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I.—LITERATURE OF MISSIONS. LORD STRATFORD DE REDCLIFFE. A NOBLE FRIEND OF MISSIONS.

BY MRS. JAMES S. DENNIS, BEIRUT, SYRIA.

It is inspiring to all loyal lovers of the Kingdom of God to recall the varied sources of its tribute, and the widely contrasted ranks in society which have yielded it allegiance. It kindles the heart to observe how the sceptre of that Kingdom has waved, up and down the centuries, compelling history to proclaim its sway. Literature has lent the charm of her graceful periods to exalt its pure and noble principles. Science, perchance unconscious of its unsought honor, has delved for its service. It brings its wealth from far, and unexpected gifts are poured into its treasury. Truly "the earth is the Lord's, and the fullness thereof," and, with deep gladness, we learn that "His Kingdom ruleth over all."

To those of us who are accustomed to fix our eyes intently on certain agencies of the church, as the main, if not the only, means of extending the reign of Divine law, order, beauty and righteousness, it comes almost as a delightful surprise to note how often those not directly connected with such agencies are, in their own way, helping on the one grand work. Truth is one, whether sung by the poet, painted or chiseled by the artist, proclaimed by the orator, toiled for by the statesman, died for by the soldier, preached or taught by the humble missionary. Into this fellowship of service it is a refreshment to come.

The story of the life of Stratford Canning, Viscount Stratford de Redcliffe,* is an illustration of the valuable work done for God's Kingdom by one holding a lofty social and diplomatic position in the kingdoms of this world. Daniels there have been, starring the course of history all down the ages, men raised up to stand firmly for righteousness, justice, and the liberty of the human soul, even amid the dark though high places of sin and oppression—among these this honored name has a place. No human character is perfect, and his was marred by an imperious temper which often flashed with too hot a blaze; but rarely do we find a more tenacious hold upon principle,

* The thread of this narrative is mainly drawn from the able volumes on the "Life of Stratford Canning, Viscount Stratford de Redcliffe," by Stanley Lane-Poole. Additional information has been derived from "Forty Years in the Turkish Empire," and an article on "Civil and Religious Liberty in Turkey," in the *Princeton Review* for October, 1875, by Rev. E. D. G. Prime, D.D.

greater devotion to duty, stronger faith in Providence, more unrelenting efforts in behalf of human rights and religious liberty, in the face of almost unconquerable difficulties, extending through many long years.

A brave and loyal Englishman, gladly representing his own honored sovereign, his fealty was to that Kingdom which shall embrace all the kingdoms of this world. His long life of nearly 94 years began in the heart of London in 1786. It was destined to touch many lands in its influence, and, extending over so large a portion of this wonderful 19th century, to come into contact with many phases of its history and many of its earnest questions. Only after his three score years and ten had passed was he able, with any sense of abiding, to linger in England—the land so devotedly loved during all the years of his foreign service. The exceptional beauty, as well as moral and intellectual vigor, of those later years in his English home must have been something of a compensation for his long period of exile. He must, however, have found a deeper satisfaction in the consciousness that he had been able to accomplish much towards the establishment of the principles of justice and religious liberty in the land which had been the field of his most prolonged labors. Some disappointment mingled with his content and some sadness that what had been obtained in word had not all been carried out in deed; but, we trust, that he, too, like the men of faith of old, though not receiving the fullness of the promise, was able to discern it afar.

