pressing want just now. Who will come forward to fill this gap for Christ's sake?"

One of the secretaries of the mission makes a pathetic appeal for medical assistance. "If any one," he writes, "of our many Christian medical men feels it his duty to offer himself, for the love of the Great Physician, for this work of self-sacrifice, it will be well for him to communicate with the Secretary of the Central African Mission."

It is only a few months since Archdeacons Hodgson and Farler were obliged to relinquish their part in the work, which they had faithfully served by uniting fervid zeal with conspicuous gifts. Yet another discouraging

paragraph must be added touching the mission, with reference to the indefatigable and self-forgelful secretary, the Rev. W. H. Penney, with whose labors at the office of the mission in Westminster every visitor is acquainted.

Says the editor of the Universities' organ :

"We regret to announce that Mr. Penney's health has so far given way under the continued strain of the work in Delahay street that he has received imperative orders from his medical adviser to take, at least, a year's total rest. The prayers of all our friends will follow him for his full restoration to health and strength. The committee have great pleasure in being able to announce that the Rev. Duncan Travers has undertaken to act as assistant secretary during Mr. Penny's absence. Mr. Travers (twice driven through ill-health from laboring in Zanzibar) is a relative of Bishop Smithies, and will bring to the post a personal knowledge of the work in Zanzibar, and the members of the mission, that will prove of the greatest service to him in the heavy task he has so kindly come forward to engage in."

WE append this additional paragraph from the July number of *Regions Beyond*.—EDS.

THE STRUGGLE ON LAKE NYASSA.

The miserable Arab campaign in defense of slavery is still continuing around the shores of Lake Nyassa, and, judging by their conduct, the Portuguese are playing into the hands of the atrocious slave-traders. Captain Lugard, to whom Mr. Moir, of the African Lakes Company, committed his powers when leaving Nyassa, has had the greatest difficulty in holding his ground against his assailants, severe illness having attacked his little troop, and he himself being laid aside from the effect of wounds he had received from the Arabs. They were obliged for the time to remain on the defensive, instead of taking any further measures to drive away their assailants. Even when the cannon arrived from England they had not strength to work it, especially during the rainy season, in which sickness is exceedingly prevalent. It seems almost impossible for a little band of Europeans to hold out unless they are quickly and efficiently reinforced. Yet the interests they are protecting are most important, and any loss of prestige on the part of the anti-slavery English colonies of Nyassa land would be a deplorable event. It would immediately enable the Arab slave-traders of the north and of the east of the lake to combine, and put an end to all the important improvements that have been introduced into the country already by the missions and by the Lakes Company.

It seems deplorable that our Government cannot lend a hand of help at this critical time, when the fate of the land of Livingstone is trembling in the balance. Such European governmental interference as does exist is of an adverse character; for Portugal is acting clearly in the interests of the slave-traders. Her words are fair, but her deeds are worse than equivocal. English "consular protection and diplomatic effort" have been liberally *promised*, but the Englishmen, whose interests and lives are in danger on the spot, receive little or no actual benefit. The English Consul seems to have informed the Arabs at Karonga that the English Government would take no part in the struggle, and that its subjects on the lake would receive no official help. Captain Lugard writes that he would rather have had the Arab forces doubled than have had this declaration made by the Consul! It was a withdrawal of the *moral* support that existed in the very presence of a British Consul on the lake. A "Nyassa Anti-Slavery and Defense Fund" of £10,000 has been raised by private liberality, to organize an armed force designed to resist the Arab attacks against the Scotch settlements on Nyassa. This will, we trust, soon alter the position of affairs on the lake. Finding they are to be resolutely opposed, the Arabs will give in and retire from that district to less protected regions, where they can work their wicked wiles unseen by the white man. O for the day when Christ shall break in pieces the oppressor, and deliver the needy and "him that hath no helper!"

II.—GENERAL MISSIONARY INTELLIGENCE.

Heroic Women. While great praise has been bestowed on certain heroic missionaries and explorers who have braved the dangers of Africa, little has been said concerning the women who have endured equal hardships amid the same hostile tribes and inhospitable climates. Mrs. Livingstone laid down her life while accompanying her husband on his second great tour in Africa. Mrs. Hore made her home for several years

on an island in Lake Tanganyika. Mrs. Holub was with her husband when he was attacked by the natives and robbed of everything, and endured with him the hunger and fatigue of which they both well-nigh perished. Mrs. Fringle traveled in a canoe several hundred miles up the Zambesi and Shiré rivers to Lake Nyassa. Lady Baker was traveling companion to her husband when he discovered Albert Nyanza. And

now we are told that three ladies will accompany Mr. Arnot and his wife as missionaries to Garenganze, and to accomplish the journey they will have to be carried in hammocks for hundreds of miles. Women who accompanied Bishop Taylor have shown a degree of courage in venturing into the perils of Africa which promise well for their heroic enterprise. The *New York Sun*, which furnishes most of these facts, says: "White women have certainly had their full share of the hardships and sufferings of pioneer work in Africa."—*Christian Advocate* (New York).

—Mohammedanism. If it is true that Mohammedanism is again reviving and rapidly spreading over the Oriental world, threatening to dislodge every other form of religious faith, it is no cause of alarm and no ground for discouragement. As a missionary religion, resorting to the sword for the propagation of its doctrines, its success is not surprising; and it may providentially open the way for Christianity by the destruction of idolatry, which is its chief negative work. Though the most stubborn of all foreign religions and the most difficult to subdue, it may be instrumentally effecting a preparation for the better religion that is not in our calculations. Just as the Mohammedan power in Europe is crumbling to pieces, and when no Mohammedan people, province or empire is rising into significant strength, it is not the time to imagine that as a religion Islamism will check Christianity or drive it from the field. The Mussulman himself believes that his religion is doomed, and his present activity may be but the temporary brightness of the light that is about ready to expire.—*Methodist Review*.

—The Cross. "I was thinking the other day whether I could not find out one single force, acting for the benefit of the human race, that did not come from the cross—that had not its origin from the cross. I cannot find one. Who discovered the interior world of Africa, and set in motion the intellect of that people, and made them an intelligent people? Missionaries. Who has solved the problem of preaching liberty to the women of India? Missionaries and their wives. Who first brought into modern geography the hidden lands and rivers of China, unsealed for inspection the scholarship, and opened for the enrichment of commerce the greatest empire of the East? Missionaries. Who first dared the cannibal regions—the cannibal shores of New Zealand and Tonga and Fiji—and converted wolves, whose appetites were for blood, into a nation? Missionaries. To come nearer home, who are those in Europe who are now lifting up their voices against war, that horrible perversion of the intellect, and of the soul of man? Who are devoting their means and influence against vice in the high places, and vice in

low places, and against the infliction of wrong upon the defenseless? Who are those whose example of righteousness and purity and gentleness conforms with their own spirit, the legislation of governments and the sentiments of society? The followers of the Nazarene. 'The foolishness of God is wiser than men, and the weakness of God is stronger than men.'"—*Selected*.

—Spurgeon and Revivals. "Oh for a great and general revival of true religion! Not a burst of mere excitement, but a real awakening, a work of the Eternal Spirit. This would be a glorious reply to skepticism, and would act like a strong wind in clearing the air, and driving away the miasmata which lurk in the stagnant atmosphere. Let us pray for such a visitation of the Holy Ghost with our whole souls. It is not only desirable, it is essential; we must either be revived by the Lord Himself, or the churches will descend until error and ungodliness swallow them up. This calamity shall not happen, but only divine grace can avert it.

"At the same time, we cannot expect a gracious revival till we are clear of complicity with the deadening influences which are all around us. A man of God writes us: 'You cannot well overstate the spiritual death and dearth which prevail in the provinces. Where the "minister is successful" no Unitarian would be offended with the preaching, and where "not successful," we see a miserably superficial handling of the Word, without power. Of course there are valuable exceptions. What can be expected as to spirituality in the church when deacons are better acquainted with "Hamlet," and Irving's actings, than with the Word of God? And what about the next age, when the children are treated to pantomimes, and a taste is created for these things?' This brother's lamentation is of a piece with hosts of others which load our table. They come from men who are second to none in spiritual weight. Either these brethren are dreaming, or they are located in specially bad places; or else there is grievous cause for humiliation. We will not go deep into this question; it is too painful. The extent to which sheer frivolity and utterly insane amusement have been carried in connection with some places of worship would almost exceed belief. . . .

"Those who through Divine grace have not defiled their garments must not content themselves with censuring others, but must arouse themselves to seek a fuller baptism of the Spirit of God. Perhaps these evils are permitted that they may act as a sieve upon the heap gathered on the Lord's threshing-floor. Possibly they are allowed that our apathetic churches may be aroused. We know already of several cases in which true ministers have gone over the foundation truths again with their people, and have preached the saving Word with clearer emphasis. In other cases churches have been summoned to special prayer about this matter. This is a good be-

ginning; let it be carried out on the widest scale. As one man let us cry mightily unto the Lord our God, that He would arise and plead His own cause. Now, it never before, let those who are loyal to Jesus and His Word be up and doing. A boundless blessing is awaiting for the asking. We believe in prayer. Let us pray like Elijahs."

Gen. Booth, of the Salvation Army, writes vigorously in the *North American* on the necessity of *enthusiasm* if the world is to be won for Christ. We give an extract:

"The world has become so sadly unaccustomed to the sight of men leaving all to follow Christ, or putting themselves to any serious trouble on His account, that they are naturally incredulous when they meet with any one who professes to have commenced so extraordinary a life. Therefore the man who attempts it with a weak and trembling spirit is not likely to persevere. The same man, filled with the joy of the Lord, and rushing upon the world with the ardor of a soldier eager for battle, will be far more likely to endure the cross, despising the shame. How often do we see men and women who have all their lives been indifferent, or even opposed to religion, suddenly reverse their course, declare themselves sorry for the past, and resolve to be godly in the future. If we sent such people out with multiplied cautions, with doubtful looks, and exhortations to be very careful not to be too loud in their professions of devotion to their new Master, in ninety-nine cases out of a hundred, if they did not relapse immediately into their former life, they would become timid, reserved, ineffective servants of God. But we welcome them into His kingdom with a shout. We help them to sing as if they really did believe in Jesus Christ, and meant to follow Him. We make them understand that we rely upon their daring to stand up as public witnesses for Him the very next day, and we find the Swede and German capable of becoming as flaming zealots in His cause as the Hindu or the Irishman. We are anxious to avoid saying any word that may reflect upon any other followers of the same King. But do not the sermons and speeches of the leading ministers of most churches tell us plainly enough that where the motto, expressed or understood, is 'No enthusiasm allowed here,' the whole body sinks to a level of indifference that no person is capable of stirring? Enthusiasm is valuable in its influence upon the crowd. But, unfortunately, the last thing that many able teachers of religion desire to see is any crowd. They have a notion that the excitement of the multitude on the subject of religion must bring with it a profane and irreverent result; as though there were danger of crowding Jesus Christ Himself. The story of His three years' ministry

shows He had no such dread of the multitude; and it would do much to disabuse the gospel of the halo of sanctimonious uselessness that so obscures it in our day, if we could only realize the clouds of dust and the buzz of Oriental chatter that proclaimed in His day the coming of the Son of Man. To win the million there must be the putting forth at every turn of such efforts as only spring from the most enthusiastic partisanship. . . .

"We shall yet, by God's help, turn the millions right about face. Need I say that I regard what has been called the enthusiasm of humanity as one of the most invariably distinctive marks of the true follower of Jesus Christ? When once a man has found in Him the one grand source of light and happiness, love to his neighbor must above all demand supreme effort to lead that neighbor to Christ; and this principle, in view of a world determined to forget Christ as much as possible, must needs imply a life-long struggle to lead the crowd to the cross. The masses are never likely to take particular interest in a religion whose meeting places remain closed most days of the year, and most hours of the exceptional days on which they are utilized. Enthusiasm is necessary to perseverance in hard work. To overcome the disastrous results of so much religion without enthusiasm; to drive out the strange gods that to-day command the honor and devotion which are due to the one Almighty Saviour, and to disciple all nations for Him, demand an amount of self-denying and painstaking effort such as enthusiasts alone can put forth. We have to turn one of the smallest and most insignificant of minorities into a majority, and for such a purpose anything short of desperate activity is absurdly inadequate. In an age devoted above all to gain, I have seen many thousands of men and women give up home, friends, situations and prospects to become the despised officers of the Salvation Army. How is it that, with all the prizes of the world before their eyes, young men can be relied upon amid the snows of Canada, or Sweden, the jungles of India and Ceylon, to carry out the same system of daily toil for others, enduring want and suffering only too uncomplainingly rather than even trouble with the story of their perplexities the leaders who are supposed to be so cruel to them? I say that such lives would be impossible but for the reproduction by the Spirit of God in our own day of the very enthusiasm which brought the Saviour from His throne to a manger, and from the Mount of Transfiguration to Calvary."

Africa.—The Society which carries on the most extensive missionary operations in Africa is the English Church Missionary Society. It

has large missions at Sierra Leone, the Niger Territory, the Yoruba country, and in Eastern Equatorial Africa, from Mombasa to Uganda. Soon after the organization of the society missionaries were sent to West Africa, and when Sierra Leone became an English colony it was made the principal field of the society's operations on that coast. The living cargoes of slave ships which English cruisers captured were taken to this colony, and to them the climate was not unsuited, but it proved to be so fatal to Europeans that the expressive title the "White Man's Grave," was given to the region. Missionaries dropped in the first rank, but others came forward to take their places and fell in their turn.

In a work entitled "The English Church in Other Lands," it is stated that "in the first twenty years of the existence of the mission, 53 missionaries, men and women, died at their post;" but these losses seemed to draw out new zeal, and neither then, nor at any subsequent period, has there been much difficulty in filling up the ranks of the Sierra Leone Mission, or of the others established on the same coast. The first three bishops—Vidal, Weeks and Bowen—died within eight years of the creation of the See, and yet there has been no difficulty in keeping up the succession.

The present results are a sufficient reward for all the self-sacrificing devotion. There is now at Sierra Leone a self-sustaining and self-extending African church. The only white clergyman in the colony is Bishop Ingram, the whole of the pastoral work being in the hands of native clergymen. Many native missionaries, both clerical and lay, have been furnished for the Niger and Yoruba missions. A recent publication of the Church Missionary Society says: "The society's work in West Africa is now represented by 25,000 adherents, under seven European missionaries, 40 native clergymen (one of whom is an honored bishop of many years' standing), 9,000 communicants, 7,000 scholars in 80 schools and seminaries, and by 1,228 baptisms in the last year."—*Canadian Church Magazine*.

China.—Mission Work in Shansi. Probably no part of China is more accessible to the gospel messenger than the Province of Shansi. Here the door is wide open and the people are quite friendly. It may be that when converts become numerous persecutions will arise, occasioned by the temple taxes falling more heavily upon those who shall continue to adhere to heathenism; but until then there is nothing to be feared. At present the missionary is free to travel anywhere over the province. At some places he is even welcomed by many of the people, and everywhere he is regarded as a man of honor. Recently at a strange city I went into a restaurant for my dinner. After dinner I said to the proprietor, "My money is at the inn. Send a man with me and I will pay him there," this being a common practice among the Chinese. It surprised me

not a little when the man—who had probably never seen me before—replied: "Pay the next time you come along." Missionaries move about freely in Chinese crowds and they are generally treated with respect. The county magistrate at this place has several times taken pains to indicate his friendly feeling toward us.

The province is occupied by 60 missionaries (including wives) at 17 stations. The English Baptists have 2 stations and 11 missionaries; the China Inland Mission has 13 stations and 40 missionaries; the British and Foreign Bible Society has 1 married missionary, and the American Board has 2 stations occupied by 7 missionaries. Several of the Shansi missionaries are persons of wealth who have left all for the service of Christ in this land.

With such a staff of laborers great results may be expected, and the expectation will no doubt be realized in the future. At present, however, the main work is to sow the seed; and if this is well done, the reaping time will be sure to come by and by—when "both he that soweth and he that reapeth may rejoice together." But the work must proceed slowly. All interested in the conversion of China need to cultivate patience. President Angell well expressed the situation in his lucid address at the annual meeting of the American Board at Cleveland last year. The conversion of a Chinaman is indeed a difficult task, but, thank God, it is not an impossible one. There are about 300 church members in this province, and the number is increasing. Individual missionaries have tried the "instantaneous baptism" plan of making converts, but this short and easy method of filling a Christian church with baptized heathen has been found to be altogether unsatisfactory, and it is now wisely abandoned; and the more advisable mode of having a previous probation is the general practice.—*Rev. J. B. Thompson, Missionary of the American Board.*

Germany.—A striking illustration of the reflex influence of missions is seen in the case of the Hermannsburg Parish, Germany. In 30 years from the time the people began their foreign mission enterprise this church had about 150 missionaries and more than 300 native helpers in their missions, with 3,920 communicants. During the first 17 years of this time the home church received 10,000 members. The reflex influence of the foreign and domestic work is recognized by all. The dome of the Pantheon at Rome suggests to Brunelleschi of Florence to build the magnificent dome that for these 500 years has crowned the historic church of that city; Rome gets back her pay through Michael Angelo, who, equally at home in Florence and in Rome, building St. Peter's Church in the latter city, taking the hint from Florence, crowns that marvel of architecture with the noblest dome in all the world. The high-domed edifice of Christianity we erect in this land shall set the pattern for yet nobler edifices that are to

stand on the great heights of foreign lands; where they, in turn, incorporating such beauty and glory as the genius of other peoples shall indicate in the edifices they rear, shall make the helpful suggestion to America herself in turn, to build all the mightier and nobler structure for the King of kings.

India.—The Latest Hero Missionary. In William Henderson Stevenson the Church of Christ has lost another of those heroic martyr-missionaries who have not been wanting to the Free Church of Scotland. Under circumstances almost precisely similar to those in which Adam White laid down his life at an early age, when tending the Hindu people in the Western India town of Pandharpoor, during an epidemic attack of cholera, William H. Stevenson has died for the Santals of Eastern India, to whom he had given 12 years of a most fruitful missionary life. So, too, Stephen Hislop was suddenly cut off, but by drowning, near Nagpoor, in Central India, while in the vigor of his best days, after 20 years' service to Marathas and Gonds. So David Ewart, D.D., fell a victim to cholera in Calcutta, but in the ripeness of his career, the second of Dr. Duff's early colleagues. We are still lamenting for Ion Keith-Falconer and for our Central African saints. Letters from the Rev. William Milne of Calcutta, the Rev. Andrew Campbell of our Santal Mission, the Rev. John Hector, and Dr. Walter Saise, a devoted friend of the mission (of the East India Railway Coal Company), tells the story of William H. Stevenson's last days. Leading articles and sketches in the *Englishman* and the *Indian Witness* bewail the loss suffered not only by the church but by the government of Bengal and Santal people, of whom 800,000 are intrusted to our spiritual care. His worklay in a quiet, secluded district, and was of itself of a nature little likely to attract public attention. But among those who were privileged to know the man, and to observe the influence he diffused alike among Europeans and natives, it was commonly recognized that he was one in whom the missionary light burned brightly, and who among an aboriginal people raised the estimation in which his countrymen are held. Modest in manner and thought, inspired by a lofty ideal and free from the slightest tincture of cant, Mr. Stevenson had indeed achieved much of that work of "conciliation and concord" which is so large a part of the national task assigned to the missionary in this country. Mr. Stevenson was engaged for some years as Government Inspector of Schools in Santalia, and no better officer could have been desired, as a visit to his own school at Giridih would attest. Having devoted himself to an exact study of the Santali language, he was at home among the people, and might fairly be considered a valuable link between these primitive simple-minded people of ours and the *Sirkar* (state), of which they stand in no little dread. We believe that for some time past the deceased had been at work upon a Santali dictionary, and it is to be hoped

that the fruits of his labors will be carefully preserved.—*Dr. George Smith in Free Church of Scotland Monthly.*

—Mr. Caine's letters on missions in India, contain a most mischievous suggestion that our missionaries should imitate the methods of the Salvation Army by living like fakirs. Such a suggestion is just the one that is likeliest to captivate the popular fancy at home, and lead unthinking people to think that the existing system is extravagant. On this point Dr. Conders of Leeds says, "Granting that a Hindu *can* understand, as Mr. Caine contends, a religious teacher who is an ascetic after the model of their own fakirs and holy men, is it our business to adapt Christianity to his prejudices, or to lift him out of his heathenish narrowness into the light of a religion meant not for fakirs, monks, and nuns, but for mankind—fathers and mothers, husbands and wives, brothers and sisters? Why begin by presenting a false ideal of Christianity, even if it be to him more acceptable than the Christianity of Christ and His apostles?"

After years of observation, Sir William Hunter says, "You may pass a whole life in contact with the missionaries who are doing the actual toil, without having to listen to a single insincerity. The results of their labor need neither over-statement nor concealment. I believe that those results justify the expenditure of money and the devotion of the many lives by which they are obtained. And I am convinced that if Englishmen at home knew the missionaries simply as they are, there would be less doubt as to the merit of their claims, and as to the genuine character of their work."

Scotland.—New departure in missions. —The Ayrshire Christian Union, which has been in existence for 12 years, has associations in over fifty towns and villages and projects a "New departure in Missions." It is proposed to send out to Southern Morocco, a vast and virtually untouched field of missionary labor, young men full of faith and of the Holy Ghost, who have proven their fitness for work abroad by faithful and successful work at home, and have the overwhelming conviction that they are called of God to this work, and will go forth prepared to suffer hardship and persecution, and, if need be, to lay down their lives for His name's sake. Approved candidates will be supported at the Mission House at Mogador, while acquiring the language and otherwise preparing for the work. When deemed ready for active duty they will be sent forth, two and two together, without salary, and without any provision for their journey, having to depend upon God alone for guidance, protection, and the supply of all their needs.

Native costume will be adopted and native food used. \$20 per annum will suffice for the support of each missionary while undergoing his preliminary training.

—The *Manchester Guardian* publishes a letter from Bishop Smythies which gives interesting information respecting the Church of Scotland missions near Lake Nyassa. The Bishop urges the British nation to maintain open communication with both ends of Lake Nyassa, now seriously threatened at the north by the Arabs, and at the South by the arrogant claims of the Portuguese to levy customs, now that British enterprise has made this an object. The Bishop says: "The one outlet for the waters of Lake Nyassa is the river Shiré, which flows into the Zambesi. Except for a short distance in one part, this river is navigable throughout its course. . . . About halfway between Katungas and Matope is the African Lakes Company's store and settlement at Mandaia, and a little more than a mile from it the flourishing mission village of Blantyre of the Established Church of Scotland. It is wonderful to see this village, with its gardens, schools, and houses, in the midst of Africa. The writer has twice within the last three years, when visiting Nyassa, experienced the generous hospitality of Mandaia and Blantyre, and so can speak from his own personal observation. Being situated on such high ground, the climate is much more favorable to Europeans than is the case in most other mission stations in that region. It is easier, also, for the same region to grow fruits and vegetables imported from Europe. It is difficult to overestimate the effect of such a settlement as a civilizing agency in the country. Mr. Hetherwick, who was in charge of the station for some time in Mr. Scott's absence, has mastered the language of the great Yao tribe, and has lately published a translation of St. Matthew's Gospel, which shows a wonderful grasp of the genius of the language. Mr. Hetherwick has now returned to his mission station, some fifty miles to the northeast, under Mount Zomba. Mr. Scott is said to be equally a master of Chinyanja, the language of the Nyassa tribes. The English Government have recognized the important influence these settlements are likely to have by appointing a consul to Nyassa, who has lately built a house close to the flourishing coffee and sugar plantations of Mr. Buchanan, under Mount Zomba, some forty miles from Blantyre, and near Lake Kilwa, or Shirwa. Mr. Buchanan is also a good Yao scholar, and takes care to teach the people, who come to him in considerable numbers for employment. Situated high up on the slopes of Mount Zomba, which rises precipitously above it—the streams which rush down from its summit

being diverted and distributed so as to form a system of irrigation for the different crops—Mr. Buchanan's plantation is a picture of beauty and prosperity, and offers every prospect of health and permanence. But all these settlements must depend very much for their welfare on their waterway to the coast—the rivers Shiré and Zambezi. They were established under the belief that this waterway would be always open to them without interference. It would be very disastrous if they felt that they were entirely at the mercy of what the Portuguese on the coast might at any time choose to do. Those who live there have good reason to watch jealously any encroachment on liberties hitherto enjoyed and supposed to be guaranteed, and there is no doubt that a little firmness on the part of the English Government is all that is wanted for their adequate protection. The difficulties of establishing missions in the region of Nyassa are sufficiently great without any obstacles being put in their way by a European power.

United States.—"Father" Hecker, a Romish priest, who died in New York lately, and whose funeral was attended by a number of the chief dignitaries of the church, was nearly seventy years of age. In his early years he was a dweller at Brook Farm in Massachusetts, where that "Transcendentalism," which Emerson called an "excess of faith," was professed. He was in preparation for the ministry of the Episcopal Church, when a strong Puseyistic drift bore him into the Roman Catholic communion, in 1845. He went to Europe and obtained from Pius IX. liberty to establish a new order of American priests to be called the Congregation of St. Paul, of whom he became the head, and whose members went everywhere, preaching Romish doctrine. Meanwhile, his brothers established the flourishing "Hecker Flouring Mills" of New York City.

—The Only Regenerative Force. God never repairs. Christ never patches. The gospel is not here to mend people. Regeneration is not a scheme of moral tinkering and ethical cobbling. What God does, He does new; new heavens, new earth, new body, new heart—"Behold I make all things new." In the gospel thus we move into a new world and under a new scheme. The creative days are back again. We step out of a regime of jails, hospitals, and reform shops. We get live effects direct from God. That is the gospel. The gospel is a permanent miracle. God at first hand—that is miracle. The gospel thus does not classify with other schemes of amelioration. They are good, but this is not simply better, but different, distinct, and better *because* distinct; it works in a new way, and works another work. Compare the wrought chains

riveted on the demoniac, and the divine word working a new creation in the demoniac. It is all there. It is like the difference between the impotent Persians lashing the turbulent sea with chains, and the gracious Lord saying to the troubled sea, "Peace, be still." That is undeniable truth. And that is the reason why civil government which has to deal with vice and crime cannot ignore or be indifferent to the only regenerative force in human life. And as between religions, it cannot hold all on the

same level of indifference. There is only one true, saving, transforming religion. All others are false and valueless. That one divinely revealed religion has given birth and form to American institutions. It is their life blood still. To ignore or to deny this relation is national suicide. The need of the hour, the indispensable safeguard against some of our sorest perils, is the frank and intelligent avowal and careful maintenance of our national Christianity.—C. H. Parkhurst, D.D.

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

China.

Letter from Rev. H. Corbett.

CHEFOO, MAY 16, 1899.

MY DEAR BROTHER: To-day's mail brought your welcome letter of April 5th, with checks and letters inclosed. All were read with thrilling interest, and my heart was deeply stirred by the assurance of your constant prayers, and your constantly increasing interest, and great and self-denying liberality in reference to the missionary work here. Also that God is raising up other liberal and praying friends to share in the same blessed work.

On my late journey, baptized the first woman received in a new district. Her husband, a military man, when in camp, many days' journey from his home, heard the truth and was subsequently baptized. He is a rather weak Christian, but two of his children, through his testimony, became earnest Christians. One of them, a young man of much promise, he brought to the college at Tungchow. Soon after, when home during vacation, he was taken suddenly ill and died. During the last night of his life his mother was watching with him. Being in great pain, he pleaded with his mother to kneel by his side and pray for him. She had never learned to pray, but she knelt and he taught her what to say. His faithful and clear testimony and trust in his Saviour made such an impression on his mother that she has been daily praying ever since and has been received into the church.

Two days ago word came from a district three days' journey to the southeast of a number of inquirers, and among them some women who greatly desire to have us send a Bible-woman there to teach them. Everywhere on my late journey I found people ready to listen with an intentness I have not before met. The famine and the high price of grain outside of what is known as the famine district have sobered the people and caused them to think as never before. Surely God has rich blessings in store for this people following the terrible distress the

famine has caused. Vast sums of money have come from England, America, and elsewhere, and thousands of lives have been saved. Surely God will use this in opening the hearts of men to receive the truth.

In two weeks our new theological class will assemble here for a term of study. One young man who is to join it is *Le Sy Who*, one of our school boys. He has graduated from the college at Tungchow, and subsequently taught school two years for our mission at Chenanfoo, the capital of this province, and has this year been out preaching in a district 100 miles south of this. He gives promise of being a very able and efficient preacher. He has a wife and two children, and will require at least \$30 a year to support him in three months' study and three months' preaching alternately.

I have sent for two other men, Fan Yinn Fa, 40 years old, and Kao Yoong Tih, 42 years, to come and study with a view of being lay preachers. They have both been in my training class two years and are gifted and earnest men. I trust God will use them in doing a great work in China. *Fifty dollars* per year for each will, for the present, enable them to give their time to preaching. Who will provide for these men? Pray for them and for us all.

H. CORBETT.

[We append the following statement from Rev. S. T. Davis, Principal of the Christian Mission Institution at Denver, Colorado, to whom the above letter was written.—EDS.]

The Christian Mission Institution supports 14 of these preachers. It depends on means sent in answer to prayer (John xv.: 7, 16) without soliciting money from any one. After prayer, and a long-time desire to send out 70 of these native preachers, I add these three names to the list, making in all 17, trusting God will hear prayer for their support. A report of the work will be sent to any one. Dr. Asa Mahan died praying to God to send out 10,000 foreign missionaries. But what are the present 6,000 missionaries among so many heathen? Two things are sure, if the church rises to

her privileges: First, the gospel can be preached to "every creature" *this century*. Second, this can be done by "foreign missionaries" raising up and training NATIVE PREACHERS (1 Cor. xii. 28-31). And thousands of Christians can have a *native preacher* as a substitute at only \$50 per year. "Lord, increase our faith," and help us to answer our own prayer, "Thy kingdom come."

India.

WE are sure our readers will peruse the following letter with deep interest.

COMILLA, EASTERN BENGAL, May 30, 1889.

DEAR EDITORS: Several weeks ago, on reading the January number of the *MISSIONARY REVIEW*, kindly lent to me by a friend, I was seized with a desire to help you, if ever so little, in the sustaining of such a splendid magazine but being "only a poor missionary," and having a very heavy strain upon me while endeavoring to get a zenana mission house erected here, monetary help was out of the question, and so I thought a few facts might be of use to you.

Judging from various missionary publications of the present day, Australia and New Zealand are still regarded as fields for missions from the older countries, but this idea the Australians resent, and in fact sustain missions to the aborigines of their own colonies, to the South Seas, New Guinea, India, and besides contributing to English and Scotch missions already established in other countries, and a good number of Australians have gone as missionaries to Africa, India, China, New Guinea, South Sea Islands, etc. To speak more particularly of what I know personally: As early as 1864, a missionary from India, Rev. J. C. Page, of the English B. M. S. visited the colonies of South Australia, Victoria and New South Wales, and was instrumental in arousing a good deal of missionary enthusiasm amongst the Baptist churches of those colonies. In South Australia he found a small missionary organization (Baptist) which was looking about for a field of labor, and he induced them to undertake to sustain work in the district of Furreedpore, E. B. Victoria was also persuaded to undertake to support native preachers in the district of Mymensingh, but no separate missionary society was then formed in that colony, and perhaps for this reason the work did not advance very much for some years. In N. S. W. no organizing was done, and so the affair soon died down. The work of South Australia continued in Furreedpore, and the number of preachers was gradually increased, until in 1880, when one of them, who was a convert of the mission, visited South Australia, there were five Bengali men employed.

In 1882 Miss Gilbert and I were sent out to commence zenana work, being the first missionaries sent out and sustained by an independent Australian Missionary Society, so far as we

know. (What marvelous changes have come about since then! There is now quite a small army of Australian missionaries besides our own band.) In 1884 the health of one of our ladies broke down, and in great sorrow of mind and disappointment she was forced to return to Australia. But out of that ruin God raised a glorious monument of His power, for during the fifteen months the doctors detained her in the Southern Hemisphere she was able to traverse the colonies of South Australia, Victoria, New South Wales, Queensland, Tasmania, and New Zealand, and to plead for the heathen in nearly every Baptist church, and also in others. The ignorance on missionary topics was most appalling, but the people had warm hearts, and it only wanted information and organization to start a grand work for Christ in Eastern Bengal. In about ten months, societies were formed in each of the colonies, and districts have since been allotted to them. Each society works independently, except Tasmania, which has become an auxiliary to South Australia. In 1885 our sister returned to India with four new workers, and additions have come every year until at the present time our united staff numbers 13 zenana missionaries and one man, but two of our ladies, who came out in 1887, have gone home invalided, one being certain not to return. Most of the missionaries have lived at Furreedpore during the first year, as the first house was built there, but now we are getting houses elsewhere our agents will proceed direct to their own stations as they can be accommodated.

The stations at present occupied are:

Furreedpore, by South Australia (1884).

Mymensingh, by Victoria (1884).

Comilla, by New South Wales (1885).

(*Zipperah*.)

Narayangunge, by New Zealand (1888).

Pulna, by S. Australia (man).

Noakhali, by Queensland (1889).]

In Comilla and Mymensingh the English B. M. S. had missionaries for three or four years, but have gladly made all the work over to the Australian brethren. The other stations have never been occupied by anyone, except that the Roman Catholics are in Noakhali. There is a strong family feeling amongst us on the field, and we work and feel as one, going to each other's assistance when necessary, and once a year we have a family gathering at one or other of our stations—generally about Christmas time.

The workers now on the field are:

Miss Gilbert, 1882.
Miss Pappin, 1885.
Miss Pearce, 1888.
Miss Parsons, 1888.
Mr. Summers, 1887.

Agents for
South Australia.

Miss Fuller, 1885.
Miss Wilkins, 1885.
Miss Clelland, 1887.
Miss Seymour, 1888.

Agents for
Victoria
(now in Australia).

Miss Denness, 1887.
Miss Arnold, 1882.

Agts. for N. S. W.
(transferred from
S. A., 1887).

answer to Prof. Drummond's suggestion at the London Conference—"that it is not right to go on sending missionaries into Africa in place of what seems a providential barrier against a European missionary living there at all," etc.—was deserved. The remarks of Prof. D. were unworthy of him, whether as a Christian or a scientist. Dr. Livingstone knew Central Africa better than any other man, and it was his decided conviction that the highlands of Central Africa would be found comparatively healthy for Europeans and others. Mr. Stanley—no mean judge, gives as his opinion that they will be found as healthful as India. It is Satan's device to make Christ's servants in Christian lands believe that the climate in heathen lands is much worse than it is. I have spent here upward of 12 years preaching, principally to the hill tribes in Western-Central India. I have found the reports of the terrible unhealthiness of the country incorrect. The health of myself, wife and family has been as good on the whole here as in New York and Maryland. In 1883 we came 30 miles away from the nearest civilization to Bhairdahl, a small town of nearly 3,000. Here we built a house, 24 feet by 60 feet, *having a chimney and two fireplaces*, costing about \$200, and planted a small garden. We had no good account of the place from the English officers of the district. We found that thermometrically Central India differs little from Southern California, the extremes running from 51 degrees to 102 degrees here and the same year, in Los Angeles, from 52 degrees to 102 degrees, Fahrenheit, a difference of but one degree!

Physicians in Italy, etc., believe malaria to consist of a *fungus* floating in air and soaking in the water, and likely to enter the system in much larger quantities through the water drunk than through the air breathed. Hence, in malarious districts all drinking water should be boiled and then filtered. In India filters are often made as follows: Three earthen pots made in the Oriental fashion, each containing about four gallons, are placed on a wooden frame, one above the other. The upper one is about half filled with charcoal (animal charcoal is the best), broken into pieces about the size of small peas, or finer; in the second vessel two or three quarts of clean, fine sand; in the bottom of both vessels a small hole is punctured and a short straw placed in the hole; in the lowest vessel is held the filtered water. These unglazed vessels cost about two cents each. Elevated locations are deemed safest for residences, swept by the winds on all sides. Low, deep ravines should be avoided, except toward the close of the dry season, during the hottest months, when they may be visited with comparative impunity, if pure drinking water is secured.

India is making extraordinary strides in

material and commercial prosperity. Last year in the *Madras Mail* appeared the following table:

Percentage of increase of foreign trade in 1884 as compared with 1873:

England.....	0.6
Italy.....	3.14
France.....	7.27
Germany.....	7.89
United States.....	21.4
India.....	59.49

The increase of trade in this decade is thus shown to have been about three times as great in India as in the United States, and almost 100 times as great as in England.

The export of some articles has increased, as shown below:

	1875.	1884.	Increase.
Indigo.....	\$12,881,510	\$23,204,955	\$10,323,445
Rice.....	23,826,670	41,816,400	17,989,730
Wheat.....	2,457,255	44,479,055	42,021,800
Other grain.....	1,156,920	1,822,455	665,535
Gums.....	895,075	1,986,005	1,090,930
Hides & skins.....	13,388,835	23,333,940	9,945,105
Horns.....	895,080	782,790	9,871,730
Jute.....	16,234,410	22,963,175	6,728,765
Lac.....	1,270,055	2,776,800	1,506,745
Oils.....	1,771,295	2,602,370	831,075
Seeds.....	16,179,750	51,472,300	35,292,550
Spices.....	987,455	2,004,650	1,015,195
Sugar.....	1,971,920	5,938,600	3,926,680
Tea.....	9,817,750	20,671,105	10,853,355
Other articles.....	6,200,410	10,714,805	4,424,195

\$109,526,370 \$256,529,205 \$147,002,835

There has been an enormous increase of nearly \$150,000,000 in the exports of India in nine years!

What has caused this material and commercial prosperity? Some say it is the result of the beneficent rule of the British Government. But while India owes much to British rule, yet a government which has in India monopolized the culture and trade of opium, and forced the body and soul-destroying drug on the Chinese at the cannon's mouth, to add £7,000,000 to its revenue, cannot lay claim to any great moral accomplishments.

Whether the story of Queen Victoria and the African prince be fact or fiction, an "open Bible" in nearly all the languages of India's 260,000,000 is the secret of India's developing power, whether commercial or otherwise. Ziegenbalg, soon after landing on the Tranquebar coast in 1703, began his Tamil New Testament, and the work has been going on ever since.

How much India owes to translators like Carey and Henry Martyn, only the last day will reveal. From Ziegenbalg's arrival, in 1703, about 1,800 *Protestant missionaries*, according to Badley, have come to India. Some of the most gifted servants of Christ have here labored long with martyr devotion. No other heathen country can show such a long list of missionaries, with Schwartz, Carey, Henry Martyn, Judson, etc. Why, then, some ask, have there not been more conversions in India? When New Orleans was built, they had to put three spiles down, in some places, one upon the other, to get a foundation. This had to be done, morally and spiritually, in India. But the day of results has come among

this population, which includes one-sixth of the inhabitants of the globe. India now needs Christians endowed with power from on high, to go everywhere preaching the Word. Let those who cannot come to India at least give liberally and pray earnestly for those working the field and for the native Christians.

Yours in Christ,
ALBERT NORTON.

Valuable contribution from Rev. S. Mateer, Travancore :

The Syrian Christians.—Of the ancient Christians so-called there are several distinct sections such as the Chaldeans (under the Pope), the Nestorians, the Jacobites, and the Syrian Christians of Malabar. Some of this name visit England occasionally to make appeals for aid to establish schools amongst their people and teach Bible truth. It is important, however, to inquire whether such schools will not teach the superstitions of Mariolatry, prayer to saints, prayers for the dead, and such like. For instance, when the Jacobite Patriarch of Antioch (who claims jurisdiction over the Malabar Church) visited England about 1874, he was received by many as evangelical and was largely helped, but shortly afterward he came to Malabar and set himself by all means available to crush those of the Syrian Church there who sought reform from the ancient superstitions of Antioch. His address to the Syrians in Travancore, carefully translated from the Malayalane, we give to show his real sentiments.

"In the Holy Name of the Eternal Essence who is the infinite fullness, the Lord of All, to whom belong praises, Peter the Third, Ignatius, Patriarch of the Apostolic throne at Antioch who has authority over the Syrian nation and all the East. May the Divine goodness and heavenly blessing come and dwell on the heads of our spiritual children, the priests and deacons, the chiefs, the church wardens, and all our people residing in the blessed land of Cottayam, believers who hear and obey the voice of their Shepherd, and are built on the rock of faith of the three unchangeable Synods. May the blessing of God rest on you and your houses, your children and all you have, by the *prayer of Mary who gave birth to God*, and of all the Saints. Amen. The blessing and peace we have now twice invoked for you we again give you, while our weakness and infirmity inquire of your state and health. We pray to the Lord God who blesses that ye may always have satisfaction in the soul and health in the body, and that ye may have joy by the strength of the Lord who gladdens every one, and that ye may rejoice in the Salvation of God, the High One, your Saviour, that He may grant you long life and years of plenty. But if you inquire of our health, we offer unto God the sacrifice of grateful voices that we are well by the grace of God

till the hour of our writing this letter of benediction. Again we pray to the Almighty, the Ruler of rulers, that He may be your help; that He may not forsake you, but grant unto you perfect joy, and the light of His countenance before His awful and highly exalted throne : thus *through the prayers of Mary who gave birth to God*, and of those who have been dear to God and done His will, the prophets and apostles, martyrs, and the righteous. Amen. Now, as regards our present work we declare to your unfeigned love that it has properly terminated by the grace of God, and the Rajah has given us permission to go about visiting the churches of our people according to the Spirit, and the Rajah has also given written orders to all the officers of his heathen government which shines in God, requiring them to listen to all our matters, and be subservient to us and to do honor to us with due respect. If the Lord now grant us life we start on the third day after writing this letter of benediction, and will come to you if the Lord will, and we have, therefore, sent beforehand Kojah Curien, our beloved and spiritual son, that he may come to you and that you might make the college ready for us, preparing and adorning it suitably before our arrival. You should all love one another and present yourselves to us on our arrival, clothed in white dresses according to the Spirit, and we shall rejoice and feel satisfied by your comely and agreeable appearance. Again we pray to the Lord God who blesses, and is the Lord over all, beseeching Him of His goodness to watch over you with His merciful eyes, to be united to you and your sons, and to open before you faces the door of His blessings and the treasury of His grace, this *through the prayer of Mary who gave birth to God*, and offers prayer unceasingly, and does not put to shame those who *pray to her*. *She* will strengthen you. *She* will heal your sick ones. *She* will drive away the occurrences that pollute you. *She* will sanctify your souls. *She* will cleanse your conscience. *She* will restrain your passions. *She* will loose from you the bonds which afflict your minds. *She* will make your path straight. *She* will confirm your footsteps. *She* will atone for your offenses. *She* will blot out your errors. *She* will gird up your loins. *She* will help you. *She* will uphold your aged. *She* will screen your virtuous women. *She* will support your children, your chaste females, and babes. *She* will bring back in peace and gentleness such as walk in strange and grievous paths. *She* will comfort the souls of your deceased believers who have confessed her only begotten Son. *She* will remove and cast away from you the wickedness of the wicked, and all evil-disposed men like the noted Belial, and the Reforming Metran. *She* will protect you from the hands of unmerciful rulers. *She* will guard all the offspring of the Holy Church who rely on Her spotlessness and take refuge in Her that *She* might be to you a covert and hiding place to shelter you and pre-

serve you from all the mischiefs done by your secret or open foes through the prayers, indeed, of Mar Thomas the Preacher, Apostle,

Guardian of the Indians and of all the sainted men and women. Amen. "Our Father which art in heaven," etc.

IV.—INTERNATIONAL DEPARTMENT.

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

The Sixth Annual Meeting of the International Missionary Union.

THE International Missionary Union met in its sixth annual convocation at Binghamton, N. Y., July 5, and continued in session until the evening of July 11. The missionaries at home temporarily or permanently who were present were as follows:

Of the American Board, Rev. W. H. Belden, Bulgaria, 1879-81; Rev. J. H. Bruce, India, 1862-69; Rev. Cyrus Hamlin, D.D., Turkey, 1837-77; Rev. C. W. Park, India, 1870-81; Rev. Henry J. Perry, Turkey, 1866-86; Rev. Henry D. Parker, M.D., China, 1872-89; Miss Maria A. West, Turkey, 1863-87; Rev. Geo. W. Wood, D.D., Turkey, 1838-86. Of the American Missionary Association, Rev. George Thompson, Africa, 1848-56. Of the Presbyterian Church, Rev. S. R. House, M.D., Siam, 1846-76; Rev. R. M. Mateer, China, 1881-89; Miss Maria Morgan, Persia, 1879-89; Rev. Charles B. Newton, India, 1867-89; Rev. H. V. Noyes, China, 1866-89; Mrs. H. V. Noyes, China, 1872-89; Rev. T. J. Porter, Persia, 1884-85; Mrs. T. J. Porter, Persia, 1884-85; Rev. J. L. Potter, Persia, 1874-89; Rev. H. W. Shaw, India, 1850-59; Rev. J. H. Shedd, D.D., Persia, 1860-89; Mrs. J. H. Shedd, Persia, 1860-89; Miss Sarah A. Warner, China, 1878-89. Of the Canada Presbyterian Church, Rev. John Morton, Trinidad, 1867-89; Mrs. John Morton, Trinidad, 1867-89. Of the American Baptist Missionary Union, Rev. M. B. Comfort, Assam, 1867-74; Miss Julia M. Elwin, Burmah, 1881-89; Miss Ellen E. Mitchell, M.D., Burmah, 1879-88; Rev. John Packer, D.D., President Rangoon College, Burmah, 1873-89; Mrs. M. E. Ranney, Burmah, 1853-62. Of the Free Baptist Church, Rev. J. M. Phillips, M.D., India, 1865-89. Of the Baptist Missionary Society of England, Rev. E. C. B. Hallam, India, 1858-89; Mrs. E. C. B. Hallam, India, 1863-89. Of the Methodist Episcopal Church, Rev. George A. Bond, Singapore, Malaysia, 1886-87; Rev. J. T. Gracey, D.D., India, 1861-68; Mrs. J. T. Gracey, India, 1861-68; Rev. James Mudge, India, 1873-83; Rev. M. L. Taft, China, 1880-89; Mrs. M. L. Taft, China, 1880-89; Rev. J. H. Worley, China, 1882-89; Mrs. J. H. Worley, China, 1882-89; Rev. Ross Taylor, Africa. Of the Reformed (Dutch) Church, Rev. J. A. Davis, China, 1869-1870; Mrs. J. A. Davis, China, 1869-70; Rev. L. W. Kip, D.D., China, 1861-89;

Mrs. L. W. Kip, China, 1861-89; Rev. G. T. Verbeck, D.D., Japan, 1859-89; Prof. M. N. Wyckoff, Japan, 1881-89.

This makes an aggregate of 47 missionaries, representing 9 different missionary societies. The fields represented were as follows: Africa, 2; Bulgaria, 2; Burmah, 4; China, 18; India, 11; Japan, 2; Persia, 6; Siam, 1; Malaysia, 1; Turkey, 4; West Indies, 2. Total, 11. There were also present two candidates and eleven secretaries and delegated representatives of missionary societies, making a grand total of 60 persons. One of these delegates represented the Society of Friends, one the Seventh Day Baptists, one the Congregational Woman's Board, and one the Woman's National Indian Association. There were also present Mr. Boonit, a native of Siam, studying in this country for the ministry in his own; Rev. M. Oshikawa, of the United Church of Japan, and Rev. J. Honda, the first native of Japan ordained to the ministry in the Methodist Episcopal Church. Mr. Honda has been President of a Provincial Congress in his native country, and, it is said, might reasonably anticipate nomination for a seat in the Parliament of Japan next year, but that the Constitution prohibits the election of priests or ministers, and he prefers the ministry to civil and political promotion.

The sessions of the Union were held in the First Presbyterian Church, while the members were the guests of all the churches in the city, and occupied the pulpits generally on Sunday. The order observed was much as is usual to the Union. Devotional meetings for one hour in the morning, discussion of themes during the day, and platform addresses in the evening. The devo-

tional meetings were, as they have always been, seasons of rare spiritual power and inspiration. They elude the pen, and hence none but a detailed and protracted delineation of them could bring a reader even into the outer court of apprehension of them. One may go in the strength of them many days. The papers presented were varied and strong. Rev. Mr. Ballagh, of Japan, sent from Tokyo a paper on "The Outlook in Japan," and a letter from Rev. Mr. Candor, of Colombia, South America, pointing out the needs and opportunities for evangelistic work in that land was read, also one from Rev. J. H. Fagg, of China, and one from Rev. Dr. T. J. Scott, of India. Rev. Dr. Hamlin read two papers, one of which will be found in the current number of this REVIEW, on "Characteristics of the Recent Adverse Criticisms Upon Missions," and another, which we will print also at another time, on "The Missionary in the Midst of Poverty."

The Rev. Mr. Mudge read a paper on "Missions of the Methodist Episcopal Church," an able production; the first of a series contemplated to be furnished to the Union on the several leading missionary societies. The following is a brief summary of the paper:

The chief work of the Christian Church, he said, should be the evangelization of non-Christian nations. The Methodist Church has, however, paid more attention to work among Romanists abroad and Home Missionary work. Speaking for his church he said: We have three missions among the Roman Catholics, one in Italy, one in Mexico, and one in South America, but it is only recently that aggressive work has been done. The Mexican mission has about 5,000 adherents. Italy has not been so fruitful, there being only about 1,000 communicants. We have one mission among the Greek Catholics in Bulgaria. Our work in the

Lutheran countries of the North of Europe has divided into five conferences with 37,000 communicants. This work began through emigrants to this country. The influence of Methodism on the torpid state of the churches of those European countries has been very salutary.

In America our work covers ground which most other societies reach by separately organized home boards. We preach the gospel in thirteen foreign languages in the United States, not to mention the Indian languages. We have one mission in Liberia, which has, however, been very disappointing, and has barely succeeded in keeping the American emigrants from sinking back into the condition of their neighbors.

India, China and Japan are the principal fields of our work. We have one mission, just started, in Corea and another in Singapore. The Japanese mission is the most progressive, and it looks as if it would be the first to set up for itself.

We entered China in 1847. In 1857 the first convert was made. The whole number of communicants in the church now number 5,207. To gain this result we have spent one and a half million dollars.

Our largest missions are in India, especially in the north of India. The latter were begun soon after the Sepoy rebellion. A convert from Mohammedanism was gained within a year, and we have now a native Christian community of 11,000. Converts have been mainly from low caste Hindus, as is true wherever large accessions have been made. A network of schools has been spread over the country. Closely related to the day-schools are the Sunday-schools. In 1888 we had 26,885 pupils in these schools, and though most of these are not Christians, they meet to worship with us. Our Asiatic missions altogether have 20,000 communicants.

As to the question whether all this

is a success, he would ask what is success, what is failure? The duty was before us and its performance can not be measured by figures. Statistics! What has He who ruleth the army of heaven to do with them?

The thought and feeling of these foreign nations are being revolutionized, and the missionaries are doing much in bringing this about. We propose to keep right on in the old path and we shall increase our efforts. The twentieth century will see triumphs of the cross that you can hardly think of.

Rev. Dr. Packer's paper on the Element of Success in the Karen Mission, Rev. Dr. Porter's paper on China, Rev. Dr. Shedd's on Persia, Rev. Dr. Verbeck's on Japan Affairs, and Rev. Mr. Morton's on Trinidad Missionary Work, will probably all find their way hereafter to our readers. Rev. Mr. Noyes' paper on "The Chinese Question" awakened a great deal of interest, and roused one of the local papers to severe comment. Rev. Mr. Belden's paper on Books on Missions suitable for general use took a wide survey of the whole range of missionary current literature. He spoke at some length on the character of missionary books that are getting into the Sunday-school libraries. He said there was a demand for a list of available missionary books. The total of titles of books on missionary subjects in English is 1,575, besides a large number in other languages. The work of classifying and preparing a list of such of these books as could be recommended was, however, very arduous. Many were out of publication, and in order to recommend a book to the Sunday-schools or missionaries, it was necessary to know something of its contents. To attempt to review all the books on missionary subjects required a great deal of time and labor. A list of books to be valuable should contain, besides the title,

author and price, some statement of what the work treated and how well. The preparation of a list in this way would be a grand work for the union to undertake. He had prepared a partial list according to his idea, which he read. Later it is proposed to publish this complete list in this REVIEW.

The special themes taken up for discussion were not so numerous as heretofore. "Is Hinduism or Mohammedanism securing new adherents as rapidly as Christianity?" brought out a good deal of information and was the occasion of some wit concerning statistics. One member thought statistics to be of great value when correct. They should not rely much on statistics. A prophet of old constructed an argument on his own statistics, but subsequently found himself 6,999 out of the way of a total of 7,000. The question of the "Comparative merits, as tested by history and experience, of colonization, or self-supporting schemes of missionary labor, and the ordinary plan pursued by missionary societies," brought out much adverse criticism to asceticism in general, in missionary work. Many instances were cited where missionaries had thrown away their lives by exposing themselves to too great hardships. The Salvation Army was quoted as the greatest missionary society, but the greater mortality amongst its laborers on foreign fields indicated too great self-denial for such climates. The discussion on "How may returned missionaries render the *best* service to the cause of missions while at home?" took largely the direction of the bearing on missionaries' health, of the demands made on them for addresses, when in feeble health, which often resulted in the postponement or prevention of their return to their field. The conclusion reached will be found in the resolution adopted, as found in another place. Rev. Dr. Wood was

asked to prepare an article on the subject, to be printed hereafter. The ladies had all of one day for the consideration of Woman's Work, holding a morning and an afternoon session alone for this purpose, and an open meeting in the evening, with lady speakers.

Miss Abbie B. Child, Secretary of the Congregational Woman's Board, Boston, and Mrs. A. S. Quinton, President of the Woman's National Indian Association, as members of the Committee appointed at the London Conference to secure co-operation amongst the women of the several churches, on missionary lines, were present throughout the day, and addressed the Union and spoke at the ladies' meetings. Mrs. J. T. Gracey was appointed by the Union to represent its lady members on the World's Committee of Women.

The Union made a new departure in beginning a Lending Library through the post for the use of its members, and appointing Rev. James Mudge, of East Pepperill, Mass., Librarian. It also provided for the initiation of a Central Bureau of Missionary Information, placing the development of the same in charge of Rev. J. A. Davis, of Newark, N. J.

The closing session was a farewell meeting to fourteen of the missionaries, soon to return to their fields of labor. Rev. Dr. Wood gave a farewell blessing to the outgoing missionaries. Miss Bruce, about to accompany her father to India, sang a hymn in Mahratti. Rev. Dr. Packer sang "Nearer my God to Thee" in Karen. Dr. Hamlin spoke of the high appreciation of Binghamton and its hospitality, and the pastor of the church, Rev. Dr. Nichols, who had welcomed the Union at its opening session in an able address, spoke graceful words now in recognition of the great value of the meetings to Binghamton.

Two of the members of the Union

had deceased during the year, and the following minute was ordered engrossed:

Resolved, That we express our deep sense of loss in the removal during the year of two of our number, Mrs. Mary D. Culbertson and Miss L. E. Rathbun, from the duties and experiences of earth to the higher duties and the blessed experiences of heaven.

Mrs. Culbertson was born July 19, 1823, near Salem, Washington County, N. Y.; was married May 16, 1841, to Rev. M. Simpson Culbertson, of the Presbyterian Board of foreign missions; soon after went to China, where she spent eighteen years in faithful service until the death of her husband, in 1862; since that time she has been in this country.

Miss Rathbun was born in Conquest, Cayuga County, N. Y., Dec. 3, 1838; went to Rangoon, Burmah, in 1877, where she remained in constant service until her death, with the exception of two years spent in this country.

Various letters were received from absent members of the Union and from secretaries of societies expressing their regret at not being able to be present. The following from Rev. Dr. Barnum, about to return to his field of labor, was amongst the number:

AUBURNDALE, MASS., July 6, 1889.

I am glad to have had the privilege of attending two meetings of the International Missionary Union, and glad to be counted among its members. Our return to Harpoot, Turkey next month gives me so much to do that I am not able to be at the Binghamton meeting, and that I regret. No meetings that I have attended during my two years' vacation have been more delightful than those of our Union. Nowhere else have I seen Christian fellowship more beautifully illustrated, a fellowship which rises above denominational differences, and which, it seems to me, must be a foretaste of the fellowship of heaven.

But our meetings have not been mere love-feasts. It is worth much to us all to compare missionary methods, and it is a stimulus to faith to see along how many lines the Lord's hosts are moving in their endeavor to conquer the world for Him.

If I might be allowed to give a message to the brethren and sisters which more than anything else represents my idea of our great need as missionaries, it would be, Be ye filled with the Spirit! Indispensable as were the teachings of Christ to His disciples, one hour of Pentecost was doubtless of greater value still. Why may we not have the same baptism and in the same measure that the

disciples had, and go to our work with the same irresistible efficiency?

May the Lord bless this present meeting to all the dear brethren and sisters, and may it be even more fruitful of good to the people of Binghamton than the last year's meeting was to Bridgeton.

Ever sincerely yours,

A. N. BARNUM.

A committee was appointed to bear the fraternal greetings of this Union to the Inter-Seminary Missionary Alliance at its next meeting; and also to confer with the organization representing the "Students' Movement." The following were adopted:

Resolved, That the Christian governments, by their forcible protection and promotion of the opium traffic and of the traffic in alcoholic liquors, and by unjust and oppressive treaties with heathen nations, do thereby oppose the greatest obstacles to the success of Christian missions.

Resolved, That in the judgment of this International Missionary Union every missionary returned from his field, and so withheld from work abroad on account of impaired health, should be subject explicitly to the advice of his physicians in undertaking any missionary service at home.

Other resolutions of appreciation of the hospitality of the churches and citizens of Binghamton, and of high appreciation of the services of the retiring Secretary, were also heartily adopted.

The suggestion was made that the Union adopt the hour from five to six o'clock on Sunday evening as a prayer hour for the members for all missionary workers, and for the speedy conversion of the world.

The following officers were elected for the ensuing year:

President—Rev. J. T. Gracey, D.D.

Vice-Presidents—Drs. Cyrus Hamlin, S. L. Baldwin, William Dean.

Secretary—Rev. William H. Belden.

Treasurer—Prof. M. N. Wyckoff.

Librarian—Rev. J. Mudge.

Executive Committee—Dr. J. L. Phillips, Rev. M. B. Comfort, Rev. C. W. Park, Rev. E. C. B. Hallam, Rev. J. A. Davis, Miss Daniels, M.D., and Mrs. M. E. Ranney.

Characteristics of the Recent Adverse Criticisms Upon Missions.*

BY REV. CYRUS HAMLIN, D. D.

WE need mention only three

*Read before the International Missionary Union, at Binghamton, N. Y., July, 1889.

critics as specimens of the class. If we take the Rev. Canon Taylor, Mr. W. T. Caine, M. P., and Rev. Mr. Knapp, the Unitarian missionary to Japan, we shall have good representatives of a very large number of men and women.

The first characteristic I shall notice, and it is common to them all as a class, is that they are very earnest friends of the cause. Their criticisms are for the purpose of enlightening the friends of missions and of leading to very important and much needed changes, very greatly to the advantage of missions. They would thus appear as the champions of missions. Mr. Caine, M. P. is very strenuous in protesting his high and sacred interest in missions.

The second very noticeable characteristic is the rash and inaccurate statement of numbers. Mr. Caine in making out his case against the English Baptist Mission overstates the number of missionaries by 47 per cent., and understates the converts by 67 per cent. He had every facility for ascertaining the facts.

He declares that no one of high class has been proselyted by the missionaries, and that all their gains were from the very lowest classes and were persons of no influence.

Now, every one who has followed the history of Japanese missions the past ten years knows this representation to be notoriously false. The declarations of Japanese writers, of travelers, the journals of missionaries, reports of public meetings in Japan, the history of the Doshesha University, all prove the statement to be utterly without foundation in fact. Mr. Cony admirably refuted the assertion and quoted from a Japanese Christian newspaper a complaint, or regret, that while many of the learned, the students, the scholars, the intelligent of the Japanese had embraced the truth, comparatively few of the common people had been reached, and now the question

is, how shall we reach them? Such a course discredits any statement which Mr. Knapp may make, if it depends upon his testimony. How many similar statements in tone and spirit have been put forth to the public which were equally destitute of truth?

Canon Taylor shows a marvelous readiness to be deceived; to be "humbugged" by any story that makes against Protestant missions. He narrates that in one of the Christian villages a quarrel arose in which a number were killed. The victors then cooked and feasted on the bodies of their neighbors, whom they had killed. For this offense the native pastor suspended them from church privileges for a season. Cannibalism a temporary suspension from holy communion! This in his view seems to be an exponent of the success of Protestant missions. Canon Taylor was not ashamed to publish this deliberately in the *Fortnightly Review*. If he supposed it would injure the missionary cause so much as his own reputation, he would be a victim of that blinding prejudice that leaves no place for common sense.

There is a large crop of such stories always ripe on foreign fields. The guides and commissaries of hotels furnish them according to the "gullibility" of their subject. Canon Taylor seems to have rendered himself a willing subject to such an operation and probably rewarded him with a *backsheesh* for his interesting statement. There can be nothing too monstrous to be believed and circulated by this class of "friendly" critics.

Canon Taylor, and with him others, while exalting the character and success of hostile missions, Moslem, papal, or Buddhistic, passes over lightly or silently the real obstacles which Christian missions have to struggle with—the character of foreign commerce and of foreign residence and the measures of Christian govern-

ments. In the antagonistic mission everything works with them and for them and they have had a long career. Papal missions have been in the field nearly four times as long as Protestants and Islamites ten times as long. This is an important matter which none but the special pleader would pass over.

Christian governments and Christian commerce have united in certain things which form the chief barrier to Protestant missions and our "friendly" critics were bound in honor to give them full weight. The English opium trade with the Chinese is destroying tenfold more men than all the Christian missions to China are saving. The enormity of the trade is rightly estimated by the Chinese Government, and many thousands of lives and untold millions of property have been sacrificed to prevent Christian England from perpetrating this unparalleled atrocity. This, more than heathenism, blocks the way to the entrance of Christianity into China.

Another great and more widely spread enormity is the trade in alcoholic drinks. In this our own country has a most disgraceful share. No sooner do Protestant Christian societies begin missionary operations in Central Africa than millions of gallons of Medford rum follow them with most destructive effects upon the natives. The nations of Europe, too, vie with each other in this work of destruction and demoralization. There are many Christian merchants who have become noble and generous friends of the missions but they are not rumsellers. As a whole the so-called Christian commerce with heathen and Mohammedan lands is a huge barrier to Protestant missions.

Co-operating with all these obstacles are the licentious and infamous lives of foreigners from Europe and America, who, bearing before the heathen and Mohammedans the Christian name, run riot in all the

sinful indulgences which Christianity condemns. Heathen and Moslems avail themselves of this abominable treasury of scandals against Christianity.

Our critics before proffering their advice were under obligations to survey the field and know something of the real work. Their ignorance or dishonesty is marvelous and is equaled only by their cool effrontery and the hypocrisy of their friendship. The advice given should be carefully and dispassionately considered by all missionaries and other societies. It may be summed up in "Asceticism the true law of Protestant missions." This is old advice and it has been often tried. It has always brought forth some sublime and noble characters. But take its history as a whole and it has been a sink of corruption, a "habitation of devils, the hold of every foul spirit and a cage of every unclean and hateful bird." As a system Protestantism has rejected it with overwhelming abhorrence and scorn. The Papal Church and the Jesuits have consecrated it to themselves and have made it "a cage of every unclean and hateful bird."

It is noticeable that these critics are generally men who are living in all the enjoyments of modern civilization and their luxurious lives are the only qualification they possess for becoming the teachers of missionary asceticism. That the general effect of these criticisms has been a greater confidence in the missionary work there are significant facts to prove. They have called forth abundant and worthy replies from the Christian press. It is easy to pronounce the results of any enterprise "poor and miserable," if one may take such liberties with the facts. This same misstatement of easily known facts runs through the "friendly" criticisms of all these critics, and inevitably suggests the substitution of some other word for

friendly. We cannot accuse them of such mental obtuseness as would free them from moral responsibility for false statements. Canon Taylor has made himself notorious by this free use of numbers. Such criticisms fall to the ground as worthless and make us pity the critics. He has also placed himself before the public as an exceedingly weak and silly reasoner in his use of admitted facts, or as a man so blinded by prejudice that he is blind to the true meaning of facts.

It is admitted that the natural increase of the heathen population far exceeds the number of conversions to Christianity. The Canon says in the *Fortnightly Review* that for every Christian convert added to the church 180 heathen are added to heathendom! Hence he infers that missionary effort to convert the world is just as absurd as the race of a tortoise with a railroad. The longer it continues the farther apart they become. Now we have nothing to do with his numbers but only with the absurdity of his view, which a decent regard to his reputation should have made him ashamed to utter. It is just like this. Suppose two brothers begin business, one with \$100,000 capital and the other with \$1,000. The elder with his \$100,000 engages in a business which yields him six per cent. annually on his capital. The younger begins a business which yields him fifty per cent. At the end of the first year one has gained \$6,000 and the other only \$500. Now the Rev. Canon Taylor contends that it will take the younger brother twelve years to reach the first year's interest of the elder brother's business. If he had only a schoolboy's knowledge of arithmetic he would easily find that in twelve years the younger would have just about the capital with which the elder started and in twelve more, having passed up into the millions, would leave the elder so comparatively poor that he would not be

able to invite him to his table to dinner, as the world goes.

But if we suppose that the learned Canon had forgotten his arithmetic and knew nothing of the laws of compound interest which govern populations still he had the facts before him in the published statistics of his subject. He knew, or should have known, that Christianity is increasing at a much higher per cent. than heathenism and that makes the Canon's reasoning ridiculous. He knew, or should have known, that native Protestant Christians in India increased from 91,000 in 1851 to 492,882 in 1881, more than five-fold, and the number of communicants in the same time nearly ten-fold, the native ministers twenty-seven-fold, and the number of lay preachers six-fold. If only this rate is kept up India will be Christianized in less time than it took to Christianize the Roman Empire. Canon Taylor claims that it can never be done; that missions are a miserable failure. He ridicules their work.

What shall we think of the critic? We cannot avoid having some theory with regard to his moral and mental condition. Is he mentally "wanting" so that he cannot think and reason straight? Or is he morally perverse, a hater of missions, and bent upon doing them all the mischief he can with no scruples as to the means? The other two critics seem to have the same inability to use numbers correctly. Mr. Knapp, the unique missionary of Japan, professing a very careful use of statistics, takes the excess of the conversion of the last year over those of the former as the whole number of conversions for the year. A man must work very hard to make such a mistake. Mr. Caine visits the least successful portions of the Baptist missions in India, ignores entirely the more successful fields, and although he admits that some societies can "show districts in which success of a marked kind has gladdened the hearts of all Chris-

tians, yet in the main the results are miserably inadequate and surely discouraging." It is difficult to discern friendliness or fairness, or even truthfulness, in a judgment passed upon such principles.

There is another general characteristic of these critics. It is to magnify excellencies and ignore defects in the systems, heathen or Mohammedan, or papal, which are antagonistic to Protestant missions. Canon Taylor has made himself famous by his eulogy of Islam. He magnifies its missionary character, especially in Africa, and conceals all the atrocities of the most inhuman slave trade, slave capture and slaughter of the aged that accompany it. He defends the Koran against the charge of sanctioning slavery and concubinage. He must know that these already existed and the Koran refers to them as existing and sanctioned. But the great fact passed over by him without a mention is that Islamic law, under which all Islam lives and works and dies, is derived in a very small part from the Koran. He ought to know that he can no more understand Islam from the Koran than he can understand the whole Roman Catholic Church from the Epistles of St. Paul. He must go to the "Tradition" and especially to the "Multa" (the "Confluena") that is of all laws and traditions. This he has not done and has exhibited the most deplorable ignorance of his subject. This makes his comparison of Islam with Christian missions absolutely worthless except to those as ignorant as himself. That may be the condition of many readers and it makes the responsibility of a man of reputation for learning very great when he plunges haphazard into a subject of which he knows little and from his high position pours forth his own ignorance as authoritative truth.

This disposition to make positive assertion take the place of inquiry

and ascertainment of fact is quite common to these unfriendly critics.

The common sense of the Christian public has condemned the attacks as unjust and untruthful, and consequently there has been a decided reaction in favor of the institutions thus assailed, as exhibited in largely increased contributions.