When only 20 years of age Mr. Canning began his association with the diplomatic service, being appointed to the position of second secretary to the Mission to Copenhagen, through the influence of his relative, George Canning, then at the head of the foreign department. He left Cambridge to accept this office, which had but a two months' tenure—the Danes continuing, at that time, to maintain an attitude of hostility toward England. Ere another year had passed, we find him as secretary to the mission of the plenipotentiary, Mr. Adair, entering the Dardanelles, and having his introduction to the scenes where, later in life, he was to wield so important an influence and to maintain so dignified a position. He was fascinated with the beauty of scenery and the historic charms of the East, which his poetical and classical tastes enabled him to appreciate well. There was, however, much in the human elements of the situation which was utterly distasteful to him. Again and again, during his residence, did he "shake the dust of Stamboul from his feet" with the firm resolve never to return there. Still, the strangely reiterated call of duty found him ever obedient, and six times did he go back. Only at the age of 73 did he say a last farewell to Constantinople. These early years of his life there were a peculiar training for his later service. Singular and great responsibilities were laid on his young shoulders.

In 1808, the time Mr. Adair entered upon his mission, Europe was in a most confused and intricate political situation, Napoleon being on the scene of action. England was at war not only with France, but in a sense, with the countries under French influence. She had been in conflict with Turkey, not on account of British grievances, but for those of Russia. Later in the same year she found herself in discord with Russia herself. Such were the kaleidoscopic changes and counter-changes of the time. The aim of Mr. Adair's mission was to arrange a peace with Turkey, and the negotiations for the consummation of this object afforded young Canning his first lessons in the vexatious and procrastinating diplomacy of the Turks. The French, on their part, brought every possible influence to bear upon the Porte, to deter her from acceding to England's propositions. The desired result, was, however, at last accomplished, and the "Treaty of the Dardanelles" was signed in January, 1809.

On the departure of Mr. Adair, in 1810, Mr. Canning, in his 24th year, was placed in the responsible position of minister-plenipotentiary at the Sublime Porte. The time was at hand for him to enter upon his true career in a contest of high importance. Napoleon was pressing on in deep-laid schemes for Eastern dominion. His aim was nothing less than the spoliation of the Ottoman Empire. To withstand, in battle, this man of prestige and might, in his grasping and selfish ambitions, was the work set before the youthful minister. Far from England, with no one in Constantinople on whom he could rely for advice, alone he entered upon the task. A mysterious silence rested upon the office of the Foreign Secretary, in London. "The fact seems incredible," says Canning's biographer, "nevertheless it is true, that not a word of political instructions did he receive during these two years in which he (at this time) represented England at the Porte." This was the school in which he was trained in self-reliance, and in which were developed his rare diplomatic abilities. Most keenly, however, did he feel his isolation and responsibility. Oft and oft did he besiege the Foreign Office for instructions, but for some unexplained cause the silence on the subject of his repeated dispatches remained unbroken.

The "Treaty of Bucharest" effecting a peace between Russia and the Porte, signed in 1812, was the outcome of these labors. By means of this, the Russian army of the Danube was released and enabled to oppose the French. The Duke of Wellington afterwards wrote, in terms of extreme laudation, of the value of the work that had thus been done, rating it even as "the most important service that ever fell to the lot of an individual to perform." Thus early in life was he providentially the agent in accomplishing great results, and his writings indicate his appreciation of the deep moral responsibility resting upon him. There is something pathetic in the stripling, alone, without

human counsel, being left to deal with issues of such vast import, but it is sometimes the way of the Supreme Ruler to carry out His great designs through a single individual.

Canning, notwithstanding his success, was ever yearning for England, the centre of his affections and ambitions. Having resigned his position in Constantinople, we find him again at home, but it is not for long. In 1814, he was sent to assist in the reconstruction of Switzerland, and later, in connection with Swiss affairs, he mingles in the crowd of sovereigns, soldiers and statesmen who gather at the Vienna Congress.