It is important that the friends of missions should understand the real origin, the true inwardness of these calumnious attacks. In character they strike one as hypocritical. They profess to result from a friendly interest and a desire to remedy defects. This is flatly contradicted by exaggerating the virtues and hiding the defects of hostile systems, giving credence and circulation to monstrous libels upon the missions, and concealing the difficulties under which they labor. There is no element of friendship in all this. The wounds they give are not the wounds of a friend. These critics minify the

results of Protestant missions and try to make them appear ridiculous. Such friendship is hypocrisy. It is assumed in order to make the shaft strike deep.

The Church of Christ on earth is not pure. It has never been. In apostolic days there were many deceivers and "many anti-Christ's" in the church. The apostle John declares it to be a characteristic of "the last days."

Such men as Canon Taylor are very numerous in the church. They are enemies of the cross of Christ. They can have no sympathy with Protestant missions. Their hostile attacks influence only those who wish to be thus influenced. Their effect upon missions and missionaries should be to make them more watchful, more devoted, more Christlike, more consecrated to Him who had called them to the work and will not allow the gates of hell to prevail against them.

V.—THE MONTHLY CONCERT OF MISSIONS.

BY ARTHUR T. PIERSON, D.D.

JAPAN, THE SUNRISE KINGDOM.

God gave to the United States the privilege of unlocking the doors of this island empire, after they had been bolted and barred for centuries. In the middle of the sixteenth century, Francis Xavier, the "apostle of the Indies," visited the Sunrise Kingdom, and conversions to the Papal Church were reported in vast numbers, even Japanese nobles and princes being among the converts. In 1582 the Catholic converts sent an embassy to Rome bearing letters and presents to the Pope in token of their allegiance to the Supreme Pontiff. Their return was the signal for new conquests over the natives, and in two years 12,000 more were said to have been baptized. The haughty disdain with which the Portuguese merchants treated the Japanese, their lordly assumptions and arrogance, awakened

distrust on the part of the natives. Portugal and Spain were at that time united; and a Spaniard, when asked by Taiko Sama how his king (Philip II.) had managed to possess himself of half the world, replied, "He sends priests to win the people; he then sends troops to join the native Christians, and the conquest is easy." Such an unwise answer acted like a wind to fan the fires of distrust already kindled. In 1587 Taiko decreed the banishment of the missionaries; the edict was renewed by his successor in 1596, and the next year 23 priests were put to death in one day at Nagasaki. The Romish converts, instead of seeking to conciliate, defied the government and attacked the religion of the islands, destroying both fanes and idols. Persecution kindled her fires, and in 1612 and 1614 many converts were put to death, and their churches and

schools laid in ruins, and their foreign faith was anathematized as treason both against the gods and the government. Again, in 1622, a fearful massacre of native Christians took place; and when, fifteen years later, a conspiracy was detected between the Japanese, Portuguese, and Roman Catholics to overthrow the imperial throne, and erect the Papal See upon its ruins, persecuting violence swung to its last extreme. Edicts forbade the Japanese, on any pretext, to quit the country, or any Christian, or even the Christian's God Himself, to set foot on the islands.

The exact form of this ancient edict is worth preserving: "So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan; and let all know that the King of Spain myself, or the Christian's God, or the great God of all, if he violate this command, shall pay for it with his head."

By the close of 1639 the Portuguese were expelled, and their trade was transferred to the Dutch, who, as their enemies and the enemies of Roman Catholicism, were tolerated. In 1640 the native Christians openly rebelled, seized a fort, and were only subdued by the aid of the Dutch. When their stronghold fell the thousands within its walls were indiscriminately slaughtered; and henceforth Japan would have no intercourse with foreigners and even the Dutch were confined to the island of Desima.

The ports of Japan remained shut even against vessels of commerce, until the middle of the present century. In 1852, in consequence of complaints as to the treatment of American seamen wrecked on the Japanese coast, the United States sent Commodore M. C. Perry with an expedition to demand protection for American ships and their crews and secure a treaty for purposes of trade.

In 1853, on the Lord's Day, he, with seven ships-of-war, cast anchor in the bay of Yeddo. Spreading the American flag over the capstan of his vessel, from an open Bible he read the one hundredth Psalm, and then, with his crew, sang Kethe's version:

"All people that on earth do dwell," etc.

It was the signal of a peaceful conquest, without firing a gun or shedding a drop of blood. Commodore Perry delivered a letter from the President of the United States to the Emperor; and on March 31, 1854, negotiations were concluded and the treaty signed, followed by similar treaties with Britain, Russia and Holland.

During these 35 years the progress of Japan toward the civilization of the Occident has been without precedent or parallel. Between thirty and forty millions of people within the average lifetime of a generation have changed in everything. Intellectually, socially, politically, religiously; in government, education, and religion; in individual life and family life; in trade and manners; in army and navy, finance and political economy they are scarcely recognizable. A young Japanese convert, a student in Johns Hopkins University, said lately in Bethany Church, Philadelphia, that "nothing is left as it was thirty years ago, except the natural scenery;" that "the Light of Asia is fading and waning; but while it is at its sunset, the Light of the World is rising on that island empire."

The Mikado is showing himself one of the most progressive sovereigns in the world, and the people do not lag behind. In building ships and machinery; in projecting lines of railway and telegraph; in establishing schools and universities; in cultivating mind and soil; in postal system and political economy; in banishing feudalism and disestablishing Buddhism; and in a hundred other radical changes and giant

strides, Japan is astonishing mankind. If it be true that the newspaper is an index of civilization, Japan thirty years ago had not one; now she has more than Russia and Spain combined or all Asia besides.

Meanwhile Japan is going everywhere. The sea, no longer her "bulwark," is now her "pathway," and at every European capital are Japanese representatives. Caste distinctions are giving way to democratic ideas, and the old cumbersome alphabet to Roman characters; there are new coinage, new tax system, new social life. In 1881 the total of literary publications was about 5,000, and in one year the total increase of pupils in schools was 200,000.

At the beginning of the year 1886 the old ministry with its privy council gave place to the modern "cabinet," and the Mikado decreed the intelligent reorganizing of the whole administration. The new cabinet embraces eleven departments; the President and Premier, the Minister of Foreign Affairs, and the head of the Department of Education are believed to be the most progressive men in the empire. Official orders decreed the organization of the Imperial University at Tokio, with five colleges of law, medicine, engineering, letters and science, and branch institutions in four other cities. The people accepting the new *regime* are to choose a constituent assembly in 1890.

The calendar of Christian nations has displaced the pagan, and since 1873 *Anno Domini* determines all dates. In 1876 the national "fifth day" gave way to the "one day in seven" as a day of rest. The ancient edict against Christians is a dead letter; editors, orators, authors and statesmen openly advocate absolute toleration, and as a measure of political economy advise the acceptance of Christianity as a State religion. Mr. Fukuzawa, who some years ago publicly urged that Christianity

be not even tolerated, now with equal vehemence urges the *adoption of Christianity by the Japanese*; and this not as a religious convert, but on purely economic and political grounds, as the best thing for Japan ethically and socially.

Dr. Gracey says: "Japan is ripe for the Christian religion as no other country is on the globe, and *may become Christian by royal decree in a day.*"

About 13 years ago the first Protestant church was formed with 16 members; now there are 250, with 25,500 members. In five years the number of Protestant missionaries in Japan has increased from 240 to 443. The number of native ministers from 50 to 142; of licentiates and helpers from 160 to 287. But best of all, the church members, *in five years*, from 1883 to 1888, grew *more than five-fold*, from 5,000 to 25,514! Buddhist priests are in danger of being driven to work to avoid starvation. The popular faith in Buddhism is about dead, and instead of the vast sums formerly spent on temples, it is estimated that not more than \$150,000 are now expended, and an ex-daimio sent \$500 and a chandelier as a present to the mission church at Sanda at its tenth anniversary.

We were recently favored with a most eloquent address from a native Japanese, Rev. K. S. Kurahara, a graduate of Auburn Theological Seminary, who gave most startling and vivid views of the marvelous progress of Japan. He mentioned, however, four difficulties needing prompt consideration:

1. The indifference of the upper classes to religion.
2. The hold of Buddhism as an ethical system.
3. The necessity of the alliance of political and governmental matters with the future religion, whatever it shall be.
4. The present activity of skeptical

scientists and philosophers in influencing the awakening minds of the people.

Never was such opportunity presented to the Church of Christ; and woe be to us if we come not up to God's help in this juncture.

Japan remarkably illustrates the sudden subsidence of obstacles and barriers. Such a preparation as was there found for the gospel no other land ever, perhaps, presented to the same extent; and it could not be traced to man, for Japan had been for centuries a hermit nation, shutting herself in and shutting others out. There was every reason why, according to all human expectations, the institutions and character of this exclusive people should have been found, after over two thousand five hundred years, petrified and fossilized into impenetrability and immobility. Yet God has gone before His people, and, in advance of their approach, thrown down gigantic barriers. Here was a people tired of a dual government, an oppressive feudal nobility, and a dead state religion. Revolution had paved the way for political reformation and social regeneration. A nation by temperament aggressive and progressive, divinely prepared for a new order of things, waited for a day dawn. Just at this critical, pivotal era in Japan's history, the foremost of Christian nations peaceably knocks at her doors and asks entrance. A great republic and a great monarchy, both Protestant and evangelical, approach for trade, and bring the gospel. This awakened nation finds at once a better model of government, a higher type of civilization, a loftier plane of education, and a purer form of faith; and with incredible rapidity is taking on the complexion and character of Christian nations. Was not God in this subsidence of obstacles? Was not this another example of the coming of the fullness of His time? He struck when the iron was hot,

and only He could know when it was hot.

Yes, God not only chose His own way, but His own time, for opening the doors of Japan. At the very crisis of affairs, when the dual government of seven centuries was overthrown, and the Tycoon and his divided followers surrendered to the Mikado as the sole ruling power, at this providential juncture of affairs, when the various elements of Japanese life were in a state of fusion, ready to be molded anew, God provided a matrix in which the new Japan should take shape. Foreign commerce was knocking loudly at the long-shut gates, bringing with it Western thought, enterprise, and manners. It was not only easy, but natural, to accept the new order of things; and consequently revolutions have taken place, intellectually, socially, and religiously, that centuries have not wrought elsewhere. which astonish not only all outside observers, but the Japanese themselves.

KOREA, THE HERMIT NATION.

THIS country has been suddenly thrown open to evangelistic labor after centuries of strict isolation. Its territory is partly peninsular and partly insular; the peninsula, which extends southward between the Yellow Sea and the Sea of Japan, is about 400 miles by 150, and shaped like Italy. Numerous adjacent islands constitute the Korean archipelago, chiefly of granite rock, some rising 2,000 feet above sea-level. The population cannot vary far from that of Siam, from eight to twelve million. The climate differs greatly in the north and south; and in vegetable and mineral products Korea compares favorably with other lands.

The predominant religion is Buddhism, though there are some Confucianists and Shintuists. Indeed, religiously, Korea seems a cross be-

tween its two immediate neighbors, China and Japan.

Since 1882 Korea has been opened to American commerce; and the key used by God to unlock this empire to the gospel was the medical mission. Somewhere between the sixteenth and eighteenth centuries Romanism was carried into this country by papal converts from Japan and China. About one hundred years ago Senghuni, a distinguished official, professed conversion and was baptized under the name of "Peter;" the missionaries were popular, and the more educated classes saw that even this corrupted form of Christianity was an improvement upon paganism. The government became alarmed; the priesthood led on a persecution, and the Catholic converts recanted, fled to China, or endured torture and martyrdom. In 1835 Roman Catholic missions again found a way into Korea by way of China and Manturia; and the Jesuits claimed 15,000 converts, even as late as 1857, after being again driven from the field.

In 1876 Korea made the first complete treaty with her neighbor, Japan, across the channel; six years later, partly through the aid of the great Chinaman, Li Hung Chang, a similar treaty was made with the United States. In 1884 the Presbyterian Board, at the solicitation of Rijutei, a Korean of rank, who was converted while representing his government in Japan, established a station at Seoul, H. N. Allen, M.D., a medical missionary from China, going there. Gen. Foote, the American resident Minister, appointed him physician to the legation. Dr. Allen was simply tolerated at first; but during a revolt in Seoul several persons of rank, who were wounded, recovered under his care; he saved the life of the King's nephew, Min Yong Ik. His skillful treatment, so in contrast with the methods of the native doctors and surgeons, whom he found trying to stanch the

wounds with wax, won the admiration of the Koreans. The King's nephew declared that they believed him "sent from heaven to cure the wounded." The gratitude of the King for his medical services to the royal family found expression in the encouragement given Dr. Allen to build a government hospital, which the King names *Hay Min Lo*, House of Civilized Virtue, and which is under the care of the Presbyterian mission and the supervision of Dr. Allen. The mission was begun in 1884. Rijutei proved a true helper to the mission, and devoted his energies to giving the Koreans the New Testament in their own tongue. Mr. Arthington, of Leeds, paid for printing 3,000 copies of the Gospels of Luke and John; and so the last door opened for the admission of the gospel. The working force has been increased by the addition of Rev. H. C. Underwood, lately married, and J. W. Heron, M.D., and his wife; also Mrs. Annie Ellers Bunker, M.D., and Miss Lillian S. Horton, M.D., and six native helpers. And there is every indication that here, as in Japan, God is going to work a great change, whereat we shall all marvel. Papal missions, with all their perversions of Christian doctrine, God used to prepare the way in part for the entrance of the gospel. Japan, waking to the knowledge of God, has been a help to Korean evangelization. Fragments of evangelical truth, brought by stealth from the Sunrise Kingdom, found their way to the heart of Rijutei. Years passed by, and the crisis came. Rijutei was the means of saving the life of the Queen, and so earned favor with the King. At once he went to Japan, where he learned the way of Christ more perfectly; and so was led to undertake, like Luther, to give his own countrymen the Word of God in their own tongue. Here is another proof of God's seal on the work of missions. A few years ago we were just begin-

ning missionary teaching in Japan ; and now Japanese converts are proposing to go to Korea as evangelists !

The work in Korea has during the last two years been making rapid progress, the propagation of Christianity among the natives being approved formally by government. Here especially the importance of medical missions is seen. Dr. Allen first gained access by medical skill, and was rewarded by the royal confidence and that of the court ; and afterward was intrusted with the responsibility of a confidential relationship to the Korean Legation at the United States capital. His associate, Dr. Heron, was put in charge of the government hospital at Seoul, and became physician to the King. Mrs. Bunker is the Queen's medical attendant, and the success of all these accomplished physicians and surgeons has not only won for them distinguished favor but has helped vastly the cause of missions.

The work of the clerical missionary, Rev. H. G. Underwood, has been highly prospered. In 1887-8 a church of 30 members suddenly sprang up, and the outlook grows brighter every day. Several applications for baptism have come from the old capital, Song Do. He thinks Korea will advance more rapidly than even Japan.

TEXTS AND THEMES.

The Seeking and Saving of the Lost, Luke xv., is a group of three parables in which are

set forth with marvelous clearness and beauty both the nature of *Sin* and the nature of *Salvation*. *Sin* is a condition of *Lostness*. The sheep has no instinct like the dog by which to find his way back. The piece of silver is utterly dumb and senseless, the original image and superscription of God worn away, and no consciousness even of a lost state ; but self-recovery impossible. The lost son, estranged, enslaved, dead to his father's love. *SALVATION* is of God. The shepherd goes after the sheep, the woman searches for the silver until found, and then the sheep is borne back, and the silver picked up and restored to the necklace. Salvation is also dependent on human activity. The first two parables might leave us to infer that God does all—that man is passive. The third is added to show us that as all the departure and depravity are voluntary, so must be the repenting, resolving and returning.

These three parables beautifully portray the work of the Trinity in human salvation. The first sets forth the vicarious work of the Son ; the third presents the Father yearning over his erring child. May we not find in the second a hint of the Holy Spirit in the church, like a wife-mother, jealous for the necklace of silver pieces, and by the candle of the Word and the broom of diligent search, recovering the lost to the place among the elect.

What a comment is the group of parables here upon modern indifference to the lost condition of men. While we treat the souls of men with apathetic listlessness, God so rejoices over a repenting sinner that He cannot contain His joy : it overflows, and there is joy *in the presence of the angels of God*. They rejoice, indeed, but it is a second-hand joy, primarily that of God, and theirs only as participating in the overflow.

What an argument these parables furnish for foreign missions ! The very degradation, depravity, insensibility of men, the defacement and almost effacement of the divine image, which men use as an argument for apathy, is God's motive to activity.

VI.—EDITORIAL NOTES ON CURRENT TOPICS.

The African Slave Trade.

PROFESSOR DRUMMOND in the June *Scribners'*, and a writer in a recent issue of the *United Presbyterian Magazine*, give us a chapter of horrors on the slave traffic as at present carried on in Central Africa, so terrible, so diabolical in cruelty and atrocity as to call loudly for a combination of all the civilized nations of the world to arrest and put it down. The continuance of so tremendous a curse as this, and the rum traffic,

with Africa opened, accessible on every side, to Europeans and missionaries from all lands, with great European interests already planted there and railways introduced—is a disgrace to the civilization of to-day. Combined Europe and America could put a stop to it speedily. The blood of these friendless and slaughtered millions cries aloud to Heaven ; and is there no power in Christianity and in the Christian civilization of Christen-

dom to avenge it and cause the horror to cease? Oh, for another Milton to thrill the nations as did the blind bard two centuries ago when the Duke of Savoy slaughtered the Waldensians in the valleys of Piedmont. "Cromwell flew to the rescue, raising £40,000 for the wretched outlaws. Switzerland interfered; the King of Sweden, the Elector of Palatine, and the Landgrave of Hesse Castle interceded," and the bloody work ceased. So would it be in this case, if the nations interested in Africa would rouse themselves and combine their efforts.

Says Professor Drummond :

"Do not let it be supposed that this horror is over, that this day of tribulation is at an end. This horror and this day are now. It is not even abating. *Slavery is on the increase.* Time, civilization, Christianity, are not really touching it. No fact in relation to the slave trade is more appalling than this.

"The cause of this revived activity of the slave trade is not far to seek. It is the normal expansion of a paying business. More men engage in it; more capital is invested in it. The Arab never retires from business. With the prophets of his first small caravan he equips and heads a larger one. As the years pass, his flying columns grow larger and larger, and fiercer and fiercer. Now he can attack with impunity a region which, in former days, he must have let alone. Formerly he fraternized and traded with the great interior nations; now he overthrows and carries them off bodily. Having much capital and better fire arms, he can push farther and farther into the country, establishing depots as he goes, which become minor centers of the trade. Long ago the Arab dared not venture beyond a limited distance from the coast line. Now he pervades and almost dominates the continent. As one region after another is drained of its slaves and ivory, fresh and remoter fields have to be sought out. So home after home is made desolate, region after region is ravished, state after state is demolished, nation after nation is mowed down like grass. Such being the state of matters in the interior of the country, to talk of the civilization of Africa, till this butchery is stopped, is but a mockery. . . . It is an open secret that several large and defined markets for slaves exist in many parts of Africa and in the adjoining islands. Off the Zanzibar coast, for instance, the extensive plantations of Pemba are wrought by slave labor. Owing to the

nature of the work and the fatal insalubrity of the climate the death rate here is terrible, and a ceaseless traffic with the coast has to be kept up to supply the almost daily blanks."

Says *Regions Beyond* :

"Cardinal Lavigerie has stated, and the statement has never been called in question, that 400,000 slaves are annually brought to the coast of East Africa. Livingstone reckoned that for every slave embarked from the coast, at least ten human beings had perished, either in the capture or on the march. Many even of the number embarked die on the voyage, or are purposely drowned—thrown overboard with stones tied to their feet—to escape capture by the cruisers. This gives *over four millions* of our fellow-creatures enslaved, tortured, or killed, year by year, continually, to gratify the inhuman greed of gain of a few murderous Arab thieves. Is this to be suffered to go on? Cardinal Lavigerie takes a much lower estimate, and assumes that only *five* perish for each slave secured, but he is probably below the mark. The track of the slave-caravan is marked by a line of bleaching bones. Never, in any part of the known world, or in the pages of history, has there been such butchery and murder."

Father Bridoux, a Roman Catholic missionary, writes from the south-east coast of Lake Tanganyika that on his journey from Mpwapa to the lake he passed many caravans of slaves, who were for the most part living skeletons. In spite of their miserable condition, the men wore the slave fork on their shoulders, while the women were fastened together in long lines by chains. All the children who could walk bore burdens in proportion to their size. Father Bridoux tells terrible stories of finding wretched captives who, overcome by weakness, had been left to die along the route, and who were still alive when he saw them. The Comoro Islands, south of Zanzibar and Madagascar, have in the past been the destinations of many thousands of slaves captured by the Arabs on the mainland. The Sultan Abdallah of the Comoros has now, under the influence of Dr. Ormieres, the French Resident at his capital, issued a proclamation abolishing slavery in his islands. He forbids the purchase and sale of slaves, and

announces that any person landing on the Comoros shall be free, whatever his previous condition. There are about 23,000 slaves in the Comoros, who have been brought from the mainland. March 8 the Queen of Madagascar issued a proclamation to her people, in which she says that all slaves who are landed in her dominions shall be free when they touch her soil. "If the natives of Africa are brought across the sea and introduced into any part of Madagascar to be slaves, they shall not be slaves, but free subjects."

From all parts of East Africa comes the same horrible story. On his second journey up the Congo Stanley found 118 villages, which on his first trip he had seen smiling and prosperous, desolated, burnt, deserted! On his present expedition, in the region between the Congo and Lake Albert, he nearly perished with all his party in consequence of famine in the desert produced by the destructive raids of the Arabs. People, villages, stores, fruit-trees, all were gone, enslaved, or killed, or burnt, and naked desolation and gaunt starvation had to be faced, where human hearts and homes abounded a year ago.

The brave words of Prof. Drummond ought to crimson our nation's cheek with shame, and call forth a proper response to his burning question. He asks:

"What will America do to help? Time was when the United States kept a cruiser on the West Coast of Africa to check this trade. But when the attitude of America to the Congo treaty is remembered, and her refusal to touch the question of the exportation to Africa of arms, ammunition and liquor,* can it be said that she keeps her place to-day in that moral reformation of the world which is the duty and privilege of all the foremost nations? Is it true of that Constitution of which she is so worthily proud, that with reference to these questions, and in the words of the Prime Minister of England: "They (the United States)

* The reader will remember that in the Conference in regard to the Congo Free States treaty, our representative refused assent to the provision excluding the importation of liquor, etc.—an eternal stigma to us!—Ed.

have told us that, owing to the peculiarities of their Constitution, they are not very anxious to enter into obligations with foreign powers?" America has never been provincial. She must not become so. So manifold and pressing are now the interests of her own great country that she might also be pardoned if she did. But the world will be bewildered and disappointed if she separates herself now from the rest of mankind in facing those great wrongs of humanity from which seas cannot divide her and which her poorer brethren in every part of Europe are giving themselves to relieve. America does well in refusing the entanglements of European politics. Let her be careful lest she isolate herself from its humanities. None who know her will fear for a moment that the breadth of her sympathies and the greatness of her national heart will not continue to be shown in her sustained philanthropies, in her joining hand to hand with the advanced nations of the earth in helping on all universal causes which find their appeal in the world's great need and tribulation."

Thank God there are signs that the two most crying evils of the nineteenth century, as they apply to Africa, are to receive the consideration which they demand. Two Congresses are to meet this autumn to deal with the difficult and tremendous problem. One is to assemble at Brussels. For more than a year the King of the Belgians has wished to convene a Congress of the signatories to the acts of the Berlin Conference. But the German troubles in East Africa prevented the realization last autumn of this desire. Now most of the Great Powers have agreed to the proposal of such a Conference to be held this coming autumn. It is to consider not only the slavery question, but the scarcely less pressing one of the demoralization of the native races by drink; and also that of the supply to them of arms and ammunition.

The other Conference assembles at Lucerne at the invitation of Cardinal Lavigerie from the 3d to the 10th of August next. The Council of the Canton have granted the use of the local "House of Commons," and invited the Convention heartily. The Convention will, it is hoped, represent most of the experience gathered on the painful subject, and will use

its united wisdom to discuss, devise, and recommend the practical measures most likely to succeed in putting an end to the present horrible state of affairs. It will be a popular Congress, composed of the lovers of God and of men—the ministers, missionaries, philanthropists, travelers, explorers, and other benefactors of the human race. It is hoped that by means of this conference public opinion throughout Europe will be roused so that the governments will unite in such pacific plans as will lead to the suppression of the trade.

"The assembling of these two great Conventions," says *Regions Beyond*, "is cause for profound thanksgiving to God. The evil with which they are to grapple—the East African slave-trade—has already assumed gigantic proportions, and is still growing greater. Unless it can be arrested and extirpated, the civilization and Christianization of Africa is hopeless."

Says the *Christian Union* :

"The British and Foreign Anti-Slavery Society has for a long time past been agitating the subject, and has done much to educate and direct public opinion in England. The most effective and hopeful instrumentality, however, is to be found in the organization of anti-slavery societies all over Europe—the noble work of Cardinal Lavigerie, who, like Peter the Hermit, has gone from country to country, pleading eloquently and passionately for the mute thousands in Africa. These anti-slavery societies are rapidly spreading in Germany, France, Belgium, Italy, Spain, and other countries, and large sums of money are being raised through their endeavors."

It gives us great pleasure to add that the General Assembly of the Presbyterian Church, in which President Harrison is a Ruling Elder, at its recent session in this city, directed its stated clerk to officially announce to the President of the United States that it views with horror the present slave trade in Africa, and to inquire if some steps cannot be taken for a co-operation of this country with European powers for the suppression of the traffic.

The New York *Evangelist* adds these pertinent words to this announcement:

"It cannot be charged, under the circumstances, that this action is either premature or too vigorous. It might have been earlier, if the

public had been sooner informed of the extent and atrocities of the slave-trade in Africa, as they are portrayed in a recent issue of *The United Presbyterian Magazine*, though it might not have been more efficient. The suggestion of our Assembly's resolution should receive prompt and efficient action by Government if the way for it can possibly be opened. It certainly can be opened, if instead of contenting ourselves with praying 'that Ethiopia may soon stretch out her hands unto God,' and with sending half a dozen white missionaries into Africa every year, we awake to efficient civil and political action under this trumpet call of Divine Providence."

J. M. S.

Criticism of Dr. Cyrus Hamlin.

Editor of Missionary Review of the World :

DEAR SIR.—Will you allow an aged missionary of 35 years' residence in Turkey, at the capital, to dissent from your criticism upon President Harrison with regard to Mr. Strauss?

Mr. Strauss got up a treaty between the United States and the Porte, or at least he allowed himself to be the official medium of the treaty. It was kept secret from Americans in Turkey until it had been sent away to Washington. Many citizens in Turkey wrote a strong protest against it just so soon as they knew of it. When I saw its provisions I knew that they would be injurious to all our interests—national, missionary and educational—a treaty, as I suspect, concocted in Russian interests. I hastened to Washington to protest against it, fearing that some peculiar points might not be seen in their Oriental bearing. Our foreign office cannot be hoodwinked by Oriental diplomacy. I had no need to make the journey; but at all events the treaty was shelved, and I rejoice, as a missionary, that its author was shelved with it. Mr. Strauss is doubtless a very kind and admirable gentleman, but he is wholly wanting in that acuteness, or penetration, or comprehensive view which can make a man safe in such an office as Constantinople offers. President Harrison has made the change patriotically and wisely, and he can be condemned only by those who are entirely unacquainted with the real merits of the case. Will you do me the favor, so far to present the other side as to insert this note in your next number? Yours sincerely,

CYRUS HAMLIN.

LEXINGTON, July 16, 1889.

We give place to the above out of respect to Dr. Hamlin; at the same time we "dissent" from some of his statements, and see no reason for changing our views. We did not write in ignorance of the essential facts involved, and hence our criticism was not that of one "entirely unacquainted with the real merits of the case." Dr. Hamlin has not resided in Turkey for years, and his letter betrays "ignorance" respecting the genesis and history of this treaty, and of the fact that its provisions were known and canvassed in Turkey long before it was

"sent away to Washington." We give below the testimony of one long, and till within a few months, a resident of Constantinople—the Rev. Edwin M. Bliss, for years associated with his father, the late Rev. Isaac G. Bliss, D.D., in the work of the American Bible Society in the Levant. We leave Mr. Bliss' letter to speak for itself.

Our readers will note that we based our opinion as to the value of Mr. Strauss' services wholly on the general tenor and results of his administrative skill and integrity, particularly his manifold friendly offices in behalf of our American schools, while Dr. Hamlin condemns and declares him unfit for the office because of the part he took in this single transaction.

Since writing the above we see in the August *Missionary Herald* additional proof of Mr. Strauss' fidelity and usefulness. He procured, as late as May 16 last, a very important order from the Turkish Government which interdicts local authorities from interfering with established mission schools. The order is too long to give here, but we will give it in our next issue.

Says the *Missionary Herald*: "The importance of the new order consists in the declaration that established American schools shall not be closed for the lack of official permits; and it requires that complaints against schools must be sent to the capital, and not be closed by local officials.

"*This order was procured through the friendly offices and wise management of Mr. Strauss, the late United States Minister; and it is but one of many valuable services which he has rendered.*" The Italics are ours. J. M. S.

NOTE FROM REV. EDWIN M. BLISS.

"Dr. Hamlin's opinions always carry weight. In this case, however, he seems to be under certain misapprehensions,

1. He is mistaken in giving the impression that the Americans in Turkey knew nothing about the treaty until it had been formally presented at Washington. To my personal knowledge it has been under discussion in Constantinople for at least two years. Its general provisions were well known, and received almost universal approval. One point, however, which seriously affected a number of persons long identified with American interests in Turkey was universally regarded as unjust, and it is that which occasioned the protest of a number of the residents there.

2. The treaty was conducted on the general lines laid down by two successive administrations, one Republican and one Democratic. Mr. Strauss merely took it up where Mr. Cox left it, and he in turn received it from Gen. Wallace. It was not by any means 'concocted in Russian interests,' but directly in the interests of the United States Government.

3. The circumstances that have occasioned the peculiar form of the treaty to which Dr.

Hamlin objects so strongly have largely arisen since he has been in America, and very possibly he is not fully aware of them. The principle of extra territoriality by which foreign residents are amenable only to their own consular authorities has given rise to a sort of foreign protectorate by the consulates, over many persons who were in reality Turkish subjects. The United States Government has in years past been quite free from the complications resulting from this abnormal, though necessary, system. There were a number of naturalized American citizens who had returned to Turkey, but they resided chiefly in the seaboard cities, were law-abiding and gave occasion for no special difficulty. Of late years, however, their number has greatly increased. They are not confined to the seaboard, where they are within easy reach of the consulates, but are scattered over the whole empire. Whenever they are educated men, there is comparatively little danger of complication, but there are more and more who, entirely uneducated, have no conception of American citizenship except as a means of avoiding police supervision and the payment of taxes. There are now in this country large numbers of these men, whose avowed purpose in coming here was to remain just long enough to secure their naturalization papers, and then return and claim all the immunities and protection of American citizens, even in towns and villages many days' journey from the nearest American consul. It is easy to see what complications must result—as has already been the case—complications, too, which cannot fail to injure 'all our interests, national, missionary and educational' to a degree that is appalling. The general justice of the treaty does not, however, relieve the special injustice against which many have protested, by which a number of *bona fide* worthy American citizens are classed with and subjected to the same law as these pseudo Americans. Much more might be said, but space forbids.

Mr. Strauss has shown himself by far the most successful minister the United States Government has had at Constantinople for many years. This involves no criticism upon such men as Horace Maynard, Geo. H. Boher and Gen. Lew Wallace; it simply means that he has had peculiar adaptations for the place. Had Dr. Hamlin consulted with him in his office, as have many others of as long and even wider experience, I feel sure that he would never have spoken of him as 'wholly wanting in that acuteness or penetration or comprehensive view which can make a man safe in such an office as Constantinople offers.'

President Harrison would have been no less patriotic and far more courteous had he, in appointing Mr. Strauss' successor, followed many examples in seeking the

counsel and deferring to the desires of those interested in American work in Turkey. This he did not do.

"EDWIN M. BLISS."

NEW YORK, July 29, 1889.

THE trial of Dr. King, Bishop of Lincoln, for ritualistic practices, is awakening much interest. On both sides the controversy waxes warm. Some fear a disruption of the church if the Bishop is condemned. The six points to which he holds are: "Lights on the altar, incense, eastward position, vestments, mixed chalice and wafer bread." This trouble is the outgrowth of long-continued practices. "The Church Union," composed of ritualists, is a strong body and zealously push ritualism to the extreme, with a large measure of success. In the last twenty years fifteen bishops and deans have been appointed by the Government. Of these ten are ritualists, three Broad-church, one English Church Union and one Evangelical. The Bishop of Lincoln has wide influence over clergy and students. During the ten years that he was Principal of Cuddesdon College eight gentlemen were perverted to Romanism, and of 160 who passed through the institution during that time 129 have joined ritualistic societies, or signed papers in favor of ritualism. He claims that "the struggle is for the sacerdotal character of the Christian ministry." Archdeacon Farrar asks: "Is it on behalf of such petty innovations on its ritual that the glorious Church of England—so wise, so learned, so beloved—is to cease to be the church of the nation?" We add another question: Is it not more than a pity that at a time when the world is open as never before to missions, a great church should be convulsed—nay, a whole denomination—by a question of "flexions and genuflexions, postures and unpostures," bowings to the East and all sorts of man millinery and Romanizing ritualism?

A. T. P.

THE editor has received a letter from a very prominent author and Christian advocate of missions, from which we print extracts.—A. T. P.

"I have just been reading with interest your 'Retrospect of the world's conference,' and think there is much truth in your strictures. It is much easier to note what was unsatisfactory than to estimate the practical difficulties that were successfully overcome, and it is only in view of possibly improving the arrangements for some future conference that one would notice any defects. But there are two that I hope will be remedied if ever a like meeting is convened again.

"First, there was hardly any representation of the native churches in the fields of missionary labor. Bishop Crowther, William Kalopathekes, and two or three others contributed very much to the interest of the meeting. But from India, South Africa, and I suppose from some of the American missions there might have been delegates able to speak very well in English, and whose testimony would have been invaluable on very many of the subjects discussed. Such, for example, as the organization of native churches, elementary literature, social customs, etc. It would, also have refreshed and stimulated them to be present.

"Secondly, there was an extraordinary lack of arrangement for the conduct of praise. At the public evening meetings a good choir was always secured, but at the national meetings the singing was often a complete breakdown. Mr. Moody has shown how much of the heartiness of religious meetings depends on the service of praise, and there ought at least to be one competent leader responsible for this at each meeting."

Dr. F. F. Ellinwood writes in a personal letter:

"Do not go to the circumscribed parish work. It is a good work, but it is in a bottle instead of an ocean. If we are ever going to spread the gospel over this earth we must avoid congestion in spots. That is what cripples us now. We have organized societies all through the country, having local mission work in charge, with numerous branch associations. That is what Paul hated. No grand Cephas associations; no Apollos' societies; no Pauline leagues. One Master only, and one distribution, and that as fair and just and equitable as was that of the loaves and fishes, where, to prevent all grabbing, jostling, etc., the multitude was made to sit down in exact squares. It was a splendid object lesson which the church constantly forgets."

VII.—ORGANIZED MISSIONARY WORK AND STATISTICS.

London Missionary Society.

REPORT FOR YEAR ENDING APRIL 30, 1889.

BALANCE SHEET.

Receipts:			Expenditures:		
	£	s. d.		£	s. d.
Contributions.....	111,280	4 11	Deficiency.....	7,960	5 8
Legacies.....	9,562	17 6	Expenditures.....	122,596	5 1
Dividends.....	4,407	3 6	Investment.....	500	0 0
Total income.....	125,250	5 11			
Subject to Annuity.....	500	0 0			
Investments drawn.....	2,570	0 0			
Balance against Society.....	2,736	4 10			
Total.....	£131,056	10 9	Total.....	£131,056	10 9

STATISTICS.

MISSIONS.	English Missionaries.	Female Missionaries.	Native Ordained Ministers.	Native Preachers.	Churen Members.	Other Native Adherents.	SUNDAY SCHOOLS.		DAY SCHOOLS.		Local Contributions and School Fees.
							Number.	Scholars.	Number.	Scholars.	
1. China.....	30	14	11	75	4,001	1,580	7	450	60	2,124	£ 1,763 9 3
2. North India.....	16	13	8	34	578	1,965	29	1,059	93	6,013	2,795 7 2
3. South India.....	26	4	16	117	1,485	8,106	23	1,131	145	8,198	2,990 4 4
4. Travancore.....	8	1	19	25	5,365	44,638	.....	.....	295	13,229	1,049 3 0
5. Madagascar.....	26	4	819	3,475	43,135	198,736	74	5,585	823	64,959	3,159 3 8
6. Africa.....	25	.....	.....	91	2,773	12,633	.....	.....	20	1,218	836 16 5
7. West Indies.....	1	.....	.....	3	489	1,380	3	813	3	458	452 2 9
8. Polynesia.....	22	.....	312	499	16,301	47,322	277	14,673	566	13,833	3,273 4 11
Totals.....	154	36	1,185	4,319	74,127	316,355	418	23,711	2,005	110,027	16,319 11 6

The heavy deficiency from the last year led the Directors to examine very carefully every line where retrenchment seemed possible. Failing in this the only alternatives were withdrawal from some fields or a special appeal. The latter was made and the response was so hearty as to give a new cause of gratitude and hope.

Twenty-two missionaries (of whom 6 were ladies) have entered the foreign field. It has

been decided (under certain conditions) to accept men who have not had a course of theological collegiate education, and send them out for a term of years as lay evangelists.

The Non-Conformist students of Cambridge have formed a University Auxiliary to the society similar to that at Oxford. The reports from the different fields are full of encouragement and hope.

Church Missionary Society.

REPORT FOR YEAR ENDING MARCH 31, 1889.

Receipts:			Payments:		
	£	s. d.		£	s. d.
Contributions.....	182,422	7 9	General Fund.....	205,973	10 11
Legacies.....	24,482	10 2	Disabled Missionaries' Fund...	8,389	14 2
Interest, etc.....	4,473	5 7		£214,363	5 1
Ordinary receipts.....	£211,378	3 6	Less borne by Extension Fund.	8,651	4 0
Contingency Fund.....	866	0 5			
Extension Fund.....	3,425	19 10	Ordinary payments.....	£205,712	1 1
Various Special Funds.....	36,346	9 8	Special Funds.....	21,461	15 3
Total receipts.....	£252,016	13 5	Total payments.....	£227,173	16 4

STATISTICS:

Stations, 299; European missionaries: ordained, 270; lay, 45; ladies, 40; total, 355. Native and Eurasian clergymen, 236. Native lay and female teachers, 4,556. Native Christian adherents (including catechumens), 188,936. Native com-

municants, 84,194. Schools, 1,759. Scholars, 75,126. (Incomplete returns from some missions.)

Out of 350 who made inquiries about missionary work, 132 were actually considered by the Committee, and 53 accepted, including 12 clergy-

men, 6 physicians, 26 ladies. Of the ladies, about one-third go out at their own charges.

The Committee firmly uphold the principle that family life exercises a most important influence among the heathen. At the same time, they have lately adopted new marriage regulations, applicable to *all* missionaries, so as (in ordinary cases) to require three years' probation in the field before marriage; and they have encouraged the formation of bands of associated evangelists, who are to live in common on small allowances.

The field reports are encouraging, showing especial advances in Africa.

London Association in aid of the Moravian Missions.

REPORT FOR YEAR ENDING FEB. 20, 1889.

Receipts:

	£	s.	d.
Balance.....	32	11	11
Contributions.....	3,690	12	10
Legacies.....	756	19	0
Special Funds.....	863	5	9
Total.....	£5,343	0	6

Payments:

	£	s.	d.
To Treasurer Moravian Missions.	4,091	15	0
Expenses.....	911	5	7
Balance.....	339	19	11
Total.....	£5,343	0	6

This Society carries on no independent work. In our next number we shall give the full statistics of the Moravian Church and its missions.

Colonial and Continental Church Society.

REPORT FOR THE YEAR ENDING MARCH 31, 1889.

Receipts:

Subscriptions.....	£ 757
Associations.....	6,363
Legacies.....	1,030
Donations, etc.....	1,767
Continental receipts.....	5,416
Special Funds.....	2,840
	£18,173

Amounts locally raised and expended.. 18,900

Total Income..... £37,073

Payments:

These are not tabulated, but are stated as £1,769 in excess of income. The heaviest strain is in connection with debts on church buildings, for which the Society is liable to the sum of \$10,000. It has been decided to do no more in that line, but to confine the payments of the Society to the expenses of living agents, with special reference to the great and pressing needs of the newer colonies. There are agents of the Society in 26 Colonial Dioceses in Canada, West Indies, Mauritius, India, Africa, Australia and New Zealand. Permanent chaplaincies are connected with it in 59 cities on the Continent, and

it arranges for divine services during the season at 112 other places in France, Germany, and Austria, Italy, Norway and Switzerland.

Reformed Presbyterian Church.

REPORT FOR YEAR ENDING MARCH 31, 1889.

Receipts:

Balance from last account.....	\$2,323 22
Contributions.....	9,804 87
Bequests and individual donations.....	2,710 40
Special donations.....	2,832 30
Interest on investments.....	1,585
Balance, deficit.....	1,014 86
Total.....	\$19,770 65

Payments:

General expenses.....	\$19,436 65
Transferred to account of Boys' Industrial School.....	334
Total.....	\$19,770 65

STATISTICS.

	Missionaries.	Native Helpers.	Native Teachers.	Congregations.	Communicants.	Added.	Schools.	Scholars.
Latakiah.....	9	12	34	6	186	37	25	735
Tarsus.....	4	3	13	3	48	16	11	245
Totals.....	13	15	47	9	234	53	36	980

The great difficulty the Board has met has been the deficit. It is not generally understood that the administration costs the Board not a dollar, even for postage. Every cent contributed goes direct to the foreign field. The Covenanter Church is doing a hard and noble work.

British Syrian Mission Schools and Bible Work.

REPORT FOR YEAR ENDING DEC. 31, 1888.

Receipts:

	£	s.	d.
General Fund.....	4,136	10	8
Br. and Foreign Bible Society.....	211	0	0
Contributions Syria.....	1,482	18	11
From Pupils.....	252	8	1
Books, etc.....	63	15	4
	£6,146	13	0
Less passed to Reserve Fund..	251	7	7
Total.....	£5,895	5	5

Payments:

	£	s.	d.
Balance Dec. 31, 1887.....	416	11	7
Current expenses.....	5,060	4	10
Building expenses.....	304	19	2
Balance Dec. 31, 1888.....	113	9	10
Total.....	£5,895	5	5

LOCALITY.	EUROPEAN STAFF.	STATISTICS.
Beirut.....	3	Gentlemen.
Damascus and Haleb.....	3	Ladies.
Lebanon, Baalbec, and Tyre.....	5	Total.
Women's Classes.....	11	Native Teachers.
	26	Schools.
	13	Scholars. Highest Entry.
	1,221	Preaching Stations.
	721	Average Congregation.
	887	Bible Women and Scripture Readers.
	150	Women's Classes.
	15	Number of Children in Sunday Schools.
	250	
	100	
	180	
	530	
	1,448	

The pupils as classified by race and religion are: Roman Catholic, 321; Greeks, 1,347; Jews and Proselytes, 74; Maronites, 157; Protestants, 194; Druses, 236; Moslems and Metualies, 450. Of the numerous pupils of the Moslem girls' schools, who have been married not one has been divorced, nor has a second wife entered the harem.

Keith-Falconer Mission, South Arabia.

REPORT FOR THE YEAR ENDING MARCH, 31, 1889.

This first Annual Report since the death of the beloved founder of the mission is naturally one of prospect rather than retrospect, an examination of the problems before it, more than a statement of results already reached. The mission force consists of three missionaries, one male and female native Abyssinian teachers. Dr. Paterson's medical work has been most successful. In Oct., 1888, about 62 Galla children were rescued from three slave dhows. Their language was almost unknown, and many of them died from the effects of change of climate, food, etc., but it is hoped that much good may be done among them. A full account of Hon. Ion Keith-Falconer will be found in the June number of the *MISSIONARY REVIEW*.

China Inland Mission.

REPORT FOR YEAR ENDING DEC. 31, 1888.

Receipts:

	£	s.	d.
Balance, general account.....	52	17	9
Property, etc., accounts.....	455	13	2
	£508	10	11
Donations, general account.....	20,457	3	7
Donations, special account and sales of goods and publications	12,467	7	9
Donations, China and America..	2,672	15	9
Interest, etc.....	413	12	2
Total.....	£36,519	10	2

Payments:

	£	s.	d.
To China.....	26,303	5	10
Candidates and outfits.....	3,787	13	2
Publications, etc.....	1,788	2	4
General expenses.....	2,751	19	7
Balance.....	1,988	9	3
Total.....	£36,519	10	2

STATISTICS.

Provinces.	Stations.	Out stations.	Missionaries.	Native helpers.	Chapels.	Organized churches.	Communicants.	Baptisms.	Schools.	Pupils.	Hospitals, refugees, etc.
15	77	68	332	144	127	80	2,464	472	21	225	38

The year was one of unprecedented trial. For the first time the amount of sickness and the number of removals by death exceeded the average of the whole missionary staff in China. There have been persecutions and disappointments, but on the whole advance and encouragement. During the year 55 new missionaries were sent out, most of whom proceeded to the Training Homes at Yau K'ing and Yang-chau.

In addition to those regularly commissioned by the Board six members of the Bible Christian and three members of the Swedish Missionary Societies are working under the general directions of the mission.

—Dr. George Smith, in *The Free Church of Scotland Monthly*, reviews the last ten years of the foreign missions of that church, and finds much encouragement therein. In 1878 the adults baptized were 277; in 1888, 815; in 1878 the native communicants were 3,317; in 1888 they were 6,272; the pupils had also doubled and the contributions from native churches and the number of native Christian agents. The revenue has also increased in the same proportion. It was £48,775 from all sources in 1878 and £97,542 in 1888, the home donations being £31,263 as against £34,999, and the foreign £17,512 as against £32,543. Starting now on the next decade with what is practically £100,000 a year, it is to be hoped they may again double it. This little church has a missionary record of which it may well be proud.

Statistics of the Brazil Mission of the Northern Presbyterian Church, 1888.

No. and date of organization.	Names of Churches.	No. received from beginning.	Received on profession of faith, 1888.	Rec'd by letter, 1888.	No. in full communion, 1888.	Adults baptized, 1888.	Minors baptized, 1888.	No. candidates for the ministry.	No. in Sunday-schools.	No. of schools.	No. teachers in ditto.	No. of pupils.	Contributions in Dollars, at Two Mil-reis to Dollar.				
													Congregational	Missions.	Miscellaneous.	Total.	Average per member.
1. 1863	Rio de Janeiro.....	399	5	1	223	5	13	..	..	..	..	..	\$2,240 93	\$25 00	\$330 50	\$2,642 43	\$11 85
2. 1865	Sao Paulo.....	288	15	7	182	12	22	..	1	0	..	264	1,485 02	409 82	588 41	2,483 25	13 64
3. 1865	Brotas.....	283	3	..	158	2	15	..	1	1	16	..	122 50	..	55 26	177 76	1 16
4. 1868	Lorena.....	57	1	..	14	..	..	..	..	..	..	..	..	4 79	..	4 79	..
5. 1869	Sorocaba.....	130	6	..	88	6	11	..	1	1	21	..	195 76	80 54	..	276 30	3 14
6. 1872	Petropolis.....	15	..	..	12	..	..	..	..	..	..	..	15 00	..	..	15 00	1 25
7. 1872	Bahia.....	67	2	..	33	2	4	..	15	..	..	..	197 83	31 00	16 06	245 39	7 43
8. 1873	Rio Novo.....	179	9	..	165	1	22	..	..	..	..	..	111 50	26 50	..	138 35	84
9. 1873	Rio Claro.....	183	3	7	58	3	6	1	60	2	8	35	217 33	216 00	100 00	533 33	9 19
10. 1873	Caldas.....	69	2	..	33	1	5	..	25	..	..	..	54 90	215 00	..	269 40	9 04
11. 1874	Machado.....	53	1	..	40	1	6	..	..	..	..	..	65 00	10 00	..	75 00	1 67
12. 1875	Dous Corregos.....	155	10	4	148	5	19	1	60	3	4	80	90 98	185 75	..	276 73	1 69
13. 1874	Cruzeiro.....	35	5	..	33	5	8	..	15	..	..	..	183 61	48 28	29 57	261 46	7 02
14. 1875	S. Carlos do Pinhal.....	112	8	..	54	3	13	1	30	1	1	32	391 00	38 03	..	429 03	7 94
15. 1876	Cachoeira.....	64	..	..	13	..	..	..	..	..	..	..	15 50	..	..	15 50	1 19
16. 1877	Campos.....	65	..	..	24	..	..	..	35	..	..	..	..	..	..	..	..
17. 1898	Borda da Matta.....	99	6	..	41	..	2	..	..	..	..	..	14 25	36 00	16 50	66 75	1 63
18. 1879	Faxina.....	115	10	5	94	8	16	..	..	3	3	50	98 21	67 59	..	165 80	1 92
19. 1879	Araraquara.....	154	7	..	122	..	16	..	..	..	..	..	..	..	24 90	24 90	26
20. 1880	Lencoes.....	92	8	..	58	6	2	..	..	..	..	..	..	124 90	35 20	160 10	1 81
21. 1880	Ubatuba.....	151	18	..	136	..	..	..	40	..	..	..	425 00	37 50	..	462 50	3 40
22. 1881	Cabo Verde.....	89	2	..	28	..	13	..	..	..	..	..	50 00	25 00	..	75 00	2 88
23. 1881	Areado.....	66	8	..	74	25	48	..	..	..	..	..	15 50	9 63	..	25 13	84
24. 1882	Guarehy.....	96	13	..	35	13	19	..	9	1	..	..	75 00	100 00	..	175 00	5 00
25. 1884	Campanha.....	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
26. 1884	{ Curitiba.....	211	122	..	211	122	20	..	..	..	..	..	..	..	..	..	..
27. 1884	{ Castro.....	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
28. 1884	Larangeiras.....	62	17	..	59	17	8	..	20	1	1	16	93 81	45 41	..	139 22	2 36
29. 1885	Pirassununga.....	30	12	..	28	12	12	..	..	1	2	20	4 30	21 50	..	25 80	92
30. 1885	Itapetininga.....	6	2	..	5	2	1	..	..	..	..	..	..	..	..	..	..
31. 1885	Botucatu.....	85	6	..	78	6	7	..	40	1	3	40	417 48	25 45	..	442 93	5 68
32. 1887	Rio Grande.....	45	4	1	32	4	1	2	27	..	..	..	183 38	..	..	183 38	5 73
33. 1888	Lathuy.....	45	5	40	45	5	18	..	..	..	..	..	6 50	15 92	..	22 42	50
34. 1888	Canna Verde.....	19	11	8	19	11	13	..	9	1	1	30	..	..	..	..	..
		3,396	844	76	2,420	287	362	6	465	18	30	604	\$6,693 79	\$1,922 11	\$1,224 90	\$9,841 65	\$40 66

—Brazilian Missions.

Table of the Catholic Missions of China.
 Republished from the Shanghai Courier for 1887.

VICARAGE.	POPULATION.	ORDER.	FOUNDED.	PRIESTS.		CATHOLICS.	CATECHUMENS.	CHURCHES AND CHAPELS.	SCHOOLS.	POPULI.	SEMINARIES.	STUDENTS.
				Europeans.	Chinese.							
Fukien & Formosa.....	22,000,000	Dominicans	1868	24	16	36,000	2,420	51	24	1,200	2	20
Shensi.....	14,000,000	Franciscans	1866	7	9	14,980	2,500	10	86	200	1	18
Shantung.....	20,000,000	"	1869	12	11	16,020	4,970	80	96	200	1	27
Shensi.....	10,000,000	Belgian Sem.	1865	4	1	800	2,150	80	15	80	2	35
Honan.....	23,000,000	Franciscans	1844	15	14	21,900	.....	105	15	80	2	35
Hongkong.....	23,000,000	{ Mail'd Sem.	1843	3	3	1,240	.....	45	8	100	1	10
Hunan.....	16,000,000	"	1880	6	4	6,000	.....	45	20	125	1	17
Hubei.....	27,500,000	Augustines	1874	4	5	6,900	.....	28	19	1,000	1	12
Hubei.....	27,500,000	Franciscans	1874	4	1	1,100	.....	6	1	10	1	10
Hubei.....	27,500,000	"	1866	4	8	5,000	.....	33	7	85	1	24
Hubei.....	27,500,000	Franciscans	1869	6	10	6,200	.....	27	10	520	1	15
Hubei.....	27,500,000	"	1870	14	13	13,000	.....	42	19	1,065	1	20
Hubei.....	27,500,000	Franciscans	1870	6	5	4,120	.....	21	2	80	1	12
Hubei.....	27,500,000	"	1878	6	5	1,500	2,060	9	743	13,300	2	98
Kansu.....	22,000,000	Jesuits	1866	83	23	108,000	.....	650	24	680	1	12
Kiangsi.....	7,200,000	"	1866	5	6	8,220	750	24	22	740	1	12
Kiangsi.....	7,200,000	Lazarists	1868	10	4	10,870	510	43	22	740	1	12
Kiangsi.....	7,200,000	"	1879	11	4	23,670	.....	121	117	1,620	2	12
Kiangsi.....	7,200,000	Parisian Sem.	1875	11	4	23,670	.....	121	117	1,620	2	12
Kweichow.....	19,000,000	"	1860	26	6	38,800	3,000	46	186	1,890	2	20
Szechuen.....	35,000,000	"	1866	31	53	32,080	2,000	64	123	1,890	2	20
Szechuen.....	35,000,000	Parisian Sem.	1866	23	9	13,000	.....	36	62	1,150	1	28
Szechuen.....	35,000,000	"	1860	23	9	13,000	.....	36	62	1,150	1	28
Szechuen.....	35,000,000	Lazarists	1863	9	7	7,480	.....	39	87	1,500	2	26
Szechuen.....	35,000,000	"	1863	19	27	32,770	1,600	121	85	1,540	2	26
Szechuen.....	35,000,000	Jesuits	1866	19	27	32,770	1,600	121	85	1,540	2	26
Szechuen.....	35,000,000	Lazarists	1866	21	8	24,250	420	81	145	1,770	1	14
Szechuen.....	35,000,000	Parisian Sem.	1866	21	8	24,250	420	81	145	1,770	1	14
Szechuen.....	35,000,000	"	1861	18	4	13,650	.....	53	80	200	2	18
Szechuen.....	35,000,000	"	1868	14	4	12,580	.....	140	85	1,770	1	14
Szechuen.....	35,000,000	"	1868	21	3	5,600	.....	76	85	1,770	1	14
Szechuen.....	35,000,000	Belgian Sem.	1863	41	5	9,000	.....	115	85	1,770	1	14
Szechuen.....	35,000,000	"	1863	20	..	3,500	.....	18	85	1,770	1	14
Szechuen.....	35,000,000	Parisian Sem.	1867	9	..	1,000	.....	18	85	1,770	1	14
Total.....	890,700,000	.....	.....	628	885	541,720	24,900	2,942	1,879	31,625	36	744

China.—The American Presbyterian Mission at Canton report the last year 30 missionaries, 3 native-ordained preachers, 89 assistants, 8 churches, 509 members, of whom 82 added on profession the past year, a gain of 19 per cent. over the previous year; 32 day schools, 804 pupils or 1,000, including 3 boarding schools. Dr. John G. Kerr continues his invaluable work in the hospital and in translating medical books. Dr. Thompson has published medical and historical matter.

There have been 1,558 patients indoor; 417 visited at their homes and 35,226 outdoor patients treated; 3,454 on country trips; total, 40,085. There have been 2,777 surgical operations.

Prof. E. P. Thwing, M.D., who has the chair of nervous diseases in the New Jersey Medical College, expects to spend the winter with Dr. Kerr. There is great need at once for the establishment of a hospital for the insane.

—The following is a summary of the new list of the missionaries in China issued by the *Presbyterian Press*: Total British, 231 (gentlemen, 183; ladies, unmarried or widows, 47). China Inland Mission, 262 (gentlemen, 143; ladies, unmarried or widows, 119). American and Canadian, 301 (gentlemen, 196; ladies, unmarried or widows, 105). Continental, 40 (gentlemen, 36; ladies, unmarried or widows, 4). Grand total (wives excluded), 834.

VIII.—PROGRESS OF MISSIONS: MONTHLY BULLETIN.

Africa.—The railroads of Africa are becoming quite a factor in its civilization and development. The Portuguese are now constructing a railroad in the province of Angola, from Loanda to Ambacca, a distance of 250 miles. The work is progressing rapidly. Several locomotives and cars have already arrived. A railroad is also planned to go around the Congo Falls, on the south side, some distance from the river, where the ravines and mountain gorges are not so difficult of passing as near the river.

—It is announced in England that the London Missionary Society has come to the conclusion that more elasticity is required in the appointment of missionaries, and have decided to send out bands of celibate missionaries to selected centers, to work for a term of years at the lowest salary consistent with health, under the guidance of some experienced head.

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

The party left the London Docks for Lisbon on Saturday in the steamship *Gibraltar*. In addition to Mr. and Mrs. Morris and Dr. Fisher, there were: Messrs. Gaul, Thompson and Johnson, and Misses Davies and Gilchrist. An inspiring meeting was held just before the ship left, twenty or thirty friends being present. Among the melodies that were sung was "Go ye into all the World," with its stirring and cheering refrain, "All Power is Given unto Me." Afterward a prayer-meeting was held on the green near the docks, the loved ones who had gone forth being earnestly committed to the loving care of the Lord of the harvest. On the same ship were three American workers, also bound for spheres in the interior of Africa—Mr. Cotton and his wife, the latter a Doctor of Medicine, and Mr. Lee.

—*The Christian (England).*

—Central Africa. The Universities' Mission report four mission fields (no stations having as yet been abandoned through the

present unsettled state of affairs) and a staff of 102 workers. Of these 36 are natives, and 19 are English ladies.

The Church Missionary Society has some seven workers in the interior, but the German operations and native quarrels surround their work with both difficulty and danger. At Mombasa on the last Sunday of 1888 the communion was observed by 140 communicants, all but eight being natives. The work here has been going on for thirteen years, and a Divinity class has been started.

—The British East Africa Company is about to start a railroad which is expected ultimately to connect Victoria Nyanza with the sea. The company has sent two caravans of a thousand people into the interior for purposes of exploration. If the church were half as enterprising as commerce, the world would soon be converted to Christ.

—At Marija (a station of the French Protestant Mission among the South African Basutos), 75 new converts were received into the church on the 30th December last. An assembly of 1,500 natives witnessed their baptism, and 35 persons previously careless asked to be placed under special instruction.

—Bechuanaland postal runners carry the mails at the rate of 130 miles a day, each runner covering fifteen miles. The route between Tangier and Fez, in Morocco, is 150 miles of mountainous crooked roads, bridgeless and ferryless rivers. The Arab carriers run, walk, and swim this distance in three and a half days.

—Effect of the Blockade. We learn from letters of African missionaries in the English papers that the international blockade on the east coast of Africa has prevented the export of slaves, but it has not diminished the slave traffic in the interior. Mr. Robson, of the Church Missionary Society, writes from Mombasa, near the coast, north of Zanzibar:

"If the blockade is preventing the transportation of slaves in boats it has not arrested the trade. The crimes committed by the Arabs in the interior are worse than ever. No longer able to export the negroes, they drag them far north by land, and scarcely one in ten slaves reaches his destination. Many of the slave bands that are passing north through this country come from the Makua district east of Lake Nyassa. By the time they reach this region they have traveled several hundred miles."

Belgium.—An interesting account is given in *The Sunday-School Times*, by one of its correspondents, of the Evangelical Missionary Church of Belgium, which was fully organized in 1849, its first small society having been

established in 1837. It has now 26 regular churches and 62 other congregations, meeting steadily for worship. It has also 60 Sunday-schools, with about 2,500 children in attendance. The present membership of the churches is nearly 7,000. There are many cases of persecution; the people are very poor and the funds scanty, but the workmen do not fail, and the growth is steady. There is in the country another branch of the Protestant Church, supported, along with the Roman Catholic, by the Government; but of its numbers and condition we are not informed.

China.—Inland Mission. Mr. Broomhall, Secretary of the Mission, stated at the late anniversary that during the past year 54 new missionaries have joined the C. I. M. from England and America. The total number of workers is now 328, including the wives of missionaries, most of whom were themselves missionaries before their marriage; 15 accepted candidates are preparing to enter the field; 472 have made profession of faith throughout the year, and 13 new stations have been opened in different provinces. In speaking of progress in the province of Kiangsi, Hudson Taylor observed that it was almost wholly due to the devoted efforts of the sisters; nothing, indeed, had more deeply impressed him of late than the way in which God has honored the labor of the lady missionaries. It is clearly through them that many of the higher ranks of the Chinese can be won for Christ.

—Dr. J. Hudson Taylor says: "I have labored in China and for China for over thirty years, and I am profoundly convinced that opium is doing more evil in China in a week than the missions are doing good in a year."

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

Cuba.—The Baptist Work in Cuba, under the leadership of Rev. Mr. Diaz, is in a very flourishing condition. There are six preachers in Havana who hold 25 services a

week, with congregations varying from 100 to 700. The additions to the churches in Havana average about ten a week. Leading men in high social position, who have been alienated from the Roman Catholic Church by the ignorance and arrogance of the priests, are in sympathy with the Baptist work, and give it their active co-operation. The mission is under the care of the Home Mission Board of the Southern Baptist Convention.

England.—The Foreign Mission Report, given in by Mr. M'Murtrie, the Convener, if it had to tell of a decrease in special funds and of difficulties surrounding our East Africa Mission, nevertheless told of advance in many directions. The addition of able missionaries to the working staff, the large ingathering of converts in the Punjab and at Darjeeling, the impression created by the admirable addresses of the missionaries at home on furlough, both in the country and at the Assembly, were matters of congratulation and of thankfulness to the Lord of the harvest. The figures in the report were instructive. In Africa, India and China the church has 83 European missionaries, 19 of whom are ordained; and 195 Christian native agents, of whom 7 are ordained, and 2 licentiates. There are 3,700 baptized converts, of whom 800 are communicants, while the scholars in the mission schools number 5,400. The income for the year for Foreign Missions had been £35,000.—*Home and Foreign Mission Record.*

—The income for the past year of the Church Missionary Society, which is now 90 years old, was stated at the annual meeting to be higher than that of any previous year. The amount is £211,378. Adding the receipts from special funds, there is a grand total of £252,016. The report thought such a financial success especially striking, seeing that Protestant missions had been so sharply attacked during the past year. It seemed as if the Christian public, by their increased liberality, wished to cast a vote of confidence in missionary methods, and to show how unmerited they considered the hostile demonstration to be. Fifty-nine new missionaries had joined the staff, 26 of these being ladies.

—The World's Sunday-School Convention opened very auspiciously in London. Among the interesting facts brought out in reports are the following: 10,000,000 people weekly study the international lessons; out of 50,000,000 children in India, only 100,000 are in Sunday-schools, and 217,000 in mission day-schools. France and Switzerland do not use these lessons, thinking the cycle—seven years—too long and the subjects too difficult for children.—*Union Signal.*

France.—The *Missions Catholiques* published at Lyons, has given interesting letters to Cardinal Lavergne from Mgr. Livinhac, the Bishop of the Roman Catholic Missions on the Victoria Nyanza, describing the *Arct* of the re-

cent revolutions in Uganda; and from one of the other French missionaries, narrating the incidents of the second revolution, the sacking of the missions, the expulsion of the missionaries, the voyage across the lake. It has all along been of great interest to observe the versions given of events in Uganda by the French missionaries. The chief point in Mgr. Livinhac's letter is this, that he and his colleagues endeavored to dissuade their leading adherents from joining in the revolt against Mwanga, on the ground that "rebellion, even against the worst of kings, is forbidden by the law of God." The principal Roman Catholic convert, named Honorat, seems to have held aloof, but failed to induce his followers to do so. When Kiwewa was put on the throne, Honorat was appointed to the office of Katikiro. The writer of the narrative expresses warmly his gratitude to "Messieurs les Anglais" for bringing him and his comrades away in the *Eleanor*.

Jews.—Rabinowich and his Mission to Israel. The second annual statement of the Council, who support Rabinowich in his work in Russia, shows that the interest in him has not abated. Not only by his preaching but by his printed sermons, he is reaching thousands. "His sermons, published in Hebrew, Russian and in the Jargon, reach, in ten thousands of copies, the masses of the Jews in eastern Europe. They find eager readers in the most remote districts of Siberia, and in the secluded valleys of the Carpathian mountains. A preacher so highly gifted, so versed in the Scriptures, so deeply rooted in the Divine Word of the New Covenant, the Jewish nation has not possessed since the days of the Apostles."

—Statistics have been published in confirmation of the growth of Jewish emigration from Russia. In 1886, 18,000 Russians landed in New York; in 1887, more than 25,000; and in 1888, about 33,000. Scarcely 10 per cent. of the latter are Christians, the bulk of the immigrants being Jews, chiefly from Poland and Lithuania.—*Jewish Chronicle*.

India.—"Bombay," writes a missionary, "is a perpetual wonderland. Whence came the 800,000 inhabitants? Last week a Greenlander called, seeking work. Two days after a man from Australia wrote me, asking a favor. A few weeks ago a West Indian came to attend to repairs on my house. Last Sunday night I preached to a congregation in which sat, side by side, a Russian from the Baltic and an Armenian from the foot of Mount Ararat. Among my parishioners is an Abyssinian, Turks from the Dardanelles, Greeks from the Adriatic, Sidhee boys from Zanzibar. Norwegians and South Africans live, do business and die in this human hive. Is it not a wonderland? God is working in this city. I found the Greenlander trusted Him; the Abyssinian wept as he talked of Him, and the Sidhee boy from Zanzibar needed Him."

—At the Mission House in Dum Dum,

India, wonderful spiritual interests are developed. "The ground floor is devoted to the boarding and training-school for Bengali girls. One of the upper rooms is the office of the weekly Methodist vernacular newspaper, the labor and cost of which are divided between the British and American Methodist missions. Last year revised editions of Methodist catechisms, translations of Wesley's sermons and collections of Bengali hymns were also published. The missionary has also gathered his helpers into a band of disciples, who learn the Greek Testament, Sanscrit grammar, and church history in pleasant talks, while paddling across the lagoons or tramping the dusty roads to their preaching appointments."

—The M. E. Church has three annual conferences in India. According to the latest reports these conferences have an aggregate of 84 foreign preachers and 51 native, 10,318 members and probationers, 138 churches, 126 parsonages and 20,138 scholars in day schools.

—Rev. J. Newton, D.D., of Lahore, in a recent letter gives it as his opinion that the number of secret believers in India is very great. We believe this is the opinion of every missionary who has wide acquaintance with the people. We have it on good authority that quite a number of Hindus living in a city of the N. W. P. meet regularly for the study of the Bible and the worship of Christ. They are deterred by caste ties from an open confession of Christ by baptism.—*Makhzan-e-Mashit*.

—In several towns near Bombay offers have been made to the missionaries to open schools among the natives, no objection being raised to the assurance that the education would be on strictly Christian principles. A lack of money to occupy these centers was the only reason for refusal, as freedom to teach the Bible was fully granted by the Brahmins, who desired the thorough teaching and high moral influence of the missionaries. Several societies of Brahmins in Southern India have been formed for the sole purpose of studying the Bible. Questions are often sent to the missionaries for replies on serious points, and these are discussed, on being returned to the societies, in secret session. The Sanscrit Bible is anxiously studied by some of the high priests of Hinduism—a token for good to those who watch for signs of the times.

—At the recent National Congress in India, 700 representatives were gathered at Madras from all parts of India. They spoke nine different languages, and English was the only common medium of communication. All the proceedings were in that language.

—The Fourteenth Annual Report of the Mission to Lepers in India, of which the Rev. W. C. Bailey is Secretary, shows that good work has wonderfully spread over India, Burmah, and Ceylon. The very existence of such a society affords striking

proof that Christ still lives on earth. No human beings seem more miserable, and the gospel alone can smooth their pathway to the grave. We are glad to see that increased attention is given at present to the subject of leprosy, although much said about the sufferers in the papers is very harsh, if not inhuman. We have little doubt that this terrible affliction stalks in the wake of another almost equally terrible and repulsive disease, the fruit of social vice. In a remote province into which a regiment of soldiers introduced syphilis during the Mutiny, the leprosy became almost epidemic, but everywhere followed the path of the other disease.—*Indian Witness*.

—**Indian Railways.** Says the Administration Report of Railways in India for 1888-1889:

"The length of railways open for traffic in India at the end of 1887-88 was 14,383 miles; the length added during 1888-89 was 896 miles; deducting certain branch lines which have been closed, the total length of open line at the end of 1888-89 was 15,245 miles. Of the total open line of 15,245 miles, 9,796 miles are worked by Guaranteed, Assisted and other companies; 4,998 miles are worked by direct Government agency; and 451 miles are worked by Native States. During the year sanction has been given for the construction of additional mileage to the extent of 680 miles. The total sanctioned mileage on 31st of March, 1889, was 17,507 miles, showing an increase over the corresponding figures at the end of the previous year of 637 miles."—*Allahabad Pioneer*.

Madagascar.—"Mr. Henry E. Clark, of the Friends' Foreign Mission Association, who has been for many years a missionary in Madagascar, has written to us in reference to the paragraph in our last week's issue on Dr. Cust's new book, and the charge he brings that some English missionaries in Madagascar countenance slavery. Mr. Clark says that it is altogether incorrect to say that English missionaries in Madagascar countenance either slavery or the slave trade; that on the contrary their action is gradually undermining the system, and is preparing the way for its ultimate abolition."—*The Christian (London)*.

—A new hospital will shortly be erected at Madagascar by the London Missionary Society, assisted by the Friends' Foreign Mission Committee.

Russia.—Persecutions. A dispatch from St. Petersburg, dated July 12, is to the following effect: "The Government has totally suppressed the Lutheran Church in Russia. According to the latest official reports of the Holy Synod, those for 1885, there were 2,950,000 Protestants in European Russia, and the bulk of these belong to the Lutheran

Church. The three Baltic provinces—Courland, Esthonia and Livonia—have a total population of nearly 2,500,000, the greater portion of whom are Lutherans. This is especially the case with the landed gentry, whose sympathies are essentially German. This is another step in the effort to fully Russianize the Baltic provinces, edicts suppressing German schools and the holding of lands by citizens of Germany having preceded it. Attacking the religious prejudices of the people, this step is regarded as much more serious than the others, and, as the State Church of Prussia is singled out, it will probably give rise to a protest from Berlin."

Scotland.—A great farewell meeting for African and Indian missionaries was held in Music Hall, Edinburgh, on the evening of the first Friday of the General Assembly. The missionaries were Rev. Alex. Hetherwick, F. R. G. S., Miss Christie (sent by the Ladies' Association), Mr. Duncan, and Mrs. Fenwick, about to proceed to Africa; and Rev. Henry Rice, Rev. Robert Kilgour, and Miss Augusta Reid (of the Ladies' Association), who proceed later in the season to India. The meeting, which was presided over by Rev. Dr. Scott, of St. George's, was large and enthusiastic.

South America.—The Transit and Building Fund Society of Bishop Taylor sent, from New York on the last Saturday of May, six more missionaries to South America, and \$10,000 more to erect school and church buildings.—*African News*.

Spain.—The Protestant Church of Spain numbers at present 112 chapels and school-houses, 111 parochial schools with 61 male and 78 female teachers, 3,545 boys and 2,095 girls. There are 80 Sunday-schools with 183 helpers, and 3,331 scholars. The churches are ministered unto by 56 pastors and 35 evangelists; the number of regular attendants of Divine service is 9,164; of communicants, 3,442. Pastor F. Fliedner reports steady progress on all sides.

—The Irish Presbyterian work in Spain. The Rev. Wm. Moore writes from Puerto Santa Maria: "The work was never so flourishing as it is now. I have been spending my leisure hours in 'setting up' a new geography (elementary), sorely needed for our schools, and which we are going to attempt to bring out on our little printing press. This geography is the translation of one compiled by Miss Whately for evening schools in Egypt and the Levant. It is the one branch of study of which the Spaniards seem to know nothing, and any school textbook one can find is so complicated and absurd as to be useless for elementary schools."

United States.—The International Medical Missionary Society, 118 East Forty-fifth street, held its anniversary exercises in Dr. Parkhurst's Church; it was an occasion of rare inter-

est. Dr. Wm. M. Taylor and Dr. F. F. Ellinwood made addresses full of eloquent appreciation of the work accomplished by the society, and were followed by others in the same strain. And no wonder; for the facts presented by the Medical Director, Dr. Dowkontt, were inspiring. During the past year two houses have been occupied in Forty-fifth street, containing 59 students. Seven dispensaries were maintained, and nearly 15,000 attendance on the sick poor were recorded. With the medical help to the bodies, there is a ministry to minds and souls diseased, and these medical missionaries are trying to imitate the Great Healer, the Lord Jesus Christ, in curing all the ills that flesh is heir to, in His Name. As Dr. Ellinwood said, one might as well talk of "countenancing the sun" as of indorsing a work like this. The amount of good done in the past year by so small a sum as \$9,829 is almost beyond belief. We refer to the society now, to remind our readers that it is entering on its summer work in the hot and crowded sections of our great city, and that being undenominational, it looks to all denominations for the means to carry it on.

—At the closing session of the Mormon Conference, April 8, Geo. Q. Cannon read the statistics of the church, which are: 12 apostles, 70 patriarchs, 3,719 high-priests, 11,805 elders, 2,069 priests, 2,292 teachers, 11,610 deacons, 81,899 families, 115,915 officers and members; and 49,302 children under eight years of age, a total Mormon population of 153,911. The number of marriages for the six months ending April 6, 1889, was 530; births, 3,754; new members, 488; ex-communications, 113.

—Baltimore Brown Presbyterian Memorial Church, under the earnest lead of Dr. M. B. Babcock, at a recent monthly concert, raised \$700 to support one of the "volunteers," Rev. Wm. Langdon, who has gone to Pekin, China. The money was raised with enthusiasm, and without abatement of other usual benevolences.

—Dr. Arthur Mitchell of the Presbyterian Board of Foreign Missions expects to sail early in August for a visit to our missions in Japan, Korea and China. He will leave New York in time to observe operations on the Pacific coast among the Chinese and Japanese before sailing.

—The *Chinese Evangelist* of New York gives a list of 123 Chinese schools and missions in this country. The average attendance, so far as given, is about 1,600. This total does not include the missions of the Pacific coast, in connection with which there are 217 Christians. In this city and Brooklyn there are 35 schools, with an average attendance of 700, of whom 64 are Christians.

—The Congregational Year Book will be ready for issue next month. The following are among the more important summaries: Number of churches, 4,569; number of new churches, 264; gain in number, 165; number of members,

475,608; added on confession, 25,994; added by letter, 19,042; added total, 45,036; increase, 18,024; Sunday-schools, members, 580,672; gain, 28,981; benevolent contributions of the churches, \$2,205,563; gain, \$110,078.

—Word and Work (London) points out that Moravian missionaries have long been doing a work similar to and not less valuable than that of Father Damien. In 1818 a Moravian hospital for lepers was started amongst the Hottentots, and has been kept up ever since, the missionaries residing amongst the patients. The Robben Island asylum, with its hundreds of sufferers, was soon after started by the Moravian Missionary Society, and still exists in full work, the missionaries of course living with the lepers. In 1867 an asylum for lepers was started in Jerusalem by the same society, and has since been much enlarged, four missionaries having devoted their lives to the work.

—The Southern Baptist Foreign Mission Board last year received \$99,023.75 and expended \$101,818.41. The balance on hand last year is reduced to \$814.97. Eighteen missionaries were appointed. The Board calls for \$150,000 for the next year's work.

—In the 65 years of its existence the American Sunday-school Union has organized more than 84,000 Sunday-schools, and gathered in 4,000,000 scholars and teachers. It has been organizing on an average four Sunday-schools every day.

—At the convention of the Christian Endeavor Societies, recently held in Philadelphia, it was stated that the number of societies now organized is 7,671, with a membership of over 470,000. They are attached to evangelical churches in 23 different denominations.

—The Executive Committee of the American Baptist Missionary Union has issued an appeal for eighty men to go abroad without delay—16 for Burma, 4 for Assam, 9 for India, 2 for Siam, 30 for China, 10 for Japan and 10 for Africa.

—It will surprise most people to learn that the Icelanders are numerous enough in this country and Canada to maintain a distinct and vigorous religious organization of their own. It is called the Icelandic Lutheran Church of America, consists of 23 congregations, and has just held its fifth annual conference at Argyle in Manitoba.—*New York Sun*.

—The demand for the Arabic Bible is so great that although the printing presses at Beirut are working day and night, pace cannot be kept with the orders.

—Abeel, David. Of Rev. David Abeel, D.D., for many years missionary in China, Dr. Samuel Wells Williams, the author of the "Middle Kingdom," said that he came nearer to his ideal of a Christian missionary than any other man he had ever met.

—There are still over 10,000,000 square miles of unoccupied districts in various heathen lands, where missionaries thus far have never entered.

THE MISSIONARY REVIEW OF THE WORLD.

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I.—LITERATURE OF MISSIONS. SHAFTESBURY, THE EVANGELISTIC EARL.

[EDITORIAL.—A. T. P.]

WHEN Constantine, in 330, resolved to build the New Rome on the site of Byzantium, he was himself marking out the boundary lines on a scale of more than twice the magnitude of the old city. One of his followers ventured to remonstrate against so impracticable a scheme as to inclose within walls such an extent of territory. But the founder of Constantinople replied, "*I am following Him who is leading me.*"

When we laid down those two imperial volumes* in which Mr. Hodder has so graphically portrayed the most many-sided life of the century if not of history, we felt overwhelmed by the magnitude of the scheme on which that life's activities were projected. But the coster-earl built more wisely than he knew. He followed One who led him, and who had for that life a sphere so wide and so varied in its service. The story of such a man is peculiarly valuable at this crisis of history. It illustrates what a single man can be to his own generation directly, and to all coming generations remotely, by simply giving himself to every work in the spirit of a true evangelism. We are reminded of Admiral Foote, who, when the King of Siam came on board his flagship to dine with him, asked a blessing on the food; and when the king said, "You do just like the missionaries," the Christian commander beautifully replied, "Yes, I, too, am a missionary."

It is well worth while to glance at this career of an English nobleman, whose nobility was less that of the garter and the escutcheon than of the Christian and the universal benefactor. We may learn from it one grand lesson: that he who hallows life with a consecrated missionary spirit and purpose may work out a truly missionary service wherever he goes and whatever he does. Shaftesbury had the marvelous power of turning every employment and environment into a new opportunity for evangelism. In even so unlikely a place as the Houses of Parliament he preached the gospel. His pen and his tongue were constant tonics and stimulants to the work of missions both at home and abroad. Robert Morrison in China, William Carey in India, Robert Moffat in Africa, Eli Smith in Syria, Justin Perkins

(* "*Life of the Earl of Shaftesbury*," by Edwin Hodder. 2 vols., 8vo. London.)

in Persia, Adoniram Judson in Burmah, never did a more thorough missionary service than did Ashley Cooper, Earl of Shaftesbury.

During a public life spanning a period of more than fifty years he was identified with more organizations and measures for the uplifting of humanity than any other man who ever lived. Though heir to titles and estates, he found no man so poor and degraded, no child so filthy and repulsive, no place so dark and dismal, as to dishearten him in his errands of mercy. Wherever he went he found existing evils which were a disgrace to a Christian civilization. The condition of the insane patients in hospitals, of wage-workers in factories and mines, of dwellers in tenement-houses and lodging places for the poor, of the outcast population in towns and cities, of bootblacks and chimney-sweeps, drew out the sympathies of his soul. But he neither wasted his energy in remonstrance, nor exhausted his emotions in sentiment, but he set himself personally to reform every abuse and to remedy every evil. Michael Angelo corrected one of Raphael's mistakes, not by criticising his work, but by simply sketching another wall-figure on a larger scale, and writing over it, "*amplius*"—broader. Shaftesbury likewise criticised "by creation rather than by finding fault." And, in all his herculean labors, among the seats of the highest or in the slums of the lowest, one purpose moved him: loyalty to Christ and the gospel.

So absorbed and engrossed was he in his mission for humanity that he seems almost omnipresent. To-night he is at the vagrant's hiding-place, the Victoria Arches under Holborn Hill, rousing the poor sleepers from their damp bed of rotten straw filthy with vermin, and leading them to the Ragged School, to sit by their side and by loving counsel stir in them hopes and longings for a true life. To-morrow, at Exeter Hall, he takes the chair and thrills a host of veterans who are holding a council of war, in the interests of the life-long conflict with human wrongs; he inspires new zeal, kindles new enthusiasm, provokes new emulation. Again he stands in the midst of five hundred acknowledged criminals, without weapon or guard, and calmly and courteously advises them how to get out of the clutches of evil habits and into an honest livelihood. Yet again, in the House of Lords, he draws aside the veil, and discloses to the peers of the realm the actual, factual tragedies enacted daily within a few squares of Westminster Cathedral, or among the operatives in the foremost factories of the land.

That tall, pale, thin, careworn man puts his shoulder to the wheel where others would think humanity hopelessly bemired, and instead of waiting for some Hercules to come and help him, lifts with all his might. And that one man carries through Parliament scores of relief bills, in the face of opposition, and what is worse—inertia. He shortens hours of labor, secures sanitary provisions and educational

opportunities, better wages, better homes, and whatever else can improve the condition of the poor working-people. There is nothing, near or far, that is wrong, oppressive, unjust, unmerciful, in which he is not personally interested. He does not, like Mrs. Jellyby, look past the misery at his side to dream of some philanthropic scheme in Boorioboola Gha ; nor, like too many other small souls who claim that "charity begins at home," does he exemplify the sordid selfishness that begins at home and stays there.

No wonder that when, as the autumn leaves fell in 1885, his bier stood in Westminster Abbey, a nation wept. Throngs of the common folk leave scant room for the simple funeral cortege to pass through the streets. There they stand—the men with bared head and mourning badge on the coat-sleeve ; the women with crape on the bonnet and tears in their eyes ; artisans and seamstresses, factory hands and flower girls ; they come from homes, refuges, asylums, training-ships, ragged-schools ; costermongers and bootblacks, reformed criminals and reclaimed women, stand without. Within the great Pantheon of England's dead, royalty and nobility, dignitaries of church and state, the leaders and the literati, lords and ladies, crowd to pay the last honors to the illustrious man, who, being human, like Terence, counted nothing human as alien to himself. When before was there ever such a burial scene ? where prince and peasant met in an equal sorrow, and where on the same coffin there lay side by side the flowers sent by a crown princess and by London's flower-girls !

To give a complete review of such a long and laborious life would consist neither with our space nor our aim. But, if we may get some point of view from which to command the whole horizon, we may get some conception of the bolder, more conspicuous features of an almost limitless landscape ; and so we shall seek to discover some secrets of the power and success of this singularly consecrated life, which is perhaps the greatest lesson on missions which the nineteenth century has yet taught us. We incline to emphasize it the more because it illustrates the great fact that the *sphere* of our service is comparatively inconsequential. Not *where* we go, but *how* we go, is the all-important matter. He who has within him the love of Christ and the love of souls, the divine enthusiasm of humanity, the passion to do good, cannot be placed amiss. He will transform any work into a divine calling.

Shaftesbury was a *man of one idea*. Early in his career he laid down the law which ruled his life, that the English nation's best policy was to declare Christian principles the basis of its government and the law of the land. That was his "one idea." He determined, whether that declaration was openly made or not, to regard it as a fact that Britain was a Christian land, and that everything unchristian and inhuman should, at least, be compelled to face the light of investiga-

tion and exposure. One of the Erskines used to call God to witness that he had done his best to bring on a definite issue between Christ and the adversaries of the truth. Shaftesbury did the same in his parliamentary career. He compelled what was wrong to confront exposure; he tore away every curtain of concealment. He compelled those who claimed to be virtuous and defenders of right to see what was vicious and unrighteous, and then disregard it if they dared. As Voltaire shamed papal France out of persecution for religious opinion, he shamed even political partisans and demagogues into righting great wrongs. He first went himself to explore abuses; then he set himself to expose them; and, with characteristic intensity, tenacity and pertinacity, he held on to his manly and godly purpose till he wrought reform. He believed in the double power of light—to reveal and heal, to expose and transform; and was confident that life would follow light.

Costermongers especially interested him. They constituted a community by themselves, and the donkey is a member of the family with family privileges. Poor and improvident and untidy, they needed help and comfort, and he called himself a coster, bought a barrow and donkey, and then lent them to those who had none. He mingled with the costers, joined their society, and insisted that, when they communicated with him by letter, they should not forget the honorary titles, "K. G." and "Coster!" He encouraged them to Sunday rest, and by donkey shows and prizes stimulated a wholesome pride in the care of their beasts. The costers loved him; and on one occasion presented him with a fine donkey duly decorated. With rare tact he rose to receive the gift, and, with arm around the donkey's neck, said that he would ask no epitaph beyond this, that "with a patience as great and a resignation as un murmuring as his, he might have done his own duty;" then, as the donkey was led from the platform, he humorously begged the reporters to state, that "the donkey having vacated the chair, his place was taken by Lord Shaftesbury." This scene of itself is a revelation of the man: his singular simplicity, sagacity, tact, freedom from all lordly airs; his remarkable union of a dignified manhood with a flexible adaptation to his environment, are all here exhibited and exemplified.

The best part of such a life is found in what it *stimulates others to do*. In 1861 he plead for an asylum for the middle classes. Thomas Holloway then formed a resolve to found such an institution; and twenty-five years later the "Holloway Sanatorium" was opened by the Prince of Wales. Another of Munchausen's "frozen tunes" had thawed out into the music of action.

Nothing is more important in this life of many-sided philanthropy than the fact of his *soundness of doctrine*. There is a current impression that laxity of doctrine and the "enthusiasm of humanity"

are somehow linked ; that orthodoxy is narrow, unsympathetic, uncharitable ; and that it is the liberal thinkers who are the liberal givers. Here is a standing refutation of the idea that a man must be a heretic to be a worker for men and a winner of men. The Earl was from deepest conviction an old-fashioned believer, and belonged to the extreme wing of that evangelical party from whom have sprung the great philanthropic movements of the century. His orthodoxy was of no compromise pattern. He held to the total depravity of the human heart, the need of the new birth and of simple faith in the inspired Word and the atoning blood ; he believed in prayer and Providence, in the resurrection of the dead and a coming judgment. His theology had three vital points ; a divine Christ, an atoning sacrifice, and a coming kingdom. Notwithstanding its unpopularity he believed in the literal return of Christ as the only hope of humanity. To him all things move toward that event. The world cannot be saved by human agency. We may and we must preach this gospel "for a witness in all the world ; and then shall the end come." For all this misery "the only remedy is in His return, for which we should plead every time the clock strikes !"

Shaftesbury's identification with the poor was not formal but real. When in 1860 the Ragged Schools of London presented him with their testimonial, he replied that he would rather preside over the Ragged School Union than command armies or sway empires.

Nothing in the character of this superb man attracts more than his habit of *discriminating if at all in favor of the most degraded and destitute.* To have seen him at St. Giles' Refuge, talking to ragged, barefoot, homeless boys, drawing out from them frank confessions as to their vicious and criminal habits, kindling in them new hopes of an honest and industrious life, and planning for them a way to such a goal—this was to see him at his best. For thirty-two consecutive years he presided and spoke at the meetings of the Ragged School Union. It was his habit to look at every question from the point of view of the poor and the outcast. The shoeblacks, like the costers, called him "our Earl ;" ragged urchins and half-starved gamins during one winter were fed with 10,000 basins of soup and bread, made in his own house and sent to supply their needs. He had boundless faith in the *power of the gospel* to uplift, save and sanctify. In the worst and lowest he saw a germ of good that could be made to grow into a heavenly plant.

He was an aristocrat by lineage but a democrat by principle. He believed with Burke that the condition of the common people is the condition of the commonwealth. We may call the great lower stratum of society "the masses," as though it were only an aggregation or conglomerate of dead matter, but these masses have marvelous powers to heave and shake and cleave the upper crust. There the volcanic fires burn and

thence the earthquake shocks come. The base of the pyramid is much broader than the apex, but if it be laid in the marsh or the quicksand the whole structure sinks. Shaftesbury's tastes, like F. W. Robertson's, were with the elect aristocracy ; but, like him, his principles were with the mob. His great aim was to lift the common people to a higher level, and, because the only way to find a solid fulcrum for his lever was to get down to their plane, he would not accept any honor or office which put them at too great a distance. When, in 1855, Palmerston urged him to take a place in the ministry of the realm, he answered: "I cannot satisfy myself that to accept office is a divine call ; but I am satisfied that God has called me to labor among the poor." Of one-half of his life that sentence is the key. When again, in 1866, Lord Derby urged him to accept a high office, he said, "1,600,000 operatives are still excluded from the benefits of the Factory acts, and, so long as they are unprotected, I cannot take office."

Much of his public work bore *directly* on evangelism. As late as 1855 he found an unrepealed law, forbidding gospel teaching and worship in private houses where, besides the family, over twenty persons were gathered. Under such an enactment any religious gathering, not under the protection of the established church, might be dispersed as an unlawful conventicle ! Shaftesbury moved for the repeal of this relic of barbarism. He presented the facts : millions of non-churchgoers ; all the churches together unable to cope with prevailing immorality and infidelity ; the need of using every agency to pervade society with the gospel ; and he showed how if literally construed that law would shut up every Bible class, Sunday school, cottage lecture and ragged school, and make the 25,000 annual meetings of the City Mission unlawful.

Of course he met opposition. Indifferentism said the decree was a dead letter ; he replied that a dormant reptile is not dead, and may be warmed into life when occasion serves.* Ecclesiasticism fought him, but he insisted that "permission" to breathe is no more absurd than permission to pray or praise, teach or preach ; and that, with no limits save those demanded by public morality or safety, every Englishman should enjoy his right to worship God when, where and how he pleased.

He was a man of *many sympathies*. The unity of his purpose was not more conspicuous than the multiplicity of his labors and interests. If he was narrow at the point, he was broad at the blade. While he was fighting the "Improvement Companies," that, while displacing old tenements by newer houses, drove the poor into overcrowded dwellings or compelled them to lodge at a great distance from their workshops or else pay excessive rents, he could originate a sanitary commission in connection with the war in the far East.

* Lord Brougham.

Florence Nightingale equally with the sewing girl called him "our leader." The tortures to which chimney sweeps were subjected in hot, sooty and narrow flues; the sufferings of children while training for the circus-shows; the snares laid for the virtue of young girls—all these drew out his sympathy.

Shaftesbury's evangelism was of the *individual sort*, private and personal. Never did he lose a chance of bringing the subject of religion before either a community or an individual. There are some people who are forever talking about evangelizing the masses, but who never attempt the work of winning souls *one by one*. Somebody quaintly says that the priest and Levite who passed by the wounded man were on the way to preach to the masses and could not stop to take care of one man even if he were dying.

He protested that in a country where 100,000 souls were every year added to those who had neither church, pastor, nor sacraments, and 500,000 persons were absolutely without any religious instruction, the church that restricted evangelism, nay did not lead in evangelism, would soon die of dry rot, if not by divine judgment. That sentiment is one text from the Earl's life that might well be cut in stone upon the walls of every church building in Christendom!

Of course such a man took the lead in every effort to evangelize the cities and gather in those who go to no church. He rejoiced when thousands thronged Exeter Hall and thousands more went away unable to get in, during the special services held there for non-attendants. When the metropolitan theaters were opened for Sunday evening meetings, he was there often, Bible in hand, facing the motley throng; and he, like Ezra, "read in the Book of the Law of God distinctly, and gave the sense and caused them to understand the reading."* The study of Scripture was his habit and delight. He searched the Word of God and knew how to use it. He was appalled at the prevailing spiritual destitution of the people, and put forth every effort to supply it.

His self-oblivion was the fruit of a cherished principle and a cultivated habit of self-forgetfulness. He esteemed nothing his own, except his conscience. To pride he became by simple habit an alien. He helped a hobbling old woman to his place in the carriage while he mounted the box and drove up to receive military honors as Lord Lieutenant of his county; or bent to kiss the little girls who won the prizes at the humble flower shows; or went into the worst districts to carry toys to poor little children, or read and pray at the bedsides of the dying.

The Countess was a noble helper to the Earl. He said with tearful emotion that in every crisis of his life when timidity or infirmity prompted him to hesitate, she always and promptly said, "Go for-

*Neh. viii.

ward and to victory!" From the time when in 1833, a few years after his marriage, he set before her, and in no rose-colored tints, the career of self-denying service to which God seemed to call him, she never wavered. She bade him follow his duty, and resign honors of state and comforts of home, yea, even intellectual culture, to place himself on the side of the children of want and woe. And so he did!

One additional fact must be noted. The primal inspiration of all this heroically unselfish life came not from his parents, nor wife, but from Maria Millis, a humble nurse, who, before he was seven years old, taught him to pray, to study God's Word, and to love the poor. To her he attributed that first touch that set all the chords of his being vibrating at the story of the cross, and the old watch which she left him as her legacy was the only one he ever wore. When his heart was attuned to such a key, it needed only an occasion to waken life-long harmonies; and that occasion was furnished when, at fourteen years, he saw a pauper borne to burial in a rude coffin by staggering drunkards, who actually let their burden fall, and then cursed and swore. Not a mourner was following the bier, and the thought of flinging a human being into a hole without decency or humanity, simply because he was a friendless pauper, set his heart-chords trembling; and henceforth they never ceased vibrating in that minor key. Just before his death he said, "I feel age creeping on me, and I know I soon must die. I hope it is not wrong, but I cannot bear to leave this world, with all the suffering in it."

Of his activity in promoting the "Water-cress and Flower-girls' Mission;" the "Flower Shows," where prizes rewarded the faithful care of household plants; the reform of lunatic asylums, factory abuses and sanitary science; in espousing the cause of chimney-sweeps and workers in mines and collieries; in relieving the sufferings of the blind, the crippled, waifs and orphans; in fighting opium and Sabbath labor, we cannot speak in detail. His life illustrated the inexorable law of vicarious suffering. The disciple is not above his Master, who "saved others; Himself he could not save." His dedication to the cause of the friendless poor was costly; it cost pain of body, and more exquisite pain to his sensibilities; it left on his face the lines of care, it marked him as an old man when yet in life's prime. His was an alabaster flask of ointment very precious, but he broke it lavishly upon the feet of his Lord, and of His poorest and least creatures.

Of course Shaftesbury was a habitual giver. He despised the selfishness that expends itself in ample indulgence and then seeks to atone for a life of luxury by "munificent bequests." He said there is no such thing, but there *are* munificent *donations*. He could not keep money in the face of human want, and only his frugal habits kept him from insolvency. He knew no value in money save its power to confer good; and he held that to put it to an unselfish purpose stamps

on human coin the image of God and makes it pass current for heaven's own merchandise.

Shaftesbury, in preparing addresses, always followed a few rules. He neither wrote nor trusted to notes. He gathered and arranged facts and quotations. By investigation and then rumination he made himself master of his theme and its great outlines, and then trusted to the inspiration of the occasion. In the House of Lords, where the very atmosphere stifles enthusiasm and affords no inspiration, he sometimes, though rarely, committed a speech to memory. But he used to say that how a speech begins is of little moment, but not so how it ends; and he often committed to memory his entire peroration. But his life was one grand oration. The golden pen of heroic action, held in the hand of sublime resolve, wrote out its sentences in living deeds. No wonder it was grandly effective. Its echoes may still be heard and will long stir to similar action like the clarion peal of a trumpet along the lines of battle.

WILLIAM CAREY.

BY JAMES M. LUDLOW, D.D., EAST ORANGE, N. J.

ONE hundred years ago this sign hung over a cottage in a Northamptonshire village: "Second-hand shoes bought and sold. William Carey." Within sat a cobbler, twenty-eight years of age, careworn, burdened with the support of himself and a sickly, half-crazed wife. On a pile of leather chips, the leaves held open by lasts and awls, were books in Hebrew, Latin, Greek and French, which languages he was trying to master. On the wall was a map which he had rudely drawn and scribbled over with the statistics of the world. Some years later Lord Wellesley, the English Governor-General of India, hearing this man commend his course, said, "I esteem such a testimony from such a man a greater honor than the applause of courts and Parliaments."

The evolution of such a life from insignificant obscurity to world-filling influence and renown is a subject of study for this age. It was an evolution, not a change through mere environment, for we can detect the germ of that great after-life in its earlier years.

Carey was born in 1761, the son of a poor weaver. His early education was such as, with his marvelous powers of observation, he picked up from men and things. When a mere lad his garret-room was stocked with specimens of bugs and botany. As Solomon in more elaborate address, so the ragged boy whose genius for discovery led his playmates to call him "Columbus," "spake to them of trees, even unto the flower that springeth out of the wall; he spake also of beasts and of fowl, and of creeping things, and of fishes." He devoured the few books that came in his way. For language he had such a natural gift that he learned to read French in three weeks from a French translation of an English work, and that without grammar or dictionary. But though a genius, he had no natural endowment of piety.

He learned to lie, and once he stole. He was converted at eighteen ; married at twenty ; cobbled, peddled shoes and studied during the week days, opened a school at night for those poorer than himself, and preached for the Baptists on Sunday.

There were no foreign missionary meetings, magazines, or interest in those days. But, bending over his Bible and his last, the cobbler student felt himself swayed by the conviction that the church must go to the heathen. At a meeting of preachers he brought up the subject. The presiding officer, as wise as his age in these matters, rebuked him : " You are a miserable enthusiast ; nothing can be done before another Pentecost, when an effusion of miraculous gifts, including the gift of tongues, will give effect to the commission of Christ as at first." But the Pentecostal effusion was already in Carey's soul, and it almost took the form of the gift of tongues, such was his marvelous facility for acquiring languages. He sent out from his cobbler shop a pamphlet, which, as it was the first, is still about the best missionary prospectus in the English language. Its chief suggestions were *united prayer and a penny a week* from every communicant. His genius in putting the matter and his devotion to the idea soon won him some grand friends, among them the distinguished Andrew Fuller. They at once started the " monthly concert " of prayer for missions, which is still observed so largely in England and America. In 1792 Carey preached a grand sermon, a direct result of which was the founding of the Baptist Missionary Society. As the chief projector of this grand scheme, the devoted man did not hesitate to offer himself as its first missionary.

He studied his maps. India, with its hundreds of millions, seemed to be the most needy, and, at the same time, the most promising field accessible, in that the English flag was already there. Fuller eloquently described the meeting where Carey volunteered. " We saw there was a gold mine in India, but it was as deep as the center of the earth. Who will venture to explore it ? " " I will go down," said Carey, " but remember that you must hold the ropes." " We solemnly engaged to him to do so, nor while we live shall we desert him," was the pledge with which the little band practically launched the scheme of modern English missions.

Taking John Thomas, who had once been in India, as a medical helper, Carey sailed in 1793. That vast land was then without a ray of clear Christian light, except that which lingered with the remembrance of the German missionary Schwartz, and the glimmers in the homes of certain English army and civil officers. The land was divided between the various forms of Hinduism in its densest superstition, its most horrid cruelties, and the equal bigotry of Mohammedanism. The British influence being that of the camp, the trading station or the political office, showed the vices of Christian lands rather than the virtues of Christian life. The East India Company dreaded the at-

tempt to evangelize the land lest it should awaken the religious prejudices of the people and imperil their gains. Such was the hostility of even English merchants that the missionaries were denied passage to India in an English boat, and sailed in a Danish ship. Arriving at Calcutta, they were not allowed by the East India Company to engage in religious work. For five months they lived in abject poverty. Carey finally went inland, built a bamboo house in a neighborhood infested with tigers, hired out as an assistant in an indigo factory, and while thus engaged studied the Bengali language, talking the gospel in it as fast as he learned the equivalent of the sacred words. He set up in a corner of the factory a rude printing press, to which he was so devoted that the natives thought it was his god whom he worshipped. On this he printed with his own hands portions of the Bible as he translated it.

Able to earn some money in the factory, the self-sacrificing man declined to receive any salary from the friends in England. He soon fell a victim to the fever. His children sickened; one died. The insanity of his wife developed into actual mania. But he worked on without abatement of zeal. Beside his house he built a chapel and preached to the natives, though such multitudes came that they congregated outside more frequently than inside. He visited two hundred villages, every one he could reach in his boat, which was his sleeping place and his library; for all the while he was studying Sanskrit, the mother tongue of the various Indian languages. He saw that the Bible must be laid beside the Shastras of the Hindus; that it, the divine light, could evangelize India—he could not. This great soul thus faced the immense problem of making himself to India what Ulphilas had been to the Goths, and Jerome to the Latin world, giving those vast millions the Bible in their own tongue. In the meantime the letters of Carey to friends in England electrified the home church with his own spirit. To his personal influence we trace the formation of three great missionary societies: the London Missionary Society, representing various denominations of dissenters; the Scottish Missionary Society, representing Presbyterianism, and the Church Missionary Society in the Established Church. Individual Christians, too, caught Carey's enthusiasm. After reading the account of his project, Robert Haldane sold all his possessions, and gave \$200,000 to establish a similar work in Benares, which, however, was prevented by the cruel timidity of the secular authorities.

Soon Carey was joined by those grand men, Marshman and Ward. The East India Company not allowing them in their bounds they settled in Danish territory at Serampore. On Christmas day, 1800, after seven years' labor, Carey baptized his first native convert, Krishna Pal, whose hymn translated by Marshman has become an heirloom of all the modern church:

“ O thou, my soul, forget no more
 The friend who all thy sorrows bore ;
 Let every idol be forgot,
 But, O my soul, forget Him not.”

Krishna was a high-caste Brahmin ; he became a gifted preacher, and with his own private fortune built the first house of Christian worship for natives in Bengal.

The same year witnessed the publication of the entire New Testament in Bengali, a work which made Carey's reputation as the foremost of Oriental scholars. The British Government now found it necessary to establish a college at Fort William for the instruction of their own officers in the languages and literature of India. There was one man only in India, or the world, if we except Lord Colebrooke, who could fill its chief chair. Carey became a professor, but really he became *the* university. One who had seen him at work writes : “ Here was for nearly a whole generation a sublime spectacle—the Northamptonshire shoemaker training the governing class of India in Sanscrit, Bengali and Marathi all day, translating, too, the Raynayana and the Veda ; and then, when the sun went down, returning to the society of the maimed, the halt, and the blind, and many with the leprosy ; to preach in several tongues the glad tidings of the kingdom to the heathen of England as well as of India, and all with a loving tenderness and patient humility learned in the childlike school of Him who said, ‘ Wist ye not that I must be about my Father's business ? ’ ”

It was in 1804, when Carey had thirty years of life still before him, that the Governor-General of India declared that he esteemed the commendation of such a man a greater honor than the applause of courts and Parliaments.” The occasion of this praise was a notable one. In a brilliant assembly of European officers and native scholars Carey had welcomed Lord Wellesley in a speech in Sanskrit, at the time an almost unknown tongue to Europeans. It was an exploit of a great genius, at which the Sanskrit scholars of to-day marvel, although they have the aid of Carey's dictionaries and grammar, and more recent works based upon them, with which to acquire that language, while Carey had to make these tools for himself. That the following thirty years of such a man's life would be of immense influence we could predict, but the full greatness of his work no man can estimate. With the corps of scholars he brought about him he rendered the gospel into between thirty and forty different tongues, and thus brought it within the reach of over three hundred millions of human beings to whom it had been unknown. It was a beautiful custom of these translators, when a volume was completed, to place it on the communion table and dedicate it to the service of Christ. And why not? It was the offering of intellect and heart and body, of which the volume was the product. But Carey's work was wider than this, although this alone

would have warranted the praise given him at his death by Robert Hall, as "the instrument of diffusing more religious knowledge among his contemporaries than has fallen to the lot of any individual since the Reformation;" if not that of another who pronounces him "the most honored and the most successful missionary since the time of the Apostles." (Dr. John Wilson.) We can only indicate the side work of this wonderful man. He was distinguished as a botanist and edited the journal "*Flora Indica*." He founded the Agricultural Society of India. He made the first dictionary of Oriental languages. He translated parts of the Hindu sacred books and made Europe familiar with the Eastern religious thought. He established the first distinctly Christian college in heathen lands, having won the patronage of the King of Denmark. He started the first newspaper in the East, the *Samachar Darpam*. His was the first clear and potent voice which the British authorities heeded, in suppressing the cruelties of infanticide, the murder of widow-burning, and the living sacrifice to Juggernaut.

Carey died at the age of seventy-three. At that time English missions had become established in India, and all sects recognized him as the divinely appointed pioneer. When on his sick bed the Metropolitan Bishop of India, the highest official of the English Church in the land, visited him, and bowing his head by his pillow asked the dissenter's benediction, feeling that no ecclesiastical honor could equal the blessing of one whom God had ordained to be the great apostle of modern missions. The learned world went into mourning when the news floated to the universities of England, Germany and America that Carey was no more. The secular authorities did well to recognize his departure as if he had been one high in political or military life, by dropping the flag to half mast, for he had accomplished more for European influence in India than any single man who represented only the State. But Carey himself seemed during his life to be the only one who was ignorant of his greatness. The humility of this sublime soul was beautifully illustrated during his last illness. Dr. Duff, then a young man, visited him. As he was leaving the chamber the sick man recalled him, and said, "Mr. Duff, you have been speaking about Dr. Carey, Dr. Carey; when I am gone say nothing about Dr. Carey—speak about Carey's *Saviour*."

Where ninety years ago Carey was the only ordained Protestant missionary are now about seven thousand. That single convert, Khrishnu Pal, has a goodly following of two-thirds of a million. This is the commentary on Carey's early sermon that led to the establishment of the society which sent him out as its first missionary. His text was Isaiah liv.: 2, 3. "Enlarge the place of thy tent," etc. Under this he made the two points—the heart lobes of his own life:

1. *Expect great things from God.*
2. *Attempt great things for God.*

RELIGIOUS VIEWS AND PRACTICES OF THE ZULUS.

BY REV. LEWIS GROUT, WEST BRATTLEBORO, VT.

WHEN I received my appointment to labor as a missionary among the Zulus in South Africa one of the Secretaries of the Board in Boston expressed to me the wish that I would give special attention to the language of that people, as little or nothing had been as yet done in that direction. In following out this request, I found it necessary to go directly to the more intelligent of the Zulus, if I would have genuine samples of the language as they speak it, since among themselves they had neither a book nor even an alphabet with which to write or print one. Having learned the language, as best I could, from their best speakers, I set about getting from them the needed material for preparing a Zulu grammar.

Among the extended sketches of various kinds which I wrote out *verbatim* from the lips of some of the older and best informed that I could find among them, a good number had respect to their religious views, their divinities, their modes and objects of worship. These objects I found to be the spirits of their departed friends, the shades of their ancestors, and especially the ghosts of kings and other men of rank and renown. Of these they speak as the *amahlozi* (singular, *ihlozi*). To these they are wont to ascribe everything, good or evil. For the good, they are praised; for the evil, they are propitiated by sacrifices. Sometimes the departed spirit is spoken of as reappearing in the form of a snake, whenever the departed thinks it necessary to commune with those he left on earth. Sometimes, or at least among some of the tribes, the divinity or shade is spoken of as an *itonga* (pl. *amatonga*), a defending or preserving power. And sometimes the departed spirit is spoken of as an *isitunzi*, a shade, the soul after it has left the body. Ask the people about the end of man, where he goes when he dies, and they generally reply that he becomes an *ihlozi*, and goes off to live somewhere under ground, there to build and abide with his ancestral friends.

The ordinary and more formal method by which the people are accustomed to communicate with their divinities, the spirits of the departed, is through the *inyanga*, doctor, medical priest, or diviner. It would take long to describe the way in which he prepares himself for this most important profession; nor is it necessary. From the artful, ambiguous language he employs, when his services are required, one would think he must have studied the ancient Delphic oracles. In case of sickness, death, loss of property or other great calamity, a deputation is sent, with a cow or other present, to consult this medical priest, the *inyanga*, and find out the cause and cure of the sickness or the calamity. If the present is wanting or insignificant, the doctor or medical diviner is quite likely to excuse himself by saying that the divinities are not at home to-day, and so nothing can

be done till they return. If the deputation comes again, on the morrow, and brings the desired cow, they will find the divinities at home and the doctor ready for service.

The following is the substance of an account of going to inquire of the *inyanga* (priest), in a case of sickness, first taken, as above described, from one of the older and more intelligent of the Zulus, and then translated from his own words, with some condensation, into English: When sickness comes, someone takes something and goes to the priest to inquire about the sickness. When they arrive at the priest's, he comes out, sits down, passes the compliments, and remains silent for a time. Then he says, Come, let us go yonder. What have you brought? They say, Sir, we have brought nothing—here is a trifle. Then he says, Come, speak, that I may hear; smite (the earth with your rods), smite ye, that I may hear. They say, hear; he says, sickness. They say, hear. He says, it is in the chest; and the people say hear. He says, it is the lungs; they say, hear. He says, his paternal shade wants something. They say, hear. He says, it is the shades of his ancestors. His ancestral shades say, why is it that he (the sick man) does not care for us? Why does he no longer recognize us, since we have preserved him from his infancy? The people say, hear. Will he never build a large kraal for our sake? Why does he not recognize us? Then the people say, There, that is it. And he says, they ask, Why is it that no offering is made to them by the slaying of an animal? Then the people say, there, that is just it. Then he says, smite again, that I may hear; and they say, there, there, he is coming nearer to the seat of the difficulty. Then he says, his paternal shades are angry with him; he is diseased, he is sick; the shades are calling him. And the people say, Who told you?—hear. Then he says, Should an animal be slaughtered, he will recover. They say, hear; he says, the shades require that particular cow of theirs.

And so, when he has finished, the people give him the present which they brought, and go home. Arriving at home, the people there at home say, come now, tell us, that we may hear the words of the priest. What did he pretend to say? How did he inquire and perform? Oh! the priest performed thus: He came and followed the omen of the occasion; he came and said, he is sick, he has a disease, he is called by the shades of his ancestors, who reproach him, saying, Why is it that he acknowledges them no longer? since, long ago, they went and delivered him from great suffering, while other people died? and have they not delivered him from great evil? Why, then, does he not continue to acknowledge us and give us what we require?

And now the sick man admits it all, and says: Oh, since that which they require is thus required by themselves, who can refuse it? then the people say: Oh, yes, as you say, who could refuse a thing

when it is thus demanded by the owners themselves? How can the priest be mistaken, since he has gone so evidently according to the omen? Do not ye yourselves perceive that he has run according to the omen? Then let them have their cow, the very same which they have demanded, and then we will see whether sickness will leave me. To this they all assent. And now some one goes out, and when he has come abroad without the kraal, all who are within their houses keep silence, while he goes round the kraal, the outer inclosure of the kraal, and says : Honor to thee, Lord. Offering prayer to the shades, he continues : A blessing, let a blessing come, then, since you have really demanded your cow ; let sickness depart utterly. Thus we offer your animal. And, on our part, we say, let the sick man come out, come forth, be no longer sick, and slaughter your animal, then, since we have now consented that he may have it for his own use. Hail to thee, O King ! glory ! Come, then, let us see him going about like other people. Then he goes back into the house, takes a spear, goes out with it, enters the cattle-fold, comes up to the cow, gives it a stab, and as the cow bellows, saying y-e-h, he says, Yes, an animal for the shades ought to show signs of distress ; it is all right, just what was required. Thus the offering is made. But if the sick man fails to recover, he goes to his neighbors and says : How is this, that I have slaughtered my cow, which was said to have been required by my paternal shades, and yet I have never recovered? And they say : It cannot be so ; there must be some mistake ; it must have been just a device of the lips to get a man's cow. If it had been required by the shades, then why has the sick man never recovered? The priest has been fabricating a lie. He does not know how to inquire of the oracle. Let us go to another priest.

So they go to another priest, salute him, and say : Hail, friend, good news. And he says : What present have you brought? And they say : We have brought a present, so and so. And he says : Oh, the shade is not willing ; he is absent. Then the messengers return, and go to another, and after the usual salutations the priest proceeds to inquire of the shades as to the trouble in hand, its nature, cause and cure, as did the other priest. After a long-continued consultation, much smiting, and hearing, and reporting, the priest comes out to say : The sick man's paternal shade is calling him to an account, saying, Why does he abuse me by acting in this manner? I am weary. The shade of his mother complains also, and says to her son, What art thou doing there yonder? I am displeased with you. The deputation returns and reports to the sick man : The priest says your father demands that particular cow, thy favorite, and says, Since the cattle are mine, being given to you by myself, why have you never made me a decent offering? To this the sick man replies : Oh, since the owners themselves decide thus, why, what can I say? so, then, let them have

an offering, and then I will see whether or not I shall recover. Perhaps beer is included in the offering, with the understanding that some might like beef and beer. Then some one goes out, and there talks, while all within keep silence and listen to what he says, to wit : O ye dwellers below, shades, ye our fathers, there is your cow ; we offer the same. Now, then, let this your sick one recover, let disease depart from him ; the cow is already your own. Then he goes back into the house, gets a spear, and stabs the cow ; and when she bellows, he says, Let your cow cry, then, and bring out the evil which is in us ; let it be known abroad, then, that it is your cow, which is required by yourselves. Thus it is slaughtered, thus it dies, and the rest of the cattle are put out to pasture, while this remains dead in the fold, and is left alone for a time. Then they dress it, cut it up, and put it away in a hut by itself for the night. The sick man takes the gall, pours it upon himself, and says : Yes, then, good work is this ; let all evil come to an end. The contents of the larger stomach of the slaughtered animal are also strewn upon the house and the premises of the sick man. No one is allowed to open the hut while the beef is there, until they are ready to take it out, lest the shades be disturbed in their feasting upon it. On opening the hut in the morning, a portion of the beef is said to have been consumed. The rest is brought out, cooked and eaten ; all the neighbors having gathered to have a share in the feast. As they take their leave they thank the man for the rich entertainment they have had, assure him that it was a very fine animal, an offering with which the shades ought to be satisfied, and express the wish and hope that the sick man may soon recover.

One party, of whom the writer inquired, put it in this way : When they are sick they slaughter cattle to the shades, and say : Father, look on me, that this disease may cease from me ; let me have health on the earth and live a long time. They have a long talk (with the shades) in the cattle-fold, and praise the spirits, saying : Hail, friend, thou of such a place, grant us a blessing, beholding what we have done, what an offering we have made. You see this distress ; may you remove it, since we have given you our animal. We know not what more you want, whether you still require anything more or not. May you grant us grain, that it may be abundant, that we may eat, of course, and not be in need of anything, since now we have given you what you want. Yes, for a long time have you preserved me in all my going. Look here ; you see I have just begun to have a kraal. This kraal was built by yourself, father, and why should you now be willing to diminish your own kraal ? Build on, as you have begun ; let it be large, that your offspring, still here above, may increase, increasing in knowledge of you, whence cometh power.

If one is on the point of being injured by anything, and yet escapes, he says : I was preserved by our shade, which was still watching over

me. Perhaps he slaughters a goat in honor of the same, and puts the gall on his head ; and when the goat cries out for pain of being killed, he says : Yes, then, there is your animal ; let it cry, that ye may hear, ye our gods (ye of ours) who have saved me. I myself am desirous of living on thus a long time here on the earth ; why, then, do you call me to account, since I think I am all right in respect to you ? And while I live I put my trust in you, our paternal and our maternal gods. The writer's informant says they slaughter only goats and cattle, and not sheep, because sheep never cry when they are slain. They want something which will cry when it is about to be slaughtered.

THE NEW ERA OF COLONIZATION AND ITS BEARING ON CHRISTIAN PHILANTHROPY.

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

NONE can look upon the progress of civilization by the powers of Europe with greater interest than the friends of missions. The question how the dark places of the earth are to be brought under civil government, through what agencies this is to be done, and under what Christian or unchristian influences they are to be placed, is one of the greatest moment as affecting the progress of Christ's kingdom in the world. The spread of that kingdom has from the earliest ages been more or less connected with the great enterprises of colonization. The occupation by God's chosen people of the countries lying on the eastern shore of the Mediterranean, considered as a radiating point of influence upon the nations of the world, was of vast consequence. The dispersion of the tribes of Israel through the Babylonian Empire, until in the time of Esther the exiled people, with their knowledge of the true God, were represented in all its one hundred and twenty provinces, greatly enhanced their influence. The numerous Greek colonies that were formed in the East, carrying with them that language which became the vehicle of the New Testament revelation, became still another factor in the spread of Christianity. The enforced dispersion of the early Christian believers by persecutions at Jerusalem was in the same line. The extension of the Roman arms over all Europe furnished also highways for the messengers of Christ, and the settlements which were extended to Spain, Gaul and Britain became centers and sources of Christian influence. The occupation of the North American Continent, and, later still, various portions of the East, by the Anglo-Saxon, has started great forces, whose results we are not even yet prepared to estimate.

How, then, can the student of the Bible and of the history of Christian civilization look without deep interest upon the great movements which are being made just now by Britons, French, Germans, Italians, Portuguese and others for the possession of hitherto uncultivated regions of Africa and the Islands of the Sea. It is an encouraging

consideration for all those who love the cause of missions that side by side with the small and inadequate work of preachers and teachers are the great movements of God's providence. The most important element in the missionary work is the fact that by obeying the great commission of our Saviour the church comes into the sweep of those vast and omnipotent forces which move the world by divine behest.

We do not overlook the many and serious hindrances which have been interposed by commerce, especially the contact and influence of those evil-minded men who resort to all mission fields with sinister aims. We do not forget the almost disheartening discouragements of the opium trade, and the still more devastating liquor traffic ; but rising high above all these are the supreme purposes and powers of Him who has promised to be with His people "always, even unto the end of the world."

It has been a matter of just pride throughout Protestant Christendom that the Anglo-Saxon has had so prominent a place in the colonization of the waste places of the world. Leaving Southampton one finds the Briton dominant in the great natural Fortress of Gibraltar ; he is also at Malta, and at Cyprus, with his stores and naval equipments. He is dominant in Egypt, in Natal, and Cape Colony ; he has established a British Empire in the heart of the Asiatic Continent ; Australia, New Zealand, Fiji, are under his power and influence, not to speak of Singapore, Hong Kong, and various smaller island groups of the Pacific. Wherever British power has obtained a footing a degree of permanence is found in the institutions of government, of education, of economic and political enterprises. The Bible, the school, the eleemosynary institution spring up ; the work of missions by Protestant or Catholic is impartially protected, though it is fair to say that in India particularly it was by a long and hard lesson that British authorities were taught to deal justly with the missionaries and their converts as against the popular demands of prevailing heathenism.

It has often enough been said that the Spanish and the French have never proved to be good colonizers ; that on this continent the Spanish saw their powers swept away as a result largely of their own blundering, and as a reaction against their remorseless rapacity and oppression. The French colonies on this North American Continent were largely lost by the mistakes or weaknesses of bigoted French sovereigns ; and where their influence still prevails, as in Lower Canada, stagnation, the handmaid of superstition, is still too palpable to be hidden.

But a change seems to have come. The Germans, not hitherto inclined to colonization, and the Italians, occupied until within a recent period with their struggles against French ambition, Austrian tyranny, and papal repression, have only just awakened to the spirit of

colonial enterprise, and a good beginning certainly has been made in Abyssinia. Among those explorers who in the last two decades have helped to open the secrets of the Dark Continent are found names like Caserta and Piaggia, who are proving themselves worthy of the race of Marco Polo and Carpini.

Some recent events have seemed to indicate that possibly Great Britain is in danger of losing her laurels. It is claimed that the splendid opening of Zanzibar, which was accomplished by the enterprise and humanity of Great Britain, under the lead of Sir Bartle Frere, has virtually been snatched from her grasp by Germany; not by force of arms but by a more vigorous utilization of the advantages which were gained when Sultan Borgash had been compelled to treat for the suppression of the slave trade. And now Germany is in possession of a vast territory which is a key to the Great Lake Region.

The Egyptian campaign of Great Britain five years since was brilliant and worthy of the British arms, so far as it went. But in the wretched delays and indecision which resulted in the sacrifice of General Gordon, and in much of the policy which has been pursued since that time, there seems to be a lack of that energetic and humane statesmanship which has so long been the glory of the British flag.

A recent editorial article in the New York *Tribune* condemns, very justly, we think, the short-sighted policy which has been pursued in connection with what it calls the massacre of the Dervishes in the Nile Valley. It justifies the measure as a necessity, but one which when once accomplished should have been followed up by such measures as would prevent a like necessity—for just as soon as another horde of blood-thirsty fanatics can be gathered in the desert, it may sweep down the Nile and again fill the whole country with disorder and alarm. It complains that Dongola, Khartoum and the Soudan are still left to govern themselves, and with such a rule one cannot tell what to expect. At the time of Gordon's death the capture of Khartoum would doubtless have been justified by the European powers; now it may be a question. But certainly some measures should be taken to establish authority and permanent peace along the upper Nile, and not only destroy the slave trade, but afford protection to those more peaceful tribes which have so long been devastated by fanatical raids. The fact that Massowah, and other coast towns of Abyssinia which have come under Italian rule, have increased their population more than tenfold in a half dozen years, affords evidence that what the people of all that vast region most desire is stable government and protection. What more significant refutation could be given to those recent pleas which have claimed that Africa should be given over to the superior control of Islam?

The article referred to gives English rule in Egypt much credit over against its failures and mistakes in the Soudan. It has done much to

relieve the burdens of the Khedive's subjects ; the fellaheen have been delivered from the injustice of arbitrary conscription ; the military budget has been rescued from spoliation and extravagance ; taxation has been reduced, and the floating debt has been paid ; the system of enforced labor on public works has been abolished ; progress has been made in irrigation ; prisons have been reformed, etc., etc.

But with all this a damaging contrast is still drawn between these results and those effected during a corresponding period of French occupation in Tunis. "There," says *The Tribune*, "the public debt has been refunded at a low rate and carried up to par ; surplus revenues have been obtained ; a new and radical land system has been introduced ; new industries have been established and old occupations revived ; commerce has been doubled ; municipalities have been created and law courts opened ; school-houses have been built and the French language is rapidly spreading through the country. All these results have been accomplished because the French Government, having conquered the country, has justified its continued occupation of it by governing it well, and civilizing it without delay." An important qualification of this contrast must be admitted in the fact that in Tunis capitulations have been withdrawn and a French protectorate has been construed as excluding other European nations ; while in Egypt the reverse is true ; international complications have hampered the English at every turn, and the permanence of foreign occupation has been left in doubt.

But the question is : Are these evils insurmountable ? In a strategic point of view Egypt is tenfold more essential to African civilization than Tunis. More important than all the Barbary States together is the Nile ; it is the key to the Soudan and all Eastern-Central Africa, and it is along the line of the Nile and the connecting links of navigation through the Lake Country that the fatal blow must be struck to the African slave trade. There is, therefore, a power of motive in connection with diplomatic progress in Egypt far greater than can be found in any other country now waiting the influence of humane statesmanship and philanthropy.

When Cardinal Lavigerie appeared in London with his stirring appeal for an international movement aimed at the suppression of the African slave trade, whose atrocities he so eloquently portrayed, there appeared in some of the London papers an expression of surprise, amounting almost to a sneer, that a French Catholic should deem it necessary to exhort the countrymen of Wilberforce and Clarkson on the subject of human slavery. Nevertheless, the verdict of Christendom seems to be in favor of Lavigerie ; it justifies the pertinence if not the necessity of his appeal. The horrible traffic goes on, and whoever may be to blame, it cannot be said that anything like adequate efforts are being made on the part of any of the great powers for its suppres-

sion. But individual efforts are being put forth, and men of benevolent impulse are associating and conferring with reference to the subject, and it is to be hoped that the sympathy of Christian people on both sides of the Atlantic may be awakened in this great matter.

There is now in this country a gentleman from London (Mr. Francis William Fox) who is most deeply interested in the establishment of a line of police stations extending from Suakim on the Red Sea to Berber, the most easterly point of the Nile, thence to Khartoum, and up the Nile to the Lakes, Victoria, Tanganyika, Nyassa, etc., to the mouth of the Zambezi. This would complete a cincture which, it is believed, would sever the roots of that foul cancer which Livingstone called the "great open sore of Africa." Mr. Fox is encouraged by the prospect that a meeting will be held in New York in October which will enlist some of our influential classes of citizens in favor of the project which he has at heart. There should be found a hearty sympathy with it on the part of all friends of missions and all others who love humanity.

The time seems to have come when the Government and people of the United States should begin to cherish a more active interest in the great general movements of the world and should seek to exert an influence worthy of their power.

The policy of avoiding "entangling alliances" with other powers has been carried to the verge of absurdity and contempt. When Mr. Kasson in the Berlin International Congress on the affairs of the Congo cast his influence against the introduction of liquor into the African Free State, he was reprimanded by our Secretary of State. When Earl Granville, moved by the reports of devastation produced by the trade in liquor and firearms in the Pacific Islands, sent a circular note asking the great powers to unite in repressing it, France, Austria, and even Russia, gave a favorable response, while Secretary Bayard humiliated the United States by a shuffling declinature.

It was doubtless well for the infant Republic when scarcely recovered from her long struggle with Great Britain to avoid an entangling alliance with France, over which the clouds of a European war soon gathered, but to parade that old threadbare doctrine as a pretext for standing aloof from every joint enterprise of humanity in these days of our security and strength is to bring on us the contempt of the nations. We certainly have had something to do with slavery, and if now we can make atonement by helping to sweep it from the face of the earth it is worth the effort.

INTEREST IN MISSIONS.

[The following brief and pertinent thoughts come from a source which entitles them to more than ordinary consideration.—Eds.]

THAT the interest in missions is on the increase is manifest in this country by many signs which cannot be mistaken, some of them of a character which may be called in question by the "wise and prudent," but all indicative of life and vigor. I have seen not fewer than five new missions to

Africa alone started within the last twelve months by as many new organizations, besides fresh efforts by old societies. This tendency to start new and independent schemes is one of the signs of vital energy welling up from the spiritual quickening of new life in numbers of the churches, too exuberant to be kept within the old limits and forms of church order, and too independent and self-conscious to be restricted by the rules of our old societies. That many of these enterprises will fail in accomplishing what their ardent but inexperienced originators so earnestly aim at is painfully certain to any one familiar with the history of missions. But we cannot but follow them with interest and not a little hope. They have a vitalizing tendency and are the signs of a rising tide of missionary life inside the churches out of which they have sprung; and they help to get us out of the ruts in which all old institutions have a tendency to run. We shall learn many a lesson from the failure of some and the success of others.

Another hopeful sign of the increasing interest in missions is the interest with which not only enemies but friends are sifting and in no measured terms denouncing the missionary methods and operations of the past and present. The impatience for tangible results, even where unreasonable, is hopeful and expresses the intensity of desire which gives rise to impatience.

The long series of lessons by "a missionary" in the *Christian*, and followed up by vigorous lessons in the *Wesleyan Times* by "A Friend of Missions," have led to a great discussion in the recent meeting of *The Wesleyan Conference* in Sheffield.

Neither of these writers, when stripped of the lions by means of which they made a loud voice widely heard through the important organs in which their strictures appeared, were found to be men of weight or experience, but both have arrested attention, and we doubt not good will come of their ill-advised utterances.

The charges brought against the missionaries of the writer's own church, as well as those of all societies, in the *Wesleyan Times* were so severe as to compel all the missionaries of the denominations in Southern India to sign a memorial to the Conference, demanding a *searching investigation of the charges made, or that they might be recalled*. The writer, who turned out to be a young man who had only been a little more than a year in the mission field, and had cost the society seven or eight hundred pounds and had never done a stroke of work, charged his brother missionaries with living in the greatest luxury and fashion; keeping their butler and coachman and fine clothes for *presentation* at the mimic courts of the viceroy and governor, and with a retinue of servants which would outnumber those of a merchant-prince in England or America. And this without any adequate explanation of the climatic and social conditions of life in a country like India, which compel and facilitate a mode of life very different from what they would desire, if life is to be maintained and health preserved for the Master's work.

Of course no man who knew anything of the facts of the case attached the slightest value to such baseless and cruel charges; but as there are many of the warmest friends of missions who knew little or nothing of these facts, the missionaries did well to demand an inquiry. They were ably defended in the Conference and an unanimous vote of confidence passed, but it remains to be seen whether they will be satisfied with the *resolution*. It is expected that they will insist on a thorough inquiry by an influential deputation, and it will be for the interest of missions that their demand be complied with.

One outcome of the discussion is most satisfactory. Mr. Hugh Price

Hughes, in whose paper the accusations appeared—a true-hearted missionary, equally able and ardent as an advocate of missions at home and abroad—urged the church then and there to resolve to raise £20,000 as an addition to the income of her foreign mission income.

One unpretentious outcome of the Missionary Conference in London of last year is the resolution of the "Christian Vernacular Education Society" to devote its efforts in future to the preparation of a *Christian literature for India*. The great need for this was strongly expressed at the Conference by missionaries from all parts of the mission field. The constitution of the society precludes the extension of their operations beyond India, but as this includes a population of 200,000,000 it is large enough for a beginning. The Secretary of the Conference, Mr. Johnston, has been induced to take the work in hand and important results are looked for. A WATCHMAN.

LONDON, Aug. 16, 1889.

THE CHRISTIANIZATION OF MONEY.

BY REV. W. HARRISON, CHARLOTTETOWN, P. E. I., CANADA.

THE rapid increase of wealth among the present progressive peoples of the earth is a fact which stands broadly out in the times through which we are passing. In some of the leading nations this growth has assumed proportions of an extraordinary character, and is compelling recognition in quarters the most representative and influential. Mr. Gladstone, everywhere recognized as one of the highest financial authorities of the age, stated recently that the present income of the English nation is more than five thousand million dollars a year, and that more money had been made in England and Scotland in the last century alone than from the days of Julius Cæsar to the year 1800, and more money had been made from 1850 to 1870 than from 1800 to 1850. The annual savings of the country are estimated at six hundred and fifty millions of dollars.

In the United States the unprecedented expansion of the nation's money capacity has been one of the growing wonders of the times. The President of Rutgers College, Dr. M. E. Gates, from extensive and reliable data, reckons the wealth of the country at fifty billions of dollars, and the daily increase at six millions. The marvelous development of the wealth of the United States, by decades, has been officially reported as follows :

1850.....	\$ 7,135,780,228
1860.....	16,159,616,068
1870.....	30,068,518,507
1880.....	43,642,000,000
1887, say.....	60,000,000,000

Government officials estimated some years ago that the annual income of the entire population was a little over seven billions of dollars. Having ascertained a fair and reliable showing as to the financial resources of the two leading nations of the world, it is now in order to approach more directly the subject which this paper has specially in view.

How far, then, has the process of converting some fair proportion of this enormous wealth to definitely Christian objects been achieved? What are the present demands, and the prospects for the future? As an example, we select the following statements, exhibiting as they do the present extent of Christian liberality in the United States. The figures have been carefully prepared, and are sufficiently correct to enable us to form a pretty definite conclusion as to the present-day religious application of the wealth now in the hands of Protestant Christendom. Our firm opinion is that the current givings of the Christian population of the American Republic to definitely relig-

ious objects are above rather than below the average of the other nations coming under this classification. Bearing this in mind, the present attitude of Protestant Christendom toward this question of money comes into view and suggests considerations which will claim in the near future a deeper and wider attention than they have yet received. Taking the total wealth of the United States for 1887 at sixty billions of dollars, it is in place to inquire as to what proportion of this vast wealth is now held by the members of the evangelical churches, and to what extent this proportion is applied to purely Christian uses and ends.

Dr. Dorchester, a widely recognized authority on the special lines we are now discussing, has stated the matter as follows: "Having submitted the above inquiry to many thoughtful persons, they all agree that the share of the nation's wealth possessed by the members of the evangelical churches may safely be estimated at their *pro rata* share numerically.

"For instance, if the communicants of these churches in 1880 were one-fifth of the whole population of the United States, their wealth may be safely estimated at one-fifth of the total wealth of the country."

Figuring on this basis, the total *pro rata* wealth of the churches named would stand as follows:

1850.....	\$1,084,803,490
1860.....	2,693,269,344
1870.....	5,202,184,274
1880.....	8,728,500,000
1887, say.....	12,000,000,000

Before proceeding to inquire as to what proportion of this enormous wealth, now in professedly Christian hands, passes over in some form into the treasury of the Lord, we call attention to the powers and responsibilities of wealth in general. It is almost impossible to overestimate the immense influence which the money-power of the world carries within its strong and imperial grasp. To say that it constitutes one of the principal instruments by which the affairs of the age are turned is simply to state a fact which is evident to all. This agency of wealth, which holds in its hands the golden scepter of such a wide and varied dominion, becomes increasingly powerful as the march of civilization proceeds; and, other things being equal, the people possessing this money-capacity in its largest form, carry that by which they can make themselves a felt and commanding figure among the nations of the earth. Without this universally-recognized and almost sovereign power very little of all the vast and complex machinery of the age can be worked a single day; the grand stimulus and attraction to the busy and toiling millions of the race would be removed, and one of the prime forces now pushing onward the material, political, social, and ever-multiplying improvements of the age would sink out of sight. The value of this one item of money in all the departments of this constantly expanding century is increasing with such marvelous rapidity that the financial condition of a people has become the index to their prosperity, and their influence and authority in the councils of the world are largely determined by it. National bankruptcy means national impotency, deterioration and decay, and all the proud pages in the past history of that people suffering such financial ruin cannot save them from being stripped of those qualifications which are regarded as among the prime passports to honorable rank among the powerful, progressive nations of the time. Financial supremacy involves responsibilities of the most influential kind; it may become a far-reaching and beneficent power, or a ruler of the most tyrannical and despotic kind. If, then, in the realm of

commerce, and in all the multiplied departments of national life, the money question is such a mighty engine in the way of motive, influence, and achievement, it is surely worth while to inquire as to the moral bearings and possibilities of this universal and princely power. If the great secular enterprises of the age and all the splendid and myriad-sided machinery of this nineteenth century are bare impossibilities without the aid of gold, it is quite in place to ask as to what part God intends that this money-power of the age should take in the enlightenment and evangelization of the world.

It is safe to say that never before did the money question occupy so much of the attention and prayerful solicitude of the Christian Church as at present, and never before did the moral and religious capabilities of wealth stand out so distinctly and vividly as they do to-day. It is becoming more and more evident that the very agency which is the grand essential in all the secular movements of the world, and without which they would immediately collapse, is also one of the divinely-appointed instruments by which, in the hands of a consecrated church, many of the great spiritual undertakings of the period are to be sustained, perpetuated and brought to their predicted and beneficent consummation. The broad outline of that plan which contemplates the capture of this world for truth and righteousness is coming into greater clearness, and the responsibilities of wealth in connection with the realization of that plan cannot now for a single moment be pushed out of sight. Gradually the importance of money as a necessary power in the establishment, support and universal diffusion of Christian agencies has been coming to the front; and, so far as the evangelization of the millions of heathendom are concerned, all at once, or nearly so, the financial question has rushed up to an unexpected, indisputable and burning climax. This climax is the undoubted result of God's providential hand in the history of His church, a searching test and challenge of His people's sincerity, and marks a comparatively new stage in the onward march of that kingdom which is yet to win for itself a final supremacy over the mind and heart and conduct of this fallen but redeemed world. When we state that the Christianization of earth's 1,000,000,000 of hitherto unreached pagans has been reduced largely to a matter of dollars and cents, we are but stating what is rapidly becoming the deep and powerful conviction of all branches of the Church of God. The appeals for a larger liberality, coming as they do from every quarter, and marked by such intense urgency and such a weight of sacred obligation, only confirm too well the somewhat startling statement just made. We now return to the inquiry raised in a previous part of this article as to the proportion of wealth now in Christian hands which is being applied to objects of a purely religious character.