In 1819, he went for three years as Minister to the United States, and, in 1824, he received his appointment as Ambassador to Turkey. At this time, the question of the liberation of Greece and her restoration to an independent existence, was one which enlisted the attention of many generous souls. Canning was one who, from an enthusiastic interest in the classic past and an ever-kindling indignation at cruelty and oppression, as well as sympathy in struggles for attainment of just human rights, naturally felt deeply in reference to the future of Greece. Before going to Constantinople, his instructions embraced a visit to the court of St. Petersburg, for the purpose of negotiations in connection with the Greek question. Returning from Russia, he was married to the lovely lady who seems to have been a rare helpmeet through his remaining years. Her intelligent sympathy, restraining gentleness, and sincere piety enriched and strengthened his life. On their way to Constantinople they visited Greece. Canning there had informal conferences with the Greek patriots, and saw with his own eyes some of the horrors which had stirred so many hearts. He wrote, at this time: "Heavens! how I long to be the instrument of repairing such calamities by carrying my mission of peace and deliverance to a successful issue." Thus he entered upon this period of his work at Constantinople which was that of mediation in reference to Greek affairs. Laborious, indeed, were his efforts, though fruitless.

These were times of tragedies. Fear of the Janizaries had so shaken the heart of the Sultan that he considered their extermination a necessity for self-preservation and they perished in blood. Murders abounded. Life was of little account. Corpses floated past the home of the British Legation, on the Bosphorus. The reign of terror was enhanced in its horrors by the presence of the plague. Conflagrations raged, but still the Ambassador, with his brave young wife, remained at their post. In the Autumn of 1827 came the battle of Navarino. The day of mediation was over. The flags of the consuls were struck and the three embassies of England, France and Russia disappeared from the scene. Canning returned to England, but in 1829 was sent to the conference at Poros, to discuss the form of government and frontier for Greece. He paused in the harbor of Navarino, where "a

deep quiet had replaced the thunder of battle." Faithfully did he toil in laying the foundation stones of the new Greece. Often did his heart sink as he witnessed the dissensions and divisions among her political leaders, threatening to make valueless that for which so much had been sacrificed. The true patriots, it is said, "all hailed him as the saviour of their country."

However much we hope that an enlightened Christianity and a fuller civilization may yet do for this interesting land, we cannot visit her to-day and note the upspringing life, the system of common schools, the really magnificent institutions of a higher grade, and the open Bible, without a sense of gratitude to those whose services were so laboriously given in this formative period of her new existence.

Passing hastily over the period of Mr. Canning's special mission to Turkey, in 1831, his occupancy of a seat in the House of Commons, and his brief mission to Madrid, we come to the most interesting and important period of his own life, that extending over the 16 years between 1842 and 1858. These years, with short intervals of absence were spent as England's ambassador at Constantinople. He was called the "Great Elchi," this being the term applied at the Porte to an ambassador, in distinction from that given to a minister, which was simply "Elchi." The dignity of the title had special meaning in his case, for it was known ere long in the whole extent of the Turkish Empire as a tower of strength and refuge to the oppressed and wronged of whatever race or religion. In 1851 he was created Viscount Stratford de Redcliffe. His face and presence were singularly noble and impressive, his manners of the old school of courtesy, his speech grave, quiet, simple, and sincere. When he felt himself officially representing his Queen and his country, he was indeed an august personage, but in the intimate converse of friendship "his frank graciousness was captivating, and he showed only the aspect of the cultivated scholar of Eton and Cambridge—the simple-hearted gentleman, the poetic idealist, the man of high thoughts and glowing imagination." He was, when entering upon this period of service, 55 years of age, and we note in him a deeper seriousness and a loftier tone. The passing years, with their varied opportunities and great responsibilities, had enriched and strengthened him. We find him furnished for what yet remains for him to do. He enters now upon a great work of reformation in the Turkish Empire itself. During his previous residence in Constantinople his mind had been largely absorbed in outside interests, but now he conceives the idea of using all his influence to inaugurate or help on beneficent reforms. Hitherto, they seem not to have occurred to him as possible. With resoluteness, persistent determination and patient devotion, he addresses himself to the task of securing not only freedom from many lesser grievances, but the establishment of equal rights and liberty of conscience. That he suc-

ceeded in accomplishing much, the grateful expressions of large numbers testify.