Just here it is well to recognize the fact that the grasp of Christian principle on the money power of the world was never so great as at present. It is estimated that the amount contributed annually by the Christian population of all lands for religious purposes of every kind is about *two thousand millions of dollars*, being an average tribute of about \$1.50 for every man, woman and child on the face of the earth to-day. At the Evangelical Alliance, held at Washington in 1887, it was affirmed that "Probably since 1850 more money has been raised by the Protestant churches of Christendom for purely evangelizing purposes, aside from current church expenses and local charities, than was raised for the same object in all the previous eighteen centuries." This is clear when it is remembered that the aggregate receipts of the Protestant Foreign Missionary Societies of Europe and America, from their origin to 1880, calculated on the basis of numerous data, cannot be less

than \$270,000,000, of which nearly or quite \$200,000,000 have probably been raised within the last 30 years. The increase in contributions to home missions and the various local charities is just as striking. Taking the givings for all purposes of Christian benevolence during the past 50 years, it will be found that there has been a very substantial improvement in this direction, and in this increase we have but the commencement of that process which must finally result in the Christianizing of those vast treasures of wealth in which there slumber moral and spiritual possibilities of the sublimest kind. Let the demands for a larger consecration of the money ability now possessed by the church be presented to the Christian intelligence of the age with all the force of an ever-increasing obligation, and let the issues be clearly stated, and our conviction is that the deeper fountains of generous and grateful emotion will be stirred and a new era of a more Christly appropriation of our temporal possessions will then be inaugurated. While, however, recognizing the marked advance in the amounts placed in the treasury of the church, and the wider and more earnest recognition of the doctrine of our individual stewardship, we must not overlook certain facts which still stand out with painful prominence and call loudly for the immediate and solemn consideration of the whole Church of God. The time for congratulation over the victories of Christian principles as they relate to the capture of the money power of the church has not yet arrived, as the following statements will plainly show. That there is a lamentable deficiency in the givings of professing Christians is clear when we look at their comparatively insignificant contributions toward those divinely-appointed agencies which are working for the evangelization of the world. The figures which are to follow will at once show this matter in its true light, and bring out the fact that large numbers of communicants are at present doing little or nothing in helping forward the most important undertaking in which the church is now engaged. It is from this cause of an utterly inadequate appropriation of the wealth now in possession of the evangelical churches that the highest designs of God are hindered, and the measureless blessings of the Christian redemption are being held back from the larger half of the human race to-day.

Lest we should be charged with a too passionate and extravagant statement as to the inferior response now made by the church at large to the pressing claims for foreign missionary effort, we ask attention to the following significant facts. We select, as fair examples, the amounts contributed by the Protestant churches in the United States for home and foreign missions during the past 30 years, viz.:

	FOREIGN MISSIONS.	HOME MISSIONS.	TOTAL.
1850.....	\$ 675,000	\$ 567,123	\$1,232,123
1860.....	1,075,070	1,450,479	2,525,549
1870.....	1,753,706	2,472,246	4,225,952
1880.....	2,600,000	3,389,845	5,989,845

When we come to compare these figures with the membership of the evangelical churches, we find the amount per member very small indeed. Taking the averages for the same years and the givings for the two objects named will stand as follows:

	MEMBERS.	AVERAGE PER MEMBER.
1850.....	3,529,988	35 cents.
1860.....	5,240,554	48 "
1870.....	6,673,396	63 "
1880.....	10,000,000	59½ "

It is, however, when we come to analyze the contributions for foreign

missions alone that we are almost startled by the infinitesimal giving in the direction for which so much sympathy has been aroused, and apparently so much effort has been expended in recent years. We are at first incredulous and are ready to declare that there must be some serious miscalculation somewhere; but a little patient examination of the bare facts will convince the most skeptical that the money capacity of Christian communities has just been touched and nothing more. "The annual expenditures of the Protestant church members in the United States for religious purposes of every description at home are about eighty millions of dollars, while for foreign missions the amount is about four millions of dollars. While the need is from five to six hundred and fifty times greater in the heathen world, we spend twenty times as much in our own work at home. This eighty million is expended for the Christianizing of sixty millions of people, or an average of one dollar and thirty-three cents each, while the four million dollars are expended for the spiritual welfare of eleven hundred millions of utter heathens, or one-third of a cent each." The average contribution per communicant, throughout Christendom, for the conversion of the myriads of totally unreached pagans does not amount to *fifty cents each per annum*. In some of the wealthy British churches it is as low as twenty-five cents each, and the Continental churches range from two to six cents per member—always excepting the little Moravian Church, which stands out a conspicuous example to all the world of the splendid results which may be achieved by a willing and consecrated people." In 1888 it was ascertained in England, that out of seven thousand titled members of the nobility, including all branches of the Royal family, only about five thousand dollars altogether was given for missions. (MISS. REV., April.)

One-tenth of a cent per day, or one cent in ten days, is the present average contribution of the membership of the Christian Church throughout the world for the recovery of a thousand millions of heathen to a knowledge of that gospel which we deem to be the bearer of boundless blessings to our race. And the fact is that the real average is much less than one-tenth of a cent per day, for it is to be borne in mind that quite a number give to the cause of missions who are not included in the membership of any of the churches. It is therefore evident that many professing Christians are doing absolutely nothing, or next to nothing, toward the advancement of those missionary agencies to which has been committed a duty and responsibility of the most momentous and solemn kind.

We have now reached a stage in our investigation which enables us to arrive at an estimate of the amount contributed to definitely religious objects, both at home and abroad, by the Evangelical communities in the United States for a single year.

Taking the aggregate wealth of the nation at sixty billions of dollars, and allowing that one-fifth of this amount is in the hands of evangelical church members, and that the annual giving by this part of the population to Christian purposes of every description is something below *one hundred millions of dollars*, we reach the conclusion that about *one per cent*. of the gross total of twelve billions of dollars is about the extent of the Christian liberality of one of the most religiously progressive nations of to-day. The percentage of church membership of the total population of the United States is larger, we think, than of any of the other great nations that can be named. We do not claim absolute correctness for our statements; but as an approximate showing of the present whereabouts of the gold power of the age in its relation to Christian influences and claims, we

believe the representations here tabulated to be within sight of the facts as they now stand. We have selected the United States as a fair example of the other Protestant nations, and if there is a difference we are of the opinion that the higher average of Christian liberality will be in favor of the nation selected as the basis upon which our calculations and inferences in this article are largely drawn. From the above conclusions, drawn from a pretty wide outlook of the facts within our reach, it will be quite clear that the Christianization of the money ability of the professedly Protestant peoples of the century is a work only fairly commenced, and that extensive territories of wealth now in possession of the evangelical churches still remain to be brought into subjection to the dominion of the Son of God, whose suffering, hindered cause cries out as never before for that financial help which a thoroughly-consecrated church cannot long withhold.

The present givings, especially to the work of foreign evangelization, are out of all proportion with the urgent, burning demands of the hour. There is no lack of money—our preceding statements have placed this beyond a doubt—but there is lack of deep, intelligent conviction respecting the claims which God has upon us and ours, and an apparent unwillingness to face the dollar-and-cents question upon which there is now laid in the religious opportunities of the age the solemn emphasis of unparalleled importance, and which the providence of God is every day pushing to the front. So evident and wonderful are the present day moral and religious possibilities of money that to ignore them is simply to come into collision with one of the plainest purposes and plans of God as to the means by which the message of redemption should be published to the race. No subtle reasoning, no manipulation of the conjurer's hand and no "paralyzing cant of an unfelt devotion" can for a moment substitute for generous, enlarged Christian giving any other agency that can accomplish the work which a consecrated wealth alone is fitted to perform. The main difference between the financial position of Christian and heathen peoples is explained, very largely, on theological grounds alone. But for the undoubted and now grandly historic advantages secured by the movements of Christianity among the leading nations of the world, is it probable that those nations would possess the unequalled money capacity they now enjoy? For what great cause, then, has God, through various means, poured this river of gold into the coffers of His people? Is it that they may live only in pleasure and ease, transform the world into a brilliant saloon, and abandon themselves to selfish luxury, while teeming millions of their brethren are dying for lack of knowledge and passing into an eternity for which they are ill-prepared? Surely the end to be accomplished by this agency of wealth is something nobler than this. The finger of God points most distinctly to this higher object, and the most ordinary intelligence can now see what that object is. The citadel of human selfishness must be captured, or the interests of Christ's kingdom must be cramped and betrayed before a perishing world. The battle has already commenced, and one of the grandest triumphs possible in the near future is the destruction of this giant of selfishness within the church and the consecration of some fair proportion of her immense treasures to the cause of the gospel and a shipwrecked humanity. The sincerity of Christian men and women is being tested before the gaze of watching multitudes, and the religion of a spurious sentimentalism can no longer pass unchallenged in this time of reality and need. With the late Dr. Bushnell we may say that "the great problem we have now on our hands is the Christianizing of the money power of the world. What we wait for and are hope-

fully looking to see is the consecration of the vast money power of the world to the work and cause and kingdom of Jesus Christ. For that day, when it comes, is the morning, so to speak, of the new creation."

HISTORICAL OUTLINE OF MISSIONS AMONG THE JEWS.

BY REV. B. PICK, PH.D., ALLEGHENY, PA.

(Concluded from page 673.)

BUT we return again to Germany, where, with the eighteenth century, a new era commenced for the mission among the Jews.

The first quarter of the eighteenth century was a period of great religious excitement in Germany, owing to the indefatigable labors of Spener and A. H. Franke (especially by the "*collegia pietatis*" of the former), which quickly spread far and wide, among high and low, poor and rich. The Bible, which had been entirely neglected and forgotten, was taken in hand and read again; and how extreme the desuetude into which the word of God *had* fallen may be gathered from the fact that Spener had to procure a special order from the elector for the practical explanation of some part of the Bible at the universities. A fruit of this new life in the church (for it was a complete regeneration) was the foundation of the University of Halle. Bible and missionary societies were also called into existence. Nor were God's ancient people forgotten. An interest for the Jews was evinced to a degree exceeding anything known in former periods of the church. It seems as if rulers, magistrates, professors, the clergy had been alike animated with zeal for the conversion of Israel, for we find that Reineccius, in one of his works published 1713, says: "The general topic of conversation and discussion of the present day is about the conversion of the Jews." This new-born zeal for the Jewish cause was so great that we are told that many Christians learned to read Jewish-German in order to make themselves better acquainted with Jewish books and more efficient for conversion with Jews. Prof. Callenberg lectured on that language and had an auditory of 150 persons.

The Rev. John Müller of Gotha, who very often came in contact with traveling Jews, and took a lively interest in them, wrote a tract for the Jews, entitled "The Light at Eventide," in dialogical form, which was intended to prepare the Jewish mind for the reception of Jesus Christ the Messiah; and through the extraordinary exertions of Dr. Frommann, a physician and Jewish convert, it was published in Jewish-German for wider circulation among the Jews. This tract produced the greatest sensation. For soon it was not only reprinted and translated into Hebrew, but also a German (1736), Dutch (1735), Italian (1732), French (1748), and English translation was published, the latter by the "Society for Promoting Christian Knowledge" in the year 1734, and it is still used for missionary purposes. Even Roman Catholic priests took an interest in its circulation, and sent subscriptions for promoting it to Prof. Callenberg. This tract is the more remarkable because it became in fact the foundation stone for the well-known *Callenberg Institution*, or *Institutum Judaicum*, established in 1728, the object of which was the conversion of the Jews, and also of Mohammedans. This institution, however, was closed in 1792. But the interest in behalf of God's ancient people was not confined to Germany alone; it also spread beyond the continent, for the well-known Jewish missionary, *Stephen Schultz*, tells us in his "*Leitungen des Höchsten*" (iv. : 74), that when he visited England in 1749, he was told that there were many laymen in London zealous for the conversion of the Jews.

Next to Spener we must mention the early efforts made by the Moravian brethren. It was in the year 1738 that Leonhard Dober, who had established the first mission amongst the negroes in the West Indies, felt an earnest desire to labor for the conversion of the Jews. For this purpose he repaired to Amsterdam and hired a lodging in the so-called Juden-Hork. In 1739 Samuel Lieberkühn succeeded Mr. Dober in Amsterdam, who devoted himself entirely to the service of the Jews. On account of his knowledge of Hebrew and his love to Israel the Jews called him "Rabbi." For 30 years Lieberkühn labored among the Jews with great success.

The Callenberg Institute, as we have seen, was closed in the year 1792, but in the providence of God, soon another way was to be opened for the mission among the Jews. It was only a few years after the first great thunder-clap of the French Revolution, when three German students, in whose hearts God had begun a work of grace, were assembled together, for mutual consultation and direction, in a room in the metropolis of northern Germany. They were pondering in their minds what they should do, and whither they should go, that they might be successfully employed in the cause of missions. Berlin, their native metropolis, was at that time the stronghold of rationalism, the center of religious infidelity; and evangelical religion, or pietism, was above all things hated and almost universally spoken against. Where, therefore, were the three German students to go? Pastor Jaenicke, and some few other pious Christians in Berlin, who had established a seminary where six or seven students were trained for missionary enterprise, were often in the greatest straits for want of funds. Their cause met with little sympathy, and they were almost in despair, when one day help came in time of need from another great metropolis, with a demand for three missionaries to occupy an important missionary post amongst the heathen tribes of Africa. This was in the autumn of 1801. Our three students went to London, in order to enter the service of the London Missionary Society, and one of these was a Christian Israelite, C. G. Frey by name, who died some years ago in our country, a member of the Baptist denomination. During his stay in London it was put into his heart to visit his brethren after the flesh. He found them in a state of total darkness and bondage, worse than that of their fathers in Egypt. He spoke to them of Christ and His salvation. He engaged a few Christian friends to feel a concern for their spiritual welfare. He made known to the directors of the London Missionary Society his earnest desire to be permitted to preach the gospel to his own brethren. This application was favorably considered by the directors; they acceded to his request, and some three years having been consumed in the needful preliminary preparation, we find him in 1805 commencing in earnest missionary work, under the auspices of the London Missionary Society. It was soon, however, discovered that the work required distinctive and peculiar machinery. Accordingly after the brief existence of a few years in 1808 a separate society which contemplated Jews exclusively as its object, the present "London Society for Promoting Christianity Among the Jews" was founded in the beginning of 1809. The main promoter of this society was the nobleman Lewis Way. It was in the year 1808 that Lewis Way, while riding with a friend of his in Devonshire, passed a park where some very fine trees attracted their attention. His friend told him that the owner of this park in her last will forbade the cutting down of these trees, until "the Jews would again have come to Jerusalem." These words so deeply impressed themselves on the mind of Lewis Way that he never forgot them. From that day he devoted his large fortune as well as his talents to the conversion

of the Jews. At first the newly constituted society was composed both of churchmen and dissenters. In 1815, by an amicable arrangement, the dissenting members retired from its management, and its liabilities having been discharged by Way's munificent donation of £10,000, it entered on the present phase of its existence as a Church of England Society on the 11th of March, 1815. In the year 1814 the Duke of Kent, the father of Queen Victoria of England, laid the foundation stone of the Episcopal Chapel, in Palestine place, in which up to this day divine service is held in different languages. This society, which was so small at the beginning, has not only its own printing establishment of Hebrew Bibles, tracts, etc., but has also its stations in Europe, Asia and Africa, occupying, according to the annual report for 1889, 37 stations,* with a staff of 138 laborers, of whom 84 are Christian Israelites. We have now reached that period in the history of the Mission among the Jews from which time on the mission work is carried on systematically. In speaking of the missionary societies we must commence with England, as the mother-land of the present Protestant Jewish Mission.

A. Great Britain and Ireland.

1. The London Society for Promoting Christianity amongst the Jews. This society has stations as follows: in England 6, in Holland 2, in Germany 8, in Austria 3, in Russia 2, in France, Roumania, Italy, European Turkey, Persia 1 in each, in Asiatic Turkey 5, in North Africa 3.

Of the many missionaries of this society we mention some few Christian Israelites as Mich. Sol. Alexander, afterward first Protestant Bishop of Jerusalem, Christ. F. Ewald, D.D., M. Marjoliouth, S. H. Deutsch, H. Poper, Henry A. Stern, D.D. (for many years a captive of King Theodor of Abyssinia), J. A. Pieritz, Chr. W. H. Pauli, J. A. Hausmeister, F. J. Rosenfeldt, Joseph Wolff (father of Sir Drummond Wolff, the English statesman),† etc.

2. The British Society for the Propagation of the Gospel among the Jews, founded in 1842 by Ridley Herschell, a Christian Israelite, father of the present Lord Chancellor of England, with 6 stations in England, 5 in Germany, 3 in Russia, 2 in Austria, 1 in Italy, 1 in Turkey, 1 in Palestine.

3. The Jewish Mission of the Presbyterian Church of England, founded about 1871 with one station in London.

4. The Parochial Mission to the Jews' Fund, founded in 1879.

5. The London City Mission, which for the last twelve years also employs missionaries among the Jews.

6. The Mildmay Mission to the Jews, organized in 1876, with the purpose of preaching Christ to the Jews everywhere, and of distributing the Hebrew New Testament (Salkinson's translation).‡

7. The Barbican Mission to the Jews, located in the eastern center of London, and founded in 1879 by Rev. P. Warschawski, a Christian Israelite.

8. The Jewish Mission of the Church of Scotland, founded in 1841, with stations in Constantinople, Salonichi, Beyrout, Smyrna, Alexandria.

9. The Jewish Mission of the Free Church of Scotland, founded in 1843, with stations in Amsterdam, Breslau, Prague, Budapest, Constantinople, Tiberias. One of the most prominent missionaries of this society was the Rev.

* For details concerning some of the stations, as Palestine, Poland, and Tunis, see my arts. in McClintock & Strong.

† With the exception of the first, compare my biographical sketches of these men in McClintock & Strong's Cyclop.

‡ On the different Hebrew versions of the New Testament see my arts. Hebrew Version and Salkinson in McClintock & Strong's Cyclop.

Dr. *Charles Schwarz*,* who on Sunday morning, Aug. 1, 1858, while in silent prayer in a pulpit at Amsterdam, was stabbed by a fanatical young Jew, without, however, being killed.

10. The Jewish Mission of the United Presbyterian Church, founded in 1885.

11. The Scottish Missions to the Jews, founded in 1887.

12. The Jewish Mission of the Presbyterian Church in Ireland, founded in 1841, with stations in Europe and Asia.

Altogether these societies have a staff of 312 missionaries scattered over 81 different stations, as follows:

England, 214 missionaries on 55 stations.

Scotland, 71 " " 17 "

Ireland, 27 " " 8 "

312	81
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B. *Germany.*

Owing to the influence of Lewis Way, who came to Berlin in 1818, there was founded in 1822:

1. The Berlin Society for Promoting Christianity among the Jews. The late Prof. August Tholuck was for many years the secretary of the society; and one of its earliest missionaries was the Jewish Christian, *Jacob Bærling*.† Since the year 1859 this society receives the church collection taken up on the tenth Sunday after Trinity throughout the Kingdom of Prussia. It has 3 missionaries.

2. The Rhenish-Westphalia Society for Israel, founded in 1844, has 4 missionaries.

3. The Evangelical-Lutheran Central Association for the Mission among the Jews in Saxony, Bavaria, Hessen, etc., founded in 1849. Its main seat is Leipsic, and the soul of this association is the venerable Dr. Franz Delitzsch, whose masterly Hebrew translation of the New Testament has become the best means for the mission among the Jews. Another means for furthering the interest in God's ancient people are the so-called *Instituta Judaica*, first organized after the pattern of Callenberg's institute by Mr. Faber in 1880 while a student at Leipsic, and now to be found at almost all universities of Europe. In this "Instituta" the students hear of the Jews and the mission among the Jews, and thus the future ministers of the gospel are interested in behalf of Israel.

4. The Wirttemberg Society for Israel, founded in 1874. Altogether we have in Germany 13 missionaries on 6 stations.

C. *Switzerland.*

In Switzerland exists the Society of the Friends of Israel at Basle, founded in 1830.

D. *Netherlands.*

In the year 1844 the missionary of the London Society, Mr. Pauli, interested some friends of Amsterdam in behalf of the Jews, and a society was formed under the name:

1. De Nederlandsche vereeniging tot medewerking aan de uitbreiding van het Christendom onder de Joden. The object of this society is to care for the Jewish Christians of the London Society.

2. De Nederlandsche vereeniging voor Israël, founded at Amsterdam in 1861. It has 2 missionaries.

3. Christelijke Gereformeerde Zending onder Israel, founded in 1875. It employs 1 missionary.

* See my art. in McClintock & Strong's Cyclop.

† See my art. in l. c.

E. France.

In 1885 the Rev. Gustave Krueger of Gauber, in the middle of France, started a monthly, *Le Reveil d'Israel*, and by means of this paper he revived the interest in Israel.

F. Scandinavia.

1. Centralkommitteen for Israelsmissionen, founded in 1844 at Stavanger, in Norway. This formed the nucleus of other societies. At the instance of Prof. Caspari, himself a Christian Israelite, a Central Committee was formed in 1865 at Christiania, which regulates the finances of the different auxiliaries. Not having a missionary itself, the Committee supports the different missionary societies in Germany and Russia.

2. Föreningen för Israelsmission, founded in 1876, with its headquarters at Stockholm. It employs 4 missionaries at 2 different stations.

3. Svenska Missionsförbundet, founded in 1877, has 2 missionaries at 2 stations.

4. Förening för Israelsmissionen, founded at Copenhagen in 1885.

Thus in Scandinavia 6 missionaries are directly employed at 4 stations to work among the Jews.

G. Russia.

1. The Jewish Mission in St. Petersburg, founded in 1881.

Besides, there is an asylum for Jewish girls at St. Petersburg, founded in 1884, where they receive a Christian education. Some of these girls are now employed as deaconesses.

2. The Baltic Mission among the Jews, founded in 1870.

3. The Mission of Paster Faltin in Kischinew, founded in 1860.

4. The Mission of Joseph Rabinowitsch at Kischinew, founded in 1883.

In Russia are directly employed in the mission among the Jews 8 missionaries at 5 different stations.

H. North America.

In our country different societies exist for proclaiming the gospel to the Jews. The oldest is that of the Protestant Episcopal Church, which commenced missionary work as early as 1842. Since that time the work has been carried on directly and indirectly by different denominations or individuals.

It may be safely stated that there exist at present about 50 missionary societies, with about 400 missionaries. Taking the number of Jews scattered over the world at about 6,400,000, we have 1 missionary to 16,000 Jews. We have thus far sketched the mission among the Jews as carried on by the Protestant Church, but our sketch would be incomplete were we not to speak in a few words of the mission of the Roman Catholic Church.

Starting from the principle that "*extra ecclesiam nulla est salus*," i. e., outside the church (of Rome) there is no salvation, the Church of Rome regarded the Jews also as an object of her special interest. But there were not wanting such Jews, strange as it may appear, to whom the Church of Rome had an especial attraction, and who, when once a member of that church, exerted their influence upon their former co-religionists. This century is especially rich in such conversions. Thus, in 1876, died at Prague *Johann Emmanuel Veith*, * cathedral dean, who belonged to the order of the Redemptorists, and for some time one of the most celebrated preachers of St. Stephen's in Vienna. In France especially the Church of Rome received large accessions from the synagogue at Paris. *David Paul Drach*,* a rabbi, joined the church in 1823 with his son and daughter. The son became a priest, the daughter a nun, while the father acted as Librarian at

*See my arts. l. c.

the Propaganda in Rome, where he died in 1865, highly honored by popes and the French Government. By word and writing he labored for the conversion of his former co-religionists. He was the means of bringing many Jews into the Church of Rome, and in 1828 Drach could write that "never since the destruction of Jerusalem so many Israelites have adopted the Catholic faith."

One of Drach's spiritual children was Jacob, afterward *Maria Paul Francis Libermann*, who was baptized in 1826, and received holy orders in 1841. He founded the "Congregation of the Sacred Heart of Mary" for the conversion of the negroes. Cardinal Pitra, his biographer, cannot speak highly enough of this priest, who died in 1853, and whose beatification the congregation of rites in Rome had decreed a few years ago. Especially important for the mission among the Jews was the conversion of Theodor, afterward *Maria Theodor Ratisbonne*, son of the rich president of the Jewish Consistory at Strasburg, who, in 1827, joined the Church of Rome. His conversion he owed to Louis Bautain, author of "*Philosophie du Christianisme*." Besides Ratisbonne, Bautain was also the means of the conversion of *Isidor Goschler*, afterwards director of the Collegium Stanislaus in Paris, and *Jules Lewel*, afterwards prelate and superior of St. Luigi dei Francesi at Rome. Ratisbonne received holy orders in 1830, and for many years he acted as director of the fraternity "of the Sacred and Immaculate Heart of Mary for the Conversion of Sinners," till the turning point in his life came in 1842, when his brother Alphons became a convert to the Church of Rome, owing his conversion, as it is said, to the appearance of St. Mary. Alphons, who had joined the Jesuits soon after his baptism, wrote his brother, asking him to establish a Christian institute for Jewish children. On the very same day Theodor was notified of the sickness of a Jewish lady. He had the joy of converting her before she died. Her two daughters he took under his care. In the same week another Jewish lady brought her three daughters to him, and these five girls he put temporarily under the care of the Gray Sisters. Ratisbonne now went to Rome to get the papal authority for his new activity. Pope Gregory XVI. blessed him and appointed him "Apostolic Missionary" for Israel. Pope Pius IX. granted to him in 1847 important privileges. In the meantime his brother Alphons had received holy orders, and through the efforts of his brother he was permitted to leave the order of the Jesuits in order to assist Theodor. In 1855 Alphons conceived the idea of founding a similar society at Jerusalem. In 1856 he commenced his labors there; in 1862 the monastery and in 1868 the "*Eccle Homo*" church was completed. In 1874 he erected a similar institute for boys. Both brothers are dead. Theodor died in 1884, January 10, and a few months later, May 6, his brother died. Their work is still carried on in different parts of the world. Of those who were baptized by the Ratisbonne brothers, one *Hermann Kohen*, afterward Augustin Maria, joined the Carmelites in 1849, and died in London as prior of the Carmelite monastery. A sermon of Hermann Kohen was the means of converting the painter, *Bernhard Bauer*, who also joined the Carmelites and became the confessor to the Empress Eugenie of France.

The noblest representatives of the Romish mission to the Jews are the two brothers *Augustin* and *Joseph Lemann*, both converts from Judaism and both priests and canons at Lyons; the former doctor and professor of theology at the university; the latter apostolic missionary. Both joined the Roman Catholic Church in 1857. Their special work is mainly literary, and by means of their writings which they publish from time to time to

endeavor to impress upon the Jews the truth of Christianity. When the Vatican Council was assembled in 1870, the two brothers came before that assembly to plead the cause of their Jewish brethren. In fine, it may be said that whatever efforts the Church of Rome makes for the conversion of the Jews, they are to be traced back to France. It were an easy matter to bring before the reader a galaxy of Christian Israelites, who have distinguished themselves in church and State, to prove that the gospel is still the power unto salvation to the Jew first; but in spite of all it must be acknowledged, with a modern writer of the Church of England, when he says:

"Missions to Jews I know are not popular; I suppose they never will be fashionable; but for men or women professing the faith of Jesus, the question can never be, Are they popular? nor even, Are they what *I* like? The only question must be, 'Are they right?' Are they according to the mind of Christ? St. Peter and St. Paul must ever remain to us two of the greatest interpreters of Christian duty. Where they are both, there seems little room for us to differ from them. The whole life of one was spent in winning Jews to the Saviour; and if the whole life of the other received a different mission, it was from no lack of earnestness or zeal in this behalf. His most impassioned prayers were for this work, even when he was not in person permitted to take a leading part in it.

"Our own sweet church poet, George Herbert, has caught some little of this fervor of St. Paul, and in his own quaint way pleads earnestly to God for the welfare of Israel, the actual nation of the Jews. I cannot do better than close with his lines, which may appeal to some whom words of mine would hardly reach:

"Poor nation, whose sweet sap and juice
Our scions have purloined, and left you dry:
Whose streams we got by the Apostle's sluice
And use in baptism, while ye pine and die,
Who by not keeping once became a debtor,
And now by keeping lose the letter.
Oh that my prayers! mine, alas!
O that some angel might a trumpet sound
At which the Church, falling upon her face,
Should cry so loud until the trump were drowned,
And by that cry of her dear Lord obtain
That your sweet sap might come again!"

TRANSLATIONS FROM FOREIGN MISSIONARY MAGAZINES.

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

The *Evangelisch-Lutherisches Missionsblatt* says:

"That the Hindus have, in fact, gone astray is proved by their religion, Brahminism. This religion lays claim to our deepest interests, not only because it is the most magnificent or the most huge and monstrous heathen system of religion that exists, but also because in it is revealed the greatest energy of heathen religiousness, consuming itself in seeking and striving after peace. The *religiosity* is a salient trait of the Hindu character. There again appears their relationship to the Germans, of whom the depth of feeling with its disposition to meditate and ponder, its longing for peace, is characteristic. Even yet, although the long dominion of heathenism has externalized and ossified everything, the whole life of a Hindu, from his birth to his burial, nay, long after his burial, is controlled by his religion. And the whole people have devoted their energies to adorning their religion as magnificently as possible. The whole land which they inhabit bears the stamp of religion, it is a Land of Temples. If now we look away from the blinding glitter and noisy pomp of the idol worship and ask, 'What is the real *essence* and *aim* of the Hindu religion, the answer is: Self-redemption.'"

"The ancient Greeks," says the *Missionsblatt*, "contended for their freedom, the Romans, for universal dominion—but the Hindus, for the prize of communion with God. The former two were great in combat with the outward foe, these took up the strife against the foe within, their 'sin,' and set their life at stake, to control it, or as they express it, 'to bind the unruly ape in the heart.' True, the spiritual energy of the old penitents is now almost vanished, but yet there is in the people and in individual per-

sonalities, a remnant of this intense impulse after self-redemption and the effacement of sin, which still breaks out afresh at the idol-feasts, under the force of great calamities, or at other times. Indeed, in this our own time, when the preaching of the word of God knocks at their hearts, when the youth of India have been brought in contact with European education, this *religious* spirit of the Hindus has first—since of old—come to a revival. There is stirring among the people a spirit of inquiry and seeking, which implies a longing for something better. In some places, especially in the larger towns, the religious question has become so *burning* a question that it is dealt with even by the heathen, in lectures, discussions and dissertations. And thus the missionary in India, almost everywhere, where he opens his mouth to bear testimony, in the markets, as in the streets, on journeys, as at home, in shops and offices, by day and night, finds people who are ready to enter with eager interest upon a religious conversation, even though it were only to advance objections.

“What a mission, to bring to so religious a people the gospel, which alone has the power to bring to wounded souls refreshment, which sets forth the true whole burnt-offering of the God-man as the only way to redemption, and offers the true and complete communion with God, without requiring the dissolution of the individual personality !”

The province of Tanjore, comprised in the Kauvery Delta, is the most fruitful province and the corn, or rather the rice, granary of South India. This “Waterland” is, year by year, twice overflowed by the Kauvery and fertilized by its fine mud, so that it yields a rich double harvest. Every spot of this belt is cultivated. Six thousand and twenty-five settlements lie strewn in the river delta, concealed in thick groups of trees, only the pagodas rising out of the dense green wood which surrounds them, for the land is full of pagodas and shrines, almost beyond any other. “Water from above, water from beneath, and mountains near at hand,” these according to the Tamil minstrels, are the choicest blessings of a land; their land, accordingly, belongs to the pre-eminently favored lands. Hot and yet free of fever; fruitful, yet only when irrigated and tilled in the sweat of the brow; rich in rice, cotton, sugar-cane, indigo and palms, in herds of cattle, but also in snakes and scorpions; covered with populous cities and villages, devoted to idols and serving them in numerous pagodas; securing to its inhabitants a certain seclusion, which favored the peculiar development of their national life, but yet more accessible to intercourse with the world abroad than most other regions of India; this is the character of the land of the Tamils.

“The *Tamils*, a race highly endowed, of rich sensibilities, joyous, laborious, distributed into many branches, although, in the middle classes not belonging to the Aryan, but to the Turanian or Scythian stock, nevertheless, soon assimilated the Aryan culture in a remarkable degree. Although they hold fast to their ancestral usages and to the rigorous division of castes, yet, being the most mobile and most disposed to wander of all the Hindus, being found diffused over all India, and indeed beyond it, they have the most quickly unclosed themselves to foreigners and the most generally appropriated the English culture. Among the 14 millions of this race Protestant missions soonest found entrance and have had the greatest success.”

Madras, the capital of South India, has 400,000 inhabitants, of whom 39,094 are Christians, and 50,000 Mohammedans.

Islam and the gospel are rivals for the dominion of India, and this fact gives to Christian descriptions of Mohammedanism an occasional pungency which is a refreshing contrast to the fantastic idealizations of Canon Taylor. This, from Missionary Baierlein, is much to the point. It is easily verifiable

throughout, with some tempering down, and may fairly be styled "Mohammedanism in a nutshell."

"Mohammed became at last convinced that Abraham, at all events, must have had the right religion. But the Jews had corrupted his religion. Therefore God sent Jesus, to restore the religion of Abraham. But the Christians had not understood Christ, and had become idolaters of him. Therefore God had now selected him to restore the religion of Abraham. He himself was a prophet of God and the last. God has no mother, no wife, and no son. He is alone, a great unit. That the Divine being, One, can yet be Triune, as already Indian philosophers, fifteen hundred years before him, had dimly conceived, this high thought could find no place in his unlearned head. So then he made his God, his *Allah*, into a wooden unity, and therefore immovable. It is true, he repeats incessantly, in place and out of place, that God is compassionate, but in fact there is no movement in the inner being of his God. Believers, i. e., those who believe his prophet"—more properly his apostle—"Mohammed, and honor him according to the prophet's precepts, are rewarded by him with Paradise, which is full of shady trees, springing fountains, and beautiful young women, named *houris*. All others go straight to hell. The women of the Mohammedans have no access to their mosques"—not true of all mosques—"and no" specified "place in Paradise; there are women there already. There is a *Kismet*, a Fate, and this is absolutely unalterable. With this fate man is born into this world. And in this neither prayer nor mercy makes a change. The service of God consists in the repetition of certain forms of praise and other sentences at certain precisely appointed times of the day, towards a certain point of the horizon, Mecca, the position at each prayer, whether standing, kneeling, crouching, or lying prostrate, being also imperative. Of a conversion of the heart to God there is no mention, no more than of a love of God to man, and therefore there can be no mention of a love of all the heart and all the mind to this stiff, cold cipher, one Allah. And therefore among the Mohammedans"—so far as respects any influence from their religion—"there is lacking all love to men, all true humanity, such as extends to whatever is called Man. Robbery and murder are the order of the day, and among no people do children so often rise against the parents, as among the adherents of this false prophet."

True, in the main, though needing here and there some softening down.

The *Journal des Missions Évangéliques* for November, 1888, has an interesting article on the various ways of training missionaries. Among us, of course, and largely in Great Britain, the ordinary colleges and seminaries. But on the continent, where so few university men become missionaries, the societies have to depend on training-schools of their own. We select a few facts. The Moravians, who have sent out among the heathen about 2,300 missionaries, male and female, have a theological college at Fairfield, near Manchester, in England, under the care of Rev. R. Elliott; a German seminary at Gnadenfeld, in Prussia, under care of Rev. P. Becker; at Bethlehem, Pennsylvania, a college and seminary under care of Rev. A. Schultze and Rev. J. F. Hamilton. "The great Moravian Society indicated its methods from its very beginning. Its purpose was to send, above all, into the bosom of the pagan world, faithful witnesses of the Saviour, capable of making Him known and loved by the heathen, whether they were artisans, like its heroic pioneers, potters like Dober, or carpenters like Nitzschmann. The society, nevertheless, now lays out 9,000 francs a year for the preparation of its missionary workers."

The Baptist College in Regent's Park, London, appears to train indifferently pastors and missionaries, comprising the classical and divinity course into a shorter time than ours. The London Society has no training-school. Nor has the Wesleyan Board. The Church Missionary Society, of 1,000 missionaries sent abroad has received only 200 from the universities, and has trained 500 in its own Islington College. Most of the lesser English societies get their missionaries where they can, a good many, probably, from the East London Missionary Institute, founded in 1872 by Rev. Grattan Guinness. This has already received 800 pupils, of whom 500 are now at work.

"On the continent of Europe the method followed has been altogether different; not only had Walaeus, as early as 1622, a missionary college at Leyden, and the Dutch Society one of

its own at Berkel, in 1810, and afterward, since 1821, at Rotterdam; but the Basel Society, founded in 1815, and that of Paris, in 1822, were established in the expectation that their first duty was to train missionaries for the great societies which had arisen before them. The example of the aged Jaenike, of Berlin, whose missionary school was closed after his death, in 1826, doubtless influenced the Berlin Society, which opened its institute in 1829 or 1830. Pastor Gossner, finding the new mission house of the society too sumptuous, left it, and toward 1840 trained his laborers in his own seminary or missionary school. Barmen opened its house in 1833; that of Hermannsburg began in 1849 with 12 pupils; the school of Reval was opened in 1882, and in 1884 pastor Janssen commenced a preparatory school for the Lutherans of Eastern Friesland. Leipsic, in fine, which had wished at first to recruit its missionaries solely among the pastors graduated from the universities, has been obliged by the lack of laborers to reopen its missionary seminary in 1879. We do not speak of the seminary of Neuendeltelsau, which prepares pastors for the colonies.

"As to the High Church Society (S. P. G.), it maintains or assists 28 theological seminaries where ecclesiastics are trained either for home or abroad. The Danes, in 1875, amalgamated the two seminaries intended to supply native pastors to Greenland."

The Journal has a letter from M. Henri Bertschy, of South Africa. Speaking of his school he says:

"My neighbors, the Ba-Thlokoa, have sent some boys, but turn a deaf ear whenever I raise the question of girls. 'They have no need of knowing how to read,' they say to me. 'Let them once get a better education than their husbands, and they would soon refuse to be married to pagans.' The fear of these people is, that in learning to read their daughters might possibly come to be converted and no longer choose to be bought by a heathen for twenty or thirty head of cattle. 'Our daughters,' they say, 'they are our bank; it is on them we reckon to bring us cattle.' From that position you cannot move them. The daughters of the Ba-Thlokoa, then, will not come to school until their parents shall have been converted. Is not this an illustration of the fact that Christianity will have to precede civilization?"

"Twice this past year the chiefs, especially Nkoebe, have demanded that we should hold prayer-meetings to obtain rain. The first was in September, at sowing-time; then again about New Year's, when the intense heat seemed likely to spoil the crops which had been doing well thus far. Both times the rain came while we were assembled, which has been a veritable benediction."

Our Moravian brethren are disturbed lest it should be supposed that their mission work has everywhere transformed itself into a simple pastoral care of converts already secured. M. E. A. Senft, in a letter addressed to the *Journal des Missions* for November, 1888, points out some inadvertences of statement in a recent article of *The Journal*. "For instance, the article in question, speaking of Greenland, forgets to add that God, and that very lately, has brought to our brethren a whole troop of pagans from the east coast, hitherto inaccessible to our missionaries." In South Africa, again, the work "at various points" has passed into a home missionary stage, but not at all of them. So, in Surinam, the work has largely become one of purifying Christian communities from a yet remaining pagan taint. "But another vast missionary field remains open before us at Surinam, and we have this very year been using all our strength to meet this work. In the ranks of our missionaries this marching order is heard ever more resoundingly: 'The Bush country for the Saviour! Let each one strive his best to accomplish this end.'"

The West Indies are the eldest mission field of the Moravians. Here, as they themselves say, "the mission work, *properly so called*, has long since reached an end." "This mission, numbering 44 stations, is in a fair way of coming to ripeness of age, and of forming, by the side of Germany, England and the United States, a fourth province of the Church of the Unity. It already has its normal schools, and its school of theology; and a considerable number of its parishes are served by native pastors."

There are at present 336 brethren and sisters in the missionary service of

the Moravian Church, 28 being natives. There are, besides, 145 native evangelists and 1,468 native helpers of various kinds.

The Moravian missionary stations, by industry and commerce, have thus far been able to contribute toward the annual expenses of the work from \$130,000 to \$150,000. Friends at home have, therefore, only needed to contribute, at most, about \$95,000.

II.—GENERAL MISSIONARY INTELLIGENCE.

Africa.—At a recent enthusiastic gathering in Liverpool to bid God speed to the intrepid African missionary, Graham Wilmoit Brooke, who has made three unsuccessful attempts to reach the tribes in the Central Soudan, and is now *en route* for the same region, *via* the Niger and Sokoto, a stirring address was made by Mr. J. Spencer Walton on mission labor in South Africa. This indefatigable herald of Christ, who is proceeding under the auspices of the Cape General Mission, to undertake evangelization work in that portion of the globe, asserted that Englishmen in South Africa had been a greater curse than a blessing. The track of the white man has been followed by abominations in the garb of religion. It was this fact which rendered missionary effort abortive. Denominational rivalry was likewise frequently a cause of hinderance. Every one seemed to be trying to plant his own special little flower in his own little denominational flower-pot. For the success of missions it was necessary to sink sects and multiply undenominational lines of action. Missions were primarily for salvation and only secondarily for education.

On the 9th of March last the Cape General Mission was launched, which, without consideration of sect, was seeking to spread the gospel throughout every part of Cape Colony. In Swaziland, where there was a splendid race of natives and a chief well disposed to white people, a visit from a missionary was unknown. It was a deplorable revelation that of the 12,000 natives working in the mines at Kimberley not a hundred were Christians. In that town alone in the year 1888 no less than 580 natives were picked up dead by the slaughtering evil of intoxicating drink. Mr. Walton himself had counted by the side of the railway from Cape Town to Kimberley a broken brandy flask every 25 yards. The natives, who flocked to these mining industries comparatively sober in habit, returned to their kraals drunken and irredeemably depraved. In the gold-mining centers the same havoc was being wrought among the native tribes. With passionate fervor the speaker appealed for the sympathy and prayers of the entire Church of Christ.—*Our English Correspondent.*

—The Arab Traders in Central Africa. It is difficult for the reading public to understand

what is meant by Arab power in Africa, East and Central. For generations the Arabs have been the skilled traders with the natives; they have traveled in powerful companies, and they have made some localities in the interior almost entirely their own. It is they, not the natives, who are at the bottom of the opposition to reform work, western enterprise and the cause of civilization generally on the east coast and in the interior. German policy on the east coast has greatly irritated the Arab traders; and they have been in various ways taking their revenge. Of course, they are opposed to the entire movement which is represented by the blockade; but somehow the British element contrived so to manage things that the peace was not seriously disturbed.

The Arabs have so long had things their own way in East and Central Africa that they take it ill to find themselves beset by a policy and by forces which mean the extinction of their nefarious trade. They are engaged in a kind of death-struggle. Germans, French and English on the east coast are all pledged to a strict blockade, so far as slavery and the introduction of firearms and other weapons of war are concerned. The repressive force of this arrangement can hardly be overestimated. The Congo Free State schemes tend in the same direction. The railroad, which is to connect the lower and the upper Congo, will have the effect of opening up the whole interior of Africa to civilized trade, and to bring it under civilized influences. The African slave-trader is well aware that his special business is doomed. In a few years from now it will be dead. Hence his desperation; but his desperation will not prevent the inevitable. The poor African has suffered long. We already seem to see the dawning of a better day for that unfortunate race.—*Mail and Express.*

—The Imperial British East African Company. The first general meeting of this company was held in London, June 6, and from the reports then given we gather some definite statements in regard to what the company purposes to accomplish. As yet little trading has been attempted, and it is not expected that any pecuniary profits will be realized at once, but the directors of the company are confident that in due time good returns will be secured. Mr. Mackenzie, who has been in charge on the East Coast of Africa, declares that traffic is capable of enormous development, and that it is the purpose of the company to establish it.

self by planting stations, first along the coast, and then toward the interior, so that the natives shall be under kindly control, and be encouraged to raise those products which will stimulate trade. Mombasa will be the port, and it is affirmed that before long this place will rival Zanzibar in its commerce. The address of the president of the company shows plainly that it is expected that Mr. Stanley on returning from the interior will come to the East Coast through the territory of the British company. A project has been presented for the construction of a railway, to be built in sections, Victoria Nyanza being the objective point; several caravans having already been sent out to the north and northwest, one of which will establish a station at Lake Baringo. This East African Company is composed of leading commercial and philanthropic men, who have in mind what has been accomplished for British interests by trading companies in India and North America, and their hope is to open Africa to British commerce. It is proposed to increase the capital from £250,000 to £1,000,000. —*Miss. Herald.*

—**Mahdists and Abyssinians.** To the *London Times* the Secretary of the British and Foreign Anti-Slavery Society recently communicated a letter from Herr Flad, the well-known German missionary, which fully confirms the fears that have been expressed that the recent defeat of the Abyssinian army by Mohammedan Mahdists or dervishes, will be the early addition of Christian Abyssinia to the list of countries desolated by the African slave trade, unless such a result is speedily averted by the proposed Conference of the Powers. The defeat and murder of the Abyssinian King, as will be remembered, was one of the sad events of the last year. It followed successful invasions of Abyssinia, and the slaughter and enslavement of large numbers of Abyssinians in 1885 and 1886 by the Mahdists; and their defeat by King John and his people in 1887. With his own communication Herr Flad transmitted a letter from Christian Abyssinians, which is a most earnest and pathetic appeal for help from their fellow Christians, and such help as will prevent their enslavement and the entire desolation of their country. Very pertinently these people, whose liberties and lives are in such imminent danger, inquire of Christians in other lands, after depicting the desolation of their own; the selling of thousands of people into slavery, and the cruel butchery of other thousands, "Why should fanatic and brutal Moslems be allowed to turn a Christian land like Abyssinia into a desert, and to extirpate Christianity from Ethiopia?" They close with this earnest plea: "For Christ's sake make known our sad lot to our brethren and sisters in Christian lands, who fear God and love the brethren." While Abyssinian Christianity may not be without spot, Abyssinians are God's men and women. —*N. Y. Evangelist.*

—**Another African Hero.** The heroes are not all recognized by men. Some do great things out of sight, and the world is long in discerning them. The following paragraph describes a man evidently of heroic mold, though it is not wise to make comparisons to the disparagement of such men as Livingstone and Stanley:

"Rev. James Scott, Free Church missionary of Natal, speaking in Edinburgh lately, declared that the greatest African hero, surpassing Stanley and even Livingstone, is Mr. Alexander M. Mackay, of the Church Missionary Society, who thirteen years since went out to Uganda, in Central Africa, and though left long alone has never ceased to work. He has reduced the native language to writing, and printed the Gospel of Matthew with his own hands."

China.—The Christian College in Canton. Rev. A. P. Happer, D.D., writes us that he has hopes that ground will soon be procured for the college, as the Viceroy of Canton has at last designated a plot of ground which he was willing to have sold for that purpose. The attendance on the college is now as great as can be accommodated, there being 68 scholars in attendance, and the work is eminently satisfactory. The hours for recitation are from nine till four, and on Sabbath the scholars are expected to attend religious service in the chapel. We notice that this latter requirement has been made the object of criticism by the Canton correspondent of *The China Mail*, who says that this religious feature of the work will be likely to cause suspicion and keep desirable students from attending; in the same letter he states that the college is full to overflowing, and thus proves the futility of the objection. As the college is avowedly a *Christian* one, we do not see how the "venerable Professor" can do otherwise than fulfill the trust placed in him by striving to do everything in his power to "proselytize" the students who attend.

In answer to numerous inquiries which have been made of us, as to the course of study and expenses necessary for a student in the college, we give the following facts: The sessions of the college commence on the 15th of the Chinese first month and close on the 15th of the twelfth month, with a vacation in summer or not, as may seem best in the future. The charge for tuition is \$12 a year. The students form a club and board themselves, the cost of which is about \$2 a month. The students have to supply their own bed-room furniture (in their case very simple) and clothes and books; the cost of these varies according to taste, but \$50 in gold will cover all these very comfortably. The course of study includes three years of a preparatory course and the regular four years' college course in addition. As soon as ground can be procured and the necessary buildings erected, the attendance on the college will easily be 200, as many have applied who can-

not now be accommodated. In spite of the lack of accommodation, Dr. Happer writes that he will always find a place for any of the students from the Sabbath schools in this country who may wish to return to continue their studies in this college.—*Chinese Evangelist*.

France.—Miss Leigh's Paris Homes. A shower of congratulations greeted Miss Ada Leigh, the distinguished foundress of the British and American mission homes and Christian associations in Paris, who was lately married at the English Embassy in the French capital to Dr. Tarver Lewis, the Bishop of Ontario. It is the intention of this esteemed Christian lady, so widely known in Europe and America, to visit annually the institutions which have so long enjoyed her able superintendence and direction. In her absence the organizations will be under the management of an assistant who has been a co-worker with the principal upward of fifteen years. The many friends who are acquainted with the noble work accomplished by Mrs. Lewis will join in the wish expressed by the Bishop of Ontario that her residence on the other side of the Atlantic may not interfere with the progress and continued benefactions of the movements identified with her name. A pleasant feature in the bride's *cortège*, and eminently characteristic of her life-mission, was the presence of a number of bright-eyed, rosy-faced children from the Orphanage. These little girls dressed in dark-blue cloth frocks, mantles, and hoods, with posies in their breasts evoked a compliment on their charming appearance from Lady Lytton, who with her daughters attended the wedding ceremony. After the marriage, at which the Bishop of Quebec officiated, accompanied by the Hon. Hector Hare, the Canadian Commissioner in Paris, and other Canadians, the Bishop of Ontario and Mrs. Lewis received their friends at the Orphanage erected in the Boulevard Bineau.

The importance of the operations in which Mrs. Lewis has been engaged may be realized from the report which has just been read at the 17th annual gathering held at 77 Avenue Wagram. Around the Chairman, the Bishop of Quebec, were observed the Countess of Lytton, the Bishop of Ontario, the Revs. R. McAll, and T. de Carteret, Drs. Chapman and Barnard, Mr. Sewell and other influential friends. The report stated that during 1888 no less than 401 young women had been received into the home, making an aggregate of 5,229 since it was opened. Situations to the number of 196 had been obtained by means of the free registry. The applications from governesses had been 3,080 and for governesses 912. The home for young women employed in shops, 26 Faubourg St. Honoré, had been full, while its outdoor members numbered over 500. The governesses' and artists' institute and home had been removed to larger premises at 153 Faubourg St. Honoré, and its members were more than 200 in

number. Unfortunately the year's accounts closed with an adverse balance of £1,500.

It appears from the return presented by the Paris Council that the ladies conducting the work in the various homes fulfill their duties with economy and marked efficiency. The home and institute, Washington-house, 18 Rue de Milan, inaugurated with a view to befriending young men as they enter Paris had received 70 of these from Great Britain, the United States, Canada, and New Zealand. It is regrettable that a sum of £3,000 has still to be paid to complete the payments upon the land. A special appeal is being made to raise £500 for the purpose of increasing the accommodation for the Exhibition. The readers of the *MISSIONARY REVIEW OF THE WORLD* will not fail on visiting the World's Fair at Paris in 1889 to visit some of the institutions, including the British Free Episcopal Church, a British Orphanage and Homes for British Governesses established by the unremitting exertions of Mrs. Lewis.—*Our English Correspondent*.

India.—Child Marriage. It is intended shortly to select a child-wife for Scindiah, who is himself a mere child. The marriage will be celebrated during the next cold weather. In the case of a feudal minor subject to direct Government influence it has been suggested that the Government should endeavor to discountenance such a marriage. The anticipated union will be used throughout India as the strongest argument for maintaining such abuses.

A *Times*' Calcutta telegram of July 7th contains the following intelligence: "Application has been made to the Bombay High Court, on behalf of the child-wife of Holkar's son-in-law, to direct a new trial on the charge of cruelty. The case was adjourned. A Bombay newspaper announces two marriages. In one case the bride was aged two years and in the other 15 months, while the bridegroom was 30 years old. Pundita Ramabai is giving a series of lectures to thronged audiences on female education."

—In May last the city of Bombay was honored with the first public lecture ever delivered in India by a native lady. Doctor Miss Ratanbai Ardeshir Malbarvala lectured in the Framjee Cowasjee Institute to a crowded audience, which included 200 native ladies. Lung physiology was the subject discoursed upon in a modest, able, and interesting manner. The lady's courage and ability were cordially greeted.

—To meet the growing evil of leprosy in India the Government has decided to introduce a bill giving district magistrates power to order the arrest of any leper found begging or wandering about without means of subsistence. Such lepers may be detained in a retreat for life or until their discharge is sanctioned, and if they escape may be re-captured by the police. No retreat will be sanctioned unless provision is

made for the segregation of the sexes. The local governments may establish retreats, make rules for the management, discipline, and inspection of them with any moneys placed at their disposal for hospitals, dispensaries, and lunatic asylums, and complete religious freedom will be assured to lepers in such institutions.

Contrary to the returns made by the sanitarians of India that leprosy was decreasing, to which the past apathy of the Government is traceable, the eminent civil service officer, the Hon. Sir H. Ramsay, of Kumaon, in the Himalayas, considers that the outbreaks of leprosy are rapidly multiplying in that empire.

The condition of these poor creatures is miserable, turned out from family, village, and all that makes life dear. "If there are objects on earth," writes Dr. Pringle, formerly for 30 years Surgeon-Major to Her Majesty's Bengal Army, "that claim Christian charity more than others it is these lepers. Now help has come, and the Jubilee of the Empress of India, 'The Maharanee,' will ever be known as the 50th year of the rule of her who desires to be known, not only as the defender of the faith, but as the follower of Him who had compassion on the leper and whose religion welcomes the leprous outcast of other religions with 'Come unto me, and I will give you rest.'

"The last of the three great orders promulgated in the Punjab of old, viz., 'Burn not widows, kill not infant girls, bury not (alive) lepers,' has now not only its fulfillment, but adequate provision supplied for carrying it into effect with love and mercy, and henceforth the homeless, friendless, religionless leper will find a home and a friend, and, if he will believe it and accept it, a religion which will take him just as he is."

Dr. Pringle read a masterly paper, June 12th, before one of the most influential assemblies ever gathered in London on "The Increase of Leprosy in India, its Causes, Probable Consequences and Remedies."

In this connection we should not omit an expression of gratitude to the promoters of missions who have sent ministrants to the 135,000 lepers in India, chiefly from Scotland and Ireland, for the last 15 years. The stations may be traced on the leper maps of India, and also on those of Burmah and Ceylon.

—From Bombay a painful case of suttee by opium is reported. The wife of a wealthy Brahmin, in order not to survive her sick husband, whom she was nursing, committed suicide by taking opium.—*Our English Correspondent*.

—**Missionary Life.** The widow of the late General Colin Mackenzie writes to *The Christian* (London) as follows: "Dear Sir: Allow me to confirm the testimony of Miss McInnes (in your issue of May 31), as to the 'simplicity of life' and devotion to their great work of Indian missionaries. During more than thirty years my husband (General Colin Mackenzie) and I were intimately acquainted with missionaries of

every denomination in Bengal, the Punjab, the Dekkan, Bombay, and Madras Presidencies. We have stayed in their houses, lived close to them for many months, have known the details of their expenditure, and I can bear unqualified testimony to their self-denying economy and simplicity of living, and to the riches of their liberality to the poor in times of famine. Nothing can be more unjust or ungenerous than to charge them with 'self-indulgence,' 'luxury,' or 'worldliness,' of any kind. The 'gulf' between them and the 'station people' is the gulf between the church and the world. Men like Dr. Duff, or Mr. Hislop, of Nagpur, may occasionally be sought after by high officials for their knowledge or their gifts, but very few civil or military officers, and still fewer ladies, ever visit a missionary's family unless they are one with them in the faith. Missionaries are not 'in society.' They have neither time nor inclination to be so. I never met a missionary at Government House. I never heard of one staying with a Governor, except Mrs. Ingalls, of the Burmah mission, with Lord and Lady Lawrence. At the same time, their own houses were always open to anyone seeking their society, their hospitality generally taking the form of evening tea. They were universally respected by the natives who knew them, and by all those Europeans who kept aloof from them. I have not spoken of the real hardness they endure in teaching, bazaar preaching in the hot winds, and in itinerating often on foot. As one instance, all the Basle missionaries engaged in the revival among the Julus in 1870-71 were invalid from the hardships they went through.

Faithfully yours,

"HELEN C. MACKENZIE."

—India would seem to be practically uneducated. The total number of scholars in schools and colleges of all sorts is only three and a quarter millions, or one and a half per cent. of the entire population. These are mainly confined to the cities and towns; and out of 250,000,000 in all India, less than 11,000,000 can read and write. A census of the illiterates in the various countries of the world, recently published in the *Statistische Monatschrift*, places the three Slav States of Roumania, Servia and Russia at the head of the list, with about 80 per cent. of the population unable to read and write. Of the Latin-speaking races, Spain heads the list with 63 per cent., followed by Italy with 48 per cent., France and Belgium having about 15 per cent. The illiterates in Hungary number 43 per cent., in Austria 39, and in Ireland 21. In England we find 13 per cent., Holland 10 per cent., United States (white population) 8 per cent., and Scotland 7 per cent., unable to read and write. When we come to the purely Teutonic States we find a marked reduction in the percentage of illiterates. The highest is in Switzerland, 2.5; in the whole German Empire it is 1 per cent.; in Sweden, Denmark, Bavaria, Baden and Wurttemberg there is practically no one who cannot read and write.

—The latest and most baseless accusation brought against Protestant missions in India is found in a home paper, and is to the effect that the natives were so afraid of medical missionary ladies that they would not admit them to their houses, and other ladies had to be sent for. The well-known truth is that missionary ladies made the Lady Dufferin movement possible. They entered India when very many Europeans regarded them with disfavor, and proved by successful practice in many parts of India that the ladies in the zenana could be reached. They were gladly received by the natives. The first lady doctor who came to India landed in 1870, and came to India as a missionary. So far from exciting fear or suspicion, she gained immediate access to royal houses, and when Lady Dufferin landed in India this medical lady was established in the capital of a Rajpoot prince, and was not only generously supported by him, but had full liberty to carry on her missionary work in whatever way she chose. Here and there a nondescript without missionary credentials may have failed, but as a class the medical missionary ladies have been eminently successful, and but for them neither India nor China would have had a medical lady, or a female student in a medical school, to the present day.—*India Witness (Bombay).*

—Christianity in India.—It is the peculiar distinction of India that it has been the theater of four great religions—Hinduism, Buddhism, Mohammedanism and Christianity. The first three have each had many centuries of opportunity, and yet Christianity has done more for the elevation of Indian society in the last fifty years than during all the long ages of their domination. Neither Buddhism nor Mohammedanism made any serious impression upon caste, neither was able to mitigate the wrongs which had been heaped on women; Mohammedanism rather aggravated them. The horrors of the suttee and the murder of female infants, those bitterest fruits of superstition, were left unchecked till the British Government, inspired by Christian sentiment, branded them infamous and made them crimes. Even the native sentiment of India is now greatly changed, and the general morality of the better classes is raised above the teachings of their religion.—*Dr. Elinwood, in Church at Home and Abroad.*

Persia.—The Jews. Several representatives of the aggrieved have approached the Persian Shah now visiting in London. The Armenians, the English Jews and the Parsees there resident, have presented addresses. The following is interesting just now touching the cruel oppression of the Jews in Persia: Mr. Morris Cohen of Bagdad writes in the last report of the Anglo-Jewish Association that centuries of persecution have not failed to stamp their effect in deep, broad characters upon the Persian Jews. Despised and persecuted, they are unable to command respect, or to arouse feelings of

humanity in the breasts of their oppressors. Debarred from carrying on the ordinary trades of life, they have been compelled in many instances to earn their living by debased occupations. Taught by bitter experience to feel how unequal they invariably are to cope with the aggressions of the Mussulman population, they adapt their speech and conduct to their unfortunate condition. They passively submit to the vilest insults, whilst the petty acts of persecution gradually become habitual on the part of the Mussulmans. A Mussulman child may with impunity pull a Jew's beard and spit into his face. The poor Jew makes no complaint, and his resignation, taken as cowardice, is not calculated to act as a deterrent. It is impossible to form a conception of the sentiments of a Persian toward a Jew. Taught by tradition and custom to despise the Jew, as being an infidel and an impure and defiled creature, it is no wonder that the Mussulman acts toward him in a disgraceful manner. The word "Jew" is considered as a term of disgrace, and is never used by a Persian without an apology for giving utterance to it. Their cry for help will assuredly not fall ineffectually upon the ears of their brethren in lands where the blessings of education have rendered our co-religionists peaceful and prosperous.

Russia.—Daybreak among the Kirghiz. To Russian civilization the varied tribes and peoples of Central Asia have readily assimilated; the Kirghiz alone have hitherto remained obstinately wedded to their semi-barbarism. Evidence, if not overwhelmingly strong, indicates a tendency to adapt civilized customs and the elements of education. A century and a half ago the Kirghiz, who at that time inhabited nearly one-half of Central Asia, surrendered themselves willingly and without bloodshed to the domination of the White Czar. The Russians have persistently, by every rational means, striven to remove antiquated prejudices and the eradication of Kirghiz superstitions. Not until recent years have Russian persuasions issued in more than partial success. When the free schools were instituted and tolerance toward religion and language exercised the children shunned the doors. As determinedly the Kirghiz declined to allow their young men to accept vacancies offered to them in the Russian cadet corps. Latterly, however, the Russian authorities have overcome the scruples of the Kirghiz parents by the gift of premiums. The inducement has been successful in attracting to the schools numbers of boys. An earnest endeavor is also being made to break through the previously impenetrable wall of prejudice which excludes all female children from the advantages of educational training and discipline. It is reported that the wife of a Kirghiz chief named Gaishevskaya has finally overborne all native opposition, and, with the permission of the Government, a few months ago opened a school for young girls in the little town of Irgis. Already she has succeeded in bringing together

15 girls. These are entirely the daughters of native Sultans. There is likelihood of the lady's example being followed shortly by the establishment of similar schools in more populous centers. The girls attending the Irgis School are described as wonderfully good pupils. In spite of much criticism abroad of the Russian manner of treating the popular sentiments and traditions of the subjected Central Asian races there is no doubt that the Russian Government is becoming more permeated with the principles of educational rights and religious liberties. More acquaintance with the internal life of the Empire of the Czar as shown in Dr. Lansdell's writings proves that Russia in her own way is a civilizing not less than a conquering power in Central Asia.—*Our English Correspondent.*

Syria.—Dr. Lindsay, of the Free Church of Scotland, is now visiting the missions of that church in India, and he gives in *The Free Church Monthly* an account of the Syrian Christians who dwell chiefly in Travancore. One authority states that there are about 100,000 of these Syrian Christians. Dr. Lindsay regards them as probable descendants of the Nestorian Christians who were banished from the empire by Theodosius. The Church Missionary Society of England has labored among them, and oftentimes with promise of much success, but while there has been a reforming party among them, the majority hold very rigidly to some of their ancient tenets. Dr. Lindsay now reports that the reform party, which is headed by the Bishop Mar Athanasius, has endeavored not to secede from the ancient church, but to secure an evangelical reformation within it. The chief points they insist upon are: The repudiation of prayers to the Virgin or saints and for the dead; and of the doctrines of transubstantiation and the mass, and of compulsory fasting. They protest also against various superstitious rites, such as kneeling before the cross, the lighting of candles for forty days at the graves of the dead, and the offering of sweetmeats at the temples. They demand that worship shall be in the vernacular, and that the old Syrian liturgy be translated into Malayalam. They desire to be associated with other Christians, and especially with evangelical Protestants. This reform party is engaged in a protracted lawsuit with the unreformed section for certain property belonging to the church, the courts hitherto in their decisions having favored the old party. The reformers are anticipating defeat in their suit, but are building churches, and are resolute in their purpose to maintain evangelical Christianity. It seems that the impulse that led to this reformation is due to the work of the Church Missionary Society, and to the Christian College at Madras. Mar Athanasius, the present leader, was a student in the Madras College—*Miss. Herald.*

United States.—From *The Examiner* we gather some facts respecting Rev. Grattan Guinness, head of the great London Institute for the training of missionaries, who has been traveling for months through Mexico and the Southern States:

From Mexico he went through Texas, Louisiana, Virginia, Kentucky, North Carolina, and others of the States. His purpose was to visit the colleges for colored students. In a single month he addressed 3,000 colored students, receiving offers of service for the Congo mission from thirty of them. Dr. Guinness finds that a new movement is begun among the million colored Baptists—as he puts it: “Africa in America is beginning to move towards Africa beyond the seas.” After seeing the colored people, Mr. Guinness went among the white churches, taking with him his bright Congo boy, N’koiyo. N’koiyo used to be at Harley House under Mr. Guinness, but is now studying in one of our Southern institutions. Mr. Guinness’s plea was that individual churches should support each a missionary on the Congo in connection with our Missionary Union, but in addition to what they at present are doing for missions. Nine Baptist churches in Philadelphia promised to support ten fresh missionaries on the Congo. The American Colonization Society has promised to transport all these missionaries free, and Mr. Guinness has secured a suitable house in Monrovia, Liberia, where the missionaries can wait until they can be sent to the Congo. He will be busy in September seeing to the start of these new missionaries, and in October is to be at the opening of the new missionary college in Boston. Mr. Guinness shows how great pleasure he takes in thus forwarding the work of our missions on the Congo in all his letters. His is a crusade for missions wisely and economically conducted, and carried on without any flourish of trumpets, or appeals for help for his personal expenses.

The first Congo-Balolo mission party sent out by Mr. Guinness and the East London Institute to the Congo above our farthest station, arrived safely at the mouth of the Congo. In 1878 the first Congo missionaries (establishing the mission which has since been conveyed to the American Baptists) arrived. There is a wonderful contrast between then and now. As the missionary party reached the Congo’s mouth, they found every provision made for the comfort of arriving missionaries, whereas ten years ago the pioneers had to endure many discomforts. Shortly after this party of Congo-Balolo missionaries arrived, they were met by a representative of Dr. Simpson’s (of New York) faith-healing mission. She talked in an indignant strain of the “awful country,” the “terrible people,” that “it was not right for ladies to go to such a place,” and much more in the same strain. The next morning an Irish woman connected with the American

Methodist (Bishop Taylor's) mission met the party and gave them the bright side of the picture. She was full of enthusiasm for the work on the Congo. After remaining five days at Banana, the Congo State steamer took them up to Boma.

—The Indian political problem as viewed by a missionary. A life of fifteen years among the Indians has shown me some light on the Indian problem which it seems to me important to bring before the citizens of the nation which is trying, vainly thus far, to solve it. I lived among the Ottawas in Michigan more than two years before and nearly five years after their reservations were opened to the white settlers. I have been more than eight years among the Sioux on reservations in Dakota and Montana. I have seen the working of both policies and become convinced that the following truths contain the key to the solution of the problem:

1. The Indians are men and cannot be saved without recognizing the rights of manhood. The longer they are treated as children the more childish they become. They are sinking deeper in pauperism. At this agency it costs the Government as much to support them as it did when there were three times as many.

2. What they need is not special legislation in their behalf, but the protection of laws securing equal justice to all men. The Government appropriates money to feed them, but that does not teach them to earn their own living. The Government undertakes to give their youth an education, both literary and industrial. A few learn to read and write English to a very limited extent. Some have acquired considerable skill in some kind of work. The Government hires a few laborers, and the rest are left to eat the bread of idleness, as before. The favored laborers receive wages, and the rest get about rations enough to save them from being starved to death. The Government sets apart reservations to protect them from the intrusion of white people and keep out settlers who would give them employment. The Indians are induced to scatter with a view to farming, and the only result is that their time and strength are consumed in coming to the agency for their rations. Children are educated by forcibly kidnapping them, in utter disregard of parental rights, the authorities thus repeatedly committing the crime which aroused the indignation of all Europe a few years ago, when

it was committed in Italy against one Jewish child. Many become sick, and some die in the school away from home and kindred. Those who live to graduate become "camp Indians" again, little better for the "education" they have received at the expense of the Government.

Our present policy is unjust in pauperizing the Indians and then making their pauperism an excuse for invading family rights, on the plea that their children must be taught to support themselves. And the Indians' hearts are broken and our money is spent in vain. To educate Indians under present conditions is to enable a few of them to support themselves and to leave the rest to fall back into pauperism.

I refer to the Government plan of wholesale education. There are mission schools where a limited number of Indian youth can obtain a better education than in Government schools. The supply of those who obtain this higher education is not equal to the demand. But graduation at a Government school gives no assurance of self-support.

The only way in which the reservation system benefits the Indians is by enabling the agent to keep liquor away from them. If the traffic in liquor was suppressed among white people, their settlement among the Indians would not be an injury, but a benefit.

3. A homestead should be given to every Indian, and the rest of the reservations should be open to other settlers. As far as I know their feelings, the Indians would be glad of the change. There would be district schools, and their children would not be arrested like criminals and put into boarding schools by force. Partly by cultivating a little land for themselves, and partly by working for their white neighbors, they could support themselves and dispense with Government rations.

4. All distinctions of race should be abolished and the laws administered impartially. A crime against an Indian should meet with the same punishment as when the victim is a white person.

How will these principles solve the Indian problem? Apply them, and the Indians will solve it themselves. They are made of human nature as well as we, and all they want is a fair chance, equally with ourselves.

GEORGE W. WOOD, JR.,
Presbyterian Missionary.

FORT PECK AGENCY, MONTANA.

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

Africa.

PALABALA, CONGO FREE STATE,
12 June, 1899.

EDITORS MISSIONARY REVIEW.—On the 25th

of May 49 converts were baptized at the A. B. M. U. Station of Banza Mauteke. On the 4th of June one young man was baptized at Underhill Station of the Eng. Bap.

Missy. Socy. At Lukunga Station of A. B. M. Union 4 were baptized on June 9th. At Banza Manteke Station of A. B. M. Union 20 were baptized on June 11th.

By the steamship *Afrikaan* the Congo Balo Mission party from London arrived safely; there were two ladies and six gentlemen in the party, all of whom are new to the country except the leader, Rev. J. McKittrick, who was for some years in the A. B. M. Union and held the Equator Station of the A. B. M. U. for some time.

By the same steamer three new missionaries came for the A. B. M. U.—Misses Gordon and Royal and Rev. W. A. Hall.

The Portuguese mail of 26th May brought four returning and six new missionaries—one for A. B. M. U., five for the Eng. B. M. Socy. and four for the Swedish M. Socy.—total for May, 21. (3 American, 4 Swedish, 1 German and 13 British.)

A new station has been opened by the A. B. M. U. at Bwemba (Nchumbiri's) fully 200 miles above Stanley Pool.

Rev. J. B. Murphy reports from Equator Station that, though there are no known conversions, the people are inquiring about the gospel and seem very much interested.

There has been fighting amongst some of the interior tribes, the people themselves saying that since the white men sold them guns there has been much more fighting. The State wisely forbids sale of rifle and cap guns.

Good reports as to health and work come from all the A. B. M. U., B. M. S. and S. M. S. stations.

Bishop Taylor's steamer is still in transitu and will not probably float this year, and if things go on at present rate it will not float next year.

In Congo Free State there are four points held by the Bishop's people: (1) Near Banana—Misses Kildare and Collins. (2) Oivi (houses built by State)—held by Mr. and Mrs. Teter and Mr. Briggs. (3) Isangila—only a grass hut for temporary purposes—Messrs. White and Rasmussen. (4) Kimpoko (State houses)—Messrs. Burr, Harrison and Elkins and Mrs. Elkins. *No other places are held by the Bishop's people*, though I see repeatedly longer lists of stations.

The list of missionaries of the Bishop Taylor mission, as recently published in the pamphlet he edits, is also incorrect. The names of *two traders* (Evans of Mayumba and Fontaine of Banana) are given as "missionaries;" and further, the reason given for *delay of transit of the Anne Taylor is incomplete and incorrect*.

It is now over nine years since I came to this country, and I have no desire for a "better field." I love Africa and my desire is to see the Cross of Christ planted in every village. I daily pray for the spread of the knowledge of the name of Jesus, and I daily work for that end.

I write the above notes about Bishop Taylor's work, not to clog the wheels of the gospel chariot, but rather that the truth may be known. I long to see churches established—I care not by whom they are built up—Methodist, Presbyterian, Baptist or otherwise, so long as "the Kingdom" comes, and men are led to follow Jesus. But people are giving "gospel money" to what professes to be the cheapest and best mode of spreading the knowledge of God, and what can be seen at a glance to be a *failure on the Congo up till now*.

At Oivi, the base station, no school is established and no one can speak the language. Messrs. White and Rasmussen have both worked hard and are able to converse, and to tell of Jesus, in the native language.

At Kimpoko, I believe, no practical knowledge of the language has been attained by any of those established there, yet they have been there for over two years. Mr. Burr works very hard and earns a good deal by hippopotamus shooting. The two ladies at Banana no doubt do a good work; there the natives understand a good deal of English and Portuguese languages. Mr. Burr can almost support himself with his gun, but none of the others attain "self support," and even if they were to do so, they, like Mr. Burr, would be almost completely cut off from school work and evangelistic effort.

Yours in the Lord's work,

JOSEPH CLARK, Missionary of A. B. M. U.

LUCKUNGA, CONGO, June 10, 1889.

Forty-five converts were baptized at Banza Mantike (A. B. M. U.) on 2d of this month. Fifteen new missionaries and four returns arrived here during the past month.

A new mission, to work among the Balolo, have arrived on the Congo under the leadership of Mr. J. McKittrick, who did effective work and gained considerable experience a few years ago while working under the L. E. M.

Nearly all members of the Bishop Taylor mission have either died, gone home, or connected themselves with other missions here. Self-supporting missions are regarded as a failure, and we are very sorry for this; the Bishop is going to give it another trial; we would rejoice greatly if he succeeds, but we have no ground to hope.

CHAS. JAMES LAFFIN.

Chile.

AN appeal to Christians for prayer in behalf of Chile:

We, the Chile Mission, assembled for consultation and prayer concerning our Master's work in Chile, unitedly call upon our fellow-Christians here and in other lands to join us in concerted and continued prayer to the God of all grace for a special blessing upon His work here.

We gratefully acknowledge past blessings, and are thankful for the achievements and concessions of a liberal government, for the marked spirit of tolerance recently shown toward the propagation of a pure Christianity among this people, for the preaching of the gospel many years to the foreign communities on these shores and more recently to the Chilians and to a few Indian tribes, for the many copies of the Scriptures scattered among various classes, for the seed sown by tracts and papers in thousands of human hearts, for the little companies of believers here and there who have not been ashamed to own the name of Him who called them into His own marvelous light, for those who have been led by the Divine Spirit to consecrate themselves to Christian work in Chile for all the manifested tokens of the presence and power of God in Christian life and work, and, finally, for the providence of our Father over all.

Yet, while mindful of these things, we cannot shut our eyes to the pressing needs around us, and we are constrained to ask you to become fellow-helpers in prayer with us in the work of the gospel of Christ in Chile. Romanism has blighted these shores and intrahled this people for centuries. A reaction is taking place; but, excepting in a few instances, it is not toward the religion of the Bible. The great trend is toward infidelity and indifferentism. The natural fruits of both are seen in the confused and sad state of opinion and practice regarding religion and morals. It would be possible to mention facts which would prove how important it is to have a pure gospel preached in Chile. This progressive people, once brought to love and obey Jesus Christ, would show that divine truth conquers sin and brings to a more perfect development qualities naturally excellent. Influences adverse to a true religious life are felt also by foreign Christians residing here. Yet it is cause for gratitude that so many avoid these dangers, and, by engaging in Christian work, by consecrated giving, and by their sympathy and prayers do promote the blessed gospel in Chile. Still let prayers ascend that their number may be increased, that foreigners and Chilians may become, under the blessing of our covenant God, true sons and daughters of the King.

The present is a time of opportunity. A beginning has been made and special indications of Providence have been vouchsafed. The agencies at work in Chile are the following, viz.: thirteen Protestant churches among the foreign communities, five boarding and day schools and three Spanish preaching stations under the Taylor Mission of the American Methodist Church, a seaman's mission in Valparaiso harbor, the Valparaiso Bible Society employing several colporteurs, a mission to the natives of Terra del Fuego under the care of the South American Missionary Society of England, and the Evangelical Union or Chile Mission of the American Presbyterian Church.

The work of this latter is largely among the Chilians. In connection with its work are five Chilean churches, three schools, one theological department, seven foreign missionaries, three Chilean ministers, besides other helpers and teachers. Among the special indications of God's providence are the rapid movements of the past few years toward religious freedom in the spirit of the people and in governmental acts. The Evangelical Union, which issues this appeal, has recently received articles of incorporation granting the right to hold property, liberty of worship and permission to propagate the Reformed faith throughout the country. Other tokens of providential favor are seen in the large number who now give the gospel a hearing, and in the fact that several Chilians have just entered upon or are in the active preparation for the gospel ministry.

The demands of the hour may be expressed by two words, *immediate occupation of the entire field* and a *gracious and mighty outpouring of the Holy Spirit*. Pray that the messengers of Christ may be speedily sent to the large colonies of foreign peoples on these shores, to the dominant Spanish Chilean race and to the untouched aboriginal tribes. Nor can we pass by the fields north of us, the United States of Colombia and Peru, in which there are very few laborers; also Bolivia, Ecuador and Venezuela, almost entirely unoccupied. Plead with our God that these neglected fields may immediately hear the gospel. Pray that the Spirit may convict of sin this whole people. Pray that He may make fruitful the widely scattered seed. Pray that he may give courage to confess Christ and to openly avow allegiance with His church. Pray God that He may consecrate more fully to Himself the Chilean and foreign Christians, that the testimony of a whole-hearted and whole-hearted service may aid the witness of God's truth. Pray the Lord of the harvest for godly native ministers, teachers and other workers, and for a marked endowment of the spirit of Christ upon His ministers here, both Chilean and foreign, for harmony, for wisdom, for love, for power. Pray for the church of Christ in Chile that it may be powerfully revived. Pray for the Christians of Protestant Europe and America that they may appreciate their vast responsibilities for money, men and practical interest, also their wonderful opportunities for *now* undertaking and carrying out our Lord's great command to disciple all nations. The one comprehensive blessing which we desire is the presence of the Holy Spirit working in all the plenitude of His grace and power.

Dear brethren, what is to be done must be done quickly. This generation is fast passing away. May we all quit ourselves like men, praying while we labor and laboring while we pray, as those who look for the Lord and His divine approval.

Those who are willing to unite in a weekly observance of prayer in behalf of Chile and the

other darkened papal lands of America are requested to send their names to any member of the Evangelical Union. These are not intended for publication, but that we may be encouraged by the knowledge that some are joining us in this request, and that we may be able to communicate with them in the future.

Rev. J. M. Allis, Casilla 912, Santiago, Chile.

"S. J. Christen, " 691, " "

"W. H. Lester, " 231, " "

"W. H. Dodge, " 202, Valparaiso, "

"J. F. Garvin, " 904, " "

"W. H. Robinson, " Copiapo, "

"W. B. Boomer, " Concepcion, "

In session at Valparaiso, Chile, January, 1889.

1 Thess. iii : 1, 2.

England.

FROM REV. JAMES JOHNSTON, F.S.S.

Roman Catholic Missions in India.

EDS. OF THE MISSIONARY REVIEW OF THE WORLD:

Dear Sirs.—Your correspondent in this country, who happens to be a namesake of mine, and for whose communications I find myself credited, has in your July issue given the number of Roman Catholics in India derived from their organ, *Illustrated Catholic Missions*. The numbers are probably near the truth; but certain quotations from Sir W. W. Hunter as to the comparative cost of Popish and Protestant missions, and as to the self-denying way in which the agents of the former carry on their work, are apt to mislead, when not accompanied by other passages from Sir William's writings.

The following passages are from one of his most recent utterances, as to the character of the converts made by the Roman Catholic Church; and as they may not come under your correspondent's eye, and will certainly not be given in the *Illustrated Catholic Missions*, I herewith give them:

Referring to the danger of the withdrawal of Protestant schools and colleges, Sir William says:

"The Roman Catholics in the sixteenth and seventeenth centuries made the great mistake of converting without educating. Their conversions were on an enormous scale, and they have left behind a hereditary caste of Christians, numbering about one and one-third million of the two millions of native Christians in India. It is not too much to say that the native Christians thus left behind by the rapid conversions of Roman Catholicism were for long a reproach to Christianity. It is these 'Portuguese Christians' who have given rise to the popular idea in India, that a native Christian is a drunkard and a thief. There are many thousands of exceptions to this rule. But the rule is so general that an 'Old Colonel' when he writes to the *Times*, usually speaks of it as universal. Yet the class of Englishmen represented by senior military officers are both truthful and accurate observers, and the general result of their obser-

vations is to have nothing to do with Christians as servants, when they can get Hindu or Mohammedan domestics. I do not agree with the 'Old Colonel' in his sweeping denunciations of our native Christian brethren in India. But I am compelled to admit, that he has often practical experience in support of his views.

"The low state, moral and social, of these 'Portuguese Christians,' is the direct historical result of a system of conversion without education. The Roman Catholic authorities have themselves perceived this; and in our day they are second to none in their efforts to educate the people. I would speak of the existing Catholic missions and missionaries in India with the highest respect. . . .

"The fact, however, remains that the low social and moral status of their converts is the historical result of the old-world methods of conversion without corresponding efforts at education on an adequate scale. These methods have now been abandoned for more enlightened ones by the Roman Catholics in India."

In comparing the number of converts by the Roman Catholic and Protestant missionaries we ought never to lose sight of the fact that not only were the former 300 years sooner in the field but that they had the Nestorian Missions on which to draw for many of their early converts, as all were called who left the weak and unprotected followers of the early church for the powerful church of their Portuguese conquerors who did not scruple to use strong measures for their conversion.

It is also necessary in speaking of the increase of Roman Catholic converts in India, to emphasize the fact that the increase is largely due to the natural increase of the much larger number with which the comparison is made.

I am, dear sir, most truly yours,

JAMES JOHNSTON, F. S. S.

India.

LETTER from a Methodist missionary in Monaffarpur, India:

I read in *THE REVIEW* a short time ago an account of the Lady Dufferin Hospital, opened at Darthanga and built by the Maharajah. I see the building often and enjoy the hospitality of the lady in charge, who is an East Indian from Madras. Already the enterprise is a success; the wards are filled and much good is being done. Miss R., an excellent Christian lady, told me of a very successful treatment in removing a cataract from a native lady, who, after years of darkness, has returned to her home and people. It is great misfortune that the ladies engaged in these hospitals, by a stipulation accepted by Lady Dufferin, cannot converse with their patients on the subject of Christianity. Either these institutions in time must pass into the care of ladies of an acknowledged creed or the Christian ladies must stultify themselves.

The field which our church, the Methodist Episcopal, has just entered has been occupied for some years by the members of the Gossner Mission. For want of men and funds it has for several years been almost at a standstill. The mission has but two men, one of whom is to be removed to another field. A flourishing Zenana mission and a press, which aided the mission greatly, have both been abandoned.

Provision has been made by which we hope soon to put half a dozen native helpers in this field. It will be something of an experiment with us, as we have only one foreign missionary to represent the work. There is but one town in Lirhort, and that is where we have established ourselves. Here we hope soon to have a dispensary with a lady doctor in charge, a very much needed auxiliary to mission work.

Your accounts of the increasing interest taken in the Lord's work, and your own efforts to create and foster this interest, are very encouraging to us. We are satisfied that the Lord will make known and glorify Himself among the nations, but we ask, When will the church be willing, nay, anxious, to give the millions of India an opportunity to see the light and enjoy the blessings of our glorious gospel?

We have a station as near Mt. Everest as we can get in the plains of India. When not obscured by clouds and mist it can be distinctly seen, and appears to be but a few miles distant, while it is not less than eighty.

Bishop Thoburn, our recently appointed bishop of India and Malaysia, has just arrived. On the 7th of January he presides at his first conference, to meet at Bareilly, northwest provinces; on the 17th he will meet the Bengal Conference at Allahabad, and on the 31st the South India Conference at Bombay.

Hoping you may be interested in a few items from these gatherings, I will endeavor to send them to you as early as I can obtain them.

We trust you have every encouragement in your noble work. We join in praying that you may be aided, both by the Lord and by the church, for you need grace, and you cannot work without means. Tell the churches in America we are waiting on their prayers; our eyes are lifted unto Him who has promised to hear and answer prayer.

Yours very sincerely,
(Rev.) H. JACKSON.

Syria.

THE FRESHMAN JEWISH MISSIONS.

[REV. JACOB FRESHMAN writes to his congregation in New York of the enterprise for Jerusalem for which he has been for some months absent, as follows:]

"The mission on which I started has proved successful beyond my expectations. Our friends will be glad to know that we have begun a mission in Jerusalem, and have appointed a missionary. Not only was I myself actively occupied during the whole period of my stay at the Holy City, but I also engaged a Hebrew convert to continue the work as an evangelist among the 30,000 Israelites at Jerusalem. I am sure that your earnest prayers will go up for this new branch of our work. There are in other cities of Palestine 50,000 more of God's ancient people, making 80,000 in all, or more than in the days of Ezra and Nehemiah, for then there were only 50,000. I may add that the number is constantly increasing and that there are signs of renewed prosperity. I believe the Lord is preparing the land for the people and the people for the land; for just as the curse has been fulfilled so all the blessings foretold by Israel's prophets shall assuredly come to pass and be fully realized." From Paris he writes: "Many of you will know that three years ago I was enabled, with the aid of Pastor Hirsch, to start a work among the Hebrews of this city. I am anxious while here to strengthen and enlarge the work." It has been assisted by the contributions of Mr. Freshman's little Hebrew Christian Church and congregation of St. Mark's Place, from which have also emanated, directly or indirectly, missions to the Jews in Philadelphia and Chicago, besides incipient work in Pittsburgh, Des Moines, Toronto and other cities, as opportunities have offered, by Mr. Freshman personally, or by missionary converts from the little mother in St. Mark's Place, ten or more of whose sons are already in the field or preparing in theological seminaries.

United States.

[COMMUNICATION from Dr. L. P. Brockett.] Corrections in article on "Madagascar."

EDS. MISSIONARY REVIEW OF THE WORLD: I have received from foreign sources some communications in relation to my article on "Madagascar" in the May and June numbers of your REVIEW, and I beg leave to make a few not very important corrections suggested by these criticisms that your many readers may not be led into even trivial erroneous impressions.

My article, p. 352, lines 22 and 23, for "lemurs" (which belong to the monkey family) read "lemeers" (which belong to the same natural class and order as the monkey which they replace in Madagascar.)

Page 353, line 28, for "the great province of Imerina . . . is the largest of all the provinces," read "which is the chief of all the provinces."

Page 353, line 8, for "and the Betsiléos"

read "the Bètanimèna and the Bètsimisa raka."

June article, p. 425, line 24, for "1863," read "1868." Same line, for "in Imerina" (the land of the Hovas) read "in the island of Madagascar."

Page 425, line 29, "they had only the New Testament in their own language, and the translation of this was not perfect." The following foot note should be appended to this page:

"*The New Testament and the Psalms had been translated and circulated prior to 1834, and 5,000 copies of the former and 6,000 of the latter had been put in the hands of the natives. The Old Testament had also been translated and a small edition printed in the summer of 1835; but in February of that year the Queen (Ranavalona I.) had prohibited her subjects (under penalty of death) from reading or having in their possession copies of the Scriptures or any religious books, and had caused a vigorous search to be made for them, and the penalty to be enforced for the possession of even a single leaf. Under these orders nearly every copy of the Old Testament and many thousands of the Psalms and New Testament were seized and sent to England and their return prohibited. No other New Testaments were to be had till 1869, when the British and Foreign Bible Society sent a revised edition of 5,000, and in 1871 an edition of the Old Testament. Even these editions, through revised, were not perfect, and a more thorough revision has just been completed. It was a stray copy of the first edition of the entire Scriptures which was placed at the side of the Queen when she was crowned."

Page 426, ninth line from the bottom, for "the coronation oath was administered to her with her hand on the sacred volume," read "as she addressed her people, on this her coronation day, she stood with her hand upon the sacred volume."

Page 427, second line, for "and united with one of the mission churches" read "and united with the Independent Palace Church."

Page 427, line 6, for "the beautiful Malagasy marble" read "the massive Malagasy granite." Line 23, for "a beautiful marble church" read "a beautiful granite church."

A note may be appended as follows:

"*There is a very fine Malagasy white marble, used to some extent in Madagascar for building, but the churches and palaces of the capital were either built of hard native wood, painted white, of a native granite which, from excess of felspar, is nearly white, or of the native blue rock, a gray or bluish basalt abounding in that vicinity. The floors of some of the palaces are of white native marble."

Page 428, line 5, for "caused a code of laws

to be prepared, based on the best codes of England and America," read "caused a revision of the Malagasy laws to be prepared, approximating them in some degree to the codes of Western nations."

Page 428, line 11, for "the Scriptures" read "religious books." Same page, line 14, for "she greatly multiplied copies of the Scriptures" read "she greatly promoted the circulation of the Scriptures," and refer to the new note on page 425.

Page 428, line 25, for "to the levying of taxes" add "to diminish the burden of the *fanampoana* or personal service."

In the note at the foot of p. 428, line 12, from the bottom, for "spent three and a half months," read "spent thirty-eight days"

I believe these are the only passages or phrases requiring correction or modification to which my attention has been called. I will add two verbal substitutions which I have noticed. Page 433, line 21, from bottom of page, for "voice" substitute "utterance," and eighteenth line from bottom, for "voice" substitute "sound."

L. P. BROCKETT.

BROOKLYN, July 25, 1889.

Letter from New Jersey:

MARLTON, N. J., July 8, 1889.

DEAR DR. PIERSON: I was greatly pleased with your suggestion that the church should undertake to evangelize the world within the present generation. I have been impressed for several years with the same thought, that the world could be evangelized before 1900. Four years ago I expressed this thought to Bishop Taylor of Africa. He replied: "I think it can be done in 20 years." In connection with this I have been forcibly and sometimes painfully impressed that the average church could and should support *two pastors: one at home, one abroad*, and the weaker churches, paying from \$400 to \$700 salaries, should unite, two or more of them, in supporting a foreign pastor, while the richer churches should *multiply* their pastors abroad as the Lord should prosper them. And all this without diminishing in the least their annual contributions to the general cause. *This could be done* if properly set before the churches and urged upon them. Their missionaries could be under the supervision of the parent boards of their respective denominations. But such a work needs a pioneer, like yourself, to travel among the churches, and also through the press to stir them up. Why not, dear Doctor, take this upon your shoulders as a part of the precious burden you are carrying for the swift subjection of the world to our Lord? Very sincerely yours,

W. MCK. BRAY,

Pastor M. E. Church.

[A remarkable movement is on foot in Kansas, in response to Dr. H.

Grattan Guinness's appeal for the Soudan district. We willingly give place to this circular, and trust it will lead to similar movements elsewhere.—EDS.]

TOPEKA, KANSAS, July 17, 1889.

DEAR FRIENDS: At the last meeting of the State Executive Committee, after careful and prayerful consideration, the following resolution was unanimously adopted, viz :

Resolved, That the State Executive Committee approves the appointment of missionary committees by local associations for the purpose of aiding the Soudan pioneer missionary movement or other pioneer missionary enterprises. It was also agreed that some member of the State Committee should be designated as a member for the Soudan Pioneer Mission, who should act for and represent the missionary bands of our associations in this State.

We should be glad to have the secretaries

and others carefully explain to the pastors and business men that the associations are not going into a general missionary work, but only take up the work of sending pioneers to prepare the way of the Lord, and open up fields for the church societies and others.

We advise that a committee of from three to five be appointed from your association for the Soudan Pioneer Mission. That the officers be a chairman, secretary and treasurer.

Sample blanks, with electro map of Africa, will be furnished at an early day.

A number of good men have volunteered to go, and Kansas will probably send from five to eight men to the Soudan about October 22d—immediately after the State Convention.

Asking your earnest prayers and hearty co-operation in this great work, we are, on behalf of "every creature,"

Faithfully yours,

JAMES D. HUSTED, Chairman.

GEO. S. FISHER, State Secretary.

IV.—INTERNATIONAL DEPARTMENT.

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

How Shall Returned Missionaries Render the Best Service to the Cause of Missions While at Home?

BY REV. GEO. W. WOOD, D.D.

FIRST by being in spirit, manners and conduct an honor in the highest possible degree to the missionary name. The cause of missions receives damage from anything in the missionary which tends to excite suspicion as to his motives, and lower respect for him as a man. Whatever helps to raise him in the estimation of intelligent Christians and other candid observers as a man of intellectual ability, good sense, firm principle, broad and generous sympathy, charity and other traits of the best style of Christian character, brings advantage in every way to the object which he seeks to promote. A model missionary is a crown of glory and a tower of strength to "the cause" which he represents.

Especially, and in all ways, should the *foreign* missionary show himself in accord, as a fellow-worker, with every form of evangelistic and benevolent activity in the great home field. He sometimes receives

attentions for which he has, or should have, no desire as being more his due than to home workers for Christ. Any seeming complacency in being *lionized* he should avoid by a careful cherishing of his consciousness that many a laborer at home is more approved of his Master than himself deserves to be.

Secondly, if the missionary is at home for needed rest and restoration of health, let him, next to spiritual culture, make it his first aim to become able to return speedily to his work abroad. If he is at all an effective public speaker, the demands upon him will be incessant for labor beyond his strength. Whether the call come from secretaries of societies and boards, or, in more numerous cases, from pastors and others in the churches, he must learn, when he ought, to say No, and insist upon it. If his desire to excite interest in missions, or his inability to resist pressure, leads him to prevent the physical recovery for which he came home, or much to delay it, he makes a mistake which is harmful to "the cause."

Thirdly, in order to render the best

service to the cause of missions while at home, the returned missionary must well consider his peculiar adaptations and circumstances. "Not all men can do all things." A witty correspondent of the New York *Evangelist*, "Ambrose," once wrote: "Missionaries are of two classes—those that can talk, and those that can't talk." Now, we know some scholarly and other men in our own country who never went abroad, who are very useful in their own proper spheres, but who have not the gift of eloquence; and some who can be interesting and instructive to auditors of a certain kind, and yet fail when called to face audiences of a different sort under differing circumstances. David Livingstone was not a Dr. Duff in speech, but he was David Livingstone nevertheless. Some men can do better than they can describe, and some can use the pen more effectively than the tongue. Ready writers may do much for missions through the press. They may do this not only by sketchy and more elaborate articles in magazines and the religious press, and by books, but by watching opportunities for useful statements that will be welcomed by conductors of local newspapers and secular city journals. Some missionaries abroad, and some when returned, have, by their facile pens, communicated information of great value to thinking minds, and, bringing honor to themselves, have honored and aided "the cause" to which they are or were devoted. The late Rev. Dr. Robert Baird reported that M. Guizot said in his hearing: "If ever the world is to be well informed respecting itself, it will be done through the efforts of missionaries." Of the contributions of missionaries to several branches of science, and to general knowledge and literature, the most gratifying appreciation has been expressed by men of highest eminence in learning.

But in respect to the pen, as also to the voice, we do well to resolve that "every missionary returned from his field, and so withheld from his work abroad on account of impaired health, should be subject explicitly to the advice of his physicians in undertaking any missionary service at home." Giving lectures and making addresses from the pulpit, in Sunday-schools, and in missionary and ecclesiastical meetings, may well employ such measure of strength as a judicious physician will approve. In rendering this service, let not zeal override judgment; and let care be taken not to harm by mistakes in the manner and length of speaking. Missionaries are like other public speakers, needing to know how to begin, what to say and what not to say, and how and when to stop. Painfully conscious of my own deficiencies, and that I can present myself not so much an example as a beacon, may I not, nevertheless, remind my brethren and sisters, with, myself, that the three *s's* are an excellent general rule, viz.: "*Be short, spirited, spiritual*"? "*Spiritual*," not in the way of cant, sanctimoniousness, affectation of piety, faith, self-denial, but from the spirit of Christ in the soul of the speaker, which cannot but pervade all his utterances; "*spirited*," from depth of conviction and feeling, not of a spurious oratory, and this, though it may cost effort; for often the missionary is so exhausted from feebleness, the fatigue, it may be, of traveling, and the social intercourse with kind Christian friends, not always considerate in their desire to entertain and hear from the visitor from a foreign land, how can he help being dull? But let him be as *spirited* in the best sense of the word as he can; and then, unless he is to be the only speaker, and is desired to occupy more time, let him for the sake of his hearers and himself, and efficient service "to the

cause," be *short*, above all; never spoiling a meeting, and vexing the arrangers of a programme and those who are to follow him by overrunning the time allowed to him! Learn to speak, if you must, with your watch in your left hand, and don't forget to look at it in season and obey its monitions!

Unless one is a Christian Daniel Webster, like Alexander Duff, he does well not to occupy much time in a missionary address by discussing scriptural principles of missions; this may better be reserved for other times or left to other speakers. Missionary facts are eagerly asked from missionaries. Let these be selected to illustrate principles. The most unprofitable thing that a missionary can do is to *scold* the churches. He can quicken consciences by touching hearts in well-selected, truthful narrations concerning converts in missionary fields or Christian supporters at home.

Much of the returned missionary's most effective service when at home may be rendered in prayer-meetings and social circles, in which, without obtrusion, he may, by suggestions, anecdotes and illustrations, give enlargement of thought, and make a favorable impression in relation to missionary topics. He will sometimes find himself in company with disbelievers in missions and thus, by exhibition of the Christian spirit, tact in parrying an objection or a sneer, self-respecting dignity and knowledge, refuting assertions of ignorance, he may worthily defend the cause against assailants. By communication of information in an easy and natural way he may, in personal intercourse, be useful in increasing interest in the cause in pastors and private Christians, and especially in helping the young to become recruits for its service abroad or at home, and "he that winneth souls is wise."

The Ancient Church of Persia and its Reform.

BY REV. J. H. SHEDD, D.D.

THERE were present on the day of Pentecost, Parthians and Medes and Elamites and the dwellers in Mesopotamia, devout men from the far East and forerunners of the great church of Persia that flourished from the days of the Apostles for twelve centuries, and that planted its missions in Eastern Persia, Turkestan, China and India, while Europe was still a wilderness. The fruits of these missions were all destroyed 600 years ago by the exterminating sword of Tamerlane, except the Syrian Christian community on the Malabar coast in India; the monument of Singan fu in China and a few similar relics. There are extensive graveyards on the western borders of China, recording on the tombstones the fact that they buried their dead in Christian hope.

The church which sent out these missions, now commonly called the Nestorian, has dwindled, from Moslem oppressions and inward decay, to a little more than a hundred thousand souls. Half as many more of the same race and language are united to the Church of Rome.

This remnant of the old Syrian or Nestorian Church was first reported to the Protestant world in 1830 by Messrs. Smith and Dwight, American exploring missionaries. Their report was so favorable that the American Board soon after began a mission to the Nestorians. The first missionaries were Rev. Justin Perkins and Asahel Grant, M.D., very noble and enthusiastic pioneers. Others of like spirit followed them, and since the mission was begun in 1835 a strong station has been maintained at Oroomiah, and unwearied efforts have been made to promote a revival of pure Christianity. The means used are the translation of the Bible into the spoken language of the people, the introduction of a

Christian literature, the teaching of thousands to read in schools and Sabbath schools, the training of teachers and ministers, the preaching of the gospel everywhere and the planting of a reformed church with its congregations and schemes of beneficence.

In 1841, the first printing-press ever seen in Persia began its work at Oroomiah in printing the Bible. From 1846 to 1851 there were remarkable revivals in the mission schools and in some of the village congregations; also severe persecutions by the Nestorian Patriarch and the Persian Governor. In 1855 the Reformed communion was begun, twenty years after the founding of the mission. In 1870 the name of the mission was changed to *The Mission to Persia*. In 1871 the work was transferred to the care of the Presbyterian Board. Since then it has enlarged its sphere to embrace not only Nestorians, but all the other peoples—Armenians, Jews and Moslems in half of Persia and a large part of Kurdistan in Turkey. Stations have been established in Tabriz, Teheran, Hamadan and Salmas, and a station in the mountains of Kurdistan undertaken.

In 1838, three years after the American missionaries, French monks began their work on the same field. They have for the basis of their operations several thousands of the Syriac-Persians who are nominally attached to the Church of Rome. They have fought the Protestant reform at every step and with all the weapons that the Romish hierarchy know so well how to use. In 1885, fifty years after the Americans entered the field, the Archbishop of Canterbury, at the request of some ecclesiastics and in pity for the old Syriac Church, determined on an Anglican mission, and in 1886 he sent out his agents from Protestant England to oppose the Protestant mission in Persia and to confirm the people in their formalism and bring them if

possible nearer the corrupt churches of Greece and Rome.

But we anticipate. Let us first mention the nature and history of the reform in progress and then add a few thoughts on the opposition, difficulties and hopes that attend it.

The Nestorian controversy carries us back to the decisions of the council of Ephesus, A.D. 431. Nestorius was condemned on two charges. (1.) For refusing to call Mary the *Mother of God*. In this certainly no Protestant would accuse him of heresy. (2.) For saying that there are not only two natures, but also *two persons* in Christ. Students in church history recall to what controversies the Greek words *οὐσία*, *ὑπόστασις*, and *πρόσωπον* and the corresponding terms in Syriac gave rise. The difficulty of definition and of adjusting their meanings to each other gave the opportunity for endless misunderstandings. Nestorians have always held to the true divinity, the true humanity and the true incarnation of our Lord. In their controversy with other churches on the term *Mother of God* we are their allies. The same is true of many other points at issue between them and the papacy. The unscriptural dogmas and practices of the Greek, Armenian or Latin churches, such as the refusal of the cup to the laity, purgatory, confession, the mass as a real sacrifice of Christ and image worship never entered this church. The errors of the fourth century and some later ones are found, but the people are not bound by the councils and traditions nor are they under a hierarchy as the other corrupt churches. They hold the Bible as the full and only rule of faith. They have a liberal spirit toward all who teach the Word of God. They confess that the teachings of the American missionaries agree with the primitive doctrines of their church and that errors have crept

into their system in later times which should be reformed.

The missionaries in 1835 were welcomed by the people, and for many years an honest effort was made to reform the old body without destroying its organism. This effort failed. God was pleased to pour out His spirit, many souls were renewed, and a new church was gradually formed for the following reasons: (1) *Persecutions*. The patriarch did all in his power to destroy the evangelical work. He threatened, beat and imprisoned the teachers and converts, and thus did his utmost to alienate the spiritually minded and to drive them from his fold. (2.) *Lack of discipline*. The converts could no longer accept unscriptural practices and rank abuses that prevailed, and it became evident that there was no method of reforming those abuses and practices. The missionaries and converts alike gave up the hope of such reform. (3.) *Lack of teaching*. The converts asked for better care and for purer and better instruction and means of grace than they found in the dead language and rituals of the old church. The separation, however, was made in no spirit of hostility or controversy. There was no violent disruption. The missionaries published nothing against the policy or ecclesiastics of the old church. Their efforts were not to proselyte, but to leave the whole people with the Scripture truth. The new life was not forced into a western mold, but left to adapt itself to the peculiar character and wants of the people.

The method was guided by Providence. The converts were first invited to unite with the missionaries in celebrating the Lord's Supper. As the numbers increased, and societies were formed in the several villages, native pastors were placed over them. In time these pastors and their elders, and the other preachers, including bishops, presbyters and

deacons, all of whom had received ordination in the old church, met in conference with the missionaries. The first of these conferences was held in 1862, and adopted a brief confession, form of government and discipline. Some things were taken from the canons and rituals of the old church, others from the usages of Protestant churches. The confession and rules were enlarged in 1878, and the name adopted was "The Evangelical Syrian Church." The missionaries and the evangelical bishops have sometimes joined in the ordination service and it would be difficult to draw the time when the Episcopal ordination ceased and the Presbyterian began in the Reformed body.

The relation of the American missionaries to the old ecclesiastics has been somewhat different from that found in other missions to Eastern Christians. The patriarch in office fifty years ago was at first very friendly to the missionaries, and personally aided them. Later he did all in his power to break up the mission. His most able brother, Deacon Isaac, however, accepted the evangelical doctrines, and till his death, in 1865, was the foremost man in the Reformed communion. The Patriarch now in office has taken the attitude of neutrality, with frequent indications of fairness and friendliness to the mission work.

The next in ecclesiastical rank is the Metropolitan, the only one left of the twenty-five mentioned in the thirteenth century. The present incumbent recently made distinct avowal of the scriptural character of the Evangelical Church, and expressed a strong desire to come to an understanding with it. Of the bishops, three have united with the reform and died in the Evangelical Church. Of those remaining, the two in Oromoia, to the extent of their ability, oppose the light, because their deeds are evil. The three bishops in Kurdistan are friendly, and give their in-

fluence in favor of the mission schools. A large number of the priests or presbyters of the old church, in Persia at least, joined the reform movement, and as large a proportion of the deacons. In Kurdistan, further from the mission station and influence, the number is smaller. In all, nearly seventy of the presbyters have labored with the mission as teachers, preachers or pastors, more than half of whom continue. Many others acknowledge that the reforms of the Evangelical Church are scriptural and salutary, but for worldly reasons adhere to the old party.

These facts as to ecclesiastics (and similar facts might be given as to the leading laymen) show that many leading minds of the people have been enlightened by the missionaries and toiled with them for the reform of the whole people. Still more has the work been for the common people. The mission has been true to its aims to embrace the whole people in its plans for spiritual and temporal improvement. The medical work has been for all, and also the relief in time of famine. In civil affairs there is no Protestant community, and any relief obtained through missionary influence is shared by all. The schools are open to all alike, and as barriers have given way before the increasing light, whole villages, and every house in them, have been open to the Christian workers as truly as can be said of any community in America.

The Evangelical Church has its Mission Board that meets monthly, and by combining funds and counsels with the missionaries a system of pastoral care and itinerant labor is in operation which enables the forty-five preachers in the Persian portion of the field to carry the gospel steadily to every hamlet. In Kurdistan the same system is extending annually. The earnest hope and aim is to see this people brought fully under evangelical influence and

instructed in Bible truth by a regenerate church that rescues what is most precious from a system that decayeth and waxeth old and is ready to pass away. The members of the Reformed Church revere and love much the history of their fathers and appeal to their examples of zeal and piety; and desire to conserve their true doctrines and their virtues.

The preaching places vary somewhat with the season of the year, numbering about 120 in the winter and somewhat less in summer. The roll of ministers shows 40 fully ordained, several of whom are missionaries in distant parts of Persia and in Russia. There are 30 licentiates or preaching deacons, 87 elders and 91 deaconesses of the congregations. In some places the reform has gathered nearly all the population within its influence, and in many places it is not unusual to find half the population in the winter services. Many blessed seasons of awakening and refreshing from the Holy Spirit have been enjoyed. In all, over 3,300 have been received to church fellowship, of whom two-thirds are living and the others passed beyond the veil. The people are poor in worldly goods but are able to do much for their own support and to spread the gospel. In a few congregations all the expenses are paid by the people and in all they share according to their grace and ability. All contribute to a missionary fund from which the native board pays one-fourth of the expenses for advance work. Thus the foreign work has become to the church of Persia a home work and upon this native church is laid the responsibility of winning the land for Christ and of preaching the gospel to every creature. The American missionaries go hand in hand in helping the native Christians to realize their responsibilities and privileges, to plant and train self-supporting and aggressive local churches.

There is a system of education that embraces 120 village schools, increasing in number as the demand increases, an orphanage, a female seminary and a college with industrial department and medical class, as well as the courses in science, languages and theology. To provide books a printing press is constantly at work, and to meet the needs of the sick and needy, a dispensary and hospital have long been attended annually by thousands. To complete the agencies needed to evangelize the Nestorian field a new station for the mountains has been organized and the labors of a medical and an ordained missionary begun, assisted by native helpers, and these labors much blessed in the winter past.

The question is often asked, What is the effect of this reformation on the faiths and peoples about us? In reply the reflex influence on the old church is as marked as upon the Armenians in Turkey. The leaven is working in the old body and some of the congregations have preaching and Sunday schools, and we may hope, many truly enlightened and renewed souls.

The tide of Roman influence was fast overwhelming this remnant of Nestorians a generation ago. Now the tide is turned and Protestants are on the aggressive everywhere. A large body of living Christians, with the Bible in their hands, are not only able to hold their own but are constantly advancing, and thus is secured to the true faith a body of Christians as important to Persia and Kurdistan as the Waldenses are to Italy. It is planting the batteries of the Christian faith at a strategic point far within the enemies' country. An awakening among God's ancient people in the land of their long captivity has already begun in many places.

The effect on Islam is more important still. For hundreds of years the

Mussulmans have regarded Christians as unclean infidels, worthy only of contempt and violence. After all the ages of contact with nominal Christians, the true religion of Christ is now, for the first time, revealed to Persian Mohammedans. This revelation is made in the translated Word of God, and still more truly in the lives and worship of true Christians. There is a purity in Protestant worship, and a manhood and intelligence and character of love and integrity in Protestant Christians which is indeed a revelation. Christians are no longer to be despised, but they are to be respected and trusted, and it is the turn now for Mussulmans to stand on the defensive and to listen, and of some to accept of Christ in the face of persecution and threatened death. From the door of the sepulcher the stone of a corrupt and idolatrous Christianity is rolled away. The way is fast preparing and the evangelical Christians in the midst of the Moslems are the leaven for the rapid dissemination of the gospel.

For fifty years this work of American missionaries, in the reformation of the Syriac-Persian Christians, has been recognized with gratitude by all who look for the kingdom of God in Persia. In one of the leading cyclopædias the opinion is expressed that "probably no Christian mission of modern times has been so satisfactorily conducted and so decidedly happy in its influence and results." This is an extreme statement, for the missionaries are fallible and have made many mistakes; but notwithstanding all mistakes the Great Head of the church has wonderfully owned and blessed the effort. Multitudes of souls have been saved and a true and lasting reformation begun.

It was to be expected that the Roman Church would oppose such a work and would set up her rival missions. But it was not to be expected, and is greatly to be lamented, that the Archbishop of Canterbury has

followed in the steps of Rome, and has sent his mission, consisting of four English priests, to arrest the Protestant reformation in this old Eastern church, to turn back the progress of free thought and turn all movement, not to the New Testament type of Christianity, but to the corrupt church of the sixth and seventh centuries which God permitted Islam to smite.

This new mission of the Archbishop of Canterbury, planted by the side of the American mission, and in rivalry with it, is greatly to be deplored for many reasons.

1. It disregards all missionary comity. If the English Church had led the way half a century ago in exploring the field and planting a mission for the Nestorians, American Christians would not be there to-day. But in God's providence the pioneers were Americans; and now the toil, the meeting of the brunt of Roman and Moslem opposition, the work accomplished, and the blessings God has given are not regarded in the least. The Anglicans coolly step in and claim the field. The American mission is an obstacle to be brushed away, otherwise the field is entirely unoccupied and open to a mission from the Anglican Church to the Old Syrian Church. England has been known throughout the East as the bulwark of fair play and of Protestant missions; yet here the agents of England's primate are using the power of England to trample on the claims of a Protestant mission and to destroy its work. Protestant Episcopalians of New York are aiding the archbishop in this great mistake and wrong to the cause of Christ in Persia and Kurdistan.

2. It is an effort of obstruction and reaction, and must do great harm to the real missionary work. Painful discussions and the clash of hostile parties take the place of the peaceful work of enlightenment and evangeli-

zation. The Ritualists have rallied the opposition to close the mountain valleys against all missionary work, and exclude evangelical teaching from every church and house. The effect is to stir up a great deal of bad feeling and some violence, that render very difficult a work that before was easy and to retard the true reformation, that was so rapidly and quietly advancing before the Anglicans came. What an infatuation and fatal error to array missionaries of the same race and speech against each other before Moslem rulers! In trying to drive back the evangelical work, this is done. It is equal folly to expect to affect Islam favorably by perpetuating the corrupt and semi-idolatrous forms of Christianity in the East. There is no hope that the Moslem will ever turn to that Christianity he has abhorred in the Eastern churches. There must be a purer and more spiritual religion than worshiping of crosses and keeping of fasts. No greater damage can be done to Christianity in the eyes of Moslems, and no greater advantage given to Islam, than for Englishmen to come to Persia in the interests of the formalism and idolatry of Oriental churches.

3. It is an effort in the direction of Rome. The Nestorians in their ancient books and modern thought know nothing of the exclusive claims of prelacy and apostolic succession, nor do they accept the councils after the first General Council of Nicea. They in some sense have been the Protestants of the East in greater sympathy with Protestant teaching than with Roman. Now come these Anglicans to warn them against all Protestant heresy, to tell them that Presbyterians have no church, nor ordination nor ordinances, and to teach and exhort them to drive out all such heresy, to multiply their prayers and ritualistic worship in a dead language; to enforce the binding nature of fasts and

traditions and saints' days; to teach the efficacy of baptism to secure regeneration, of the Eucharist to convey atonement, of the priests to sacrifice, and of the bishops to convey special apostolic grace; and of the councils to pronounce the creed which it is necessary for all Christians to believe. This mild form of Romanism has really the very essence of the great apostasy of all the corrupt churches—the apostolic succession; the priestly nature of the New Testament ministry; the sacraments as necessary and initial means of saving grace; and the councils as authoritative interpreters of the Holy Scriptures, whose dogmas are binding. On this basis they wish to reform the Nestorians away from the real faith of their fathers and lead them to accept what is called the Catholic Apostolic Church. But such unscriptural teaching, so far as it is accepted, has the same effect in Persia as elsewhere. It lulls the soul to trust in forms instead of Christ, blunts the conscience and hardens the heart. It is the same old story: "My people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns that can hold no water."

4. The effort in the end must be in vain. After all the evil it may accomplish, or the good, if God so overrule it, it must result in failure. It lacks the vital elements of true evangelism as found in the Word of God. The theory is very seductive no doubt to the Archbishop and those of like mind, that the true method is to preserve the old organization, and that gradually the people may be taught to express their creed in the same words as other churches of apostolic succession and all at last become one. But beautiful as the theory is, the practice is full of difficulties. The Anglicans are so near the papists that the people fail to see the difference in their teaching.

Both papist and Anglicans ask them to regard Nestorius as an arch-here-tic and the patriarchs and fathers of their church in Persia as outside the true church and faith. The efforts to change the fossil churches of the East or to revive them in any way but by the simple gospel have been failures. They have a tenacious conservatism that clings to the traditions of the past and renders illusive the dream of the reunion of Christendom by any method of concessions. The effort of Rome for centuries, and of the Anglicans among the Copts and in other parts of the East, tell the same story. A case in point is that of the Syrian Church in Travancore, South India. Rome tried her hand of persecution and failed. This church is a branch or offshoot of the old Nestorian Church, using the same rituals and language, and like the Nestorians lapsed into corrupt practices and was dead to all spirituality rather than deeply heretical in doctrine. Prior to 1886 the Church Missionary Society persisted in trying for eighteen years to resuscitate this old church, and the effort ended in complete failure. Then the plan was adopted of separating from the corrupt body, and since then a true Protestant church of thousands of members has been gathered.

Thus, in Persia, the current evangelical reform may be obstructed very seriously but cannot be stopped, by the ritualists. The words of Dr. Perkins, written twenty-one years ago, are still true. "The progress of our work is steadily onward, and probably as rapid as would consist with its highest prosperity. The progress is not always a uniform current. It resembles a succession of circling eddies caused generally by obstacles in the stream, but sometimes by the accelerated speed of the current, which but for these self-regulating checks might bring on the work serious disaster. Such eddies are

often the best missionary regulators, correcting mistakes and undue haste and giving our converts occasion and time to examine the foundations of their faith." One of these eddies is now formed, but the river of salvation flows on. Under God's blessing

the true evangelical reform has doubled itself in the past ten years. We may expect history to repeat itself, and the time to be near when the heralds of salvation from Persia will again evangelize the Tartar tribes, and enter Thibet or China from the West.

V.—THE MONTHLY CONCERT OF MISSIONS.

BY ARTHUR T. PIERSON, D.D.

Persia and its Missions.

PERSIA and Assyria in Eastern Turkey—the country occupied by the Nestorians—constitutes one of the most interesting mission fields in the world. It is the original cradle of the human race. If it does not include the site of Eden, it certainly embraces the resting-place of the Ark of Noah; and it still has representatives of the descendants of Shem, Ham, and Japheth in the various nationalities now found in the country. It is the land of Abraham, and of Job, and of Jonah. The ashes of Mordecai and Esther lie buried at Hamadan. It was in this land that Daniel became instrumental in one of the greatest moral revolutions ever wrought in any nation by a single man. The *Magi* are believed to have come from there to Bethlehem, and according to tradition are *buried there*. The evangelization of Persia began with Daniel. Nebuchadnezzar is held to have been a true believer. Great empires and advanced civilizations have arisen and passed away on this broad field. Nineveh and Khorsabad are representatives of their buried grandeur, while thousands of ancient inscriptions found on rocks and tablets constitute their epitaph.

The country has been rendered memorable by many of the great conquests which have affected the destiny of the whole human race, and it has been invested with pathetic interest by mournful captivities of Jews and others, in various ages. Even in our day the Nestorians, living between Persians and Turkish

Koords, between Semnite and Shihite sects of Moslems—victims of rapacity and persecution on every hand—seem to represent the traditional lot of suffering and outrage which for centuries have characterized the country. And yet there is nowhere a more beautiful land.

"About two-thirds of the country," says the late Justin Perkins, D.D., "the western portion, lies in Turkey, comprising much of Assyria, or modern Koordistan; and the eastern third is in old Media, the northwestern province of modern Persia, now called Azerbijân. The former portion is physically one of the wildest and roughest regions on the globe, *abounding in scenery of surpassing grandeur and sublimity, and is inhabited* by the not less wild Koords, among whom, and in proximity to whom, many of the Nestorians dwell, till lately subject to lawless extortion and violent plunder from those redoubtable neighbors. The Nestorians betook themselves to these mountains at an early period, as an asylum from deadly persecution, having less to fear, in the violent outbursts of Pagan and Mohammedan fanaticism, from the savages of the mountains than from the more civilized inhabitants of the plains on either side. In the lull of persecution, during the few past centuries, they have gradually spread themselves down into Persia. The Persian part of their country is one of the most beautiful on which the sun ever shone, consisting of several of the most charming Persian plains; bounded on the east by the Lake of Oroomiah, which is ninety miles long and thirty miles broad, while the towering ranges of Koordistan rear a lofty, snow-capped barrier on the west. Oroomiah, lying on the middle section of the lake, and separated from other plains by bold ridges that run transversely from the higher mountain ranges quite to its margin, is the largest district occupied by the Nestorians, and is the principal seat of our missionary operations. The atmosphere of all that region is so clear that the naked eye with ease traces objects distinctly, at the distance of a hundred miles, which would

hardly be visible one-fourth that distance in America, and readily describes celestial bodies, seen elsewhere only by the aid of a telescope. Indeed much of Persia, under its brilliant sky, is so fair as to be almost fairy; abounding in luxuriant fields, vineyards, and orchards, and smiling with tasteful gardens of bright and fragrant flowers, studded with gurgling fountains and shady arbors, and vocal with the notes of warbling nightingales and other musical birds."

Famine often wastes the land, especially the Moslem districts, and its havoc must ever recur at intervals until there shall be such a government as shall protect and encourage irrigation, instead of speculating in breadstuffs while the people perish. The government is an absolute despotism, in the hands of a Sultan or Shah. He has two chief ministers—one a sort of deputy executive in peace and in war, and the other a lord high treasurer. The latter of these is much more diligent than the former. There is vastly more of *tax gathering* than of *civil or military protection*. The sole end for which the Persian Government exists is the collection of the revenue—the fleecing of the people. Large portions of the land, confiscated from time to time, belong to the sovereign, and are farmed out on terms well-nigh ruinous to the tenant. Even where property belongs to the subject, it is taxed to the last degree as a starting point, while the successions of sub-rulers and collectors make still further drains upon the moiety that must save the laborer's family from absolute want. The whole burden of taxation thus comes really upon the laboring class. Added to this extortion is the constant uncertainty as to whether the planter will be permitted to reap his crop at all. Downright robbery of fields or households by the retainers of petty chiefs is of frequent occurrence, and the poor are liable any day to be deprived of their very last resource. Agriculture and other industries so discouraged and paralyzed, barely sustain the lives of the people at the

best, and when drought is added, thousands must perish.

"Still worse," says Rev. J. H. Shedd, "there is no Joseph in Persia to make any systematic provision for such a crisis. There is no public channel of supply. On the contrary, the tender mercies of the wicked are cruel. The king sets the example—locks up his granaries, and withholds every kernel of wheat except at famine prices. Every nabob and land-owner who has a stock on hand follows this example. Rapacity and cupidity rule. Money is coined out of the sufferings of the poor. The imbecility, avarice, cruelty of the ruling class are sometimes beyond belief. Depravity is satanic. Persia is ruined by despotism, misrule and cruel feudal oppression.

"No lover of humanity can regard such a land but with feelings of profound pity. We long for the day when civilization will build highways and railroads by which charity at least can be conveyed to the famishing. A proper system of roads, and one or two railroads in Persia, would make such famine impossible. The country has natural resources which only need developing to make her, as in ancient times, a great nation. Places supplied with water yield every kind of fruit and grain in abundance. These beautiful, favored districts can be extended. By opening again the ancient water-course, by sinking artesian wells, by proper aqueducts for the mountain streams, irrigation can be greatly extended, and the rain supply increased. But before this physical renovation comes, and war and famine cease, there must be a moral renovation. At present the earth itself, under a despotic government and false religion, is cursed for man's sake. It refuses to yield its harvest for the use of man, because man refuses to yield himself to the glory of God."

There is reason for the degrada-

tion and real moral darkness of these people for the last three centuries. They have been crushed by invasion and slaughter and constant tyranny, and subjected to the immediate contact of all the sensuality and debasement of the dominant Moslem races.

We add a few words as to the personal and domestic life of the Persians. Mud or clay huts are their houses; with one room, the oven in the center, a hole in the roof to let out smoke. Privacy and cleanliness are impossible.

Mrs. Rhea, many years a missionary in Persia, thus graphically describes social life:

"The mud-wall houses, without windows or chimneys, would not be used by Christians for pig-cities. The children are so scantily clad that less clothing would render them more comely, what they have serving only as a nest for vermin. The sad-eyed, depressed women are beasts of burden, and are classed with the donkeys, and as they pass by, donkey and woman alike hidden by their loads, it is only a glance at the feet that tells which is the beast and which the human. Oroomiah is a walled city and the ditch about it filled with stagnant water poisons the air so that nearly all the children die, and yet the heathen governor, when a missionary suggested the draining of the ditch, said it should be done 'to-morrow,' and has let years pass with it still untouched. The traveler sees by the way the desolate Mohammedan graveyards, with never a trace of love in them, the tombstones bearing the emblem of whatever craft the sleeper followed, the mud-walled vegetable fields and unfenced grain fields, the plows of the pattern found on Egyptian monuments, and drawn by twelve yoke of oxen.

"Entering the first house we found an earthen floor, a bit of matting for a seat, and a woman baking bread. She sits by a hole in the ground the size of a barrel, with coals at the bottom. She takes a piece of the leavened dough, passes it from hand to hand, and kneads it on a cushion at her side until she has a cake three-fourths of a yard long, half a yard wide, and half an inch thick. Then she throws it into the hole, it catches on the sides, and is baked in an instant. The baking done, the missionary can have religious services, and sends out for the women to come in. These women are not attractive."

Mrs. Rhea thought when she went out

to the field that she was filled with love, but she could not love these women, and had to be converted over again, and humble herself before God to labor with them. They act like monkeys, chatter and giggle, and take hold of every part of one's dress without any sense of shame. Whenever a son marries he brings his wife to his father's house. If a man have twelve sons, all the families will be under one roof, and as there is but one room under that roof the state of affairs may be imagined. No wonder the word home is unknown in Persia. When the women gathered in she asked them if they could read. They answered, 'We are women.' She told them she was a woman, but could read, and might she read to them? After reading one of the parables, she asked them if she should sing. They had never heard any one sing, and did not know what it meant. She sang, 'Happy Day,' and they laughed and giggled and fell down and rolled, but when their children laughed, the mothers took their sandals, shod with iron, from their feet, and drove them from the house. Surely this was a hard place, but she did not give it up. A school was established there. She visited it after some time, and found the children able to reply to her questions, heard them sing sweet sacred songs, and the bright boys in one winter learned to read. There were openings for sixty such schools, and the entire outfit, books, house and all of each would not cost more than \$60. She visited the villages, meeting from two to six hundred women. When she looked these women in the faces and found them hanging on her words, she felt her responsibility, and not daring to use the words she had prepared for them, she instead would read from the New Testament without comment. Whole days they would stay and listen to the talk, and linger late into the night, and when exhausted she told them to go for she must sleep; they went saying, 'We'll come again in the morning.'"

The Nestorians are of the old Semitic stock. Dr. Grant believed them relics of the lost *ten tribes*. They represent the *oldest sect* of Christians, and claim origin from *Thomas*, the Apostle, and an army of 160,000 martyrs in one province 1,500 years since. They have a remarkable missionary history—patiently enduring persecution, and remaining spiritual in the midst of prevailing worldliness.

Gibbon says, once their numbers exceeded that of the Greek and Latin communions. They derive their name from Nestorius, who was condemned

for heresy by the Council of Ephesus A. D. 431, and who died in painful exile in Lybia. Though holding some peculiar views in regard to the Trinity, his real offense was his early *Protestantism*. He refused to call the Virgin Mary the "Mother of God," and he opposed many of the corruptions of the church. "His followers, though greatly debased, still reject all image worship, confession to priests, the doctrine of purgatory, etc. Altogether the Nestorians number about one hundred and fifty thousand, of whom one-third are in Persia and two-thirds in Turkish Koordistan. They stand in the relation of oppressed *tenants* toward the Mohammedans among whom they dwell, being cultivators of the soil, and artisans in the more common and useful mechanical trades. One continuous people, while living in the two contiguous Empires of Turkey and Persia, they partake much of the respective local peculiarities of the two parts of their country; those in the Turkish portion, Koordistan, being rude, untutored, bold and defiant, and those in the mild and sunny clime of Persia possessing much of the blandness and suavity common to all classes in that genial country. *They are a noble race of men; manly and athletic, having fine forms and good complexions. They are also naturally a shrewd, active, and intelligent people, yet remarkably artless, affable, and hospitable, and peculiarly accessible for missionary purposes.*"

That which gives to the Nestorians a peculiar interest is the missionary character which they have once borne, and which it is to be hoped they may bear again. The Oriental churches as a whole were not as active in the spread of the gospel as the Latin Church; but the Nestorians were an exception. "In the East," says Mosheim, "the Nestorians, with incredible industry and perseverance labored to propagate the

gospel from Persia, Syria and India among the barbarous nations inhabiting the deserts and remotest shores of Asia. In particular the vast empire of China was partially enlightened by their zeal and industry, with the light of Christianity." From the fifth to the ninth century the Nestorians had churches among the mountains of Malabar in India, and in the vast regions of Tartary from the Caspian Sea to Mount Imans and beyond, through Chinese Tartary, and even in China itself.

Early in the eleventh century a Mogul Prince in Cathay (Northern China) was converted to the faith, and taking at his baptism the name of John, gave his royal influence to the Christian cause. Some of his successors also were at least nominally Christian, a son-in-law of Presbyter John, the well-known *Ghengis Khan*, gave his support to the Christians as late as the early part of the thirteenth century. But toward the close of the fourteenth century the sword of the Moslem Tamerlane destroyed the Tartar churches and overthrew the Nestorian Christianity in the principal seat of its power. It was not till the close of the fifteenth century, however, that some unknown persecution and massacre destroyed the Nestorians in China. There is still found at *Si-ngau-fu*, in Northwestern China, a large stone tablet, giving an account of the faith and history of the Nestorians. It presents their doctrine of the Trinity, and some account of the books of the Old and New Testaments, and records their progress for 140 years.

The ancient glory of the Nestorian Church is gone. "*Ichabod*" is written upon it. *Tamerlane* in the fifteenth century slaughtered them. Seventy thousand heads were piled up at Ispahan and 90,000 more in the city of Bagdad. The church itself became locked up in death spiritually. Messrs. Smith and Dwight found among them: 1. Liberality to other

sects. 2. Rejection of confessional. 3. Reverence for Scripture—though, locked up in Syriac, they knew little of its contents—but endless fasts and the doctrine of baptismal regeneration, etc. Christian work in Persia must begin with Nestorians, for Mohammedans could not be led to Christ while a dead church is among them. But the early history of the Nestorians of Persia bears upon the question of their future relations to Tartary, and even China. Why may they not again be useful in carrying the gospel even to Mongolia and Korea? They have physical energy and hardihood; they are capable of a high civilization; and their susceptibility to the power of religious truth has had numerous attestations in modern as well as in ancient times.

It is this view of their character and position that gives to the mission among the Persians a peculiar interest. They are at the western gateway of China and India. They are stationed along a great highway of nations which must ere long be opened. They are, moreover, in the center of Asiatic Mohammedanism, where they only wait in sore distress for some great overturning in the providence of God which shall give them governmental protection and the conditions of prosperity. Meanwhile it is our duty and privilege to promote among them the resurrection of a dead and buried Christianity.

We need greatly to extend the work among the Armenians as well as among the Nestorians. They have elsewhere shown themselves peculiarly accessible. The largest compact body of the Armenians, about 10,000, is found in the district of Salmas. Its center is Tabreez, where 5,000 Armenians reside among 130,000 Mohammedans. The other great Armenian region is 400 miles farther east. This is a captive colony whose history has been most tragic. Tehe-

ran, Ispahan and Hamadan are in this district.

Henry Martyn was the pioneer in this land of Esther. In June, 1811, he rode into Shiraz, already broken in health, for eleven months working at a Persian translation of the New Testament and Psalms, subsequently, for four months at Tabriz, with raging fever he then started for England, and died at Tocat; but *that New Testament* is still doing service for the Master.

Rev. Justin Perkins and wife were the first missionaries of the American Board, and reached Tabreez August 23, 1834; in October, 1835, joined by Dr. and Mrs. Grant, all together proceeded to Oroomiah:

"We arrived," says Mr. Perkins, "in a furious rainstorm. The tardy joiners had no place ready for us to lodge; so we sat down among them in an open room, upon the shavings, of which we soon kindled a fire to dry our dripping garments; *and, sending to the market for bread and kebab (boiled meat) we ate our repast there, and afterwards laid ourselves down for the night on the same shavings, with as lively gratitude and joy as often swell the hearts of mortals.* The 20th of November was long observed by us as our *Pilgrims' Day*.

"Having the broad, common ground of Scripture on which to meet the Nestorians, and the most ready access to them, we at once addressed ourselves to the work of their amelioration and salvation. For, while their knowledge of the Bible was so vague and meager, they cherished for the sacred oracles a reverence amounting almost to adoration. Dr. Grant soon acquired a commanding influence over all classes, by his skillful practice of medicine and his active devotion to their welfare.

"The missionary work soon took the three-fold form of education, the press, and last, but pre-eminent, oral preaching.

"The first missionary school was

commenced in January, 1836, in a cellar (apt emblem of the moral state around), for the want of a more comfortable place, it being winter, with seven small boys. It was the germ of our flourishing Male Seminary. The number of pupils soon increased to fifty; and from learning their alphabet on manuscript cards at the beginning they rapidly advanced, till they have long graduated with very respectable attainments in literature and science, a remarkably familiar knowledge of the Holy Scriptures, and most of them with considerable acquaintance with theology as a system. From this seminary have gone forth nearly a hundred graduates, about sixty of whom are able and faithful preachers of the gospel, not a few of them partaking much of the holy unction of the sainted Stoddard, under whose self-consuming toils and prayers they were trained. Others have gone forth hopefully pious, who, in other avocations, are hardly less useful co-laborers in the work of evangelization.

"About two years after opening the male seminary, a few little girls formed the nucleus of a female seminary. The term TORSY would then not inaptly have described the character and appearance of those little girls; not that they were black, the people are nearly as light as ourselves; but for uncleanness, disorder, and propensity to mischief. Yet in a few short years those same individuals appeared educated, intelligent, refined young ladies; and what is yet far more, devoted, active Christians. About a hundred pious young women have gone forth, who, in the various relations of wives, and mothers, and teachers, are doing a work not at all second to that of the graduates of the Male Seminary, for advancing the gospel among their people.

Miss Fidelia Fiske left South Hadley, Mass., to found this new "Holyoke" in Persia; and 13 years after she sat down to the Lord's table with

92 whom she had led to Christ! In 1845 a revival simultaneously broke out in the boys' and girls' schools. Mr. Stoddard, the boys' teacher, called to say to Miss Fiske that four or five boys were seeking Jesus and found her with five girls who were in the same spiritual condition.

The conversion of *Deacon Guergis* took place in this revival; and he began the work of an evangelist among the Koords, continued up to his death. His history—converted while on a visit to his daughter at the girls' school—is a religious romance. His spontaneous, self-denying, and persevering labors among the cabins of the Koordish Mountains deserve to stand high on the annals of Christian devotedness. In 1849 another revival blessed the mission, which spread to the village of *Seir*. I have "never seen even in Holyoke such scenes," wrote Miss Fiske.

Dr. Grant came from Utica, N. Y., and his wife was pioneer of female education in Persia. She began with four girls in a barn; after two and a half years of labor, she died at 25 years of age, so revered that she was "buried by the bishops in the church and they dug her grave with their own hands." Dr. Grant then gave himself up to journeys, going unattended among the Koords, daring all perils, and surviving the great slaughter of 10,000 mountaineers only a year or two, he died, leaving a name like precious spices for its fragrance. Ten years later came the harvest, which was in part owing to the power of Mrs. Grant's death, as a testimony to the pure faith of Christ.

Justin Perkins was a tutor in Amherst, and was carried to the vessel 20 miles on a bed. "We shall soon throw him overboard," said the captain. But the Lord had for him 36 years of work yet. After wintering at Constantinople he arrived at Tabris and was welcomed by Patriarch Mar Johanan, the earnest friend of

the mission. Next year he, with Dr. Grant, was stationed at Oroomiah, birthplace of Zoroaster, and seat of ancient fire worship. Oroomiah is like Salt Lake Valley in features, with a salt sea and a clear air, through which Jupiter's moons are seen. Dr. Perkins' dying words were, "How will even Heaven be Heaven, where there are no Nestorians to be led to Christ." *What passion for souls!*

This mission to the Nestorians has been favored by the presence and labors of some of the most devoted of all the laborers who have gone to the foreign field. The names of Stoddard, Stocking, Lobdell, Crane, Cochran, Rhea, with a goodly number of heroic and devoted women, must ever be embalmed in the memory of

the church, and constitute an example of great encouragement to those whose future labor shall be bestowed on the same field. The work of grace in Persia in connection with missionary effort has been very remarkable. Eleven or twelve revivals of great power have been experienced in the high schools at Oroomiah and Seir. Some of the most apostolic men and women have been numbered among the native preachers and other Christians. The work of Mr. Stocking, Miss Fiske and others in the schools was pre-eminently a work of prayer. It constituted a power before which even the wild Koord armed to the teeth and "breathing threatening and slaughter," became transformed to a lamb.

VI.—EDITORIAL NOTES ON CURRENT TOPICS.

ONE of the editors was called to sit as a member of the Examining Committee when, in May last, Dr. F. F. Ellinwood conducted in the chambers of the N. Y. University his examination of his classes in comparative religions. This chair as is generally known has recently been erected and when it was determined to have such a department, the Regents could find no man in this country more admirably adapted to fill it than its present accomplished incumbent.

Dr. Ellinwood had for years been a close and careful student of the Oriental religions when called to this new lectureship in the university. Thus far he has had splendid men in his classes and may well feel proud of their attainments and his own success. He has two courses of perhaps twenty-five lectures each. At the late commencement ten men received the degree of Ph.D. in consequence of their attainments; and from what we heard of their recitations we were satisfied that in the erection of this chair and the election of this instructor, the univer-

sity has taken a great stride onward.

These classes are not composed of ordinary men. They include pastors, professors and students in theological seminaries and medical colleges, etc. In ten years similar courses of study will be established in all the theological schools, and perhaps universities. It would be well if the younger ministers would take up these studies, not only as a means of qualifying them for service, but as a diversion, for the subjects are fascinating in interest. Dr. Ellinwood has had four professors in his classes, taught by correspondence. He furnishes copies of abstracts of lectures, references to books, etc., for cognate reading, etc.

One of the best features of the course is the requirement that each student present a weekly monograph on some salient matter of the course. This makes all the knowledge his own, and gives it fixedness of impression and crystalline form. We have asked Dr. Ellinwood to furnish for these pages a series of articles on Buddhism, etc. A. T. P.

MR. MOODY has issued an "ANNOUNCEMENT" to the public of his new training school at Chicago.

There is a very marked growth of interest in mission work both at home and abroad. The problem of evangelizing our great cities is especially coming to the front and demanding a practical solution. The Lord of the harvest is likewise sending forth laborers into His harvest. Never has there been so wide-spread a desire among both young men and women to get at work for Christ and souls; and we are glad of this new training school.

All workmen need training, both in the theory and practice of their calling. No demand of our times is more imperative than the need of a training school for Christian workers, where they can learn how to work and at the same time put their knowledge to the test by engaging in work. Doing is one way of learning.

Our colleges and theological seminaries are sending out men equipped for leadership, fitted to plan and conduct the campaign. But hundreds of volunteers, who have neither time nor money for a full course of education, are asking how they can get ready to do the humbler but equally needful work of the common soldier in the ranks.

To help meet this want this training school for both men and women will open in Chicago, on Sept. 26, and continue the year through. Instruction will be furnished free to all students, who will be thus at no expense except for board, which will cost from \$4 to \$6 a week. Every morning will be spent in study under the best trainers which this country and the world can supply. The afternoons will be spent in visiting from house to house, and the evenings in evangelistic meetings of various kinds. It is the purpose of this Evangelistic Training School to furnish the best practical instruction in

the English Bible, and all matters pertaining to practical evangelism and missions; and, by offering abundant opportunities for actual work among the neglected masses of the people, to apply the practical test of both fitness and willingness to serve God and souls; and so sift out the chaff from the pure grain.

Applicants for admission to the Training School must furnish written certificates of their church membership and character, and forward them to F. G. Ensign, Esq. Much attention will be paid to music as a most important help to evangelization, and the aim will be to furnish evangelists, home and foreign missionaries, lay readers and parish visitors and pastoral helpers to train more efficient Sunday school teachers, consecrated singers, and workers in every department. We see no reason why every great section of this country, if not every great city, should not be furnished with such Training Schools. Chicago is the metropolis of our great Northwest, easily reached from all parts of the United States and Canada, and is a grand place to make a start.

A. T. P.

The Turkish Government and American Schools.

THE following is a translation of the order we referred to in our last issue, for which we are indebted to *The Missionary Herald*.—EDS.]

TRANSLATION OF VEZIRIAL CIRCULAR OF RAMAZAN 16, 1306 (MAY 16, 1889).

"The American Legation has made complaint that although the programmes and the teachers' certificates of the American schools in the Vilayets were transmitted in accordance with the special law at the time the schools were opened, yet the official papers containing authorization have not been given, and the teachers' certificates have also been detained at the Government offices; and that on the occasion of investigations after eight or ten years had passed, nothing contrary to law having been observed in the schools, the schools have been closed solely on account of the absence of permits or of teachers' certificates, and fur-

ther, that the reopening of such schools encounters much difficulty.

"Although it is known that some of these schools have been closed for lawful reasons, it is not permissible for schools opened of old to be closed arbitrarily and when no circumstance or conduct contrary to law produces a necessity. Hence, hereafter, when schools newly to be opened have conformed to the special law, permits will be given to their directors by the Vilayet Government, and the certificates of the teachers, after verification, will be returned to them to be kept. And if there is a reason which demands the closing of schools which have been opened of old, the matter will be reported to the Ministry of Public Instruction and the necessary steps will be taken in accordance with the answer which is received. This course will be pursued toward other foreign schools also."

James Alexander Bain.

ANOTHER of the brave young pioneers in Central Africa has finished his course. He has laid down his life for a bottom foundation-stone for a future civilization to rest upon. The names of such men should be mentioned with honor among us, although their fields of labor may be far from sight and sound of our busy, noisy marts. Such names as Rev. James A. Bain will be sought out and prized by those who a century or two hence shall search for the forces which molded the states and institutions which shall then be the pride of Central Africa. A half-dozen great names are known and honored by all, but after these are a company of missionary pioneers, not so very numerous, by whom the early, difficult and responsible work is done. Among these may properly be named this eighth in a line of north-of-Scotland ministers, who has just succumbed to the fever at Bandawe, Lake Nyassa.

He was educated at the Gymnasium, Old Aberdeen, at Glasgow University, and at the Free Church Divinity School in the latter place. He was ordained in 1883, and soon set out for Lake Nyassa.

His life was a heroic one, even beyond the measure of ordinary mis-

sionaries to such wild and troubled regions. Assigned first to the most northern outpost of the Livingstonia Mission of the Free Church, he conquered the difficulties of a warlike tribe with a strange language, reducing it to writing and giving them a literature, building and teaching them to build, suffering with the hardships of inferior food and clothing, tramping the wilderness barefoot, rising from the bed of fever to bury a dead companion. Yet his letters are always cheerful, and often even humorous, and he was always on the lookout for an advance movement of some kind.

A year and a half ago the Arabs raided Lake Nyassa. Mr. Bain and six other Europeans defended Karonga for a week against the heavy Arab fire. During a lull in the Arab war came the time for his first furlough. He was terribly weakened by the pain and anxiety of fever, pestilence and war, and started for home; but a few days' rest at the mission headquarters before starting improved him so much that he determined to let others have the furlough and stand by the natives another year in answer to their pitiful pleading as they knelt upon the shore after he and his baggage were on board the steamer. He ought to have come home, as it seems, for that year of fever and anxiety for the poor people forced him to confess in his last letter that he was "shattered in mind and body"; and the end followed very soon.

With God and a few such men as this to fight with them, the poor Africans will soon be able to rise out of their deep woe and make peace to be their government and righteousness their magistrates.

W. J. MUTCH

A Misapprehension.

"A MISSIONARY" takes to task one of the editors, on the ground that in

his little book, "The Crisis of Missions," he "ignores the place and power of intellect in missionary efforts," and suggests that, "wonderful though the results of the last half century of missionary operations have been, there is little reason to doubt that if all the missionaries" were men who stood on a higher intellectual plane, etc., the results would have been much greater.

Now the author of that book, without caring to defend either himself or his book, would simply say to "A Missionary" that nothing was farther from his thought than to ignore or depreciate the power of sanctified intellect in missions. So long as William Carey, Dr. Duff, Dr. Livingstone, as well as Mrs. Grant, Fidelia Fiske, Drs. Riggs, Stoddard, Fiske, Eli Smith, Bishops Patteson and Hannington, Schwartz, Cyrus Hamlin, William Goodell and a legend of others are inseparable from missionary history, such ignoring and depreciation are out of the question.

But it is a little surprising to the author of this book to find so many intelligent brethren who have apparently read "The Crisis of Missions" without discovering the main object, which, like a thread, runs through the entire argument, viz. : to demonstrate that the *whole work of modern missions is conspicuously a work of God's providence and grace*. The purpose of the writer was to show that when the whole church was asleep and practically denied all obligation to a dying world, God moved in a most remarkable manner and aroused a sluggish Christendom—that by astounding developments He precipitated a crisis upon the church, and prepared the church for that crisis in a measure, and that now, by marvelous signs and signals, He is inciting to a new spirit of holy enterprise. With such a motive guiding the writer, no denomination of

Christians, not even the Moravians, are brought into prominence, much less any individual. God alone is exalted. To have magnified the power of educated intellect or denominational organizations, or sanctified literature, would have been to call attention away from the glorious Center about whom all the history of modern missions so conspicuously revolves.

The writer of that book—more conscious of its defects than any of its critics—still feels confident that the God whom he specially sought to glorify in that sketch of missionary developments has especially owned the humble effort. Only so can he account for the unusual sale, which must now have reached some twenty thousand. There has been an undue tendency to write up missions as the work of the church and the triumph of organization. This may glorify the church, but it dishonors the Master. And it is strange that any of us can forget how little a time has elapsed since Dr. Ryland rebuked Carey for his holy enthusiasm; since Sydney Smith shot his arrows of ridicule into the nest of sanctified cobblers; since the Scotch Assembly denounced missions as impracticable and absurd and dangerous, and the A. B. C. F. M. timidly ventured to send four men to the foreign field. We can only say: "What hath God wrought!"

Weighty Words.

NEARLY fifty years ago the venerable Heman Humphrey, D. D., wrote these stirring words to one of the three sons whom he gave to the ranks of the Presbyterian ministry. The names of these sons were John, Zephaniah M. and Edward P. We echo the wish that these words could be copied, framed and hung on the wall of every pastor's study throughout the church. They describe the one great want, the one *hope*, also, of the cause of Foreign Missions in

our time, and show the quarter from which deliverance must arise :

"Those great Christian enterprises which are the glory of the present age will have imperative claims upon you as a minister and a Christian. You may not be called upon by your Divine Master to go and set up the standard of the cross on a heathen shore, and the utmost you can give will be but a mite in comparison to what is demanded for the conversion of the world. But remember, my dear son, that God will hold you responsible for whatever influence you can exert to bring up the church to the standard of her duty. The ministers of that glorious gospel which they are commissioned to preach at home, and which must be preached to all nations before they can be converted, *have it in their power to do more toward raising the necessary funds than any other class of men—might I not add, more than all other classes put together.* Perhaps this would be extravagant; but let any one consider the position which pastors occupy, the access which they have to the hearts and consciences of the whole Christian community, and the influence which they actually wield in all the religious movements of the age, and he may perhaps be convinced that I should not be far out of the way. Point me to the churches which are doing most in proportion to their ability for the spread of the gospel and, without knowing the names of their pastors, or ever having heard of their moving a finger, I am prepared to say that it is greatly through their influence, or that of those who immediately preceded them in the same office. If ministers were to do their whole duty, and exert all their influence, I have no doubt that the contributions of the church would be doubled in a short time.

"Do you ask me how this mighty influence is to be exerted? I will tell you. If you have a truly benevolent and missionary spirit yourself, you will infuse it into others. You will press the subject upon the members of your church in *private conversation*; you will advise and persuade them to take *religious magazines* and newspapers; you will induce as many of them as you can to attend the *monthly concert*; and in order to make it as interesting as possible, you will diligently collect and arrange the latest missionary *intelligence*; will exhibit *maps* of various countries and stations where the light begins to shine, and *will lay yourself out so thoroughly in preparing for the concert, as not only to show how deeply your own heart is interested in the cause, but to make every Christian feel that he sustains a great loss in staying away.* You will also frequently plead the cause of the Bible and of missions, with all the eloquence of which you are master, before your *whole congre-*

gation, and will make the salvation of the heathen a subject of prayer *every Sabbath day*, from the beginning of the year to the end of it. These, my son, are some of the ways in which you can make your influence felt to the ends of the earth, to the end of time, and through everlasting ages.

IN the JUNE REVIEW the editors published a letter from Rev. Fred. S. Curtis, of Japan, that he says was intended to be a private letter, and in which he wrote with the freedom of first impressions, unguarded as they would not have been if meant for the public eye. We had supposed the letter to be at our disposal, and beg pardon if we have overstepped the bounds of privacy. Mr. Curtis says that at the time the Japanese tongue did not seem to him so difficult to attain as he had supposed; but that further study shows him that the language is no easy one to master. He was then studying under a bright young Japanese, who proved very much more helpful than the average teacher, and what had seemed before an insurmountable barrier began to seem a *comparatively* easy task to overcome, and in this somewhat elated frame of mind he wrote, but not for the somewhat critical public eye. He says the language is hard, and requires very close study to get hold of it, and that his use of it thus far has been confined to certain formulæ for baptism, etc., and a moderate use of it in colloquial forms. We owe this explanation to one who is a son-in-law, and who therefore wrote with family freedom.

A. T. P.

Dr. Dorchester on Romanism.

DR. DORCHESTER presents figures to prove that while the Catholics in the sixteen years from 1870 to 1886 increased four-tenths of one per cent., the evangelical population—by which it is presumed he means the Protestant—increased twelve and five-tenths per cent. He believes that, instead of the 20,000,000 Catholics which the *Sun* predicts will be

found in this country in 1900, the evangelical population will then be eighty per cent. of all the inhabitants. Dr. Dorchester calls attention to the amazing discrepancies between the figures of two Catholic Year-Books, one published in New York and the other in Milwaukee. Sadlier's, for instance, estimates the Catholic population of the diocese of Hartford at 35,000, while Hoffman's puts it at 200,000.

Speaking of figures, they may be

used very carelessly and actually mislead and deceive. For instance, take this paragraph: "One hundred years ago the world's population was rated at 731,000,000, of whom 174,000,000 were Christians. Now the population has doubled, and the Christians trebled." According to that there are now 522,000,000 Christians in the world. In other words every *third person*, taking the whole population together, is a Christian!

VII.—ORGANIZED MISSIONARY WORK AND STATISTICS.

Moravian Missions.

THE Moravian Almanac for 1889 gives the full statistics only for the year closing Dec. 31, 1887.

Receipts.

I.—FROM MORAVIAN CONGREGATIONS AND SOCIETIES.

1. In the German Province.....	£	924	1	10
2. " British "	1,177	3	7	
3. " American "	2,252	5	1	
4. " West Indies and Surinam.....	229	6	2	
	—	—	—	£ 4,582 16 2

II.—FROM FRIENDS OF OTHER CHRISTIAN CHURCHES.

1. In the German Province.....	£5,124	1	7	
2. " British "	1,995	9	3	
3. " American "	68	17	5	
	—	—	—	£7,188 8 3

III.—Legacies.....	2,205	2	2	
IV.—Interest from endowments.....	2,009	5	11	
V.—From mite societies.....	707	9	10	
VI.—Interests, more received than paid.....	109	18	6	

Total receipts.....	£16,803	1	4	
Balance deficiency on the year's account.....	3,390	4	8	
Total.....	£20,193	6	0	

Expenditures.

I.—For the several missions.....	£ 8,948	10	10	
II.—Training of missionaries.....	363	6	3	
III.—Sustentation.				
Pensions to 150 recipients.....	£5,975	9	9	
Less interest of sustentation funds.....	3,759	17	8	
	—	—	—	£2,215 12 1
IV.—For education.				
1. For 239 children at school.....	£5,380	15	9	
2. Apprenticing, etc. (65 youths, 48 girls).....	1,417	2	1	
	—	—	—	£6,797 17 10
V.—Expenses of management.....	1,707	0	6	
VI.—Grants in aid and official journeys.....	165	18	6	

Total expenditure.....	£20,193	6	0	
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STATISTICS OF MORAVIAN MISSIONS.

Missions.	Stations and Out-stations.	Missionary Agents	Native Missionaries and Assistants.	Native Helpers and Occasional Assistant.	Communicants.	Baptized Adults.	Candidates, New People, etc.	Baptized Children	Day Schools.	Pupils.	Teachers.	Sunday Schools.	Children.	Adults.	Teachers.
Greenland.....	6	17	..	42	771	109	262	455	32	396	34	..	....	....	..
Labrador.....	6	40	..	60	480	223	121	427	6	203	4	..	....	....	..
Alaska.....	2	16	..	..	....	....	....	....	..	....	..	..	....	....	..
North America.....	5	9	..	12	80	31	6	108	1	17	1	1	19	3	4
West Indies (West) Jamaica.....	20	27	12	275	5,792	2,739	215	7,259	68	6,459	68	23	2,634	2,020	360
West Indies (East).....	..	..	..	..	....	....	....	....	..	....	..	..	....	....	..
St. Thomas and St. Jan....	5	2	6	50	1,289	125	59	834	7	388	7	5	511	488	70
St. Croix.....	3	3	3	73	1,363	340	63	661	..	....	..	3	490	365	87
Antigua.....	9	13	6	136	3,482	1,220	127	2,634	14	1,629	23	15	1,316	1,160	175
St. Kitts.....	4	3	2	70	1,489	841	146	1,572	7	854	16	6	707	1,309	98
Barbados.....	4	4	2	47	1,525	242	59	1,415	20	2,362	29	9	598	175	61
Tobago.....	3	2	2	62	1,124	336	27	1,257	5	437	5	7	267	333	50
Demerara.....	2	..	2	27	341	34	4	293	2	179	3	2	111	126	28
Moskito Coast.....	12	20	4	33	490	1,036	320	1,448	10	545	10	10	630	50	36
Surinam.....	17	71	..	377	8,313	7,408	1,640	8,901	13	1,994	46	3	271	....	6
South Africa (West).....	12	39	6	226	2,258	1,730	1,714	3,533	18	2,039	42	6	45	174	9
South Africa (East).....	12	18	3	123	877	294	1,117	1,007	15	623	21	6	....	220	20
Australia.....	2	6	..	..	31	10	23	48	2	24	1	2	24	23	2
Central Asia.....	3	8	..	..	11	4	....	27	3	66	..	..	....	....	..
Total.....	127	238	43	1,613	29,707	16,722	5,903	31,869	223	18,280	310	98	7,653	6,446	1,006

The statistics for the North American Indian Mission and of that in St. Thomas and St. Jan are essentially those of the previous year on account of incomplete returns.

Each number of the Moravian Almanac contains an account of some special branch of work. That for '89 describes the work among the lepers, which has been carried on for 87 years. It commenced at Cape Colony in 1822, and was continued until 1867, when it was handed over to the care of the Government Chaplain of the English Church. Just before that, in 1865, the Leper Home at Jerusalem was established and that is still continued under the special care of ten German and two English sisters.

Seventh Day Baptist Missionary Society.

REPORT FOR YEAR ENDING SEPT. 20, 1888.

Receipts.

Balance Sept. 12, 1887.....	\$247 35
Donations and interest.....	8,633 01
Received on Loans.....	3,800 00

Total..... \$12,680 36

Expenditures.

Mission expenses.....	\$9,700 98
Paid loans.....	2,800 00
Cash in hand, Sept. 20, 1888.....	179 38

Total..... \$12,680 36

The foreign work of the society is carried on in China by one missionary and wife with a lady physician at Shanghai, reinforced during the past year by another missionary. There are 5 native teachers and helpers, 2 schools with 36 scholars, 3 preaching places, 1 church with 23 members, 5 of whom were added during the year. Total number of patients treated 4,220, of whom more than half paid their fees.

There is also some work in Holland and among the Jews in New York City.

American Baptist Missionary Union.

REPORT FOR THE YEAR ENDING MARCH 31, 1889.

Receipts.

Balance on hand April 1, 1888.....	\$248 91
Donations.....	183,475 83
Woman's Bap. For. Miss. Societies.....	96,754 43
Legacies.....	51,608 27
Judson Centennial Fund.....	33,000 00
Income of Funds.....	19,773 75
Miscellaneous.....	6,465 07
Government grants in aid, etc., India and Africa.....	7,088 51

Total receipts..... \$398,394 77

Balance against the Union April 1, 1889..... 8,173 56

Total..... \$406,568 33

Expenditures.

For the Missions.....	\$355,197 79
Annuities from Funds.....	11,486 97
Publications.....	2,261 75
Executive and Agency Dept.....	32,971 12
General Expenses, Rent, etc.....	4,650 70

Total..... \$406,568 33

MISSIONS.	MISSIONARIES.		NATIVE LABORERS.		Churches.	Baptized in 1888.	Members.	Sunday schools.	Pupils.	Schools.	Teachers.	Pupils.	Churches and Chapels.	Value of Mission Property.	Native Contributions.
	Men.	Women.	Physicians.	Ord. Preachers.	Unordained and other Helpers.										
Burma.....	41	79	3	1124	513	1,912	29,352	329	4,546	468	1,467	11,477	404	\$397,403	\$448,987 65
Assam.....	8	12	1	7	66	1,195	1,966	33	812	82	38	1,974	39	18,070	693 20
Telugus (India).....	17	23	1	60	315	2,849	80,559	74	1,861	400	471	4,407	95	132,000	1,033 03
China.....	54	13	1	6	54	71	1,505	4	...	20	23	321	55	61,701	1,333 05
Japan.....	10	21	1	6	37	207	900	20	623	6	23	220	18	17,500	1,133 40
Africa.....	1	12	2	...	10	108	290	4	63	7	3	175	2	88,500	570 00
Outstations.....	537	79	8	1124	513	621	29,352	329	4,546	468	1,467	11,477	404	\$397,403	\$448,987 65
Stations.....	20	79	3	1124	513	621	29,352	329	4,546	468	1,467	11,477	404	\$397,403	\$448,987 65
Missions.....	537	79	8	1124	513	621	29,352	329	4,546	468	1,467	11,477	404	\$397,403	\$448,987 65
Total.....	1,179	167	8	2,033	995	5,337	65,272	464	7,905	963	1,070	18,574	608	\$546,883	\$50,210 37
Europe.....	62	271	8	2,711	508	1,316	134,413	464	7,905	963	1,070	18,574	608	\$546,883	\$50,210 37

This year closes 75 years of the organic life of this society, and the report makes special reference to the fact that the society was founded and celebrated its jubilee amid scenes of distress and anxiety, in marked contrast with this anniversary. Then follows a retrospect over the last 25 years.

Special attention has been paid to education, and the founding of high-grade collegiate and theological schools in Burmah, Siam, Japan and Europe. Four new missions in Sweden, Spain, Japan and Africa have been started. Among the more noticeable items in the growth of the work are the increase of the members in the South China Mission from 80 to 1,150; in the Telugu Mission from 31 to 30,659. The number of missionaries actually sent to the foreign field during the time has been 347, including missionaries' wives and unmarried women.

German Baptist Brethren.

REPORT FOR YEAR ENDING APRIL 2, 1889.

THE Missionary Committee report in regard to foreign work that the expenses have been \$1,055.54, expended entirely in Denmark and Sweden, where 5 evangelists have labored, holding 751 meetings. Twenty-eight conversions are reported.

The same committee have charge of Home Mission work and church erection.

The total income for the three purposes was \$6,237.16.

Baptist General Association of the Western States and Territories.

THIS society carries on its foreign work in Africa in connection with the Baptist Missionary Union. It has two missionaries on the Congo, who act under general superintendence of the Mission of the Union, but receive their support from and make their reports to their own Society.

The Consolidated American Baptist Missionary Convention

is engaged in no active work at present, simply holding on to its legal existence and guarding its only foreign interest at Port au Prince, Hayti. A native Haytian, a man thoroughly trained in this country and Paris, is ready to take charge of the work there as soon as the way may open.

Southern Baptist Convention.

REPORT FOR YEAR ENDING APRIL 30, 1889.

Receipts.

Balance of April 30, 1888.....	\$3,609 63
Donations (total income).....	99,023 75
Bills payable (borrowed money)....	46,500 00
Loans and interest.....	451 26

Total.....\$149,584 64

Expenditures.

For Missions.....	\$87,188 32
Executive and Agency Depts.....	14,931 35
Borrowed money repaid.....	46,500 00
Loans.....	150 00
Balance cash in Bank.....	814 97

Total.....\$149,584 64

Liabilities. Loans on call.....	\$2,150 21
Less cash on hand.....	814 97

Total deficit.....\$1,335 24

The statistics are so incomplete that it is scarcely just to give them. So far as can be made out from the report they are as follows:

Total.....	14	53	32	27	15	15	37	32	1,445	183	599	\$3,520 72
Mexico.....	3	10	7	6	5	6	7	16	564	61	117	\$1,375 00
Brazil.....	3	2	4	6	1	3	6	4	223	37	6	89 12
Africa.....	3	4	6	6	1	3	6	2	73	6	165	2,076 60
China.....	7	37	13	9	11	4	24	6	79	79	317	
Stations.												
Outstations.												
Missionaries												
Missionaries' Wives.												
Other Female Missionaries												
Ordained Native Preachers.												
Other Preachers and Helpers.												
Churches.												
Members.												
Baptized.												
Pupils.												
Contributions.												

The report calls special attention to the fact that one-third of the annual receipts came in during the last months of the year, and nearly one half of that during the last two days. The result has been that the Board has had to borrow money and carry a heavy interest account. This ought not to be. Better late than never, but better still, never late.

An earnest appeal is made for the re-establishment of the Japan Mission inaugurated in 1859 but never really established on account of the death of the first missionaries by the loss of the ship in which they sailed.

VIII.—PROGRESS OF MISSIONS: MONTHLY BULLETIN.

Africa.—Arabs in East Central Africa. Tidings from a mission of the Free Church of Scotland in Nyassaland indicate that though the Arabs are by no means overcome, their power is decreasing. These Arabs are cruel and treacherous; they shoot down the natives without any compunctions; villages have been destroyed and parents and children killed; but at the latter part of April matters were quiet. No news has been received from missionaries on Lake Tanganyika, the road between that lake and Nyassa having been closed by the Arabs. A letter from Dr. Kerr Cross at Karonga, April 20, gives much credit to Captain Lugard, who has so managed his 150 poorly armed natives that they had prevented the Arabs from advancing, and had saved many natives from massacre. Dr. Cross had been driven from his home in the highlands, but at Karonga they were holding two services on the Sabbath, at one of which they had 600 people present.

—Congo Mission. Mr. Richards, of the American Baptist Missionary Union, reports that the work at Banza Manteke, the place where so many converts have been baptized, is still prospering. The young church has been greatly tried by persecution as well as by sickness and death. Not less than twenty of those baptized have died, and the fatality has been a great stumbling-block to the heathen, who have asserted that the sickness was sent by their gods because they have been neglected. This has prevented many from accepting the Christian faith. The heathen are bitterly opposed, and would take the lives of the Christians if they could. Recently 17 were baptized, and others are asking for the ordinance, and the knowledge of the truth is spreading far and wide.

—Mr. F. S. Selous, the South African traveler, in his recent expedition, visited the French mission on the Zambezi, where he found the families of Messrs. Jeanmairet and Jalla at Sesheke. He says that the mission has passed through the greatest difficulties, and that their situation is far from agreeable. They are shut out from communication with the outward world, the receipt of letters depending entirely upon chance travelers or merchants. The crocodiles devour all their domestic animals. The kindness of the missionaries is having great effect upon the people, but Mr. Selous says that the Barotse valley is in a deplorable condition on account of the periodical inundations of the Zambezi, and the fevers which result therefrom.

—Stanley puts the population of Africa at 250,000,000.

—In the midst of serious dangers, says the *Presbyterian Messenger*, the missions are

prospering at Nyassa. The Free Church of Scotland has opened a new station at Malindu, on a high plain at the north of the lake. Malindu is surrounded by 17 villages, embosomed in gardens of magnificent bananas.

—Along the valley of the Nile from Alexandria to the first cataract are 79 mission stations and 70 Sabbath-schools, numbering 4,017 scholars, while the day and boarding-schools have over 5,200 pupils. There has been an increasing demand for Bibles, 6,651 having been sold the last year, with 8,933 volumes of religious literature and 17,179 educational books.

—The Congo Railway. The Belgian Chambers have voted a subscription of ten million francs toward the cost of the Congo railway. This does not mean that Belgium and the Congo Free State are to come into any political relations, but the subscription is made in the interests of Belgian commerce. A Zanzibar merchant has contracted for the transport along the Congo of the material for the construction of the railway.

—A new station on the upper Congo River has been opened by the American Baptist Mission. It is 170 miles above Stanley Pool. Lieutenant Taunt, U. S. commercial agent on the Congo, says this is the only mission on the river which has been successful.

—A navigable channel has been discovered in the delta of the Zambezi River, Southeast Africa, by which vessels can enter the main river. This will greatly facilitate the advance of missions and civilization in that region.

China.—One of the missionaries of the China Inland Mission, a Scotch gentleman worth a million, is living in China on twenty-five cents a week, using all his fortune in the work.

—In Pang-Chuang, a missionary from North America tells the story of a mission there, almost entirely depending on the work of a single woman. She seemed to have inspired the women, for some of them are said to sit up half the night working, in order to raise sufficient funds to build a chapel. They have already collected \$15.

—American Citizens. Our minister in China officially reports that there are in China 1,022 American citizens resident within the empire, of whom 506 are entered as missionaries, though the 400 resident in Shanghai are not classified as to their occupation. The extension of the Tientsin and Tonshan railroad to Tung-cho has received the imperial sanction, and it is expected that notwithstanding all opposition to its construction work will be immediately begun. The journey from Tientsin to Peking can then be accomplished by rail in three hours, instead of as many days, as now.

—Work among the Hakkas in Southern China is very encouraging. Says a missionary: "The Hakkas will be evangelized sooner than

any other Chinese." They are devoted to letters, and are opposed to foot-binding.

—The English Presbyterian missionaries in China, after 17 years' persistent effort, have secured an entrance into the important city of Chiang-pu, and arrangements have been made for building a church there, the cost of which (about \$3,000) is to be met by Rev. A. Gregory, one of the missionaries to occupy the new station.

Cuba.—The Roman Catholic Bishop of Havana appealed to the Governor of the Island to close the cemetery which the Baptists had opened in that city, but the Government in Spain has decided that the Baptists were acting according to the laws, and may have their place of burial.

England.—The report read at the ninth annual meeting of the Church of England Zenana Missionary Society held on May 3d stated that the European missionaries of that society in home connection number 105, that there are 57 assistant missionaries in local connection, and 507 native agents. Four new stations have been opened during the year. The Committee reported also the acceptance of the following calls for new work: A normal school for female teachers at Amritsar; a boarding school for the village girls in the Krishnagar district; a boarding-school for Christian girls at Kandy, in Ceylon; and the establishment, in conjunction with the Church Missionary Society, of the Buchanan Institution for training female workers in the Diocese of Travancore and Cochin. The general income of the society is the largest ever received, being 24,866*l.*, an increase of 1,688*l.* The total expenditure was 25,802*l.*, an increase of 1,240*l.*, 2*s.* 2*d.* In addition to the general income, there was 2,736*l.* from various sources.

—Great Cities and their Dangers. Thirty years ago in Great Britain 24 per cent. of the whole population were occupied in agricultural pursuits. Now, only 14 per cent. of the population are so occupied.

Ireland.—High Ritualism is not confined to England. The "Protestant" rector of Donegore, Ireland, Rev. J. Hunt, has recently advocated the efficacy of the masses for the living and the dead, the supremacy of the Pope, and has stated that he believes that the only church in the country which has real orders is the church of the Roman obedience.

India.—A fact of significance in India is the appointment of two native Christians in Travancore as magistrates by the Maharajah. Formerly magistrates had religious as well as secular duties, and conservative Hindus raised an outcry against the innovation. A protest was signed and sent to the Maharajah, stating that unless the Christians were dismissed the petitioners, who were of the high castes, would not pull the car at the coming car-festival in Padmarabapuram. A serious revolt was threatened, but the native sovereign held his ground and

quelled the riotous spirit, and the car was pulled as usual.

—In addition to the number of converts which are reported, and the considerable number of secret disciples among the men, it is believed that there are thousands of women in the zenanas of India who are Christians. They are unable to declare their faith, but the influence of their Christian lives will be powerfully felt in their homes.

—The income of the British Government in India last year from the opium monopoly was \$30,000,000.

—Mr. George Muller is still in India, where he has been preaching and addressing a large number of meetings, calling upon the unconverted to turn unto the Lord, and inciting Christians to increased love and good works.

—A wonderful work of grace is in progress at Sealkot. Some four years ago the Scotch Mission began to baptize inquirers among the low caste people in the villages. The first year the missionaries registered about 30 baptisms, the following year about 400, the next year near 700, the next nearly 800—that is to say, about 1,900 baptisms in less than four years, all in one district. Neither is there any abatement of the wonderful movement now. The opening month of the year witnessed nearly 200 baptisms, and it is hoped that a harvest of 2,000 will be gathered in before a new decade opens on us.

—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.

—A few years ago the offerings at the temple at Monghyr, India, amounted to \$50,000, during the two days of the annual festival; now they are only \$20,000. The priests say to the missionaries, "You are the reason. Your preaching and your books have taken the fear of us and of our gods from the hearts of the people."

—The Madras Bible Society, the largest of the Indian auxiliaries, was established in 1820. Under its auspices the entire Bible has been translated into the Canarese, Malayalam and Telugu languages, the New and parts of the Old Testament into Decani Hindustani, and the Tamil Bible has undergone revision. It also publishes the New Testament in Tulu, and portions in Koi, Konkani, Badaga and Sanscrit. In 1888 it distributed by sale over 130,000 copies. In addition to the central depot at Madras branch depots are maintained in the principal Mofussil towns, while some 60 colporteurs either supported or aided by the society's funds are employed to sell the Scriptures chiefly in the country districts. Distribution is also effected among the natives of South India, resident in Burmah, Ceylon, South Africa, the Mauritius, the Straits Settlements, the West Indies, British and Dutch Guiana.

—Mr. Caine, M.P., sends a letter which speaks of a most remarkable movement in

Benares. A meeting was summoned in that great center of idolatry in consequence of what had been said in the British House of Commons on the liquor traffic in India. A distinguished Brahmin, who had been trained in a mission college, and is the head of a large Hindu brotherhood, took the chair. Through his powerful influence the caste of Ahirs, and other smaller castes, have, as the result of the strong feeling of the meeting, decided to prohibit all liquor drinking in their caste regulations. By the inexorableness of such regulations from 40,000 to 50,000 of the people of Benares have become total abstainers. The drink-sellers are now appealing for a reduction in the price of their licenses on the ground that the sale of liquor is stopped. Such a unique movement among idolaters ought to furnish a lesson to our statesmen.

Japan.—"The Independent" says: "A Japanese Christian church in Seto recently had occasion to build a house of worship. The building was completed in May; then it became necessary to report it to the Government for registration. Hitherto every church building in Japan has been registered as private property in which Christian service would be held. No recognition being given to Christianity, its churches could not be registered as such. But as the Constitution makes all religions equally lawful the pastor, Mr. Kato, and the local official, agreed that there was no reason for not registering this as a Christian church, exempt from taxation, with all the rights and privileges of a Buddhist temple. Such a request had never gone up to the Government before, but they decided to try it. It was granted immediately. So this little country chapel is the first building ever registered in Japan as a Christian church."

—In Japan, in 1714, the number of temples was 395,067. The latest enumeration, made two years ago, showed that the whole number had been reduced to 57,842.

—Bishop Fowler has just made an extensive official tour of Japan. He reports an encouraging vitality in missions, and a disposition on the part of leading men to embrace, or at least encourage, Christianity.

—In Nagoya, with a population of 350,000, he found a vigorous church only three years old, and in the past year increased from 35 to 70 members. One of these is an eminent lawyer, another a physician trained in German methods, and a third is an influential editor. The Mayor of the city said to him: "I have observed the reform wrought in Christians. I think if Christianity were established over the city, and accepted by the people, it would make government easy, and the people much better. I will do all I can to help your work."

Jews.—Jews in Paris. Mr. Solomon Feingold, Jewish missionary in Paris, writes that his work is marked by tokens of encouragement. Many Jews visiting the Exhibition find their way to the mission room, where the Scrip-

tures concerning the true Messiah are expounded to them. Some Rabbis, says Mr. Feingold, have become convinced of the truth of the New Testament.

Judaism and Ethics.—There is no doubt that the more thoughtful adherents of Judaism are gradually drifting away. They do not care to carry out the ceremonial law because it does not speak to their hearts, and since this is all they have been taught of their religion, if they neglect it, there seems to be nothing left. Their souls cry aloud for truths that shall sustain them in their hour of trial and temptation, that shall teach them how to live and how to die; and all that is given them is more or less unmeaning rites. Will not those who love their ancient faith, who feel that its doctrines embody all the elements of a morally beautiful life, come forward now when danger threatens it, and zealously labor to show forth its more spiritual truths?—*Jewish Messenger*.

—There are 47 organizations engaged in the evangelization of the Jews, with 377 workers and 195 stations. At least 150 of the missionaries are converted Jews.

Korea.—Progress of the Gospel. The work in Korea has been abundantly blessed of God. The country was opened to the world by treaty in 1882. Dr. Allen, the first missionary, arrived in 1884. Others, including the two Chinese missionaries from the Fuh-Kien native church, followed in 1885. In July, 1886, the first convert was baptized. In the autumn of 1887 the first church, a Presbyterian, was organized with ten members. In February, 1888, a union week of prayer among the natives was held. In May, 1888, "the check in Korea" appeared. In July, 1888, all signs of the "check," as far as the land is concerned, have disappeared, and it is stated that during the past year (1888) the church in Korea has multiplied fivefold—there are now over 100 Christians in the land. Eight native Korean workers spent a month just before the close of the year at Seoul, in receiving instruction and praying for the power of the Holy Ghost, before returning to their homes and work. During their month's stay there were 28 applicants for baptism, 19 being received.

Russia.—Twelve hundred converts have been baptized in the Baptist Mission in Russia the past two years. The mission is principally among the German colonists in South Russia. There is also a successful mission in Roumania and Bulgaria.

Scotland.—The mission of the Free Church of Scotland on the Lake of Gallilee, in Palestine, is prospering. A liberal friend of the cause in Scotland has promised \$6,500 to build another house for the missionaries at Tiberias. This is chiefly a medical mission.

Syria.—Dr. George E. Post, in an article on the outlook in Syria, says: "Little by little the light is stealing in. Men of all religious opinions are inclining to toleration.

The Bible is being circulated among the masses. The number of readers is multiplied. Those who believe are bolder, but at the same time more discreet. Those who do not believe are forced to concede that the Bible is the source of religious knowledge, and the referee in all cases of doubt or dispute. Those who are far from the spirit of the New Testament claim to be evangelical. Everything is ripening for a grand demonstration of the power of the Holy Spirit."

Turkey.—A concession has been granted by the Sultan of Turkey for the construction of a railway between Jaffa and Jerusalem; and a still more important railway scheme has been approved by the Imperial Council, and only waits the sanction of the Chancellery and the signature of the Sultan. That scheme includes a line from Acre (Ptolemais) to Damascus, running through Galilee, crossing the Jordan near the waters of Merom, and passing by the ancient Caesarea-Philippi, leaving Mt. Hermon on the left. The projector craves, also, the sole right to run steamers on the Sea of Tiberias.

—The total imports of Damascus for 1888 were \$3,056,670, against \$1,991,215 for the previous year; and the total trade rose to \$4,746,825, against \$3,698,585 for 1887. The only industries in the province worth noticing are the bitumen wells on the western slopes of Mt. Hermon, for which a concession has been granted netting 65 per cent. to Government, and 35 per cent. to the contractor.

United States.—Departure of Missionaries.—A memorable meeting, on the occasion of the departure of a large number of missionaries to different parts of the world under the care of the A. B. C. F. M., was held in Boston August 29th. The missionaries number 49 in all, of whom 19 are returning to fields of labor which they have already occupied, some of them for a long term of years, while 30 are going out for the first time, several of them being children of missionaries. Of the whole number, 20 are going to Turkey, 8 to Japan, 17 to China and 4 to India. One of the new missionaries is a granddaughter of the Rev. William Goodell, D.D., of Constantinople, whose life was spent in planting the institutions of the gospel in the Turkish Empire.

—The appropriations of the American Baptist Missionary Union for the year ending March 31, 1890, amount to \$402,786.71. Much new work is provided for, and the schedule is more nearly in accordance with the estimates from the missionaries than for many years.

—Non-partisan Indian Schools.—It is announced that Commissioner Morgan has determined to substitute as rapidly as possible on the Indian reservations non-partisan public schools under the supervision of the Indian Bureau, for the schools under charge of several religious

bodies—Presbyterian, Methodist, Episcopal, Quaker, Roman Catholic—which have received Government support since General Grant's first administration under the contract system. This is done on the ground that the Government cannot sustain sectarian institutions. The system was a mere makeshift, and it must be abandoned. The purpose to abandon it, however, is not original with General Morgan. It was broached under the Cleveland administration and was one of the things for which Mr. Cleveland was roundly abused. The Government cannot, of course, abolish the mission schools of these religious bodies. They have a perfect and equal right to maintain them, but not under contract with the United States.—*Springfield Republican*.

—The Indian Industrial School recently established in Tucson is one of the most promising institutions in Arizona, and although it has been organized only about one year it has 70 Indian boys and girls, all of whom appear to be making remarkable progress in conforming to the habits of civilized life.

—The Roman Catholic Plenary Council of 1884 authorized a revision and rearrangement of the Catholic prayer-book. This work has just been finished, and will shortly take the place of the books which have been in use hitherto. It is so arranged that the entire service of the mass for every Sunday in the year can be followed by the congregation just as it is said by the clergyman. Every page in proof sheets was sent to every Catholic bishop and archbishop in the United States, and, as issued, it will have the unanimous indorsement of the hierarchy.—*The Independent*.

—There are 1,000 Christian Chinamen connected with the Congregational missions in California and Oregon.—*Spirit of Missions*.

—Chan Chu Sing, a converted Chinaman, has been licensed as a local preacher in the Methodist Episcopal Church, and will engage in mission work among his own people in Los Angeles, Cal.

—Missionary Interest in America. Rev. H. Grattan Guinness is still in the United States, and (writes Mrs. Guinness) is being graciously prospered in his efforts to help poor Africa. After completing his tour in Ohio, with Dr. Ashmore, he traveled West to Kansas, taking Nkoiyo, the Congo youth, with him, and held missionary meetings in the towns of Marion, Peabody, Newton, Arkansas City, Wellington, Wichita, Hutchinson, Florence, Emporia, Aveline and Topeka. Many noble-hearted Western pioneers were led in these meetings to volunteer for missionary work in Africa. A new mission was founded, bearing the name of "The Soudan Pioneer Mission," and a branch established, with enrolled members, secretary and treasurer, in each town. This

work promises to spread over the entire State of Kansas. Arrangements have been made for Mr. Guinness to visit Kansas City, and also to address the assembled secretaries of the Y. M. C. A., in the States of Nebraska and Minnesota. There is an earnest missionary spirit awaking in the West, and the prospect of the utilization of its pioneer energies in the work of opening the dark Soudan to the light of the gospel.

Miscellaneous.—The last issue of the annual statement in regard to Roman Catholic missions has just been sent out from the Propaganda press, and from it we gather that in Ireland the Roman Catholic estimated number of Romanists is 3,792,357, with 3,251 priests and 2,547 chapels. In England the Roman Catholic population is stated to be 1,353,455, with 2,340 priests and 1,261 chapels, and in Scotland 338,643 Romanists, with 329 priests and 295 chapels. It is not by any means likely that these figures have been understated, and they may, therefore, be taken as a fair basis for any comparative statement with reference to the spread of Romanism in these islands. And yet many Christians "see no cause to fear that Popery will ever gain ground in England again!"

—In heathen countries Protestants occupy 500 separate mission fields, containing 20,000 mission stations, supplied by 40,000 missionaries. In these 20,000 mission stations there are 500,000 Sunday-school scholars—an average of 25 to each station. In the 20,000 Protestant mission stations there are 1,000,000 of native communicants, or an average of 50 to each station. There are also 2,000,000 of adherents who are friends of the evangelical faith and hearers of the gospel preached from the Bible—an average of 100 to each station.

—Missions and the Eastern question. An English officer of distinction said: "The American missions alone are doing more for the satisfactory settlement of the Eastern question than all our governments. By their contact with peoples of all nations they are teaching them mutual interest, respect and confidence, and so doing more than any other force to make the whole world one."

—The mission press is a power reaching far beyond the personal influence of the missionaries. Portions of the Bible, "Peep of Day," hymn books, tracts, and sermons translated and circulated among the natives give evidence of the patient study of intricate languages, and these will bear fruit an hundred fold. The Religious Tract Society also has a part in the foreign field; besides scattering the good seed abroad, its own enormous circulation is largely increased by the issues from foreign depots. In Java the "Union for Spreading Christian Literature" aids in the propagation of the gospel, and in most mission fields the work

of the press is a significant element in the advance of Christianity.

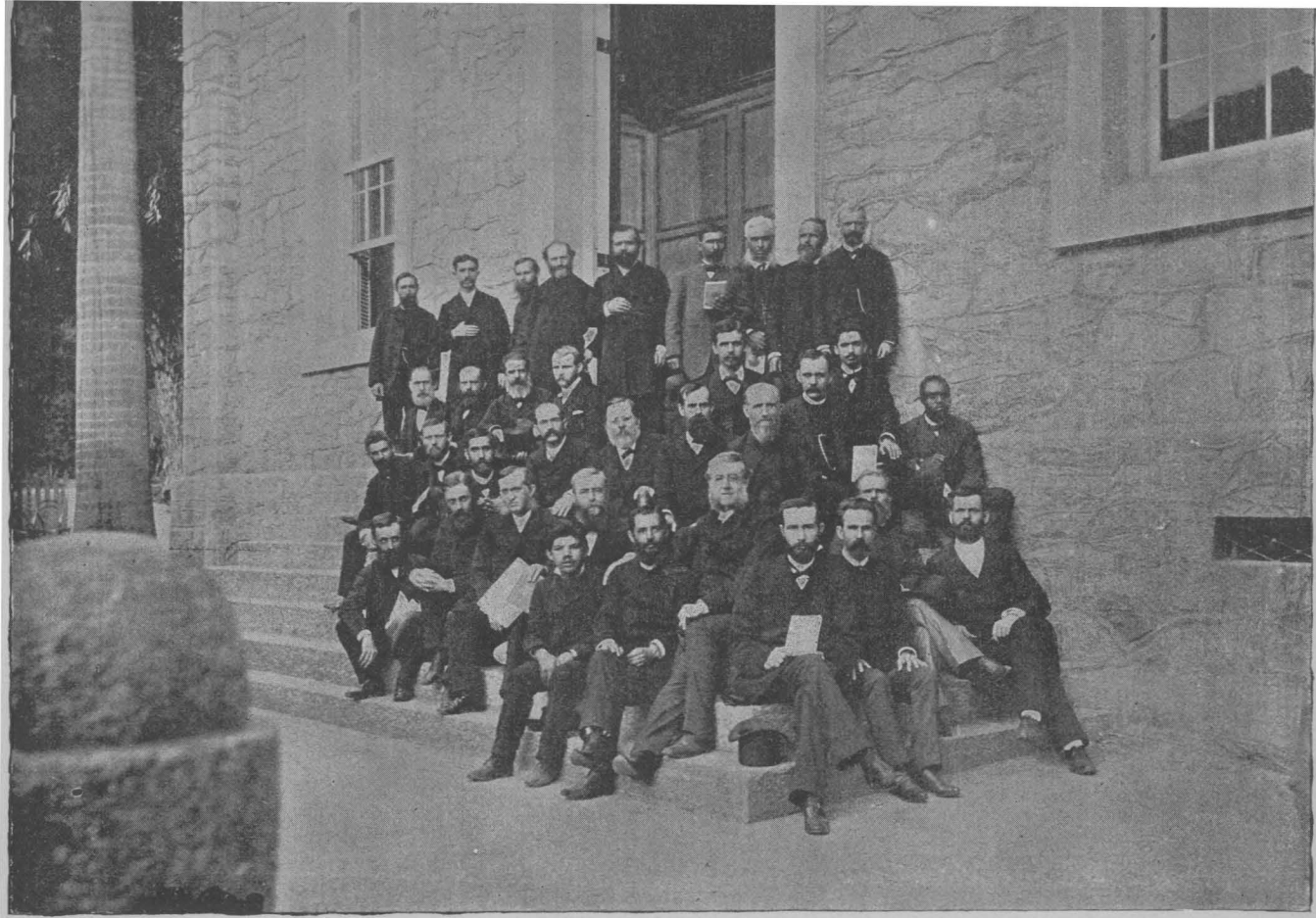
—The Home Missionary work which is sustained by the women of the Presbyterian church, and which consists largely in the establishment of Christian schools, is meeting with great favor. The new buildings at Tucson, Arizona, and Albuquerque, New Mexico, are complete and in use. The work among the "Mountain Whites" in Western North Carolina is rapidly developing, and just now promises great enlargement. The school near Asheville has done good work, but the necessity has constantly been felt for one of a higher grade, where girls of fine promise might continue their education. This is now made possible by special gifts from parties who have visited the region and examined the work done. The gifts already made are as follows: One of \$35,000, two others of \$10,000 each, and several of \$2,000 and \$1,000 each. A beautiful and extensive property, now known as the "Oakland Inn," just outside the limits of the city of Asheville, has been secured and will be devoted to the purposes of a higher Christian education.

—John Newcombe, of the English army, went out to Cumbam as a missionary of the American Baptists, unordained, and untrained as a clergyman. Last year he baptized 1,400 converts. In three or four years he has gone over a circuit of 3,400 miles preaching and baptizing.

—The Bishop of Moosonee (says *The Church Worker*) exercises jurisdiction over an area as large as Europe, extending all round the Hudson's Bay territory and reaching up to the North Pole. The distances are enormous, and the shortest way to the northern part of the diocese is to come to England first, and then go out in the yearly ship which enters Hudson's Bay. The Bishop has everything to do for himself, and is a good printer, bootmaker, carpenter, bricklayer, etc. He has been a worker in that far-away locality for nearly forty years.

—These are years of destiny. We are making history. The first century of Christianity was proved by miracles. This latest century of Christianity is proved by achievements. We must work faster or we will go down. God has planted this nation and given Christianity here the greatest opportunity. The way to bring more money to this society is to plant wider. Fill the land with your publications. Money must come or the missionaries cannot go out. We want men equal to the work. We want strong, earnest men. God is here working out the problem of the ages with us. If we trust in the Lord God omnipotent all will be well.—*Dr. Goodell on Home Missions.*

—Persecution of dissenting Christians seems to be increasing in all the countries of Central and Eastern Europe. Their rapid progress has alarmed the clergy of the established churches, and they are putting forth every effort possible to suppress them.



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

THE MISSIONARY REVIEW OF THE WORLD.

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I.—LITERATURE OF MISSIONS.

THE AMERICAN MISSIONARY IN THE ORIENT.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE MINISTRY OF MONEY.—No. II.

THE MOTIVES AND METHODS OF GIVING.

[EDITORIAL.—A. T. P.]

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

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

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

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

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

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

I.—PRINCIPLES OF GIVING.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

II.—MOTIVES TO GIVING.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE GREAT CRISIS IN JAPAN.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE HISTORIC CHURCHES OF THE EAST.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE STUDENT MISSIONARY UPRISING.

BY JOHN R. MOTT.

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

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

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

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

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

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

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

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

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

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

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

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

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

THE CRISIS IN CITIES.

[EDITORIAL.—A. T. P.]

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Christ, alone, can save this world ;

But Christ cannot save this world, alone.

A CHRISTIAN COLLEGE AT SAN PAULO, BRAZIL.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE CONTINENTAL MISSIONARY CONFERENCE.

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

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

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

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

The subjects of discussion were six.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

TRANSLATIONS FROM FOREIGN MISSIONARY MAGAZINES.

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

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

The *Zeitschrift* says:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Says the *Evangelisch Lutherisches Missionsblatt* :

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

"TILL HE COME."

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

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

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

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

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

II.—GENERAL MISSIONARY INTELLIGENCE.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

No debts will be incurred by the mission.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

China.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

“Very faithfully, your friend,

“WILLIAM B. REED.

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

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

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

India.

A SUGGESTIVE LETTER.

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

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

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

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

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

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

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

W. E. C.

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

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

THE ARABIAN MISSION.

Organized 1889. Undenominational.

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

Subscriptions payable quarterly, in advance.

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

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

PLAN.

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

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

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

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

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

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

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

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

Third.—Selected by and associated with the

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Korea.

A LETTER of friendly criticism.

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

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

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

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

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

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

[Rev.] GEO. W. GILMORE,

Late of Government School, Seoul, Korea.

IV.—INTERNATIONAL DEPARTMENT.

The Missionary in the Midst of Poverty.

BY REV. CYRUS HAMLIN, D.D.*

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

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

* Read before the International Missionary Union, 1889.

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

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

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

relation to these his spiritual children in distress?

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

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

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

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

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

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

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

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

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

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

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

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

(e) The missionary must teach the

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

World's Missionary Committee of Christian Women.

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

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

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

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

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

Miss Bennett, London Missionary Society.

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

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

Mrs. John Lowe, 58 George Square, Edinburgh.

ADDITIONAL MEMBERS OF THE COMMITTEE.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Notes from Japan.

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

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

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

same privileges as natives of the country.

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

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

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

A Moslem Manifesto.

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

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

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

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

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

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

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

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

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

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

This is the Fathwa of the Maulvies :

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

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

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

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

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

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

Minister. Where do you hail from ?

Preacher. I was born in Macedonia.

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

P. Two months ago from T—.

M. What is your business ?

P. I am a preacher of the gospel.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

V.—THE MONTHLY CONCERT OF MISSIONS.

BY ARTHUR T. PIERSON, D.D.

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

BRAZIL.

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

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

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

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

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

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

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

WORSHIP OF THE VIRGIN.

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

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

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

PAPAL DOCTRINE.

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

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

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

M. What is Hell?

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

M. What is Purgatory?

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

M. What is the limbo of children?

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

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

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

A pertinent question was first ad-

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

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

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

HOME MISSIONS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

IV. In the West new villages and

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

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

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

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

SUGGESTIVE PARAGRAPHS.

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

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

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

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

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

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

VI.—EDITORIAL NOTES ON CURRENT TOPICS.

Private Missionary Enterprises.

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

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

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

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

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

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

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

Very truly and fraternally,
EDITORS.

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

The New Japanese Constitution.

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

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

Missions and the New Theology.

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

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

Arthur T. Pierson, D.D.

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

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

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

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

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

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

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

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

J. M. S.

Death of Dr. Theo. Christlieb of Bonn.

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

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

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

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

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

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

A. T. P.

VII.—ORGANIZED MISSIONARY WORK AND STATISTICS.

Reformed (Dutch) Church in America.

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

REPORT FOR YEAR ENDING APRIL 30, 1889.

Receipts.

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

Less Amount paid in

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

\$131,961 89

Expenditures.

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

\$131,761 89

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

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

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

Presbyterian Church in the United States of America.

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

REPORT FOR THE YEAR ENDING MAY 1, 1889.

Receipts.

Expenditures.

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

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

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

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

STATISTICS OF THE PRESBYTERIAN CHURCH, NORTH.

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

General Synod of the Reformed Presbyterian Church in North America.

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

GARDEN STREET, PHILADELPHIA, PA.

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

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

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

Presbyterian Church of England.

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

REPORT FOR THE YEAR ENDING DEC. 31, 1888.

Receipts.

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

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

Total..... £14,374 4 4

Expenditures.

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

Total..... £14,374 4 4

STATISTICS.

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

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

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

Welsh Calvinistic Methodists, England.

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

REPORT FOR YEAR ENDING DEC. 31, 1888.

Receipts.

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

Interest.....	343	17	6
Investments repaid.....	705	0	0
Miscellaneous.....	1,896	15	11

Total..... £29,092 8 8½

Payments.

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

Total..... £29,092 8 8½

In addition to the general Treasurer's Report, the Treasurer for the India mission acknowledges Government grants for schools.....	£600	0	0
Church contributions.....	106	8	0½
From pupils, sale of books, medicine, etc.....	468	7	2

Donations, etc.....	£374	15	10½
	£1,508	18	1

Total expense of Assam mission..... £2,683 14 1½
£8,552 11 8½

STATISTICS.

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

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

United Presbyterian Church of Scotland.

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

Receipts :

	£	s.	d.
Contributions, donations, etc...	21,946	2	9
Legacies.....	5,464	16	0
Transfers and proportion of securities.....	3,419	9	11
Contributions to £20,000 Effort.	3,693	3	4

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

Total.....£42,185 5 6

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

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

Making a total of.....£36,182 19 6

Expenditures :

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

STATISTICS OF UNITED PRESBYTERIAN CHURCH OF SCOTLAND.

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

* Four of these are ordained medical missionaries.

Free Church of Scotland Committee on Foreign Missions.

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

Receipts :

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

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

Total.....£36,678 13 1

Expenditures :

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

STATISTICS FREE CHURCH OF SCOTLAND FOREIGN MISSIONS.

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

Presbyterian Church of Canada.

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

REPORT FOR THE YEAR ENDING APRIL 30, 1889

Receipts.

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

Expenditures.

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

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

STATISTICS.

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

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

United Presbyterian Church (America).

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

REPORT FOR THE YEAR ENDING APRIL 30, 1889.

Receipts.

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

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

Expenditures.

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

STATISTICS OF UNITED PRESBYTERIAN CHURCH (AMERICA).

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

VIII.—PROGRESS OF MISSIONS: MONTHLY BULLETIN.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

—Beer!

THE MISSIONARY REVIEW OF THE WORLD.

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I.—LITERATURE OF MISSIONS.

HANS EGEDE.*

By REV. THOMAS LAURIE, PROVIDENCE, R. I.

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

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

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

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

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

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

Vanguard of the Christian Army. London Religious Tract Society.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CHRISTIAN UNITY AND CHRISTIAN MISSIONS.

REV. J. L. RUSSELL, ALTOONA, PA.

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

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

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

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

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

CHRISTIAN MISSIONS.

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

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

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

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

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

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

In 1799, the Church Missionary Society sprang into existence.

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

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

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

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

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

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

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

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

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

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

CHRISTIAN UNITY.

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

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

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

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

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

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

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

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

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

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

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

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

CHRISTIAN MISSIONS AND CHRISTIAN UNITY.

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

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

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

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

"That they all may be one! . . .

"That the world may believe." . . .

THE MINISTRY OF MONEY.—No. III.

AN EXAMPLE OF CONSECRATED WEALTH.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ROMAN CATHOLIC ENCROACHMENTS ON PROTESTANT MISSIONS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

As to the Senecas on the Cattaraugus and Allegheny Reservations,

* There are some earnest Methodists and Episcopalians.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE MIRACLES OF MISSIONS.

THE LAND OF ESTHER.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

2. Again, let it be noted that simultaneously and without collusion between Miss Fiske and Mr. Stoddard, the converting work began in

both the boys' and girls' schools. While Fidelia Fiske was asking God for wisdom to guide four or five girls that she had discovered to be inquiring for salvation, Mr. Stoddard came to tell her of four or five boys in his school much distressed on account of sin. It was as though, without the knowledge of either party as to the other's work, the same blessing had been given at the same hour from the same source to meet the same need. The two schools now met in common and were taught of the remedy for sin, and those young children bowed in the presence of the august realities of the unseen world. The wave of revival swept over those schools, submerging all other themes of thought for the time. It was Sabbath all the week. The whole house was a sanctuary. The Nestorian women thronged the house, and often till midnight Miss Fiske was guiding these awakened souls, and then heard them praying from midnight till morning. The work went on until but two pupils over ten years of age remained unmoved. Nothing more remarkable in the history of missions has been seen than those children voluntarily seeking places for private prayer, and there remaining for prolonged communion with God, literally bathing the Bible and the very floor of their secret closet with tears! The villages round about were blessed. The children's prayers reached their distant homes, and the blessing fell there also. Plowmen and common workmen, with plow or spade in hand, preached Christ. And not only so: those young girls who had found salvation were found pleading with middle-aged women to accept Jesus as Saviour.

3. Again, the power of God was seen in utter transformation of character and life. Fear had constrained many a girl not to steal lest she should be discovered and exposed; but it was some other impulse that now led to the confession of sins long ago committed and to a diligent and self-denying effort at long delayed reparation. There were saints developed from those Nestorian children that deserved to be ranked among those of whom the world was not worthy, whose mature knowledge and piety put to shame the attainments of aged Christians. There were deaths that compelled those Nestorians to look upon death as never before, as well as lives that compelled them to believe in a new power of which they had never dreamed! The very ground became holy on which some of those young feet trod, that were found only a short time before hopelessly bemired in the filth of Persian homes. Stolidity and stupidity had given way before a quickening influence that was like an electric shock for suddenness, but like sunshine for power to illumine and quicken. Those who have believed conversion to be but another word for human reformation should have been in Fidelia Fiske's school in the winter of 1845 and 1846, and seen how God works in answer to prayer, and makes the desert blossom as the rose!

THE CURRENT CONFLICT WITH SLAVERY.

BY REV. JAMES JOHNSTON, A.S.A., BOLTON, ENGLAND.

I. RE-APPEARANCE AT SIERRA LEONE.

MUCH surprise was expressed at the late Sheffield Wesleyan Conference by the extraordinary statement of the Rev. John Williams that the West African missionaries were troubled in the Free Republic by the revival of slavery. He remarked: "They often heard the proud boast that under the British flag there were no slaves. About that there was a little misapprehension, for along the Government roads in Sierra Leone slaves were marched. If the slaves only knew where they were they might claim their freedom, but they were too depressed and frightened to do so." An explanation will be demanded in the English Parliament shortly, why, in a colony subject to British rule—a colony moreover formed with the express object of furnishing a home for freed negroes, the shadow of an ancient curse is tolerated at the present hour.

II. SLAVE LIFE ON THE CONGO.

Special interest attaches to the subjoined communication. It emanates from a Manchester neighbor, Mr. Ainsworth, who, previous to his recent return from trading concerns on the Congo, was instrumental in passing on Mr. Stanley's last batch of letters between the interior and the coast. His unbiased impressions of slavery are equally timely and valuable. Mr. Ainsworth deals mainly with an assertion which lately appeared in several English papers that Congo slavery was on the full decline. "It is a fact," says he, "that slavery in the Lower Congo has, with the exception of domestic slavery, almost died out, and has been doing so for some years. But in all places of the higher Congo slavery is being carried on at this present moment. Slavery among the tribes being part and parcel of their social system, they naturally will not part with their custom until they are made to. Slavery is carried on briskly in the cataract regions, between the lower and upper Congo, but, certainly, further in the interior the trade is more common and of larger proportions. Now, as regards the Arabs, it is a very well-known fact that they are the most inveterate of all slavers; they are not of the tribes, and, therefore, have no social system to appeal to as a license. They do not procure slaves for carriers, unless the poor things who are marched in files across country, sometimes for months at a time, can be termed carriers of their own marketable bodies. Yes; in that sense they are carriers. The carriers whom the Arabs use for transporting their ivory to the coast ports on the East are generally Manyemas, or old trusty slaves who have been for many years in the service of various Arab chiefs. Very little ivory 'raided,' etc., 'by the Arabs,' ever finds its way down the Congo. Mr. Gresholt, of the Dutch house, bought from Tippoo Tib during the latter part of 1888 about five tons of ivory. Lieut. Becker, of the Congo Free State, went up the Congo with the S. W. S. *Ville de Bruxelles* in January of this year and purchased ivory from Tippoo Tib, which either has or will come down the Congo. Major Parminster, chief of the Belgian Company, was at Tippoo's settlement at Stanley Falls at the same time as Lieut. Becker, but he did not purchase owing to the price being more than he wished to give. Tippoo required money, rifles, and ammunition; the sale of the two latter articles being prohibited in the Congo State Territory, he will only sell for cash, and a very small amount, for what goods he may absolutely require. The remainder of his ivory will go eastward where it has always gone before. Tippoo, of course, would prefer to sell his ivory to traders at Stanley Falls. He would there receive

what goods he required, and sell his ivory without any responsibility to himself in the matter of transport; but he does not in the sale take into account the cost of transport, and therefore the ivory becomes too dear for the traders to purchase.

"The Arab settlement at Stanley Falls is on the north bank of the river. Here Tippoo Tib, during his occupation of the position as Deputy-Governor of Stanley Falls, resides. The State Government station is on the opposite bank. The Arab settlement seems to be a kind of depot for all ivory raided, etc., in the neighborhood. I like the idea of the former 'slave dealers forming themselves into a peaceful colony under Tippoo Tib, who has *himself seemingly* discarded slave raids.' Yes, I have no doubt that he *himself* does *seemingly* discard slave raids but he says nothing about wholesale slave and ivory raids being carried on by his lieutenants; but he takes very good care to have a good share of all profits. It is a common, known fact in the Upper Congo that Tippoo, through his agents, is a rank and inveterate slaver; but just now he is too powerful, and the State Government are not at present in a position to do anything with him.

"The Lomami is a river running into the Sankuru, which, in its turn, runs into the Kassai, and has been known for some years, having been found from the Southeast, but it is only within the last three years that the Sankuru has been discovered. The Lomami rises about 9 degrees latitude south, 25 degrees longitude, taking a northeast course to latitude $5\frac{1}{2}$ degrees, thence northwest 4 degrees and 24 degrees longitude, thence west course to 23 degrees longitude, here joining the Sankuru."

In the occasional rumors which announce the downfall of the slave system it is not difficult to trace their common origin from unprincipled traders who wish with impunity to prosecute their vile transactions at the reckless sacrifice of the helpless natives.

III. CHRISTIAN SLAVES AT MECCA.

The esteemed Secretary of the Anti-Slavery Society has received the translation of a letter forwarded by some influential Abyssinians to Mr. Flad, the celebrated missionary. The message it contains states that the Mahdists have made a desert of Western Abyssinia. Flocks and herds are destroyed, and thousands of poor Abyssinian Christians have been sold into slavery, besides many thousands being butchered in cold blood. A great many members of the noblest families in Abyssinia are now pining in slavery at Mecca. In pathetic language the letter appeals to the people of Europe to procure the liberation of their Christian brethren who have been sold into slavery to Turkey in violation of the treaty made by England with that Power. It is impossible that the forbearance of Christian Europe and America will endure much longer the outrages which Turkey, in addition to the above, is permitting, if not perpetrating, upon the Armenians and Assyrian Christians.

IV.—THE PORTUGUESE AND THE SLAVE TRAFFIC.

An important message was delivered in London by the East Africa mail on August 27 relating to the tactics of Portugal despite the interdict requiring the European Powers engaged in the International blockade to abstain from the importation of arms. Two small steamers sent out by the Portuguese government and destined for use on the Zambesi were in the Quillimane estuary. Captain Serpa Pinto was at the junction of the Zambesi and Shiré early in July, at the head of an expedition which he trusted to take to the Upper Zambesi. Senhor Cardoso was at Mozambique. The traffic in arms and ammunition appears to go on without let or hindrance in face

of the blockade so long as it serves Portuguese ends alone. The chief Malemya sent from Lake Shirwa a present of a small tusk recently to the authorities of Quillimane, and received in turn ten kegs of gunpowder, several guns and the inevitable Portuguese flag. Five tons of gunpowder were landed for Serpa Pinto's expedition in May. The Senga Arabs are well supplied by the Tete merchants with gunpowder on the Upper Zambesi, and it is believed that this is largely used against the African Lakes Company, whose agents are so heroically fighting the battle for freedom and civilization at the north end of Lake Nyassa.

The Committee of the British and Foreign Anti-Slavery Society have presented the following significant memorial to the Marquis of Salisbury touching the present state of affairs with regard to slavery in Portuguese East Africa:

"Now that Portugal has again put forward her shadowy and unsubstantial claims to the possession of regions in Central and Southern Africa, over which she has never exercised jurisdiction, and of the nature of which, until explored by British subjects, she was practically ignorant, the committee of the British and Foreign Anti-Slavery Society feel it to be their duty to call your lordship's attention to the conditions on which large sums of money—amounting in the aggregate to more than £1,000,000 sterling—were advanced to Portugal by England to indemnify her for any loss incurred in carrying out her treaty obligations for putting down the slave trade. That the British Government has always maintained that Portugal failed to fulfill the conditions of the treaties for which this large sum was advanced to her is abundantly shown in the slave trade papers laid before Parliament at various times, and specially by the exhaustive despatch forwarded by Lord Palmerston to Baron der Moncorvo, the Portuguese Minister in London, under date 13th of April, 1836. In reply to that despatch the Portuguese Minister virtually admitted that Portugal had not carried out her treaty duties, the excuse being the difficulty of preventing connivance on the part of local authorities with the desperadoes engaged in the slave traffic. Since Portugal, even when handsomely indemnified for her supposed loss in the stopping of the slave trade, never carried out the terms of the treaty until she was absolutely compelled to do so, the Committee of the British and Foreign Anti-Slavery Society would urge upon her Majesty's Government that the preposterous claim above alluded to, now put forward by her, could not safely be recognized, even if accompanied by the strongest promises for the protection of the natives and the suppression of the slave trade."

We have not had for years a more emphatic declaration on behalf of the rights of humanity in oppressed Africa. This protest has more influence, inasmuch as it proceeds from a body of gentlemen holding high positions in Parliament and the commercial world.

V.—THE FIGHT AGAINST SLAVE TRADERS ON NYASSA.

Captain Lugard has in the September *Contemporary Review* a graphic sketch of the defense of Karonga and the assaults on the Arab stockades. He bitterly regrets the apathy of Christian England, and especially the inaction of the African Lakes Company. The captain pertinently asks, "Are these men (the defenders of the Karonga station), reduced by sickness, bad food and every kind of hardship, to remain in their present position unrelieved during another unhealthy, rainy season?" In a tone of despairing sadness he observes: "It is now over two and a half months since I landed in England, and still no help has been sent to Nyassa." The gal-

lant officer refers to the pitiful spectacle of the miniature garrison of a handful of white men exposed to the overwhelming numbers of merciless Arabs. He dreads that the whites may be compelled to forsake the region entirely, leaving the unprotected natives to the devouring Arab slavers. Having appealed in succession, in vain, to the English Government, and the African Lakes Company for reinforcements, he finally turns for hearing and support to his fellow-countrymen at large. At the annual meeting of the British Association in Newcastle in September, Captain Lugard was invited to speak upon the work of civilization at Lake Nyassa. This opportunity of reaching the more influential and intelligent Englishmen may result in active measures being initiated. After the publication of his article in *The Contemporary Review*, Captain Lugard sent a stirring communication to *The Times*, under date August 31. "The news," says he, "has reached me from the best authority that steps have been taken to make peace with the slave traders on the best terms that can be got. This peace at any price is to be concluded by one who has no knowledge whatever of antecedents, or of the place or people. He is armed with the fullest powers to carry out his instructions, whether those on the spot consider his course the best or not. Sincerely glad I shall be to hear that peace is made, if it be not made at such a sacrifice of prestige as will involve us in still greater subsequent difficulties. For I fear that such overtures coming before any reinforcements can arrive—two months before those I arranged for from Natal can reach the Lake—will be such a confession of defeat that it will be next to impossible to maintain our position there, and protect those to whom we are pledged. The Arabs, considering we have given in, will be little disposed to observe any pledges they may give—supposing that they are induced to give any. The position of the white men left behind will be an unbearable one, if they have to endure without protest the violation of promises, while they will be prohibited from raising a finger to help our allies. In view of this decision, the projected 'efforts' alluded to as being made by the Scotch directors of the Nyassa Company have collapsed. If this course should temporarily succeed to the extent of securing peace, and if under the humiliating circumstances white men can be found to remain at Karonga, I still fear that ultimately it will prove to have only multiplied our difficulties, till they are beyond our solution."

Meanwhile those "hidden servants" of the Lord, Dr. Kerr Cross at Karonga, Dr. Laws at Bandawè, the Rev. A. C. Murray at Njuyu, Angoniland, and the Rev. Dr. George Henry and Mr. M'Intyre in the picturesque Livlezi Valley, above the entrance to Lake Nyassa, hold on with extreme courage at their several posts.

Perhaps the finest tribute rendered to the memory of one whose noble record has been communicated to *THE MISSIONARY REVIEW OF THE WORLD*, the late Rev. Alex Bain, M.A., who recently died at Nyassa, at the youthful age of 31 years, after a six years' spiritual combat with savage barbarism at the furthest outpost of the Livingstonia Mission, is that from a former minister, the Rev. Robert S. Duff, M.A., of Free St. George's Church, Glasgow. Of Mr. Bain he remarked: "His works do follow him—not only what he did, but also what he strove to do. The young soldier sleeps within the hearing of Nyassa's wave; but the memory of how he toiled, and suffered and died, all for love of Africa and of Africa's Saviour, will lead others to do likewise. The torch he helped to hold aloft is not trampled out, but burns more brightly, and other hands will speed it on till the whole of the Dark Continent be filled with the glory of God."

VI.—SLAVERY IN THE BRITISH EAST AFRICAN POSSESSIONS.

It is truly regrettable that the fugitive slave question in East Africa has taken a backward move. Until the recent document, issued by the English Foreign Office, termed "Further Correspondence Respecting Germany and Zanzibar" came to light, there was every expectation that the traffic in human chattels in and near British East African domains would continue to receive damaging blows. It is now otherwise. Unhappily, the subsequent action of Mr. George Mackenzie, who purchased the freedom of 1,400 slaves last January, whom he found stowed away in the missionary stations adjoining Mombasa, is disgracefully retrogressive.

To prevent the missionaries in future sheltering slaves Mr. Mackenzie counsels the missionaries to arrest the runaway slaves on entering their districts. Colonel Evan-Smith, too, strengthened by a note from the Foreign Office, intrusting him to warn all missionary societies against harboring escaped slaves, has actively co-operated with Mr. Mackenzie. Directions from Lord Salisbury to Colonel Evan-Smith are to "warn all mission societies against harboring runaway slaves, without making any exception. No legal right to do so can be claimed, and where a refuge and asylum are granted in extreme cases of peril and out of humanity, it is done at the risk of the person giving the shelter." This is capped with the communication sent by the British Consul at Zanzibar to the missionaries, that in case of a fugitive slave being taken into a missionary settlement "he should at once be sent back to the Wali of Mombasa, in order that his case may be inquired into in the presence of one of the mission officials." In the light of such deplorable revelations it is refreshing to hear that the United Free Methodist Missionaries "fail to appreciate" the force of these instructions. All honor to those who dare to act out the famous reply of Peter and his fellow apostles, "We ought to obey God rather than men."

VII.—THE LUCERNE ANTI-SLAVERY CONGRESS.

The reasons assigned by Cardinal Lavigerie for the abandonment of the Lucerne Congress which should have been held last August, namely, "the divergence of views among the Powers, and the insufficient promises of attendance," are repudiated as not being in accordance with truth by most of the European Anti-Slavery societies. No whisper was audible of an inadequate attendance until the postponement of the Congress was announced. It was a grave misapprehension to suppose that the appointed distinguished delegates could again defer their business and official engagements to be present at an adjourned assembly. To cancel the original Congress for the sake of the French communal elections—largely a local reason—is inexplicable, nevertheless, an irreparable blunder.

In connection with the forthcoming International Congress of the European Powers on Slavery in October, much interest is excited. Would that the entire Christian Church were to present a supplication that the conference may inaugurate the brightest of chapters in the history of the Dark Continent. A Zanzibar telegram states that the Arabs are in a perturbed condition respecting its bearing upon themselves, and their lustful trade.

During the first week in September the Rev. A. H. Baynes, Secretary of the Baptist Missionary Society, had the honor of an interview with the King of the Belgians in Brussels with regard to the revision of transit tariffs on the Congo. Other questions affecting the welfare of the Baptist Congo Mission were introduced.

VIII.—THE NATIVE RACES AND LIQUOR TRAFFIC COMMITTEE.

The President of this powerful organization, the Duke of Westminster,

forwarded in its name a memorial to Lord Salisbury, urging that the question of the drink traffic may command the attention of the International Conference on the affairs of Africa which assembles in Brussels. The memorialists, seeing the demoralization of the various native races of the continent of Africa by the consignment of enormous quantities of intoxicating spirits, implore the Powers represented at the Conference to devise some united action for the prevention of its importation into that unhappy land and its manufacture there as an article of sale or barter to natives. There is a consensus of opinion among English philanthropists of every school that decisive steps are necessary to avert the terrible evils which spiritous liquors are bringing on the uncivilized races. The growth of this trade is mainly answerable for the slight development of commerce on the West African coast. In the pathway of civilization its presence is everywhere an unmitigated obstacle.

To the Queen a further petition has been dispatched, pointing out that if Her Majesty would be pleased to express a sympathetic interest in the subject it would have a strong influence in ripening public opinion in England and other countries. The petitioners state that their aim is the removal of one of the chief hindrances to the happiness of the heathen and imperfectly civilized races of the world. Invariably the introduction of drink has proved to be "a source of wholesale demoralization and ruin to the inhabitants, and a serious stumbling-block in the way of the spread of Christianity"; hence the agitation for the suppression or limitation of the liquor traffic, in the interest of humanity, the progress of the Christian religion, and extension of legitimate commerce.

An astounding and unchallenged statement was made some months ago by a member of the Legislative Assembly at Lagos. "The slave-trade," said the speaker, "was to Africa a great evil, but the evils of the rum trade are far worse. I would rather my countrymen were in slavery, and being worked hard and kept away from the drink, than that the drink should be let loose upon them." This emphatic utterance was recently echoed by the Rev. John Williams. Since his return to England he has said in public meeting: "We are not troubled with infidel literature, but with floods of rum, gin and other liquors, which are demoralizing the people, and rendering the work of the missionary very hard." When on the West Coast he ventured to accuse a rum-seller of his bad calling he replied to him: "It is no good your talking about the selling of drink; you must go to the fountain-head. It is the Europeans who send it; let them bear the burden." What *The Times* said touching slavery in a review of Mr. Ashe's recent work on Uganda, may be applied to its fellow evil: "It is surely the duty, if not the interest, of civilized humanity, to rid the face of Africa of such abominations as soon as possible."

TRANSLATIONS FROM FOREIGN MISSIONARY MAGAZINES.

BY REV. CHAS. C. STARBUCK, ANDOVER, MASS.

THE Lutherska Kvartalskrift (Lutheran Quarterly Review), published in Rock Island, Ill., as the organ of the Alumni of Augustaina College (Swedish), has in the last January number a very interesting analysis of the "Sunsong," the oldest Christian poem of the Scandinavian North. It is supposed to have been composed in Iceland, not far from 1200. It presents a piety not highly developed, experimentally or doctrinally, but simple, strong, and morally pure. The doctrine of retribution, of good and evil, is strongly brought out. It is worthy of note that only heaven and hell are

known. There is no mention of purgatory. The piety depicted is "a mild, early form of Catholicism," as Mr. Esbjörn, the author, remarks. It shows, he remarks, that the tenderness of the North, which had been disguised and repressed under the exclusively masculine virtues of heathenism, burst out into a powerful prevalence as soon as the cruel worship of heathenism, and its sacred groves of trees, adorned with rotting corpses of men and beasts, as above all at Upsala, had been done away. "Is there found among us quite so much warm and humble a Christianity as has sought expression for itself in the "Sunsong?"

The same review contains a paragraph from Esaias Tegnér, which is of interest to missions, and which very soundly balances the two elements that must be kept in mind in the consideration of what we may expect as to future unity of language among the nations, and what we may not. "The international world-speech, if it ever comes into use, whether it turns out to be one of the now living national languages, which shall, by the superiority of its historical culture, conquer for itself this, or whether it shall be an artificially constituted language, a *pasilali*, will never have to do with other spheres of life than these which are actually international. It will never have power to edge out the particular national languages from the field in which they have an inalienable right to maintain themselves, namely, where it concerns the utterance of that which is, for the various peoples, in the true sense *their own*. The rights of nationality, even as respects language, will never be able to come in conflict with the higher rights of humanity, as this in time to come shall assert its claims more and more."

In Madras the rival preaching of the heathen, and their insulting behavior during the street preaching of the Christians, both go on unabated. There are now far more Hindu than Christian preachers there.

Herr Lazarus, of the Danish Mission, says bitingly: "Religious contributions are a trait of character among the people that has been laid waste by the missionaries in Madras." It is a great pity that they should cease to do for the gospel what they were wont to do for their idols.

A year or so ago, to counteract the influence of the Hindu Tract Society, it was resolved by the various Protestant missionaries in Madras to publish a little monthly paper. Mr. Lazarus was chosen chief editor. It took well, and soon reached a monthly circulation of 6,000 copies. This has now increased to 10,000. Except a single English article in each, it was published entirely in Tamil. It is now issued also in Telugu. If it circulates well in this, it is contemplated issuing it also in Canarese and Malayalam. These are the four Dravidian languages of South India.

Our French Protestant brethren, having their immediate interest concentrated on two missions, that in Senegambia and that in southeastern Africa, among the Bassutos (whose country is called Lessuto), where they have 6,000 communicants, of course follow all the fluctuations of these with a liveliness of interest not so easy for those whose attention is distracted by a large number of missions. In the Bassuto mission there has been for months back a remarkable revival of interest among the pagans, and large additions to the number of catechumens. At the station of Morifa, in December, 75 were baptized at once. Apropos of this, M. Dieterlen makes some very apposite remarks: "I hesitate to give account of this baptismal solemnity, fearing to hear once more the optimistic commentaries which

are made by the friends of our mission. These happy missionaries of Lessuto! In what an atmosphere of piety and sanctity they live! What successes! What multitudes of conversions! Their course is one triumphal march from baptismal celebration to baptismal celebration, these happy missionaries of Lessuto!

"No; all is not triumph and festal solemnity in Lessuto. The task is arduous and depressing, and the sheaves, which from time to time are gathered into the garner, represent an amount of labor of which few persons render to themselves an exact account. But when one has the happiness of celebrating a Feast of Ingathering he may, without scruple, admit his friends to a share in his joy, and invite them to render thanks for the results obtained."

These baptisms are usually administered where the conversions occur. But on this occasion it was judged best that all within a considerable district should be baptized at the mother station. "What a beautiful spectacle these 75 persons, advancing two and two in the midst of an assembly of 1,500 Christians and pagans, singing a hymn of gratitude, which is answered by hearts moved with joy and pity! Each time that I see a scene of this kind I think on that made known to us in the Seventh Chapter of the Revelation, at which, moreover, we hope one day to be present, do we not? A still nobler spectacle, it is true, because it will be the definitive entrance into the Divine glory, repose after strife, triumph after the great conflicts of this life."

One of these converts, a man of forty, a child of Christian parents, had been brought to Christ by a few words of a young girl. "This woman, who next rises, is neither more nor less than the daughter of the great chief of the Bassutos, a woman of forty years, named Mampoui. She relates to us the distresses of her conscience, which her husband and brothers undertook to allay by having recourse to the magic doctors of the country, and by sacrificing oxen to the manes of her ancestors. This lasted for years, until one day Mampoui found the simple and efficacious remedy which she had overlooked—the forgiveness of sins by faith in Jesus. 'This remedy,' said she, 'has given me peace. Oh, my brothers, Lerotholi and others, why do you not procure it, to be healed of your sins?'"

After mentioning some others: "And this one, too, who was a kind of prophetess, a veritable dignitary in the superstitious practices of paganism, and who has been snatched from her wild errors to become a simple Christian woman. She speaks with a certain exaltation of feeling, a lingering remnant, no doubt, of her former functions. But her testimony has not the less value for this, and appears to make a genuine impression upon the auditory," gathered under the blue vault of heaven. Then followed the baptisms, succeeded by the Lord's Supper, also held in the open air.

"Finally, in the evening, there was a closing service in the church to hear the experiences of those who had been received and to give them suitable exhortations. I was not present at it, but I had a most beautiful echo of it. It was half-past nine in the evening. Night covered the earth, and the heaven was gleaming with stars. I was walking to and fro before my house, thinking on what I had seen and heard during the day, when all at once there rose towards me a hymn, of an energy, a beauty and a spirituality most extraordinary. They were singing at the foot of the hill, in the church, some three-quarters of a mile away, and this exquisite hymn reached me as if on wings, overflowing with living fervor, and so distinctly that I recognized the words of each verse, and could in heart associate myself with

those that were singing it. Oh, how beautiful is a hymn sung by a church which the Spirit of God has just been moving and blessing! The hymn sank into silence, then recommenced. I then heard the sound of a multitude dispersing, and silence at last descended upon the station and upon all the country round."

Mr. Ernest Mabilie, speaking of a deceased member of his flock to whose singular excellence all bore witness at his funeral, remarks: "I, for my part did not fail to insist that the mildness and humility of Ra-Bethuel were not a simple accident, an affair of temperament, but that they were most truly the fruit of the Spirit of God in his heart, and that the deceased was thus a brilliant proof of what the power of the gospel can make of a black. For the opinion is very widely spread among the Bassutos themselves that the word of God has no real influence except over the whites, and that the blacks cannot be Christians in real earnest, that they only know how to feign sentiments which they do not have and to ape habitudes which they do not understand or really hold in affection."

The *Evangelisch Lutherisches Missionsblatt*, speaking of the death of Mr. Hudelston Stokes, for a number of years an English official in India, and a zealous friend of missions, remarks: "The complaint is often heard from India that such men, who cast their whole influence unreservedly for Christianity, become more and more rare among the English officials."

The *Missionsblatt* remarks: "The blood of the missionaries that in late years have been murdered in East Africa, speaks a language which the friends of missions in Christendom ought not to neglect. First, it teaches us to praise God, that in our days of less heroic faith, there have yet been people who have offered up their life for the sake of Christ and His cause. Assuredly this blood will not be in vain, but, as elsewhere, so also in East Africa, will fertilize the soil for a rich harvest. But besides this consideration, this blood also admonishes us of something which ought to turn to our instruction, namely, that it never goes well with missions when they are involved in public affairs, nay, that even the appearance of a connection with secular power, especially when it appears as a conqueror, is very harmful. It is therefore not at all true that a European colony, and, above all, a colony of one's own countrymen, is *invariably* of any great advantage to a mission. Before the intervention of the German East African Company the Christian missions in East Africa were developing themselves slowly but prosperously; it was only with the occupation of a large strip of land along the coast that hostilities arose which first cost Bishop Hannington his life, and now threaten the existence of all the missions. The committing of the freed slaves to the mission stations appears to have been the immediate occasion of the attack of the Arabs upon them. The history of missions shows many examples, according to which, the missionary cause has made much greater progress under native kings than under the flag of a colonial power. The Halle missionary, C. F. Schwarz (1798) found under the Rajah of Tanjore much more encouragement for his cause than his colleagues under the Danish governors. The missionaries in Travancore, (South India), Madagascar, Japan, and many South Sea islands, confirm this experience. Many competent men in India have already declared that the Christianization of this great land, especially in the South, would have been farther advanced had it *not* been an English dependency. Contact with many irreligious Europeans, especially when these are in influential places

and openly avow their opinions, hinders many natives from acknowledging the pre-eminence of Christianity above their religion.

"We will let this judgment speak for itself, and would by no means undervalue the obligation of the home church to prosecute missions in the colonies, but rejoice when increasing weight is laid on the right discharge of this duty. Only, after all these experiences, we must declare that it is an erroneous opinion to maintain that German missions must always, *first and foremost*, follow German colonial movements, and everywhere begin their work where the German flag is unfurled. Indeed, it is a serious question whether it is wise at the first founding of a colony, so long as things are yet unsettled, and perhaps even fighting is going on, to send in missionaries to begin their work in the very same line with the pioneers of trade and of civilization. And it is still more misleading to think that one can desire an incitement to missionary zeal from German *patriotism*. No; missions are most fortunate when they hold the spiritual and the secular sphere as widely as possible apart, and never make flesh their arm. But the ominous thing appears to us to be when one, as has been actually the case, and that not only on the Catholic side, advocates the use of weapons, *for the sake of missions*, were it even against the slave traders. We do not speak here of *political* reasons, they lie entirely in another sphere. What German would not rejoice that our Fatherland is willing and strong enough to protect her subjects and her interests abroad, and to exert her influence for the suppression of the slave-trade on the sea and in her colonies. But when the representatives of the missionary cause (therefore, for the sake of missions), become champions of an armed intervention in the interior of Africa, in opposition to the slave-trade, an intervention which is not conceivable without attacking the negro tribes and Arabs of the interior, they forget that Christian missions never, without belying their character, dare grasp the sword, or put it into the hands of the State, for the missionary work is the messenger of peace, whose only weapon is the gospel. And this word of God is still strong enough, as it has proved of old, to overcome slavery. Was it then an armed force in Greece and Rome that suppressed slavery and the slave-trade? After Christianity had overcome the evil inwardly it then fell externally. Every well-manned mission station has a far stronger influence on the country round than a fortified camp of soldiers.

"When the famous Colonel Edwards, who during the Sepoy Muintiny of 1857 was stationed in Peshawur in the Punjab, said in a speech which he delivered three years afterward in Exeter Hall: 'The border station Peshawur is one of the most difficult and dangerous posts in India. But during the terror of the mutiny perfect quiet prevailed here. How came that. Because we honored God there from the very beginning, because we founded there a Christian mission, and I tell you, Dr. Pander, one of the ablest missionaries of India, went out in that time into the street of Peshawur, where 60,000 heathens and Mohammedans stood before him, and there he opened his Bible and preached the gospel to them. He feared nothing, and did his duty in confidence of God's defence, and I testify here that we in Peshawur owed our security to a Christian mission which was among us, as it were, an Ark of the Covenant.' When Luther, against the will of the Elector of Saxony, returned to Worms, he wrote to him: 'In this matter no sword shall nor can give counsel or help; God must deal here alone without any human care or officiousness. Therefore he who believes most will here defend most.'"

II.—GENERAL MISSIONARY INTELLIGENCE.

Africa.—Dr. Henry Grattan Guinness, in addressing a meeting at Boston, Sunday, Sept. 29, said of Africa: The largest neglected field in the world is the Soudan. There is the North African mission with forty missionaries and 1,100 miles of territory. Both south of Sahara and between that and Congo basin lies this neglected district; from Kong Mountains 180 and sometimes 500 miles inland, clear to Abyssinia, there are no missions. Properly, there are three Soudans, viz.: of the Nile, the Niger, and Lake Chad, between the other two. The Niger is next to the Nile and Congo in importance. It has one branch 1,900 miles long. Lake Chad covers 10,000 sq. miles at its lowest and 40,000 when swollen by rains, etc. Five great nations lie about this lake, with a total of 35,000,000 population and no missionary. Eastward lie two great countries. On the two main branches of the Niger, 2,300 miles long, no missionaries are stationed. About 100 languages are spoken there. Here is a district of country 3,000 to 4,500 miles east and west, by 1,000 miles north and south, in all embracing nearly 90,000,000 people absolutely neglected. What shall be done for the three Soudans? Dr. Guinness presented the destitution before the young men of Kansas and Nebraska, and in each State about 20 of the foremost men volunteered to go as pioneers. The house of the widow of President Roberts, of Liberia—a house situated in Monrovia, has been taken as a sort of home for missionaries who are on their way *via* Liberia to the Soudanese. We look with deep interest to see what is the next step in missionary enterprise. The last five years have seen greater developments in some respects than the 95 years preceding. A. T. P.

—**News from Stanley.** Berlin, Oct. 23. A cable dispatch has been received from Capt. Wissmann, stating that trustworthy news has been received concerning Emin Pasha and Henry M. Stanley, Signor Casati and six Englishmen. They are all expected to arrive at Mpwapwa in the latter part of November. Capt. Wissmann also says that he defeated a force of insurgents near Somwe and killed seventy of them.

Brussels, Oct. 23. A dispatch received here confirms Capt. Wissmann's advice regarding Henry M. Stanley and his party.

China.—In a recently published volume, *The Cross and the Dragon*, there is an extended account of the great hospital and dispensary at Canton, from which we glean the following facts. For thirty years the hospital has been under the care of Dr. Kerr, under whose able and judicious management it has been greatly developed, and now unites an extensive hospital, dispensary, and medical college. There are no less than five successive lines of good substantial buildings, four of which are devoted to the accommodation of pa-

tients. There is also a very fine church capable of seating 600 people.

This great institution is one of the sights of the city of Canton, and is visited and inspected by intelligent Chinamen from all sections of the country, and by foreign travelers and residents. Twenty thousand persons burdened with diseases are the recipients of its benefits each year. Its great practical benevolence has so commended it to both natives and foreigners that Chinese and Parsees gladly join with Europeans and Americans in its support. The Vice-roy Hoppe, and other native officials, are regular contributors. Connected with the central hospital are branches at four cities in the interior. Associated with Dr. Kerr is an efficient staff of native doctors and surgeons trained by him. In the course of his career he has instructed some scores of pupils, thirty of whom have taken the full course and received certificates. Most of the native doctors educated are Christians, and engage more or less in evangelistic work wherever they go.

In the great hospital and its branches every effort is made to impress the people who come with the importance of Christian truth. There is daily service in the chapel, special services there and elsewhere, regular visitation of the wards, in which the missionary physician is aided by native clergymen, and distribution of books and tracts.

The good effects of this medical-mission work are seen in numberless ways—in lessening the anti-foreign feeling of the Chinese; in diminishing the power of superstition which connects diseases with evil spirits, and sends the suffering to the exorcists and the idols instead of to the physician; and in giving constant proof of the unselfish character of our religion.

India.—In the *Imperial Gazetteer of India* Dr. Hunter, Director-General of Statistics of the Government, says: Christianity is now the faith of over two millions of the Indian population—a number twelve times as large as that of those who follow the teachings of Buddha. Whereas in 1830 there were only 27,000 native Protestants in all India, Ceylon and Burmah; in 1871 there were 318,363.

—The *Indian Witness* tells of three recent cases in which poison was administered to Hindu lads who had been baptized. The victims have become mental wrecks. In another case death resulted under suspicious circumstances after the lad had been carried off by his friends. The poisoners in each case were very near relatives. The *Panjab Mission News* also gives a number of instances of young converts whose lives were endangered by their baptism. "A Hindu lad announced his determination to be a Christian. Several tremendous thrashings having been fruitless in changing his determination, he was tied down to a charpoy, and his own father held lighted lamps to the soles of his

feet and the palms of his hands until they were charred. He was preparing to kill him when the police arrived on the scene."

Moravian General Synod.—The General Synod of the Church was held in Herrnhut, Saxony, from May 29 to July 1. This Synod represents a membership scattered through different parts of the world of about 117,000. The Synod is composed of members of the Unity's Elder's Conference, delegates of the Elder's Conferences of the Provinces, the Bishops of the Church, official members, nine delegates from the Provinces, and missionaries from the foreign fields. About sixty representatives were present at the recent meeting. The business of the Synod, according to an article by Rev. J. Taylor Hamilton in the *Independent*, was to "decide all questions that might arise with reference to doctrine; to determine the fundamental features of church order, discipline and ritual; to elect Bishops; to supervise the missions to the heathen, the mission in Bohemia, and the Leper Hospital in Jerusalem; to superintend the finances of the church; to elect the Department of Missions and the Department of the Unity (board of appeal) of the Unity's Elder's Conference; in fact, to determine everything that has reference to the general Constitution of the church." Among other things, action was taken whereby the "lot" will no longer be a part of the church machinery. Provision was also made for the appointment of a bishop for each of the larger missionary fields. The review of the past ten years of missionary labors shows a net increase of 11,031 converts. There are missions in Greenland, Labrador, Alaska among the North American Indians, the West Indian Islands, in Mosquitia, Surinam, Cape Colony, Kaffraria, Australia and Cashmere, besides a leper hospital near Jerusalem.

Japan.—Five hundred women in Tokio and Yokohama have subscribed to a fund for the purchase of a handsome Bible, to be presented to the Empress of Japan.

Jewish Mission Notes. Twenty-five years ago, when occupying the Old Testament chair in Erlangen, Professor Delitzsch began the publication of the quarterly *Saat auf Hoffnung* (Seed Sown in Hope), which has proved to be the leading journal in this department of missionary activity. It is doubtful whether there is any other missionary magazine issued which contains so much material of permanent value as does this, and among the richest matter are the numerous contributions of the founder himself. Now, at the age of more than seventy-five, he has handed over the management of the journal to one of his best co-laborers, Lic. Dr. Gustav H. Dalman. He has already entered upon his new duties, but will be assisted by the venerable ex-editor and the indefatigable missionary and manager of the bureau of *Instituta Judaica*, of Leipzig, Wilhelm Faber. Dalman is one of the less than half

a dozen Christian scholars of our generation who are thoroughly conversant, theoretically and practically, with the Talmudic and Rabbinic literature. Beside him can be mentioned as such authorities only Delitzsch, Sr., Strack and Wünsche, the prolific translator from this most difficult field of research. In this department the Christian scholarship of our times is not up to the high-water mark of the Buxtorfs and their day. And yet proficiency just here counts far more for practical gospel work in Israel than does any other factor. It is impossible to approach and win the ear of Israel without a thorough knowledge of their traditional literature, which has been their spiritual food and drink for many many centuries, and has done more than anything else to make them antagonize the gospel. The work of removing obstructions and of doing preparatory work is greater in Jewish than in any other mission enterprise. It is in the perception of this, the only correct and thorough method for this particular kind of evangelization, *Instituta Judaica*, the associations of Protestant students for the study of post-Biblical Hebrew literature, which are flourishing at ten German and Scandinavian universities, find their justification and great importance.

The two agencies that have been most successful in Jewish work in the last decade have been the two translations of the New Testament into Hebrew, the first by Delitzsch, the second by the now deceased missionary and *litterateur*, the convert, Dr. Salkinson. Of the former the tenth edition, to be thoroughly revised, is in preparation the nine that have been issued having been spread in about 80,000 copies, mostly in the thickly-settled Jewish districts of Eastern Europe and Western Asia. The second edition of Salkinson has appeared in 200,000 copies, one-half of them having been paid for by a wealthy Scotchman to be used for missionary purposes. These have been and are being employed in the Jewish Diaspora especially in North Africa and the East, where Delitzsch's version is not sent. The two translations are made from quite different standpoints, each with its own peculiar merits, though from the point of philological and historical accuracy, Delitzsch's is by far the better work. He aims to reproduce the New Testament in the form and shape in which the New Testament writers themselves would have done had they written it in Hebrew. He accordingly calls into requisition all the help that the post-Biblical literature, the roots of much of which go back to the apostolic era, can offer. He then employs words and phrases, grammatical constructions, etc., which are found only in post-Biblical Hebrew. On the other hand, it is Salkinson's

aim to use only the linguistic materials found in the Old Testament itself, but to use it in an ornamental Oriental manner. In the nature of the case he has succeeded but partially, although he was especially equipped for the task by his fine renditions into Hebrew of portions of Shakespeare and Milton.

It is singular, notwithstanding the strange fact that it seems impossible to arouse the interest of the church in general for the mission work in Israel, and that this is left almost entirely to the spontaneous efforts of a few individuals and local societies, that there are proportionally a larger number of men working for Israel's conversion than there are for the Gentile world. According to Dalman's statistics, there are about 6,400,000 Jews on the globe. The number of missionaries is 377, or one for every 16,976 Israelites. According to the statistics of the Rev. E. Storow, in the April *Missionary Review of the World*, the proportionate number of agents at work in evangelizing the non-Christian nations is one to every 20,400. — *The Independent*.

—The special importance of the Swahili may be inferred from these remarks of Dr. Cust in his valuable work on the African languages :

"This is, and is destined to continue, one of the twelve most important languages of the world, with reference to the vast area over which it is a *Lingua Franca*, its position as a leading language amidst a host of uncultivated congeners, and its power of assimilating alien elements, especially the Arabic, which has done for it what it has also done for the Turkish, Persian, Urdu, Hausa and Malay. . . . Swahili means 'the language of the people of the coast.' . . . It is still spoken in the greatest linguistic purity about Patta and the other ancient settlements: along the coast, proceeding downwards, it has become greatly modified by alien influences, Arabic, Persian, Indian, Portuguese, till in Zanzibar it reaches the extreme degree of divergence. I cannot call this corruption, unless I could at the same time call the magnificent Indian vernacular Urdu a corruption, instead of a development of Hindu, and English a corruption of Anglo-Saxon. It is not even spoken on the coast to the south of Ibo. . . . A greater tribute can hardly be paid to it than is paid by Cameron, that he only understood this one language, and it carried him successfully through from the East to the West Coast, as some one was found in each tribe passed through who understood it. It has already been stated that the specimens of Swahili aided in the discovery of the great theory of the unity of the Bantu languages. It is not the court language or ruling language anywhere, not

even in Zanzibar, but the commercial language everywhere, whether at U-Jiji, or U-Ganda, or Mombasa, or in U-Zarimo. . . . Every drop of European culture that finds its way into the vast language field of the eastern and western sub-branches of the eastern branch of the Bantu family now under description must filter through this one mouthpiece of Zanzibar and this single funnel of Swahili. It must be borne in mind that portions of the Bible have now been translated and published by Steere in the dialect of Zanzibar. Experience on the West Coast of Africa, the story of the English Bible and of Luther's Bible, warn us that when the language of a country is still in flux, it will settle down and gravitate round the translation of the Scriptures, if a good one, as I doubt not that Steere's is: therefore, humanely speaking, the lines of the Swahili language are laid down forever. The Scotch do not value the translation of the Bible less because it is composed in the southern dialect of the great English language."

New Zealand.—Mr. A. Honore writes to *Echoes of Service* from Foxton: "The work among the Maoris is carried on as usual. As a rule they come regularly to the meetings and are interested. Their average moral conduct is above that of the Europeans. Most of them have given up their habit of drinking. They are not all total abstainers, but drunkenness is rare, at least in this district. Large meetings and festivals are held at which not a drop of intoxicating liquor is used. They are becoming more and more industrious. They also clothe themselves respectably and build good houses. In comparing them with those of other countries where the drink traffic abounds, we have much to be thankful for. Yet there is such a thing as being sober and industrious whilst without Christ and without life. Were these Maoris proud and self-righteous and despisers of the Gospel, we should have no hope of them, but seeing that they willingly listen to it, and always ask me to come again, we have real reason to hope—indeed in some instances we are sure that it has been made the power of God unto salvation.

"During the past eight months about 30 flax mills have been opened in this district, employing over 700 men and youths, including some Maoris. Most of these men and youths are very godless. Vice, profanity and wickedness abound. This has a bad influence on the Maoris, so I am waiting upon the Lord that He may, if He will, send me or some other man to visit these places with the message of the Gospel.

"I have just returned from a visit to some Danish people at a place called Halcombe, about 30 miles from here. They listen to the word with much attention, and I hope soon to see real life among them."

Turkey.—*The Revival in Aintab.* Dr. Fuller, Pres. of Central Turkey College, writes to the *Missionary Herald* as follows:

"We are now in the fourth week of a powerful and widespread revival. The work began in connection with and near the close of anniversaries and annual conferences which opened with the baccalaureate sermon before the graduating class of the College, Sunday, June 23. The series included commencement exercises and graduating exercises of the Girl's Seminary, annual meeting of the Native Union, the conference of native churches, pastors, and missionaries, and closed with the annual meeting of the mission, July 10. This was a great religious jubilee for the churches in Aintab. The houses of the brethren were full of pastors, delegates, and visiting brethren from all parts of the wide field. Sermons were preached in the several churches nearly every evening, and interesting discussions on religious topics drew large numbers of eager listeners during the day. All this by way of preparation.

"The special revival movement began in connection with services held at the Third Church by Rev. Haratune Jenanian, who has shown throughout great skill in adapting modern revival methods to the conditions and circumstances of this land. The fire once lighted spread immediately to the other two churches and our whole Protestant community was soon in a glow of revival. Special meetings for preaching and for prayer and inquiry were held, and were always crowded with eager listeners. The spirit and impression of such meetings grew more and more deeply solemn and tearful, the awful hush of the Spirit's presence often became most strikingly manifest, and convictions of sin seemed to have smitten all hearts. Christians became earnest and eager, their faces shone with a new light, and wherever they met, in church, street, or market, the warm pressure of the hand, the joyful glance of the eye, the subdued and earnest tone of the voice, were electric with the message of God's love. Almost from the first men and women began to cry out with tears, 'What must I do to be saved?' and the number of such in the aggregate is already very large.

"The missionary friends from Marash, Adana, and Hadjin returned to their fields before the work was fairly under way. As soon, however, as the news of the extent and importance of the movement reached Marash, our brethren there promptly sent us aid in the person of Rev. T. D. Christie. His old-time military training made it the most natural thing in the world for him to "move toward the sound of the guns," and with his enthusiasm he has brought us most timely and welcome reinforcement. Our college professors, the teachers in the Girl's Seminary, in short, all our force of

missionaries and helpers, are at work with a joyful enthusiasm born of the knowledge that the Great Captain is himself in the field and leading on His own hosts. I am aware of the danger of speaking too strongly of a work which is still in progress. It is, however, safe to say that this is 'a day of the right hand of the Most High' in Aintab. The number of hopeful converts cannot be less than three hundred, and inquirers are still numbered by hundreds. Many from the Armenian church are joyful partakers of these blessings, and even Jews and Moslems come to inquire what these things which they see and hear mean. Whether we consider the extent and thoroughness of the work, or the importance of it with relation to this mission field, or its future influence on the religious character of the College and Girl's Seminary, it certainly marks an era in the religious history of Aintab and the mission. We ask all our friends to rejoice with and pray for us."

—As an indication of the nature of the obstacles to missionary work in Turkey, the list of foreign books recently confiscated by the Government is interesting reading. The laws respecting importation of books have always been strict, but within a short time apprehension of the influx of Christian ideas has led the authorities to double their carefulness, and now the crusade is directed not merely against books containing direct attacks on the Government or the religion of the empire, but against those which can in no sense be classified under such a head. No official list of the proscribed volumes is issued, but each, when it arrives, is subject to rigid censorship, and stands or falls on its supposed merits. Rev. H. H. Jessup, of Beirut, writes to the *Church at Home and Abroad* that recently Hallam's "Middle Ages," destined for the missionaries, was burned, with five other volumes. Thirty-two books were sent back to the United States by an early steamer after their arrival. Among them were Thompson's "Land and the Book," Pierson's "Crisis of Missions," Fisher's "Outlines of Universal History," Stanley's "Sinai and Palestine," and a catalogue of Union Theological Seminary. It is rather startling to find such standard and excellent works upon an *Index Expurgatorius*.

—A correspondent of the *Jewish Messenger* urges wealthy Jews to make up a purse and buy Jerusalem from the Turks. It might not be difficult to buy that parcel of real estate; but to buy independence would cost more than the aggregate wealth of the Jews could purchase. The Turks of Jerusalem might sell a city, but the Sublime Porte would scarcely sell its sovereignty.

—"The Roman Catholics make it no secret that they are determined to conquer Palestine." Such is the statement Rev. J. Zeller makes in *The Church Missionary Intelligencer*. Writing with respect to the reinforcements sent to

Palestine, and contrasting the insignificance of these accessions when compared with those of the Romanists, he says: "Almost every year we have caravans of more than 500 French people, mostly priests and nuns, coming to Jerusalem, and marching into the town with a flag bearing the motto of the Crusaders of old, '*Dieu le veut*.'"

—**West Indies.**—A new mission is to be commenced in the Island of Trinidad, among the 50,000 coolies living there. Rev. G. H. Hanna was appointed Missionary Bishop for the West Indies.

Miscellaneous.—Vindication of Mis-

sions.—Rev. Dr. Arthur Mitchell, previous to his departure for China and Japan, addressed large congregations in San Francisco and vicinity, awakening great interest in the work of foreign missions. His answer in *The Chronicle* to the charge of Lieutenant Wood of the Navy that missionary labors in China had proved a complete failure, was a noble and Christian refutation of the unsupported assertions which had been widely published by the press on the Pacific coast.

—The sale of weekly parts of the illustrated Bible published in Milan, Italy, has reached 90,000 copies.

III.—INTERNATIONAL DEPARTMENT.

CONDUCTED BY J. T. GRACEY, D.D.

The Mission to Hindus in the Island of Trinidad.

BY REV. JOHN MORTON.

AT the International Missionary Union which met at Binghampton July 5th-11th, Trinidad mission was represented for the first time. Members knew little of the work there, and very naturally regarded it as a West Indian mission. "Your work is among the Africans," said one. "You speak Spanish," said another. "Do you mean to say that you use these Hindi books in Trinidad?" said an Indian missionary. In every case the answer was a surprise. It may be well to let a wider circle know somewhat of the mission to Indian immigrants in Trinidad.

THE FIELD.

Trinidad is the most southerly of the West India Islands, within sight of Venezuela, from which it is separated by the Gulf of Paria. It is 55 miles long by 40 broad and contains 180,000 inhabitants, of whom 60,000 are natives of India. About nine-tenths of these are Hindus and one-tenth Mohammedans. The language used by them is Hindi and Urdu.

Great Britain acquired Trinidad from Spain in 1797. The ruling classes were then Spanish and French, the laboring classes Africans and their descendants. These were never adequate to the demand for labor, and when slavery was abolished the slaves who wished to realize and enjoy their freedom refused to

work more than their necessities required. To save the Island from ruin the local government sent to India and China for immigrants. The China and Madras agencies have long been closed, and the immigrants are now obtained from Northern India. Every precaution is taken both by the Indian and Trinidad governments, to secure these people against injustice, and the arrangements made have proved of advantage, alike to the immigrants, to India and to Trinidad.

About 2,500 arrive in Trinidad and about 500 return to India every year, which gives an increase of say 2,000 per annum. After a residence of ten years they can either return to their native land at the expense of the colony or receive a sum of money in lieu of a return passage. This many do and are making Trinidad their home.

COMMENCEMENT OF THE WORK.

In 1864 the writer sailed from Nova Scotia for the benefit of his health. On reaching Barbadoes an apparently trivial circumstance led the master of the ship to proceed to Trinidad, and thus the writer was carried to the scene of his future labors. During a stay of two months he became intensely interested in the East Indians, who then numbered 20,000, and as there was no missionary at work among them he took steps to bring their case before the church, first in Scotland and then in Nova

Scotia. In 1867 the Presbyterian Church in Nova Scotia, now part of the Presbyterian Church in Canada, resolved to take up this work, and the writer was sent as the first missionary. For three years there were no baptisms, and but one school, which was taught part of the time by the missionary. Visible fruits were small. The language had, however, been acquired, obstacles had been removed, and an important preparatory work done.

DISTRICTS.

This is not a history of the mission. It is rather a short sketch of what it now is. There are four districts, each directed by a missionary from Canada, namely: Tunapuna, eight miles from Port-of-Spain, the capital, directed by Rev. John Morton; San Fernando, the second town, by Rev. K. J. Grant, appointed 1870; Princetown, by Rev. Wm. L. Macrae, appointed 1886; and Couva, at present vacant. All these stations are connected by railway, and the four reach over 50,000 Hindus. At each of these stations there is a missionary's residence, a comfortable church and a school. Here teachers and catechists assemble each Saturday for training and counsel; from these centers the work radiates.

SCHOOLS.

Much attention has been given to schools. The government had established schools, but they did not attract the Hindus. Nor is this to be wondered at when we consider the indifference of the people to education and their prejudice against the African race. Separate schools were therefore established by the missionaries. The first substantial help in school work came from proprietors of estates, several of whom provided school houses and teachers' salaries in whole or in part. The sum received by the mission in 1888 from proprietors was \$3,800. After a time new regulations were made by the colonial government under

which mission schools could earn government "result fees." As our schools came up to the required standard we gladly availed ourselves of this provision. In some cases, too, special grants were made for districts where the East Indians were settling on lands acquired from the crown. In 1888 the amount earned from government was \$4,685, and this year it is likely to reach \$6,000. Five schools have been passed over by the mission to the government list. In these either the teacher or a monitor must be an East Indian. There are 40 schools on the mission list, with over 2,000 children in attendance. One principal school in each district has a female teacher from Canada, supported by the Woman's Foreign Mission Society. The other teachers are chiefly East Indians, who have been trained by the missionaries. Promising boys become monitors, and if diligent and trustworthy are trained up as teachers. Secular instruction is given in English, religious instruction chiefly in Hindi, which they are taught to read. Every school is a center of religious influence, every school-house a local chapel. Beyond doubt this school work has exerted a wide influence on the government of the colony, on the general public, and on the Hindus both old and young.

At an early date some changes will probably be made in the school law, and these will, more than in the past, provide for the East Indian children.

NATIVE AGENTS.

Intelligent converts become workers, either as unpaid helpers or as catechists on trial. By giving proof of aptitude and faithfulness they gain a place on the permanent list of agents. Of these a chosen few take a special course of study while still at work, and pass for native ministers. This department of our work becomes of greater importance every year, and means are to be taken to prose-

cute it with greater vigor. There are at present in the field two native ministers, Rev. Lalbihari, who is Mr. Grant's assistant, and Rev. Charles Ragbir, who is endeavoring to work up an out-station into a self-sustaining congregation. Seventeen catechists are also at work, several of whom look forward to the work of the ministry.

STATISTICS.

The growth of the work has been continuous, though retarded at times both by want of men and of means. In 1888 the baptisms were 272; marriages, 44; number of communicants, 382, and contributions of converts, \$1,904. The church in Canada provided \$9,388 for the work, and Trinidad contributed \$11,139. This local interest and aid has been a marked and very encouraging feature of the work.

LOCAL CIRCUMSTANCES.

Though the people be Indian, the circumstances under which the work is carried on are in many respects unlike India. By Hindu law all have lost caste; by a West Indian fiction they retain their relative rank just the same. But the tyranny of caste is broken. There are no zenanas. Brahmans and Sudras, men and women, work side by side in the fields and mix together in the markets. Converts may be persecuted privately, but all industrial avenues are open to them. While there are Brahmans and Kshatriyas among them, the bulk of the people are of low caste, who come here poor as well as ignorant. In 1887 they deposited in the Government savings bank £49,254 stg. and remitted to their friends in India £2,000. Those who returned to India that year took with them the sum of £12,065 in bills and specie, besides gold and silver ornaments, which they were wearing, to the value of £1,000. All this implies a social revolution. The greatness of the change is seen in the fact that on their return they

chafe at Indian restraints, and that a considerable proportion of them go abroad again.

AN INDIAN OUTPOST.

Our work has been called a "Ward of India." It is truly an Indian outpost. Two of our catechists were converted in India; a number of Trinidad converts have returned to their native land, and are engaged in Christian work there. Bibles, books and tracts are obtained from India by the ships which bring immigrants. About \$240 worth are imported and sold annually. The stream of Christian literature which flows from the mission presses of India thus fertilizes Trinidad. For our dictionaries, grammars, books and tracts, for our sweet hymns, for an admirable translation of the Bible and of books like the Pilgrim's Progress we are indebted to Bate and Kellogg, and Wilson and Thompson, and John Christian, and John Parsons, and others too numerous to name, who have labored in India.

INFLUENCE ON NEIGHBORING FIELDS.

Mission work in the neighboring colonies has also been influenced by Trinidad. The Island of Granada, over 100 miles distant, has about 1,000 East Indians, among whom two teachers from Trinidad are at work; St. Lucia, over 200 miles distant, has 2,000 East Indians. An interpreter sent there from Trinidad awakened an interest in school and mission work in the heart of James B. Cropper, Esq., a young man in a government office, which led to a school being opened by government assistance. The people there are more isolated than in Trinidad, and have received the truth with much readiness. For the past three years they have had a resident catechist and three schools, with occasional visits from Trinidad missionaries. One hundred and seventy persons have been baptised and a Christian church instituted. It was the writer's privilege to dispense the Lord's Sup-

per for the first time among this people, when Mr. Cropper, ten East Indian men and one woman joined with him in that sacred ordinance. of whom only the workers from Trinidad had communicated before. British Guiana has nearly 100,000 East Indians among whom the Church of England has had a mission for many years. The Presbyterian Missionary Society of Demerara had also been supporting catechists among them for some years previous to 1884, when arrangements were entered into with the Presbyterian Church in Canada to secure an ordained missionary for this work, and Rev. John Gibson was sent out in 1885. The work under Mr. Gibson seemed to be developing hopefully, when, after a week's illness, he was called away, nearly a year ago. A successor to Mr. Gibson will likely be appointed shortly, and it is hoped the work in British Guiana will be prosecuted with zeal and perseverance.

The importance of the East Indians to such colonies as Trinidad and British Guiana cannot be overestimated. Through them British capital and management have made these colonies flourish. India, with its crowded population has benefited by their removal; they too have improved their worldly circumstances. God had, however, higher purposes in view. When the first ship with immigrants arrived in Trinidad, May 30, 1845, two school boys were learning to read in Nova Scotia, who knew nothing of Trinidad or of Indian immigrants. It has come to pass, however, that these two boys have given the vigor of their lives to work among this people. That many have been eternally saved is one result; but it is not all. The people have been taught and elevated. The land of their exile has been accepted by the most of them as a comfortable home. The prospects of their children are bright

with hope—numbers of them occupy posts of respectability and usefulness. Some will, however, from time to time return to India, sturdy colonists, with new views of life, increased personal resources acquired abroad, and with the Hindi Bible and Hymn Book in their hands. One such began the work in St. Lucia, Many such it is to be hoped will aid the work in India.

It would be wrong to conclude this short sketch without acknowledging the work of those who have fallen on sleep. Rev. Thomas Christie labored from 1873 till 1881 at Couva, and died two years later in California. Rev. John W. Macleod labored for five years from 1880 at Princetown and died in Trinidad. Their names and their work we record with affectionate remembrance. Rev. I. K. Wright also labored for four years at Couva. He retired in 1888 on account of his wife's health, and is now settled in British Columbia. This field is now in urgent need of men—one for Couva and one for British Guiana. "Pray ye, therefore, the Lord of the harvest, that He would send forth laborers into His harvest."

Changes in China Affecting Its Progress.*

BY REV. H. D. PORTER, M. D.

WHEN the British Minister and his colleagues first sailed up the narrow Peiho and saw the mud hovels on the banks, he must have thought there could be little hope of the elevation of the nation to any degree of progress. Not even the elegant costume of the Imperial Commissioners, nor the finesse of their speech, could have persuaded him that any material advance was likely to be made. It is that hopeless aspect of the Eastern civilization which has been so wonderfully changed by the contact and growth of the generation whose

* This is but a portion of a most valuable paper, presented before the International Missionary Union in 1889. We regret we cannot find room for the entire paper.

years are now closing. Whoever enters the northern port now sees a beautiful little city. Long lines of noble buildings attest the approach of the West to the East. The fine quarters of the consulates reveal the presence of the diplomatic bodies and the immense traffic which now overlades the roads and the approaches is significant of the ready acceptance by the Chinese of the new life, with its steady impulse. This impression is increased when the study of the change passes beyond the immediate influence of the foreign municipality. In the macadamized roads, which extend from the native city to the home of the viceroy, in the continuous throng of the little jinrickshas, imported from Japan, but now made by the thousands in the native city, in the street lighted at night with kerosene lamps in the shops that are brilliant at night with this imported light from America, in the ceaseless trundle of native barrows laden with cotton goods from America and England, in any or all of the shops which girdle the city wall, filled with a vast variety of foreign goods, glass-ware of every sort, clocks in numberless variety, from Conner, from Switzerland, iron rods and iron ware in enormous quantity, which the native industry could never supply; in all of these and hundred-fold others, the visitor may catch a glimpse of the change which has been wrought by commercial life alone. On inquiry he will find that these are but the mere external and evident signs of the impact of the West. He will learn from the native importers how far-reaching is their trade, so that there is scarce a single little town or village in the north that is not affected by it. He will see how so simple a thing as a trade in matches, which has assumed enormous proportions, has affected the interest and the comfort as well, of millions of the natives, and has made

very real and practical to them the presence of those who could devise and sell so cheaply that little item of convenience? He will learn that into every hamlet through vast regions cotton cloth has gone, carrying not only a good and cheap article of ware, but a wondering interest in the ingenuity that could weave so fine a thread on so wide a loom. The little things of life are the most effective. The little things of commerce are the most widely distributed and the most effective in their enticing of interest and bringing in the day of good fellowship. The traveler will also learn of the new industries that have sprung up in the wake of the incoming commerce. In North China the exports of straw braid and of wools, chiefly camel's wool, have grown into great commercial importance, and are a source of large incomes both to the foreign merchants and to the native factors.

Such, then, is a suggestion of the change that has come to a single and, in a sense, isolated community. Considering that this same process has been induced in all the now opened ports in varying proportions of size and influence, until every portion of the vast empire is permeated and subsidized by the ramifications of trade, we may measure the value of this commerce in its power to recreate the desires and industries of the nation. The first great sign of the change was the introduction of steam navigation. The period of mercantile change which we have been considering may be divided into two, each of fifteen years. From 1859 to 1874 the trade along the coast and up the great artery of China was in the hands of the foreign merchantmen who were accumulating vast wealth and storing it in the fine iron ships which carried their trade. In the year 1874 a company of Chinese merchants with Li, the viceroy, at their head, organized "The China Merchants' Steamship Company" and

purchased from an American firm their entire plant. It will be needless to follow the development of this trade. Suffice it to notice that under Government patronage it has nearly absorbed the great rice trade from the South, and has increased its plant until it has a capital of more than \$5,000,000. The fleet of forty or fifty fine steamers of English make, still officered by Western masters, indicates how well the Chinese merchants have learned the lesson of commerce.

The trade of China with the West assumes the large proportion of nearly \$200,000,000. Into the intricacies of this trade we need not enter. We merely notice its growth and proportion, and its meaning, as, the outgrowth of the new life that is touching the great empire.

A second sign of change is to be seen in the building up of the Government navies and armies. The rise to power of those who had been brought into contact with foreigners at the close of the rebellion carried with them the hope of using Western methods of warfare and ingenuity. That hope has been steadily held to. The great arsenals which have been created are the legitimate outgrowth of the treaties of Tientsin and the admiration of foreign power which had broken through their own seclusion and brought them into contact with Western ingenuity. The first arsenal built was at Fuchow. The development of a Chinese navy thus began at the South. A second one was erected at Shanghai. I once saw cast there a gun of enormous calibre. The vast steam hammer which was being made, after the Woolwich pattern, indicated the power that was to weld China into the shape of Western civilization. The third great arsenal was at Tientsin. The very Temple of the Light of the Sea, in which the treaties were formed, has resounded or 20 years to the busy whirl off

steam power, and a vast arsenal gathered about it. A bell, the splendid gift of Krupp, great maker of guns, calls to worship in that idol temple. Across the little Peiho are to be seen the great powder mills and vast military repair shops.

The provincial governors have vied with each other in attempts, not all successful, to equip their armies with great factories and arsenals of military power. The great Viceroy in the North, determined to build up a navy as well as an army, a port across the gulf from the splendidly equipped Lake Forts was selected as its navy yard in the North. Port Arthur, or Port Li, as it has been called, has been in building for ten years, a great naval arsenal, with vast dry dock and complete equipment. Unable to secure competent workmanship, the Customs Commissioner, Chan Fu, a man of modern spirit, fertile of resource, diligent, energetic, ambitious, in 1881 made arrangements with a French syndicate on favorable terms for the complete equipment of this vast establishment, and to secure its control for ten years. Out of this is coming, has come, a great naval advance. From it has been developed a new Board of Admiralty, with the most progressive men in the Empire at its head, Prince Chien, Li Hung Chang and the Marquess Beng. Thus, in military and naval affairs, China has planned to be abreast with the nations.

A third sign of advance is in the preparing of supplies equal to the new emergency: Coal to supply her new commerce and new navies, iron to be supplied for the vast future of her industries. China has unlimited resources of coal and iron. But these resources must be secured. They could only be secured by introducing foreign machinery. The most interesting and progressive man not in official life in China is Tong-King-

Sing. How gratefully we see God's hand in the lives of individuals. Dr. S. R. Brown was in China but ten years. From his hand and from his school went forth four boys. God planned that they should share in the elevation of China. Not least among them was Tong-King-Sing. He came to Tientsin to be the responsible head of the China Merchant S. A. Co. Coal was needed for their fleets. Seventy miles from Tientsin, nestled among the foot-hills, was little Tang-Shou. In this village, quietly the company went to work. They put in their plant, sunk their shafts 300, 600, 900 feet into the stomach of the Dragon. She did not writhe or complain. She began to disgorge. The story is unique. It is prophetic. It has solved the problems of China's advance.

The seam of coal touched proved to be of great richness. And the foreign machinery has been able to put out 1,000 tons of coal per diem. The Kaiping Engineering and Colliery Co. has already proved a great success. A new mine is to be opened which contains 20,000,000 tons of coal, and it is estimated that at the depth of 1,700 or 2,000 feet they will strike coal with no less than 250,000,000 tons of coal at their disposal. The success of this mine with its vast machinery and precise results has been of peculiar value to the breaking down of opposition to the introduction of foreign machinery.

A forth sign of progress is the introduction of telegraph lines. In the summer of 1881 we who traveled on the grand canal saw the long lines of telegraph poles in erection. Within the year Tientsin was connected with Shanghai.

Within thirteen miles from my own interior home there is a telegraph station connecting us with all the world, so that I can send a message in the morning which shall

speed around the world and get a reply in thirty-six hours.

The rapid extension of the telegraph has been interesting. In 1884 the French War caused its extension down the coast of China and far to the southwest border of the empire. Again, it has reached into Macedonia, connecting with Russian lines and down to Corea. And later the lines have gone up the Yangtse River. Last year, when the Yellow River overflowed, they ran a connecting line from the main branch along the south branch of the Yellow River to the capital of the desolated province, and to the great break in the river. The Government controls its foreign ministers by daily telegrams to Sweden or Paris or Washington, at whatever expense. No less than 3,000 miles of telegraph lines indicate how completely this form of easy communication has become naturalized.

A fifth and latest sign of progress is the introduction of railroads. How should her coals and iron find transportation and a market?

After years of struggle, the dying monograph of the great General Tse came to help the matter forward. Having opposed too rapid progress all his active career, in dying the old man released his grasp on ambition and fear of rivals. He bade the Empress in solemn words to see the resources of the country developed, railroads introduced and all things working for the reconstruction of the country. The Empress and the Prince were won at last, and gave enthusiastic response to the demand of the dying warrior. It was a proud day for the great Northern Viceroy when, in September last, he entered with his splendid retinue the beautiful cars at Tientsin, and rode down the river thirty miles and up to the mines fifty miles to inspect and rejoice in the first railway in China. The order followed permitting its extension to Peking. But the pen of the

censorate has enjoined that extension for months. And now, only ten days since, the telegrams tell us that in response to the urgent entreaty of the Southern Viceroy, the order has gone forth permitting a railroad from Peking to Hankow, on the Yangtse River, and from Hankow to Canton. Li Hung Chang and Chang Chels Tung, the one for the north and the other for the south, have been appointed Imperial Directors of this great railway system. The victory of advancing civilization has been won in China. The leading statesman has said: "Within fifty years China will be gridironed with railroads." We see the fulfillment of many hopes. God's hand seeks anew the forces of the Gentile.

We are glad to recall that all the hope of material progress in China demanded from the first "a new education." We may notice this change, first from the government point of view. In 1863 the newly established customs service instituted at Peking a boys school. This school was shortly transferred to the headquarters of "The Foreign Office." Its purpose was to train up young men in the "Sciences and Languages," especially English, French and German, for diplomatic and official life. In 1868, the Rev. Dr. Martin was called to its head. It has been known these 20 years as the "University of Peking." Without the great opportunity of the Japanese university, it has made steady and commendable advance, and has sent forth into the diplomatic service a considerable company of well-educated and well-trained scholars. Latterly, in the admission of mathematics into the course of the national civil service examination, this university has assumed a special importance. Its diploma admits to equal opportunity with the common examinations throughout the country, and a great future for the young aspirant to office is thus opened.

The development of an army and navy necessitated technical schools. In 1867 the Viceroys Beng and Bo established the arsenal schools at Fu Chow, and have steadily sent forth young men both into official and diplomatic life. Many of them have been sent abroad for further study. The country is already reaping the fruit of this far-sighted advance. The arsenal at Shanghai has for 20 years been a busy hive of intellectual life. All the vast array of military, naval, and engineering equipment must have a literature to explain it. That literature has been slowly developing. The Shanghai Arsenal School of Translation under the distinguished leadership of Dr. J. Y. Allen, and latterly under that of Mr. John Fryer, has produced a great library of scientific works in translation. The Government has aided this in every way.

It is already reaping the reward in a widely extended interest in scientific knowledge. The new education has its nourishment from such a center.

It is, however, at the North, under the wise patronage of the greatest living statesman of China, that the technical schools are having their fullest play. The first to be started was the "Telegraph School," which the spreading lines demanded. Under skillful Danish care the Tientsin Telegraph School has sent forth to every point young lads able to talk and write English and do the necessary work involved. Beginning with the lads instructed in Huer withdrawn from that historic educational effort, it has gone on, and assumed a national importance. Both naval and military and schools of engineering have been established. Many of the young men have already entered upon government service. These hold in their hands and in their hearts the future of official China.

Another phase and stage of the

intellectual change which is coming upon China is the rise of the newspaper. The Peking court calendar, called *The Peking Gazette*, still at the end of nearly a millennium of years of issue holds on its feeble and newsless course. But a new force has come in. The foreign daily newspapers have been published at Shanghai. They are controlled by foreign gentlemen, but edited by native gentlemen. They have created a new demand. One of them issues an edition of 15,000. They go to each of the 1,700 official cities of the Empire. They have begun to discuss

imperial interests in a large way. They have interested the officials and the gentry. Another such paper is published in Tientsin. Its control is in the hands of a foreign gentleman. It is freer in tone than its Shanghai contemporary. It has a subsidy from the Viceroy. It is eagerly sought for by the officials. It has already done substantial work in explaining foreign ideas and the needs of China. It has well performed the beginning of its developing work. Two other such papers have begun at the South, and are no doubt fulfilling a like mission.

IV.—THE MONTHLY CONCERT OF MISSIONS.

BY ARTHUR T. PIERSON, D.D.

THE subjects for December are Syria, Greenland, the Missions among Jews and Educational Work.

We shall especially call attention to Syria and the missions among the Jews. The inhabitants of Palestine are under Turkish rule, and mostly adherents of Islam. There are many nominal Christian sects, however, principally Armenians and Nestorians. But our chief interest centers in Israel. The Jews of to-day, far more than most people imagine, control the finances, politics and literature of the world. The Rothschilds are bankers for all Europe. They were applied to for money that made England chief controller of the Suez Canal, that highway to the Orient, etc., etc.

SYRIA.

EVERY Christian feels special interest in Syria and Palestine. Several prosperous Protestant missions are found in this land of the Saviour. Rev. Levi Parsons of the American Board, who began work at Jerusalem in 1821, was the modern pioneer. In 1823 Rev. Pliny Fisk and Rev. Jonas King followed, and Rev. William Goodell went to Beirut. The American Board transferred its missions in Syria to the Presbyterian Church Board, North, in 1870, and in 1888

this mission reported 34 American missionaries, 171 Syrian agents, 19 churches, about 1,500 communicants and 66 Sunday-schools with nearly 4,000 pupils. These native churches contributed over \$8,000 for church extension. The Mission Press, notwithstanding the restrictive censorship of the Mohammedan Government, in 1887 printed 57,000 volumes, with over 20,000,000 pages, more than one-half being the Sacred Scriptures. This mission has also one well-equipped college, one medical school, one theological seminary, three boarding-schools, three seminaries for young women, 19 high schools, and 91 primary schools, with an aggregate attendance of 5,400 pupils.

Smaller missions in Syria are conducted by the Church Missionary Society of England, the London Society for the Jews, the Irish Presbyterian, the American United Presbyterian, the Free Church of Scotland, the Edinburgh Medical Mission, the Friends' Mission and several German societies. Success has rewarded all faithful toil, but missionaries have serious obstacles to contend against in Mohammedan lands.

Nevertheless, we see progress in Syria. The opening of the Suez Canal not only broke the sleep of ages in

Egypt, but roused all neighboring lands. Beirut is four times larger than twenty-five years ago, and its shipping interests have increased twelve-fold. Jaffa raises 40,000,000 oranges alone, said to be the best in the world. The streets of Jerusalem are lighted, clocks are seen on public buildings, gates are left open at night, and sanitary science is being respected. Bethlehem has paved streets, and over all the land the light begins to shine. The King cometh; and a voice is heard again as of old, "*Prepare ye the way of the Lord.*"

Dr. Ludlow calls Beirut "the crown jewel of modern missions." "It was taken from the bed of Moslem degradation, cut and set by the deliberate planning of a handful of American Christians. As late as 1826 Beirut was a struggling, decaying Mohammedan town, without so much as a carriage-way through it, a wheeled vehicle or a pane of window-glass in it. The missionaries who came to it were persecuted by the authorities and mobbed by the populace. Some were driven to the Lebanon; others fled to Malta. They projected Christian empire for Syria, not the gathering of a few converts. Schools, colleges, printing houses, churches, and Western culture in science, art and religion were all included in their plan. They returned to Beirut, bringing a hand-press and a font of Arabic type. Night after night a light gleamed from a little tower above the mission building—a prophetic light seen out on the Mediterranean—where Eli Smith, and, after he was gone, the still living Dr. Van Dyke, labored in translating the Bible into Arabic. When, in 1865, Dr. Van Dyke flung down the stairway the last sheet of "copy" to the compositor, it marked an era of importance to Syria and Asia Minor, to Egypt and Turkey, and all the scattered Arabic-speaking peoples, greater than any accession or depo-

sition of sultans and khedives. There is nothing more eloquent than the face of the venerable translator, in which can be read the making of the grandest history of the Orient. The dream of the exiles has been accomplished. Beirut is to-day a Christian city, with more influence upon the adjacent land than had the Berytus of old on whose ruins it has risen. Stately churches, hospitals, a female seminary, a college whose graduates are scattered over Syria, Egypt, and wherever the Arab roams; a theological seminary, a common school system, and steam printing-presses, throwing off nearly a million pages of reading matter a day. These are the facets of that "crown jewel" which the missionaries have cut with their sanctified enterprise."

THE UNION CHURCH IN BEIRUT.

Prof. George E. Post, M.D., of Beirut, Syria, in a grand address said, at the great conference in London, 1888:

"When the early Christians received the Word of Life, they began to divide and anathematize each other, and the church of Christ went down in the dust, and now the ancient Christian churches of Western Asia, the early home of Christianity, are represented by heaps of stones, and the land is under the sway of Islam. What has been may be in the future. Such may be the condition of the lands which are now the domain of Christendom, unless Christians combine their forces and fight shoulder to shoulder with the common enemy. Sixty years ago, when those pioneer missionaries went to Syria, they found a small community consisting of English and German and Swiss and Americans, and those brethren were inspired to make a Union Church. There were Episcopalians, Baptists, Methodists, Presbyterians of both schools then existing, and Congregationalists; and there were also, at a later pe-

riod, Plymouth Brethren and Friends. And that Anglo-American union congregation has lasted sixty years; and at the time of our civil war, when the sentiments of the English were somewhat hostile throughout the world to America, when the sentiments of Americans were divided, that church stood the shock of that war and the division of public and private sentiment without for a moment faltering in its career. And there it stands to-day, and, please God, it will stand there to the end of time. There have come some members of the Church of England and set up a little independent service and invited some of the Episcopalians to separate and worship with them, and a few have done so: but, thank God, the great majority of the Church of England residents in Beirut join heart and hand, and give of their means and their time and their influence to the support of this institution. In the name of the heathen world lying in ignorance, bleeding from a thousand wounds, in the name of all that is good and precious, brethren, carry to your homes the impulse of this meeting, so that you will not merely *talk of* union, but *bring about* union; so that you will go to your conventions, to your conferences, to your presbyteries, to your associations, and that you will compel the bigots and the fanatics to stand aside."

Dr. Mutchmore has again called public attention to the noble work of Miss Arnott of Edinburgh in Palestine a quarter century ago. Miss Arnott went to visit the East and was induced temporarily to take the place of an absent teacher. The condition of the people and their extreme wretchedness awoke her pity, and she conceived the idea of applying moral leverage where all true elevation begins, at the individual, and so elevating the home. She began alone, drawing on her own resources; obtained ground on

moderate terms and began a school. She taught such poor girls as she could persuade to come. Her curriculum was very simple: its two great lessons were how to live and how to die. God stood by her; and soon she had a building and as many scholars as she could care for.

This school is a living proof and illustration of the words, "To him that hath shall be given and he shall have abundance." No one proffered help; her work was looked upon as visionary, until its manifest success brought offers of abundant help and even management. Miss Arnott, however, kept her work under her own control until sickness warned her of the frailty of life, and led her to provide against possible disaster to her schools by calling around her trusted helpers, able and willing to carry on the work after her own labors might cease. One of the finest school properties in the Levant is the result, and all the outcome of her own indomitable spirit, for she had very little to begin with. She started in faith in the great "promissory note" in Philippians iv:19, and has drawn many drafts in times of need which have always been honored.

This school property is worth perhaps \$75,000. She has been in the field over twenty-five years and has had wonderful tokens of Divine favor. She has wrought for the elevation of her pupils in spirit, soul and body, and God has graduated some of them into his higher school, bidding them "Come up higher and behold my glory."

The story of one of these pupils is full of deepest pathos. In March, 1863, Miss Arnott gathered her first band of fourteen little girls, and with these began her wonderful mission in Jaffa. Hannah Wakeley, the oldest of the group, about thirteen years old, was mainly instrumental in bringing in the rest. She was uncommonly bright and became

afterwards a teacher; but this frail reed was not only shaken but broken by the wind, and at eighteen her work was finished. This sensible, impressible child had ripened soon and fast under the genial culture of her teacher's instruction and example. She wanted to be always with Miss Arnott, as if feeling instinctively that life was short and that she must be prepared for the end by the only one who could lead her. She would often say to her teacher: "I wish I knew Jesus as you do." When Miss Arnott was ill and her recovery was doubtful, Hannah's care of her was affectionate, unremitting and pathetic. She kept up the school all alone that, as she said, her teacher might be at peace while laid aside; and the teacher was no less tenderly concerned about her pupil. "I dread," said she, "to leave her alone in an evil world; I prayed the Lord that I might be spared to tend that frail plant and see her safe home first, little knowing how soon and strangely my prayer was to be answered."

Hannah's life was drawn heavenward as a flower to the sun, and drew from heaven wondrous beauty. She fondly studied the New Testament, saw plainly the virtual heathenism of the church which had only a name to live while practically dead, and greatly desired to unite with the Protestant Church. She would wake in the night and read precious promises from her Testament, and when there was no voice left to her would repeat: "My faith *looks up* to thee," which is a great favorite with the natives as rendered in the Arabic. When nearly gone, and struggling to speak, her teacher bent down to catch her parting word; it was "*water*." When her mother brought water she said, "*No; the water of life*." Quietly resting on Him who had promised, her weary soul was longing and panting for rest. The day before the last came,

it was Saturday, and the hot sirocco wind wasted her strength, but in the afternoon she revived, and her teacher read about the vine and its branches, and said: "Who are the branches?" She quietly replied, "I am one." "Then," said the teacher, "why has the Lord sent you all this suffering?" "For my soul's sake," she replied. In the gray mists of the Sabbath morning she requested her mother to take her in her arms, and there alone with her mother and her poor blind father, who groped his way to her bed, not to see, but to feel his child before she, who was the light of life to them all, should go out of the household, she laid his hand on her forehead and kissed it, and said: "Dear father, I am going where there shall be no pain, and where the blind shall see." He stood there, the tears flowing from those sightless eye-balls. She struggled once more in her mother's arms, saying, "Oh, mother, I am dying. Jesus help me!" and her spirit was with the Lord. Hannah, the first missionary, who had gathered the first fourteen into Miss Arnott's school and had been her most helpful teacher, was gone. Had there been no other result of all this twenty-five years' toil, this, the first fruits of Miss Arnott's work would have been a rich and royal compensation.

MISSIONS AMONG THE JEWS.

THE interest in the conversion of the Israelites to Christ has taken a practical form in the Lutheran Church abroad, which promises much for the future. An association for missionary purposes has also been organized with Dr. Delitzsch at the head, and they publish a monthly magazine.

The Jews have been the great bankers of the world; have furnished great scholars and statesmen. Neander, the celebrated church historian; Stahl, the eminent jurist, and not a few of our finest pulpit orators were

converted Jews. Mendelssohn, Heine, Lord Beaconsfield, Gambetta were Israelites by descent. Scattered all over the globe are over 8,000,000 Hebrews, 50,000 of whom live in New York City. Of these few millions already 100,000 are converted to Christianity, though not more than 250 missionaries are engaged in the vast undertaking. For their use the New Testament has been recently translated into beautiful idiomatic Hebrew by Dr. Delitzsch, which has given a great impetus to the study of the Word. Within the last five years Jewish missions have grown with unexpected and unparalleled rapidity. Here, however, as everywhere else, the harvest is ripe, but the laborers are few. Fields open everywhere with brilliant promise; opportunities such as the church never before witnessed; but men and women consecrated to the Lord's service are not offered in sufficient number, and much less the requisite capital, to respond to calls which daily become more and more emphatic. We ought to awake to the fact that the final consummation of saving grace to the whole Gentile world hangs on the evangelization of the Jews. We may still say to God's Israel as Peter did, "Repent ye, therefore, so that times of refreshing may come from the presence of the Lord."

THE FUTURE CAPITAL OF THE WORLD.

Dr. H. P. Mendes, the famous rabbi, in the *Jewish Chronicle* magnifies the coming restoration of the Jews to their own land as a prophetic certainty. He sets forth the desirableness of the land as a possession, its ancient fertility and its capacity for sustaining a large population. He then refers to the boundaries of the true promised land as much broader than Palestine, being 500 miles long and 1,100 broad. See Joshua i:4.

Then he proceeds to show the importance of such a possession, and in substance says:

First, look at its geographical position as a trade center. Imagine Canada and the United States with 826,000,000, the given population of Asia. Imagine South America with 307,400,000, the given population of Europe. Add the millions of Africa, estimated at 206,000,000. Imagine next Central America with the milder climate of Palestine, and the supply and demand between North and South America, with all these millions of people with wants to be supplied, passing through, as must be when North and South America are connected by rail! Would not Central America offer brilliant promises for business purposes?

Just so Palestine. Railroad communication with Africa, Asia and Europe must pass through this "promised land." The Euphrates Valley road, connecting the European system of railways with India and the further East, will also roll trade into the confines of our land. History will only repeat itself. For in the days of Solomon, as Dean Milman points out, the five great caravan and trading lines of the ancient world converged in Palestine, and hence the national prosperity was so great that "silver was in Jerusalem as stones, and cedars as the sycamore trees that are in the vale, for abundance."

A common idea is that the Restoration means that all Hebrews must go back to Palestine. Dr. Mendes thinks all will not return, but some will stay and engage in prosperous business among gentile nations. "And their seed shall be among the Gentiles, and their offspring among the people; all that see them shall acknowledge them, that they are the seed which the Lord hath blessed." Isa. lxi: 9. Or again, "I will take you one of a city and two of a family, and I will bring you to Zion," Jer. iii: 14. However, as soon as business possibilities are visible, the Hebrews will be ready enough to re-

turn to Palestine. Every day brings them nearer. Long years may pass first, perhaps even centuries. At this moment, he thinks, only decades and not centuries are to pass away before this Restoration becomes a fact. The Eastern question is one of absorbing interest. National common sense has already suggested that the only way to calm the jealousies of the great powers as to Syria, which all of them want, is to *make it a neutral State*; then give it in charge of the Jews, who are peaceful and able to develop business possibilities.

But, Dr. Mendes adds, "Palestine is not desired by us simply as a national home, but on account of what it involves. First, the establishment of a *respected court of arbitration* for the settlement of international and such like disputes, thus causing war to cease, Isa. ii: 4. Second, an *evidencing of a religionizing religion*, a religion which shall not be a conventionality, so that no more shall we see how these Christians do not love one another, or how orthodox Jews are often most unorthodox, and reformed Jews sadly need reforming. For the expectation of a better moral tone in the world see Isa. xi: 10, or Jer. xxxi: 34.

"In short, to sum up what we mean by our restoration to Palestine, we mean the institution of *universal peace* and *universal brotherhood*, and, of course, *universal happiness*. This will be not simply a consolation for the Jews, or the consolation of Zion, so long bereaved of her children; but the consolation of the world after all the sobbing and shrieking which history's page records of each and every nation."

Rabbi Mendes' prophecies seem the more arousing now that we read how Jerusalem is growing. A German newspaper, published in Palestine, states that the growth in size and population is at a rate all the more surprising, because neither

the situation nor the trade of the city favor rapid increase; it lies among barren mountains, has next to no commerce, and no manufactures. Nevertheless, new buildings are rising daily; churches, gardens and institutes of various kinds filling up the formerly desolate neighborhood for half an hour's walk beyond the old city limits. The Jews come to the front as builders. Their houses spring out of the ground like mushrooms. The Rothschilds have completed a new hospital. Close beside it is a new Abyssinian church. The Russians have erected a new church, consulate, lodging houses for pilgrims of the orthodox national churches, and a hospital. Near to the Russian group stands the "German House" for German Roman Catholics. The Russians have also built a high tower on the Mount of Olives, from which both the Mediterranean and the Dead Sea can be seen. The Greeks and Armenians are also busy builders; the former build cafes and bazaars, and the latter set up shops.

The Jewish Messenger is following the lead of the school of expositors who take considerable liberty in the interpretation of prophecy. It marshals in array all the evil done in the past to the Jew, through the middle ages, and even in our own day; pictures forth the sore trials of the Hebrew race, visited upon them by priest and king, and ends the recounting of the miseries of the people by saying, "Thus the text of Isaiah is verified. The man of sorrows acquainted with grief is the Jew in every Christian age." It is suggested that the writer extend this novel application of the prediction a little further, and show how the Jew has always been lamblike! always silent as a sheep before the shearer! has done no violence, and no deceit has ever been found in his mouth! It would be well for this ingenious

expositor of prophecy to tell us how, when, and where, the Jew has been made a mediating, atoning victim on whom the Lord has "laid the iniquity" of us all; in what way, and at what time he has "made intercession for the transgressors?" The Jew has suffered, but he has borne no "iniquities," save his own, and those of his race. The wonderful

chapter in which the sufferings of the servant of Jehovah are foreshadowed and described must find some more accurate fulfillment than the tribulations of the Jewish people present. They lack very conspicuously both the patient endurance and the vicarious character of our Lord's passion.

V.—EDITORIAL NOTES ON CURRENT TOPICS.

THE Monthly Concert Themes for 1890 will be as follows :

January : General Outlook of the World.

February : China and Thibet. Confucianism.

March : Mexico, Central America, West Indies, Cuba. Evangelization in Cities.

April : India, Ceylon, Java. Brahmanism.

May : Burmah, Siam and Laos. Buddhism.

June : Africa. Freedmen in the United States.

July : Islands of the Sea. Utah and Mormonism. North American Indians. Chinese and Japanese in America.

August : Italy, France, Spain. Papal Europe.

September : Japan, Korea. Medical Missions.

October : Turkey, Persia, Arabia, Mohammedanism. Greek Church. Nominal Christianity.

November : South America. Papacy. Y. M. C. A. Home Missions.

December : Syria, Greenland. Jewish Missions. Educational Work.

The editors are happy to state that during the absence of one of them in Europe, they have secured for the conduct of the Monthly Concert department one whose competency for this work is unsurpassed; whose wide acquaintance with missions makes his name a household word wherever students of missionary problems are found.

MR. ROBERT ARTHINGTON'S gifts to world-wide missions entitle him to be heard on every question connected with the cause. In a personal letter to one of the editors he says:

"In my opinion your periodical, so welcome for what it has of good, is nothing like what it ought to be. First, I should say with deep sense of truth, there is not all through the whole, instinctively felt, the sole breath of the Spirit, nor the single aim to get the unreached tribes of mankind visited with the Day Spring from on high. How I wish you felt it your duty to write yourself in humble, simple, but prevailing

language and keep to it, keep it up month after month (the italics are Mr. Arthington's), of those parts and populations of the world which never, since our Saviour's ascension, have had—and have not now—the Gospel according to Luke or John or the Acts, in their hands, perpetually in print! (Mr. A. thinks that if one by one each of the distinct *tribes* were looked at with reference to language, they would count from 80,000 to 100,000 tribes that are still thus destitute.) How I wish you would write yourself of those tribes, putting down your words, not in the flow of *natural* eloquence, but waiting with ever adjusting turn of the soul, on God the Spirit, breathing as it were after and towards Him, and would so plead their destitution! All without the lamp and joy of life, as Christians view it—the holy Word of God! and the spirit of the immortal Jesus! Think of Sumatra with its five nations almost or altogether without the printed Word of God, the Menang-Kabos, the Rejangs, the Lampongs, the Palen pangs, the Achinese, etc., and yet very many, I believe, of these tribes can *read*! Think of the wild Indians of South America, so near you with your thousands of recruits! and the semi-civilized Indians of your northern continent, etc., etc. And so all over the world! A great many people may like your *REVIEW* as it is, but it would, in my opinion, be a vastly greater power in advancing the cause of Christ all over the world, if you sought more persistently to get the gospel to the *yet unvisited* peoples, who never, since our Lord's ascension, so far as we know, have had the Bible. The whole Word of God, and secular history with it, shows that the holy church is a people distinct from the nations and gathered, or to be gathered, to one fold from all the world; and I deplore your missing the opportunity I have described, and the Conference in London in 1888 having missed it likewise."

We have given Mr. Arthington's letter its full space in these columns. Not only do we feel that he is entitled to be heard, even when he rebukes, but we gladly accept any suggestions, even reproofs, from any true friend of missions. Nevertheless,

we here and now declare anew that from the inception of this enterprise the *sole aim* of its editors has been to arouse the whole Church of Christ to breathe messages of life to the regions beyond, and we have sought constant help from the Spirit of God, in putting this matter in the most emphatic manner possible before the entire body of disciples. There is a bare possibility that our brother in Leeds, so enthusiastically in earnest about this matter, is in danger of being a little narrow, of limiting the *range of view*, and of excluding *breadth of treatment*. Some men are in danger of losing *extensivity in intensity*. But we are persuaded that in order to bring about that holy enterprise which will lead the Church to bear the tidings to every unsaved soul with the utmost possible speed, we must scatter information about every field, present every aspect of the work, appeal to every class of motive, in a word, consult every variety of temperament to be reached, and study every variety of hindrance to be removed. What will reach one believer may not reach another. What stirs one man may not arouse a more sluggish soul. Mr. Arthington is on fire with this particular enthusiasm. We rejoice in it, and pray God to multiply the Arthingtons. But were we to fill these pages with constant appeals in this one direction, while the Arthingtons would devour the REVIEW with delight, thousands not yet ready for such stimulating aliment would turn away from it as the utterance of an enthusiasm that lacked breadth of view and soundness of judgment. We confidently believe we are following a higher lead. A. T. P.

Another Eloquent Appeal.

DR. H. N. BARNUM, the veteran of Harpoot, says in the *Missionary Herald* :

"If we were to sum up in one word the comparisons and contrasts between the ancient and the modern missionary enterprises, should we

not say that the ancient church had few facilities for aggressive work, but that they were in *dead earnest*, and hence irresistible, while the modern church has untold resources and almost unrestricted access to all lands, but it is *hampered by selfishness, by worldliness, by indifference*; that the evangelization of the world is not a business, *the business of life*, but a pastime, a something incidental? There are no difficulties or obstacles compared to those *within the church itself*; and these are a want of spirituality, of consecration, of a sense of responsibility and of devotion to the great work of soul-saving. The great need now, as it was when our Lord went up from Olivet, is a Pentecostal baptism. The sails are set, but the breeze which now flaps them so idly needs to freshen into a gale. The machinery is all ready, but it waits for the fire which shall make every band and wheel throb with life. Only the picket line of the Lord's countless hosts are on duty. The multitudes are asleep upon their arms; but when they shall awake and put on their strength, they will be irresistible. Even the 'gates of hell shall not prevail against them.'"

Coming from the source they do, these are very solemn words, and the whole Christian church should hear and heed them. To all of them the editors of this REVIEW, with profound sympathy and profound sorrow that such words should be true, add their emphatic approval. Were any secular enterprise started to-day, with the hope of worldly gain as its only motive and impulse, it would go round the world, penetrate into every nation, even Thibet, reach every family, and even individual, within a quarter of a century, while the Church of God, with the command of her ascended Lord as her authority, and the salvation of souls as her motive, and eternal glory as her reward, has scarce taken up the work in earnest!

WE regard such statements as the following, which are going the rounds of the press, as an example of careless use of figures and inaccurate dealing with facts :

"To-day 34 missionary societies are at work in Africa, and all its 200,000,000 souls are *practically within the reach of Christian missions*; 33 societies have begun work in China, and all its 350,000,000 souls may be visited with the message of the gospel; more than fifty societies have entered India, and the light is dawning upon its 250,000,000; Turkey and Persia and

Japan are filling with mission churches and mission schools."

The fact is that notwithstanding the 34 societies at work in Africa, there are districts measuring thousands of miles without one missionary or missionary station! And were all the missionaries now in Africa, China, India, Turkey, Persia and Japan, equally distributed and proportionately, over all the territory embraced in these countries, they would each have a parish the size of which territorially, and the population of which numerically, would make virtually impossible contact, not to say oversight! The whole missionary force of the world to-day, including native helpers, falls considerably below 40,000. If there are 1,200,000,000 to be reached with the pure gospel in pagan, papal and moslem communities, this would give every man and woman, were there full 40,000, an average parish of 30,000 souls, not to speak of the wide territory over which they would be scattered!

"The harvest is great, but the laborers few."

A. T. P.

DR. A. J. GORDON, of Boston, names the "Life of David Brainerd" as the origin of modern mission literature, and next to it as a pioneer came Buchanan's "Star in the East." He thinks that to these works modern missions owe their inspiration.

A. T. P.

The Cost of War.

ACCORDING to a computation just issued by an eminent statistician, the cost in human life of the wars of the last 34 years has been 2,250,000 souls. The Crimean war cost 750,000 men; the Italian war (1859) 45,000; the Danish war (1864) 3,000; the American civil war—the Northern States 280,000; the Southern States, 525,000; the Austro-Prussian war 45,000; the Franco-German war—France 155,000, Germany 60,000; the Turco-Russian war 250,000; the South African wars 30,000; the Afghan war 25,000; the Mexican and Cochin-Chinese expeditions 65,000, and the Bulgaro-Servian insurrection 25,000. This list does not include mortality from sickness.

We believe this is an exaggerated estimate. All the actual mortality

of the late American civil war, *on the battle field*, did not, we are credibly informed, exceed 101,000, including both sides—North and South. But, making most liberal deductions, the total mortality of the wars of the last 35 years, will not fall below 1,500,000 lives, not to speak of the cost in treasure of maintaining standing armies and conducting campaigns. What boundless benefits might accrue to the race of man if this expense of life and wealth might be turned for 35 years to come into the war for the truth and right! What if the coming generation might give 1,500,000 consecrated lives to the mission work and the billions spent for cruel, aggressive, unjust and unjustifiable warfare, to build up the church and all its institutions on pagan, papal, and Mohammedan soil, and introduce the reign of peace on earth, good will to men! A. T. P.

IT is a matter of profound congratulation that attention is now turning more than ever to the evangelization of the Jews. Recently a grand conference was held at Mildmay, London, under the conduct of Mr. Wilkinson and Mr. Mathieson, where for days this was the sole theme of discussion, prayer and planning.

Lord Beaconsfield anticipated the conversion of the Jews, that "they will accept the whole of their religion, instead of only the half of it, as they gradually grow more familiar with the true history and character of the New Testament." And he laid great stress on the fact that the non-Christian Jews at the present day are for the most part descendants of the earlier exiles, whose ancestors never heard of Christ till centuries after the crucifixion, when His religion approached them in the guise of a persecution.

"It is improbable," he wrote, "that any descendants of the Jews of Palestine exist who disbelieve in

Christ. Perhaps, too, in this enlightened age, as his mind expands and he takes a comprehensive view of this period of progress, the pupil of Moses may ask himself whether all the princes of the house of David have done so much for the Jews as that Prince who was crucified on Calvary. Had it not been for Him, the Jews would have been comparatively unknown, or known only as a high Oriental caste which had lost its country. Has not He made their history the most famous in the world? Has not He hung up their laws in every temple? Has not He vindicated all their wrongs? Has not He avenged the victory of Titus and conquered the Cæsars? What successes did they anticipate from their Messiah? The wildest dreams of their rabbis have been far exceeded. Has not Jesus conquered Europe and changed its name into Christendom? All countries that refuse the Cross wither, while the whole of the New World is devoted to the Semitic principle and its most glorious offspring, the Jewish faith; and the time will come when the vast communities and countless myriads of America and Australia, looking upon Europe as Europe now looks upon Greece, and wondering how so small a space could have achieved such great deeds, will still find music in the songs of Zion, and solace in the parables of Galilee." A. T. P.

The Working Theology of the Day.

DR. STRONG says that it took three centuries to work out theology proper; then two more to lay the basis of a true anthropology; two more to develop soteriology. Then came the dark ages, and now sociology comes to the front. When the *Magna Charta* was signed, out of 26 barons 23 made the sign of the cross because they could not even write their own name. The church that in these days does not address itself to the great social questions, and aim to reach the very foundations of the social order and organism is out of tune with the times. We have heard of a converted sempstress advised to seek some other church than that into which she desired to come, because that had "no affinities for working girls." And we have known a reformed

drunkard apply to be received into a church, and be quietly told by an officer of it that "he did not know of any vacancy at present."

Mr. Moody's Training School.

OUR readers are doubtless informed of the fact that Mr. Moody's long-contemplated purpose has taken definite shape, and what many conceive to be the grandest undertaking of his busy life is now in practical operation. Such material and moral aid has been given him as to warrant the opening of a great Training School for Christian workers in Chicago, and under auspices highly encouraging. Mr. Moody has secured for the purpose two suitable buildings, one for women and one for men, immediately contiguous to the Chicago Avenue Church, and work was begun early in October. Our associate, Dr. Pierson, has had charge of classes during the month of October, and has delivered a course of Lectures on the Bible, two each day, which, judging from the programme before us, must have been eminently instructive. He is to be succeeded by the best teachers obtainable in this country and Europe. Prospects at the time of this writing promise from 500 to 1,000 students. After morning lectures, with questions and answers, the workers give afternoons to visits from house to house, and evenings to meetings of various sorts. The idea is to combine practical work with theoretical training. The buildings are dormitories, and will each accommodate say 100 persons. A refectory will be provided in the men's, probably on the European plan, where at cost meals may be had.

This movement is certainly a very important one and no one can forecast the results, not only in Chicago, but all over the Northwest and even the world. The intention is not to interfere with our theological seminaries, but to supplement and complement their work by short practical

courses of study, mainly confined to the English Bible, practical theology, and Christian work by direct contact with souls. The experiment will be narrowly watched—with earnest prayer and high expectations on the one hand, and with serious misgivings and evil predictions on the other. Very much will depend upon the spirit and aim that shall rule and characterize the enterprise. We re-

gard it as affording Mr. Moody the grandest opportunity of his life for good. But pre-eminent wisdom, self-forgetfulness and self-control, the spirit of moderation and conciliation in respect to change of methods and to existing schools of the prophets, will be imperatively demanded and in large measure.

J. M. S.

VI.—ORGANIZED MISSIONARY WORK AND STATISTICS.

Evangelical Lutheran Church General Synod.

SECRETARY, REV. GEORGE SCHOLL, D.D., 1,005
WEST LANVALE STREET, BALTIMORE, MD.

REPORT (BIENNIAL) FOR TWO YEARS ENDING
MARCH 31, 1889.

Receipts:

From Synod.....	\$44,968 37
Woman's Foreign Missionary Soc.	10,552 81
Legacies.....	4,681 08
Sunday-schools and Children's Society.....	2,447 00
Miscellaneous.....	8,870 89
	<u>\$71,498 15</u>
Special receipts for Africa and India.....	10,906 56
Total receipts.....	<u>\$82,404 71</u>

Securities sold.....	4,752 08
Balance of College Fund.....	2,468 41
Balance on general account.....	8,166 34
Total.....	<u>\$94,791 46</u>

Disbursements:

General mission expenses.....	\$72,788 72
Home administration expenses...	5,143 75
Total general expenses.....	<u>\$77,932 47</u>
India College.....	\$5,000 00
Balance on general ac- count.....	\$7,888 88
Stock.....	4,752 00
College Fund.....	2,226 11
Total.....	<u>\$97,791 46</u>

STATISTICS.

MISSIONS.	Stations.	Outstations.	Ordained missionaries.	Female missionaries.	Native ordained preachers.	Native other helpers.	Orig'd churches.	Communicants.	Communicants added in the year.	Schools.	Scholars.	Sunday schools.	Sunday scholars.
India, Madras:	3	6	3	4	2	147	3	6,108	968	138	3,308	113	4,64
Muhlenberg Mission, Liberia...	3	..	2	2	2	8	3	120	33	6	222	..	..
Total	6	6	5	6	4	155	6	6,228	1,001	144	3,530	113	4,641

Evangelical Lutheran Church General Council.

SECRETARY, REV. WM. A. SCHAEFFER, D.D.,
4,784 GERMANTOWN AVE., PHILADELPHIA, PA.

REPORT FOR YEAR ENDING JUNE 30, 1889.

Receipts.....	\$10,288 20
Balance (deficit)	19 62
	<u>\$10,307 82</u>
Balance deficit in old account.....	\$ 439 42
General Mission expenditures.....	9,865 67

General Home expenditures.....	97 80
Interest and Loan repaid.....	75 00;
Total.....	<u>\$10,307 89</u>

This Society carries on a mission in the Madras Presidency in India: 5 stations, about 40 outstations, 5 ordained missionaries, 4 of whom are married; 2 native pastors, 7 evangelists, and 62 teachers; communicants, 805; pupils in schools, 767 native contributions, 204 rupees.

American Board of Commissioners for Foreign Missions.

SECRETARIES: 1 SOMERSET STREET,
BOSTON, MASS.

Report for year ending August 31, 1889.

RECEIPTS.

Donations	\$395,044 90
Legacies	153,653 72
From Legacy of Asa Otis	43,664 78
From Legacy of S. W. Sweet	82,110 90
Interest on General Fund	10,636 83
	<hr/>
Balance from old account	\$685,111 33
	890 09
	<hr/>
	\$686,001 42

EXPENDITURES.

For Missions	\$635,133 42
Home Administration and Agencies	50,019 56
Balance to new account	848 44
	<hr/>
Total	\$686,001 42

STATISTICS.

Missions	22
Stations and out stations	1,116
Ordained Missionaries	177
Lay Missionaries	17
Female Miss'ar's (176 wives)	314
	<hr/>
Native Pastors	174
Other Native Preachers, etc.	2,209
	<hr/>
Churches	2,388
Communicants	358
“ added during the year	33,009
Colleges and High Schools	4,529
Boarding Schools (Girls)	66
Common Schools	53
	<hr/>
Whole number under Instruction	932
Native contributions so far as reported	1.05
	43,313
	<hr/>
	\$116,253

Reformed (German) Church in the United States.

SECRETARY, REV. A. R. BARTHOLOMEW, POTTSVILLE, PA.

REPORT FOR YEAR ENDING DECEMBER 31, 1888.
Income for Foreign Missions..... \$19,000 00
Contributed by Native Churches, 3,219 81

This Society has one mission in Japan, with 12 stations and 17 outstations. There are 12 organized churches, 15 preaching stations, 19 Sabbath-schools, with 823 scholars. The number of communicants is 1,438. The foreign force numbers 3 missionaries with their wives, and 2 female missionaries. The native force includes 5 ordained and 11 unordained ministers, and 5 other native helpers.

The churches assisted by this Board form a part of the United Church, so that it is impracticable to keep the statistics entirely distinct.

Presbyterian Church in the United States (South).

SECRETARY: REV. M. H. HOUSTON, D. D.,
NASHVILLE, TENN.

Report for year ending April 1, 1889.

RECEIPTS.

Balance from old account	\$7,229 29
From Churches	\$47,459 63
Sabbath Schools	10,290 00
Miss. Societies	25,423 03
Legacies	1,984 59
Miscellaneous	10,948 39
	<hr/>
	96,054 64
	<hr/>
Total	\$108,283 93

EXPENDITURES.

For Missions	\$86,836 92
For General Expenses	7,989 42
	<hr/>
	94,826 34
Balance to new account	8,457 59
	<hr/>
Total	\$103,283 93

STATISTICS.

(Aside from work among Indians.)

Missions	6
Stations and out stations	98
Ordained Missionaries	34
Lay Missionaries	1
Female Missionaries	41
Native Ordained Preachers	19
Native other helpers	26
Organized Churches	2
Communicants	1,678
Communicants added	364
Pupils in Sunday Schools	914
Pupils in Day Schools	803
Contributed by Native Churches	\$4,737

German Baptist Brethren.

SECRETARY: D. L. MILLER, MOUNT MORRIS,
ILLINOIS.

Report for the year ending April 3, 1889.

RECEIPTS.

Balance from old account	\$649 88
General Mission Fund	5,587 28
	<hr/>
Total	\$6,237 16

EXPENDITURES.

Home Missions	\$1,352 60
Foreign Missions	1,055 54
Church erect. donations	\$1,258 97
Loans	1,254 67
Miscellaneous	2,513 64
Balance to new account	470 71
	<hr/>
	844 67
	<hr/>
Total	\$6,237 16

STATISTICS—FOREIGN WORK.

Missions	2
Stations and out stations	15
Ordained missionaries	5
“ native preachers	8
Organized churches	5
Communicants	200
“ added	20

Statistics of Missionary

[THE following tables are intended to include only Foreign Missions, understanding by other than natives of the country. They do not include the greater part of the work of the English societies, the Chinese and Indian work in the United States. They also do not necessarily omit from this list, as also a number of affiliated and independent societies, that there may be mistakes. The statements were compiled in the first place from the case, met the request very promptly and cordially. The different columns need no special items renders it impossible to be absolutely accurate.

We cordially invite any suggestions, corrections, criticisms. Our one aim is to present

UNITED STATES AND CANADA.	Date of organization.	Home Constituency.			Home income	Per cent. per member.
		Ministers.	Comm'ys.	Year's growth income t.		
A. B. C. F. M.....Congregational...	1810	4,408	475,608	18,024	\$685,111.33	1.44
Am. Bap. Missionary Union.....	1814	6,143	718,455	....	398,145.86	.55
Free Baptists.....	1836	1,414	86,201	....	24,885.97	.28
So. Baptists.....	1845	8,036	1,157,080	44,889	99,023.75	.09
Seventh-Day Baptists.....	1847	113	9,000	156	4,164.21	.36
German Baptists (Tunkers).....	1881	2,445	100,000	....	5,587.50	.05
Baptist General Association.....	1886	571	48,845	3,427	1,107.51	.02
M. E. Church, North.....	1819	12,802	2,154,349	60,414	566,139.00	.26
M. E. Church, South.....	1845	4,687	1,140,097	32,641	244,176.43	.21
Methodist Protestant.....	1880	1,282	147,503	6,654	20,050.00	.13
Am Wesleyan Meth. Connexion.....	....	179	16,321	940	2,000.00	.12
Protestant Episcopal Church.....	1835	4,063	456,729	25,406	159,149.01	.35
Ref. Presby. Gen. Synod.....	1836	32	6,800	250	4,500.00	.66
Presbyterian Church, North.....	1837	5,936	753,749	31,678	848,601.00	1.12
Reformed German Church.....	1838	850	197,000	8,000	19,000.00	.09
Evan. Luth. General Synod.....	1839	938	141,631	....	82,404.71	.58
Reformed (Dutch) Church.....	1858	566	88,812	1,796	98,132.24	1.04
United Presbyterian.....	1858	768	101,858	2,866	108,585.13	1.06
Reformed Presbyterian.....	1859	124	10,817	213	16,432.57	1.51
Presbyterian Church, South.....	1862	1,145	161,742	9,501	96,054.84	.58
Gen'l Council, Evan. Luth.....	1869	840	244,788	....	10,288.20	.42
Assoc. Ref'd Syn. So. Pres.....	1875	84	7,400	743	3,573.00	.48
Cumberland Presbyterian.....	1876	1,505	180,185	8,256	17,475.76	1.08
German Evangelical Synod.....	1883	643	144,143	9,984	9,912.26	.07
Foreign Christian Mis'y Soc.....	1849	2,835	645,000	40,000	61,049.15	.09
United Brethren.....	1853	1,490	204,517	9,239	14,162.16	.06
Evangelical Association.....	1878	1,845	145,603	4,194	9,513.03	.06
Mennonites (Gen'l Conference).....	1880	90	5,000	..	6,000.00	1.20
Am. Christian Connexion.....	1886	....	....	....	3,000.00	....
Meth. Epis. Church in Canada.....	1824	....	....	....	17,838.03	....
Presbyterian Church in Canada.....	1844	847	152,013	6,373	87,619.69	.57
Baptist Church in Ont. & Quebec.....	1866	250	33,000	2,639	20,115.84	.61
Church of England in Canada.....	1883	750	....	....	13,236.65	....
Totals.....	....	....	....	....	3,752,034.63	....

Societies for 1888-9.

the term missions to foreign countries, superintended by regular accredited missionaries the American Methodist and Baptist Boards in Europe, the colonial and Continental work include the missions to the Jews. It is purposed to present these, together with some early in the coming year. Every effort has been made to be correct, yet we are well aware published reports, then submitted for correction to the secretaries, who, in almost every mention, except to say that the varying methods adopted by the societies of reporting the

as fairly as may be the work of the Christian church for the evangelization of the world.

Total expenditure.	Native contributions.	Per cent. per member.	Foreign Workers.			Natives.		Stations and Outstations.	Organized churches.	Comm'ts.	Year's growth in comm'ts.
			Ordained Missionaries.	Lay Miss'les.	Women.	Ordained.	Other helpers.				
\$685,152.98	\$116,253.00	.30	177	17	314	174	2,209	1,116	358	33,099	4,529
406,568.33	50,219.37	.64	95	12	172	318	995	1,286	688	78,543	6,093
16,688.83	275.80	.46	7	1	14	4	13	11	9	596	54
101,119.67	3,520.72	1.71	33	..	47	28	47	70	57	2,050	228
4,164.21	....	....	2	..	3	1	5	3	1	30	5
1,055.54	....	....	5	..	..	8	....	15	5	200	20
1,107.51	....	....	2	..	..	..	....	6	....	....	....
566,139.00	244,162.00	.26	145	3	190	353	1,921	324	1,162	63,295	3,027
226,687.96	7,989.17	2.01	34	1	24	85	12	108	51	3,971	185
17,850.00	....	....	4	3	10	..	7	3	3	222	....
1,500.00	330.00	1.28	1	2	2	1	11	1	1	256	10
177,205.11	4,526.48	1.98	18	5	35	50	199	162	32	2,281	100
3,500.00	100.00	.40	2	3	4	2	12	9	1	18	6
901,726.85	33,488.00	1.44	176	34	280	137	1,034	886	295	23,245	2,830
19,000.00	3,219.81	2.23	3	..	5	5	16	29	12	1,438	236
82,932.47	....	....	4	..	4	..	9	12	6	6,228	1,001
109,964.70	8,058.07	1.58	23	3	30	26	248	141	51	5,089	762
108,585.13	11,401.00	1.29	20	..	37	21	434	175	34	8,812	1,874
19,770.65	53.00	.22	4	..	9	..	54	8	..	236	42
94,826.34	4,737.00	2.82	34	1	41	19	26	98	..	1,678	364
10,307.89	102.00	.12	5	..	4	2	69	45	..	805	7
4,296.00	166.00	.80	2	..	1	2	3	8	4	206	10
13,979.72	405.19	.79	6	..	10	1	6	11	8	513	64
9,000.00	....	....	4	..	4	..	9	4	2	200	91
60,092.66	6,029.38	2.01	27	..	15	..	27	30	30	2,990	617
22,250.31	6,434.63	4.92	5	32	8	1	32	84	3	1,306	78
9,513.03	352.10	1.06	3	..	3	5	14	16	5	333	123
5,500.00	....	....	3	7	10	..	....	3	....	6	6
3,000.00	....	....	2	..	2	..	8	10	3	140	40
17,838.03	....	....	7	..	..	7	3	11	....	1,283	49
96,394.44	3,677.91	.98	25	10	31	4	257	103	10	3,730	356
18,428.00	220.00	.10	7	1	9	7	30	4	16	2,106	280
13,000.00	....	....	..	..	..	..	....	....	....	....	....
3,826,145.36	....	....	885	135	1318	1261	7760	4792	2847	244,905	23,092

GREAT BRITAIN AND EUROPE.	Date of organization.	Home Constituency.			Home income.	Per cent. per member.
		Ministers.	Comm'ns.	Year's growth in comm'ns.		
London Missionary Society.....	1795	....	....	....	£128,310	....
North Africa Mission.....	1830	....	....	....	4,000	....
Soc'y for Prop. of the Gospel.....	1701	....	....	....	138,387	....
Church Missionary Society.....	1799	5,000 ?	1,000,000 ?	....	252,017	s5
So. American Missionary Society..	1844	....	....	....	14,011	....
Universities Miss. to Cent'l Africa.	1859	....	....	....	16,279	....
Baptist Missionary Society.....	1792	1,746	296,668	4,887	80,818	s5
Gen'l Baptist Missionary Society...	1816	....	....	....	4,842	....
Strict Baptist Mission.....	....	....	....	....	634	....
Wesleyan Meth. Miss'y Soc'y.....	1814	1,975	454,903	5,161	145,685	....
United Meth. Free Churches.....	1857	370	77,343	557	9,572	s2.5
Methodist New Connexion.....	1860	....	....	....	4,409	....
Primitive Meth. Miss'y Soc'y.....	1843	....	....	....	14,480	....
Bible Christians.....	1821	....	....	....	7,091	....
Welsh Calvinistic Methodist.....	1840	651	132,334	1,717	6,916	s1
Pres. Ch. of Eng. For. Mission.....	1847	....	....	....	14,079	....
Friend's Foreign Miss'y Asso'n....	1867	342	15,500	....	10,718	....
Ch. Scot. Com. Prop. Gos. For. Parts	1827	1,492	581,568	2,566	22,740	s13.7
Ref. Pres. Ch. Scotland and Ireland	....	37	5,751	....	600	....
Free Ch. Scot. Foreign Mission....	1827	1,192	334,000	904	64,999	s4
United Pres. Ch. Scotland.....	1847	611	182,963	798	42,185	s4
Pres. Ch. of Ireland For. Miss.....	1840	....	103,499	588	6,294	....
China Inland Mission.....	1865	....	....	....	36,011	....
United Breth. Moravian Mission...	1,732	....	2,025	....	16,803	....
Basel Evangelical Miss. Society....	1815	....	....	....	f1,021,074	....
Leipsic Evan. Luth. Miss'y Soc'y...	1830	....	....	....	m307,138	....
Berlin Evan. Missionary Society...	1819	....	....	....	306,783	....
Rhenish Missionary Society.....	1840	....	....	....	382,968	....
Gössner's Missionary Society.....	1824	....	....	....	122,881	....
North German Missionary Society.	1823	....	....	....	81,045	....
Herrmansburg Mis'y Soc'y.....	1822	....	....	....	281,136	....
Mennonite Missionary Society.....	1869	....	....	....	f26,287,65	....
Dutch Missionary Society.....	....	....	....	....	£3,000	....
Ermelo Mis'y Soc'y—Evang.....	1859	....	....	....	£1,000	....
Danish Miss. Soc.....	1821	....	....	....	cr 73,784	....
Mission of Free Ch. Fr. Switzerland	1869	81	12,934	....	f62,535.25	....
Norwegian Missionary Society.....	....	....	....	....	£20,000	....
Totals .....	....	....	....	....	\$5,766,180.08	....
Totals America.....	....	....	....	....	3,752,034.63	....
Grand total.....	....	....	....	....	9,518,214.71	....

Total expenditure.	Native contributions.	Per cent. per member.	Foreign Workers.			Natives.		Stations and Outstations.	Organized churches.	Comm'ts.	Year's growth in comm'ts.
			Ordained Missionaries.	Lay Miss'ies.	Women.	Ordained.	Other helpers.				
£122,596	£11,727	....	136	18	157	1185	4,319	1,983	....	74,127	....
4,000	....	....	16	..	28	..	....	12	....	22	20
111,880	....	....	498	14	75	150	2,286	464	....	66,593	....
227,174	12,000	....	270	47	254	291	3,700	305	500	48,000	2,973
13,917	....	....	9	12	6	..	....	25	....	....	....
17,107	76	....	22	25	20	2	29	14	11	700	....
73,188	8,105	....	118	..	2?	..	528	450	....	12,406	966
3,940	....	....	9	..	7	20	....	19	....	1,401	69
596	....	....	4	6	36	2	18	22	15	390	38
142,877	4,678	....	159	20	109	216	5,990	357	357	37,778	5,344
8,718	10,857	....	69	12	..	7	766	65	250	10,108	191
2,751	100?	....	6	1	5	25	18	51	4	1,495	26
8,161	685	....	7	..	..	2	5	4	....	514	88
490	....	....	4	..	..	..	....	2	....	7	5
7,099	769	....	10	2	8	24	200	136	60	1,595	269
13,876	....	....	18	11	40	8	175	129	44	3,597	212
9,020	237	....	14	..	20	40	379	6	141	3,320	....
34,421	217	....	17	11	38	7	184	17	32	805	72
600	....	....	1	..	2	8	....	1	....	40	....
72,868	1,767	....	50	29	72	15	553	211	33	6,276	816
37,665	13,045	....	64	4	89	20	508	228	86	14,079	582
6,786	156	....	13	2	10	..	103	26	12	403	175
34,531	....	....	30	120	182	11	133	145	80	2,464	472
20,193	....	....	288	..	..	48	1,613	127	....	29,707	5,903
1,046,610	....	....	162	..	110	40	641	311	....	10,484	1,788
301,324	....	....	24	..	..	..	205	23	....	4,500	....
306,667	124,506	....	57	10	57	2	357	147	....	10,222	531
384,762	49,752	....	75	3	56	9	477	130	....	10,475	320
153,939	....	....	19	..	..	..	185	12	....	11,532	....
84,791	781	....	7	4	4	1	24	12	....	374	....
231,136	....	....	69	..	..	..	150	59	....	4,500	....
f17,173.09	....	....	4	..	2	..	16	8	6	277	16
£3,400	....	....	7	..	..	..	74	10	19	251	69
£1,000	....	....	6	..	6	..	10	6	30	700	....
cr70,182	....	....	5	2	6	3	....	4	4	175	45
f768,956.90	f71,422.75	....	8	..	9	..	16	14	6	256	9
19,000	....	....	42	5	50	16	1,000	332	300	22,000	4,000
\$5446,587.53	....	....	2317	358	1460	212	24,662	5,817	1,990	391,565	24,899
3826,145.36	....	....	885	135	1318	1261	7,760	2,847	2,847	244,905	23,092
9,272,732.89	....	....	3202	493	2718	1473	32,422	10,609	4,837	636,470	....

American Wesleyan Methodist Connection.

GENERAL AGENT: A. W. HALL, HOUGHTON, N. Y.
Report for year ending June 20, 1889.

Receipts.....	\$2,000
Expenditures.....	1,500

STATISTICS.

Mission.....	1
Station.....	1
Ordained Missionaries.....	1
Lay ".....	2
Female Missionaries.....	2
Native Ordained Preachers.....	1
Native other helpers.....	11
Organized Churches.....	1
Communicants.....	256
" added.....	10
Pupils in Sunday School.....	308
Free Medical patients.....	189
Native contributions.....	\$330

Protestant Episcopal Church in the U. S. A.

SECRETARY: REV. WILLIAM S. LANGFORD, D.D.
Room 21-26 Bible House, New York, N. Y.
Report for the year ending Sept. 1, 1889.

RECEIPTS.

Cash Sept. 1, 1888, for Foreign Missions.....	\$20,790 31
Bonds available to order of the Board.....	21,400 00
Received for Foreign Missions.....	110,157 09
One-half general offerings.....	25,287 17
Total.....	177,634 57
Legacies applied by order of the Board.....	6,766 61
Total.....	\$184,401 18

EXPENDITURES.

Balance of appropriations to Sept. 1, 1888.....	\$41,351 12
Appropriations to Sept. 1, 1889, including one-half central expenses less lapsed balances.....	\$143,050 06
Total.....	\$184,401 18

STATISTICS.

Missions.....	5
Stations and out stations.....	162
Ordained Missionaries.....	18
Lay ".....	
Female ".....	35
Ordained native preachers.....	55
Other native helpers.....	199
Organized churches.....	32
Communicants.....	2,221
" added.....	100
Native contributions.....	\$4,526 48

Church of God.

SECRETARY, REV. J. R. H. LATCHAW, FINDLAY OHIO.

This Society carries on some work among the Indians in connection with existing churches, but has no definitely marked foreign

work. A small fund, amounting to about \$600, has been collected, and it hopes to enter soon the ranks of other churches in the foreign field.

Associate Reformed Church South. Presbyterian.

SECRETARY: REV. W. L. PRESSLY, D.D., DUE WEST, S. C.

Report for year 1888.

Receipts.....	\$3,573
Expenditures.....	4,296
Missions.....	1
Stations and out stations.....	8
Ordained Missionaries.....	2
Female ".....	1
Ordained native preachers.....	2
Other " helpers.....	3
Organized churches.....	4
Communicants.....	206
" added.....	10
Contributions by natives.....	\$166

Cumberland Presbyterian Church.

SECRETARY: REV. J. V. STEPHENS, 904 OLIVE STREET, ST. LOUIS, MO.

Report for year ending April 30, 1889.

RECEIPTS.

General Foreign Missions.....	\$7,383 92
Through the Woman's Board.....	10,047 09
Miscellaneous.....	44 75
Total.....	\$17,475 76

EXPENDITURES.....	\$13,979 72
Missions.....	2
Stations and outstations.....	11
Ordained missionaries.....	6
Female.....	10
Native ordained preachers.....	1
" other helpers.....	6
Organized churches.....	8
Communicants.....	513
" added.....	64

United Brethren in Christ.

SECRETARY: REV. B. F. BOOTH, D.D., DAYTON, OHIO.

Report for the year ending March 31, 1889.

Receipts for Foreign Missions (included in the general missionary fund of \$80,206.49).....	\$14,162 16
Expenditures.....	22,250 31
Missions.....	2
Stations and outstations.....	84
Ordained missionaries.....	5
Female.....	8
Native ordained ministers.....	1
Native other helpers.....	32
Organized churches.....	3
Communicants.....	1,306
" added during the year.....	78
Seekers (or probationers).....	4,639
Sunday-schools.....	16
Sunday-school scholars.....	787
Day schools.....	22
Day school scholars.....	625

Foreign Christian Missionary Society (Disciples of Christ.)

SECRETARY: REV. A. McLEAN. P. O. Box 750
CINCINNATI, O.

Report for year ending Oct. 20, 1888.

Receipts.....	\$61,049 15
Expenditures.....	60,092 66
Missions	6
Stations and outstations.....	30
Ordained missionaries (some natives).....	27
Female	15
Native helpers.....	27
Organized churches.....	30
Communicants.....	2,990
“ added.....	617
Pupils in Sunday-schools.....	2,689
Pupils in day schools.....	380

Evangelical Association.

SECRETARY: REV. S. HEININGER, 265-275
WOODLAND AVE., CLEVELAND, OHIO.

Report for year closing September, 1889.

Receipts for Home and European Missions.....	\$126,270 90
Japan Missions.....	9,513 08
Total.....	\$135,783 98
Expenditures.....	\$135,191 21
Missions (Europe and Japan).....	3
Stations and outstations Japan.....	16
Ordained missionaries Japan.....	3
“ Europe.....	60
Female missionaries Japan.....	3
Native ordained preachers Japan	5
Native other helpers Japan	14
Organized churches Japan.....	5
Communicants Japan.....	333
“ added Japan.....	128

Mennonite General Conference:

SECRETARY, REV. A. B. SHELLEY, MILFORD
SQUARE, BUCKS CO., PA.

REPORT FOR YEAR 1888.

Receipts.....	\$6,000
Expenditures	\$5,000
Missions (among Indians only).....	1
Stations and outstations.....	3
Ordained missionaries.....	3
Lay	7
Female	10
Communicants.....	6
“ added	6

The chief work has been in connection with industrial schools.

Christian Connection.

SECRETARY, REV. J. P. WATSON, DAYTON, O.
REPORT FOR YEAR 1888.

Receipts for Foreign Work.....	\$3,000
Expenditures.....	\$3,000
Missions (Japan).....	1
Stations and outstations.....	10
Organized churches	3

Communicants.....140

“ added.....40

No distinct schools are established, but the Bible workers are being educated in schools established by others.

McAll Mission in France.

SECRETARY IN ENGLAND, REV. ROBERT Mc-
ALL, 17 TRESSILLIAN CRESCENT, ST. JOHNS,
LONDON, S. E.; IN AMERICA, MRS. J. C.
BRACQ, ROOM 21, 1710 CHESTNUT
ST., PHILADELPHIA, PENN.

Report for year ending Jan'y 15, 1889.

RECEIPTS.

	£	s.	d.
Balance from old ac- count.....	185	10	6
	£	s.	d.

Donations—Eng., Wales and Ire- land.....	2,872	16	8
Scotland	3,076	6	5½
United States	5,904	12	9
Australia and Can- ada.....	244	2	8
Continental Eu- rope.....	1,872	19	4
	13,970	17	10½
Legacies.....	3,000	0	0
Interest, etc.....	252	3	11
Total.....	£17,408	12	8½

EXPENDITURES.

Paris and General Adminis- tration.....	7,110	19	6
Departments.....	6,564	7	9½
Juvenile mission	1,695	5	10½
Stations outside of Paris and Miss'y Ship.....	671	15	8½
Traveling Expenses, English office, etc.....	438	8	0
Total Actual Expenditure..	£16,480	16	10½
Transferred to Liability Fund..	800	0	0
Balance to new account.....	127	15	5
	£17,408	12	8½

STATISTICS.

Missionaries and Provincial Directors.....	27
Number of stations.....	128
“ “ meetings (adults).....	14,063
“ “ “ (children).....	5,320
	19,403
Aggregate attendance (adults)	919,925
Aggregate attendance (children).....	235,927
	1,155,852
Visits.....	26,131
Bibles, Test., Tracts, etc., circulated.....	500,307

There is no detailed report for this year of the medical mission. The two dispensaries have been well attended. A new superintendent has just been appointed.

South American Missionary Society.
THE SECRETARY, 1 CLIFFORD'S INN, FLEET
ST., LONDON, E. C.

Report for year ending Dec. 31, 1888.

	£	d.	s.
Receipts	14,011	1	2

EXPENDITURES.

	£	d.	s.
Balance	465	2	3
General expenditures	9,934	6	1
Management	2,440	10	9
Investments, publications, etc. .	1,077	3	8
Balance	93	18	5
—————	14,011	1	2
Missions	6		
Stations	25		
Ordained Missionaries	9		
Lay "	12		
Female "	6		

The Society's work is partly among the natives, especially of the Falkland Islands and Terra del Fuego, and partly among the foreign residents, sailors, etc.

North Africa Mission, Undenominational.

SECRETARY, E. H. GLENNY, 19-21 LINTEN
ROAD, BARKING, LONDON, ENG.

Report for year ending April 30, 1889.

Income	£4,000
Stations and outstations	12
Ordained missionaries	16
Female missionaries	28
Communicants	22
" added	20

This is the same as the former mission to the Kabyles, occupying the country east of the city of Algiers.

Methodist Church, Canada.

SECRETARY, REV. A. SUTHERLAND, D. D.,
TORONTO, CANADA.

We have not received this Society's report for the past year. For the year ending June, 1888, they reported

Total Income	\$219 480
Expenses for Foreign work	17,838 08
Mission	1
Stations and outstations	11
Ordained missionaries	7
Native ordained preachers	7
Native other helpers	3
Communicants	1,283
" added	497

Baptist Missionary Society of Ontario and Quebec.

TREASURER, L. S. SHENSTON, Esq., BRANT-
FORD, ONTARIO.

REPORT FOR YEAR ENDING OCT. 26, 1889.

Receipts	\$20,115 84
Expenditures	\$18,428 00
Missions	1
Stations and outstations	4

Ordained missionaries	7
Lay "	1
Female "	9
Native ordained ministers	7
" Other helpers	80
Organized churches	16
Communicants	2,106
" added	280
Contributed by natives (in part)	\$220

Methodist Protestant Church, U. S. A.

SECRETARY, REV. F. T. TAGG, EASTON, MD.

REPORT FOR YEAR 1888.

Receipts	\$20,000
Expenditures	\$17,850
Missions (Japan)	1
Stations and outstations	3
Ordained missionaries	4
Lay "	3
Female "	10
Native Helpers	7
Organized Churches	3
Communicants	222

Methodist Episcopal Church (South.)

SECRETARY, REV. J. G. JOHN, D. D., NASH-
VILLE, TENN.

Report for year ending April 1, 1889.

RECEIPTS.

General Receipts	\$244,176 43
Church Extension	1,800 00
Woman's Board	7,243 80
Bills payable	50,600 00

\$308,820 23

EXPENDITURES.

Foreign Missions	\$137,741 12
Home and Indian Missions	78,856 27
General expenses	10,060 57

\$226,657 96

Woman's Board	9,271 76
Bills payable	58,406 96
Overdraft and interest	4,123 63
Cash on hand	5,329 92

\$309,820 23

Missions	5
Stations and out-stations	108
Ordained Missionaries	34
Lay "	1
Female missionaries Woman's Board	24
Native ordained ministers	85
" Other helpers	12
Organized churches	51
Communicants	3,971
" added	185
Sunday Schools	155
" " Scholars	3,760
Day schools	28
" " Pupils	1,083
Contributed by Natives	\$7,989 17

African Meth. Episcopal Church.

SECRETARY REV. JAMES M. TOWNSEND, RICHMOND, IND.

Report for the year ending April, 1888.

(This Society gives only a quadrennial report and the latest we have covers 1884-88.)

Receipts.....	\$3,723 85
Expenditures.....	2,349 52
Missions—West Indies and Africa.....	2
Stations and outstations.....	4
Ordained missionaries.....	6

Female “.....	2
Ordained native pastors.....	1
(We regret that we have not heard from Mr. Townsend so that we might speak more fully.)	

Church of England in Canada.

SECRETARY, REV. C. H. MOCKBRIDGE, D. D., WINDSOR, NOVA SCOTIA.

This Society has collected during the past year \$13,236.85, and expended \$13,000 through some of the missionary societies of England. It has not as yet any distinctive work of its own.

VII.—PROGRESS OF MISSIONS: MONTHLY BULLETIN.

Africa.—Stanley. A cable dispatch has been received from Capt. Wissmann, stating that reliable news has been received concerning Emin Pasha and Henry M. Stanley, Signor Casati and six Englishmen. They are expected to arrive at Mpwapwa at the latter part of November. Capt. Wissmann also says that he defeated a large force of insurgents near Somwe and killed seventy of them.

Later news just to hand. London, Nov. 20.—Capt. Wissmann telegraphs that Henry M. Stanley arrived at Mpwapwa Nov. 10. His dispatch is dated Zanzibar, Nov. 20. Besides Stanley all the European members of the expedition and Schinze and Hofmann and other missionaries have arrived at Mpwapwa. All are well. Capt. Wissmann expects the party to arrive at Bagamoyo Dec. 1.

BERLIN, Nov. 20.—The *Reichsanzeiger* has a dispatch from Capt. Wissmann, dated Mpwapwa, Oct. 13. The dispatch says: “Four of Stanley’s men and one of Emin’s soldiers have arrived here. They left Stanley at Neukenna Aug. 10, and came by way of Nvembo and Mweriweri, north to Ugogo, in thirty-three days, including nine days on which they rested. Emin and Casati had 300 Soudanese soldiers and many other followers with them. They had in their possession a large quantity of ivory. Stanley had a force of 240 Zanzibaris, and was accompanied by his six lieutenants—Nelson, Jephson, Stairs, Parke, Bonny and William. The expedition struck camp as soon as the messengers started. Therefore the party should reach Mpwapwa by Nov. 20.

“Emin and Stanley repeatedly fought and repulsed the Mahdists, capturing the Mahdi’s grand banner. A majority of Emin’s soldiers refused to follow him southward, asserting that their way home did not lie in that direction. Emin left two Egyptian officers in charge of stations. The messengers have no knowledge of the Senoussi or of events in Khartoum and Abyssinia.”

Capt. Wissmann adds that the English missionaries at Kisouke and Mamboia

needed protection until the fate of Bushiri was decided. Although on good terms with the natives, the missionaries were left unprotected and had to be called inside the German station. Regarding neighboring tribes, Capt. Wissmann did not believe that the Masai would engage in hostilities against the station, but the marauding Wahehe, with whom Bushiri possibly had his headquarters, had to be kept in check. Bushiri possessed only a few guns.

The Emin Pasha Relief Committee has received a cable dispatch from Zanzibar stating that letters from Dr. Peters, bearing date of Oct. 5, have reached Lamoo, East Africa. According to the letters the expedition under command of Dr. Peters was then at Korkorro, and everything was proceeding satisfactorily. It is argued by the Committee that the receipt of these letters shows that the report of the massacre of Dr. Peters and the members of the expedition by natives was untrue.

—The *Pall Mall Gazette* says: “The Scotch missionaries in Nyassaland will soon have an enemy to contend with whom they may consider even more formidable than Arab slavers and Portuguese obstructionists. The country explored by Livingstone, and which has for twenty years been the almost exclusive field of work of Scotch missionaries, is about to be flooded with emissaries of Catholicism. A most imposing function was held at Algiers the other day, when, in the presence of over a hundred ecclesiastics and amid a crowd of the laity, with gorgeous processions and magnificent music (in which the Portuguese National Hymn was prominent), six missionaries were consecrated for Nyassaland. It is certainly hard on the Scotch missionaries that they should be subjected to this new trial, and it is certainly high time that the claims of Portugal to this region should be disposed of once for all one way or the other.”

—The Royal Niger Trading Company of West Africa is suppressing the traffic in gin in their district. It is now scarcely ever seen on

the upper river, and very little on the lower river. At considerable temporary loss of trade, they have also taken energetic measures to put an end to the cannibalism of the natives. The missionaries are glad to have such a righteous Government at their back as the managers of this trading company.

—Leopoldville, on Stanley Pool, is to be the great emporium of Upper Congo commerce. From being a simple trading center, peopled largely by traveling traders, it now has a stable population, and is surrounded by an extensive area of cultivated country which supplies food for the inhabitants. The natives are taking to agriculture, which they find more sure than the native methods of trading. The Baptist Missionary Union has decided to establish two stations on the Kasai River, the southern affluent of the Congo.

—The first two American-born ministers have just gone out to the Baptist Mission on the Congo, viz.: Rev. J. C. Hyde of Trenton, N. J., and Rev. C. G. Hartsock of Indiana. Mr. Hartsock is to be supported by the students of Brown University.

—Bishop William Taylor, writing from Loanda, Africa, July 20, says: "I made my walk of 300 miles, back and forth between Dondo and Malange, with less fatigue than a similar walk cost me four years ago. The last two days of my return I made 26 miles in one of them and 25 in the other. I don't speak boastingly, but to let you know I am not dead yet, and don't propose to die until the Master tells me to die, and then die as quickly as I can." He had been visiting the five Angola stations, and was just then taking passage for the Congo by the Portuguese mail steamer. He says the Angola stations have "exceeded self-sustentation."

—Mr. Joseph Thomson, the African traveler, says: "For any African who is influenced for good by Christianity a thousand are driven into deeper degradation by the gin trade, and the Mohammedan missionaries are throwing down the gage to Christianity and declaring war upon our chief contribution to Western Africa—the gin trade. And this is the way we are teaching Ethiopia to spread out her hands unto God."

—The Slave Trade is now outlawed in all parts of the African coast which are under foreign influence, except in the Provinces of Portugal.

—Rev. Jos. Clark, Palaba Station, July 12 writes us: "May 31st at our Burmba Station, Upper Congo, Mrs. Billington of this mission was called home to glory. Mr. J. M. Lewis (A. B. M. U.) returns to America this mail; also Mrs. T. Lewis (B. M. Society) goes home (England) for rest. Mrs. Bentley and Mrs. Moolenaar of B. M. S. both returned to Congo by last arrived mail. A school is being opened by Miss Hamilton

(A. B. M. U.) at the State Station at Lukunga, about a mile from the mission station. The other Sunday ten Christian women at Banza, Mantেকে, went out to tell of Jesus. One woman professed conversion at a village they visited.

China.—A Missionary in China says that Christianity has to reckon not alone with the Chinese Government, but with the Chinese democracy, and that it is believed by many that a serious testing-time is in store for Chinese Christianity. It is needful to elevate, enlighten and inform the masses before Christianity can gain a general influence in China.

Cuba.—The Baptist Mission work here continues to prosper. Baptisms every week, and the work favored by many officials and educated people.

France.—The Société des Missions Évangéliques has received a silver medal at the French Exposition. Also, M. Vienot, a French missionary in Tahiti, has received a gold medal for the excellency of his work in the missionary schools of Tahiti.

India.—Dr. Ellinwood, writing of revived Aryanism in India, says: "It is one of the signs of the times that the sentiment of high-caste Hindus of different types is becoming more and more determined in its resistance to the aggressions of Christianity, and the work of evangelization in India is fast becoming a severe intellectual struggle."

—There are now about four millions of the natives of India in attendance at schools either directly under government, or aided by government grants, and all examined by government inspectors; but the principle of religious neutrality proclaimed by the government shuts out all direct religious teaching.

—The Annual Report of the Christian Vernacular Education Society for India for the year 1888-9 shows an income of £9,507, and an expenditure of £8,990. It has 8,900 children under Christian instruction; 98 students in training institutions; 690,588 copies of publications were printed. Since the commencement of the work, 981 native teachers have been sent into the mission field; 1,250 publications have been printed in 18 languages, and 13,893,525 copies of publications have been printed.

—Sir Monier Williams says that the present condition of Buddhism is one of rapidly-increasing disintegration and decline.

—The Origin of the American Baptist Telugu Mission, which is one of the most successful in the world, having more than 30,000 converts, can be traced to the act of a young Sunday-school teacher, a poor seamstress, who one Sunday gave a rough street boy a shilling to go to Sunday-school. This boy, Amos Sutton, was converted, became a missionary to India, and

was the means of leading the Baptists of America to begin the Telugu Mission.

—Rev. J. A. B. Cook writes us from Singapore: "Rev. W. F. Oldham has left on a well-earned furlough after four years' hard but successful work in connection with the Methodist Episcopal Mission, especially in educational work. Owing almost entirely to him and Mrs. Oldham the Anglo-Chinese school was commenced, and they leave it with 325 Chinese boys in attendance, all learning English. In addition most effective mission work has been done in English, Tamil and Malay, and a beginning has been made in Chinese work. Mr. Oldham is about to introduce Methodist missions into Netherlands and India."

—The Duke of Connaught told Mrs. Leavitt that all the crime and nearly all the disease in the Indian army are caused by drinking, and that they could do with 40,000 soldiers instead of 80,000 if the liquor traffic were abolished.

India and Ceylon.—Misses Leitch have succeeded in raising over \$90,000 in Great Britain and the United States for Jaffna College, a school for training native missionaries in Ceylon. Of this amount \$20,000 were given by a personal friend of the ladies in America.

—Italy is more than ever open to evangelical truth. One indication of this is found in the fact that Pastor J. P. Pons of Naples, Moderator of the Waldensian "Table," has been honored with the distinction of Knight of the Crown of Italy. It is needless to say that the Waldenses see in this a new mark of the favor with which the Government views their approaching celebration of the second centenary of the "Glorious Return."

Japan.—The latest statistics of the Greek Church in Japan are as follows: Organized churches, 150; number of preaching places not given. There are 4 foreigners occupying the highest offices in the church, who are assisted by 20 native priests and 143 evangelists. The members count an aggregate of 17,025, who contributed last year the sum of 7,585 yen. In connection with the church there are schools chiefly devoted to the training of workers, viz: a Theological School, a Woman's Theological School, a school for evangelists, a preparatory school for evangelists, etc.

—There are now fifteen places in Tokyo, Japan, where the gospel is preached weekly by persons connected with the Protestant Episcopal Mission.

—The editor of the Japanese newspaper recently collected statistics of growth from all the Protestant churches of Japan, showing their increase during the last three years. From 38 churches they have grown to 151, and from 3,700 members to 11,000.

Moravian Missions.—The deficiency on the last year's accounts appealed for by the London Association in aid of the Moravian missions has been cleared off. It is estimated that the increased annual expenditure must not be less than 2,000. to carry on the growing work.

Norway.—The Lutherans of Norway are very active in the work of foreign missions. The whole kingdom is divided into eight collecting districts; 900 collectors are regularly gathering contributions, and 3,000 societies are praying and working for the cause. The country, which is not rich by any means, gave \$50,000 last year. The Norwegians have 10 stations and 32 churches among the Zulus in S. Africa, and 300 churches, with 16,000 adult members, in Madagascar.

Siam.—Missions in Siam are being placed upon a strong financial basis. Gifts to the amount of several hundred thousand dollars have been recently made by the king and others for schools and other missionary work. Siam is called the Garden of the East. October 30 was the jubilee of the Baptist Mission in Denmark.

Syria.—Miss West, of the Amer. Board, opened a school for older girls last September in Oorfa with 12 pupils, and it has since increased to 36. Oorfa is a city east of the Euphrates and three days distant from Aintab, and has 80,000 inhabitants. Protestant work was begun ten years ago, and a church membership of 260 obtained.

United States.—The Jews in New York City have 49 synagogues, and constitute a larger population than in Jerusalem itself, numbering nearly 90,000. They form an influential element, many of them being bankers, merchants, editors and politicians. Although comprising ten per cent. of the population, they contribute less than one per cent. to the criminal classes.

—The Woman's Executive Committee of Home Missions, of the Presbyterian Church, announces that its receipts for the last year amount to \$320,000, an advance over last year of \$94,000. Well done.

—At Northfield, Mass., where 500 students were assembled at Mr. Moody's, a cable-gram from Japan was read. It said that 500 Japanese students were assembled in Kyoto for the same purpose for which these had gathered at Northfield. In it were the words, "Make Jesus King; 500 students."

—The State Department at Washington has been informed of the recent very generous gift of the King of Siam, for the use of the American Presbyterian Mission, of one of the royal palaces, together with extensive grounds and buildings.

—The Columbia River with all the valuable territory about it was saved to the United States by a missionary. Now the annual yield of fish from the river amounts to \$15,000,000, more than twice as much as the country gives for foreign missions.

—Thirty-three missionaries have been sent out by the American Baptist Missionary Union this fall, of whom twenty-three are newly appointed.

—Dr. March, of Woburn, Mass., has made a journey round the world. He says: "I came

home with the full assurance that the American churches may rely with the utmost confidence upon the character, the ability, and the final success of their representatives in the mission fields of the East."

Miscellaneous—Lively Hermannsburg, the model Lutheran Missionary (Congregational) Society of the world, had an income of nearly \$70,000 last year. Over 9,000 copies of its missionary journal were circulated in the same time.

—The first Malagasy who ever learned the alphabet died January, 1883, at the age of 72. He had lived to see 50,000 of his countrymen taught to read, and over 20,000 profess their faith in Christ.

—Narayan Sheshadri, who visited the United States some years ago, has been, it is said, the means of bringing one thousand heathen into the Christian fold.

—The following interesting communication respecting the circulation of the Bible was made to some foreign delegates who recently visited the Bible Printing Establishment of Messrs. Eyre and Spottiswoode. That at the time of the establishment of the firm 125 years ago there were only 4,000,000 copies of the Bible extant, but now there are upwards of 200,000,000 copies in circulation throughout the world.

—Conquests of Missions. A writer on foreign missions says: "First came India, the land of the Vedas, now consolidated under the British rule, and numbering, with its dependencies, 240,000,000 people. Then followed China, whose goings forth in ancient times were from the land of Shinar itself, with its 400,000,000. And next Japan, youngest and sprightliest of them all, with 35,000,000. And finally Congo. Livingstone went in to explore, and he invested his life for a regenerated Africa. When he was gone, God, who had girded Cyrus of old, raised up another to complete his work. Into the heart of the dark continent plunged Stanley 'Africanus.' When he came out it was to declare the fact that 40,000,000 more were to confront the Christian Church. And now what do missions propose to do? Nothing less than the conquest of all these great people for Christ. The aim of the work is to dethrone the powerful systems of heathenism, and exalt Christianity instead; to put an end to the supremacy of Confucianism and Buddhism and Brahminism and Shintoism and Tauism, so that Christ alone shall be exalted in that day."

—It is one of the saddest facts, that the four nations most closely identified with Protestant missions are the ones most closely identified also with the liquor traffic in lands which they are attempting to evangelize. America, Great Britain, Germany, Holland, have done much to spread the Bible in Asia, Africa and the Pacific. But they have also done more than any others to spread the curse of intemperance. At the

Congo Conference in Berlin, the United States and England sought to exclude the liquor traffic, but Germany and Holland protested in the interest of "free trade," and there is no evidence that either of the other countries manifested great reluctance at being permitted to continue their exports of rum and gin.

From every pulpit in the land there should go forth an appeal that America's skirts at least may be clean of the stain of the blood of these innocent ones in far-off lands. In gaining that we shall gain the same for ourselves. Without that we may rub and rub, and the accursed spot will but grow deeper and deeper in its dye.—*Homiletic Review*.

—A suggestive and important paper appears in *The Evangelical Magazine* on "The Perils to Evangelical Religion from the Spirit of the Age," by Dr. Alexander Thomson of Manchester. There is, says the writer, a present mode of thought which approaches every question of the divine administration from a human standpoint. God's purposes and aims are measured by the ideas and sentiments of man. In discoursing on the Bible, it is the human element to which attention is drawn. Moral consciousness is made the judge of doctrines. Scripture representations of conversion, of the evil of sin, of the rights of the Supreme Ruler, of the principle of substitution, and of dependence on supernatural grace, are vanishing out of sermons, because man becomes the measure of the divine.

—George Muller, the man who prevails by prayer, is still at eighty years of age traveling and preaching the gospel. When heard from last he was at Darjeeling, on the Himalayan Mountains. From this point he has sent forth the fiftieth report of his orphanage at Bristol, England, which tells the same tale that was told in past years. Summing up the sums by which the work has been sustained, he reports that the total receipts since March, 1883, have been very nearly \$6,000,000. Nearly 8,000 orphans have been cared for, and five large houses have been built in Ashley Downs, Bristol, at an expense of \$575,000, which can accommodate 2,800 orphans at a time. During the year 1888-89 one legacy has been received of \$35,000, another of \$10,000, and later another of \$25,000. The old principles on which the institution was founded still prevail. The managers make no debts; they buy nothing on credit; they ask God for the supply for every need. The institution, unless some great deception has been practiced by Mr. Muller and his associates, is a marvel of faith—a standing demonstration of the mighty power of prayer in the midst of a skeptical and scoffing generation.

—No greater mistake could be made by missionaries, says the *Indian Witness*, than that of yielding to the present popular demand for "results" in the shape of conversions and baptisms. Any missionary knows that he could baptize very many more than he does; he could bring in flaming reports every year; but it would be fatal to the native church of the future if there is any letting down of the high standard of the gospel in order to secure converts. Sacrifice of quality will wreck missionary effort. Better have 20 truly converted and fully consecrated souls in your native church than 2,000 whose daily lives bring reproach on the cross of Christ.