That there has been but imperfect fulfillment of solemn promises, is no reflection upon him who, with such untiring efforts, obtained them. A true friend to Turkey, and seeking the best interests of her people, he was in full harmony with those men and women who were also seeking her true weal by preaching and teaching the eternal principles of truth, which, when received by any nation, must redound to its most genuine prosperity.

Great changes had, however, already come. Some glimmer of the light shining so brightly in Western Christendom had penetrated here. Turkey, even through her wars, had come into contact with a different civilization from her own. Mahmud II. had had sincere, though perhaps, indefinite desires for a better condition of things for his country. The fall of the Janizaries had put an end to a military despotism, and with the disappearance of this, Mahmud had hoped to accomplish something. The Sultan met with only opposition from the throng of Turkish officials, and little to help him in any quarter. There is something rather touching in the crude efforts he made. If he had had a fuller enlightenment and had received greater sympathy, he might have achieved happier results. He, however, like many another dreamer, died without seeing his visions take the form of realities, but he bequeathed to his son, Abdu-l-Mejid, a disposition towards reform. This youth of 16 came to the throne in 1839. He was amiable and well-intentioned, and had much about him that was humane and kindly, but he was also weak and irresolute. The personal relations between him and Lord Canning seem to have been of unusual friendliness, and it is probable that under the influence of such a character as that of the "Great Elchi" more was obtained from him than if he had been of a different mould. Most of the Turkish statesmen were antagonistic to this influence, and sought to make the young Sultan a prey to their machinations. It was, therefore, with infinite patience and skill that most of the reforms were obtained. There was, however, one Turkish official, Rashid Pasha, who was in warm sympathy with these new ideas. He had been ambassador to England, and later to Paris, during the administration of M. Guizot.

Abdu-l-Mejid, very early in his reign, assembled at his palace the vassals of his empire and his officials with the foreign ambassadors, and caused to be read to them the first formal Bill of Rights ever granted by the Sultans. It was the "Hatti Sherif of Gul Hane." It did not touch the subject of religion but confined itself to three points:

"1st. Guaranteeing to all the subjects of the Porte security of life, honor and property.

"2d. Regular system of levying and collecting the taxes.

"3d. An established system of recruiting the army and defining the period of service."

Thus was taken the "first step in a series of constitutional guarantees which afterwards took the form of charters of religious freedom, culminating in the celebrated 'Hatti Humayoun' of 1856." Not long after the charter of Gul Hane was given, the sincerity of the Turkish government was well tested. A young Armenian subject of the Porte had embraced Islam, but afterwards returned to his Christian faith, having repented of his apostasy. He remained firm, though subjected to severe ordeals. He was then sentenced to death. Sir Stratford de Redcliffe, in connection with the ambassadors of some of the other European Powers, exerted himself to the utmost to save his life, but without avail. The young man was killed under circumstances of exceptional cruelty, but his death was not fruitless. Such an exhibition of barbarity stirred deeply the representatives of Christian Powers, and especially the English ambassador. An extensive correspondence with their respective governments ensued. The pressure brought to bear upon the Porte was of the strongest kind. Lord Canning made a study of the Koran in search of proof from that book itself that such executions were illegal. When he placed his official note to the Porte on the subject in the hands of Mr. Pisani, the principal interpreter of the Legation, Mr. Pisani expressed the opinion that it would not succeed. "Mr. Pisani, *it shall*," was the reply; and succeed it did, for Sir Stratford secured from the Ottoman Government the following pledge:

"The sublime Porte engages to take effectual measures to prevent henceforward the execution and putting to death of a Christian who is an apostate."

Two days later, in a personal interview with the Sultan himself, he secured another still more important guarantee, as follows:

"Declaration of his highness, the Sultan, to Sir Stratford Canning at his audience on the 23d of March, 1844:

"Henceforth neither shall Christianity be insulted in my dominions, nor shall Christians be in any way persecuted for their religion."

In reference to this declaration Lord Canning afterwards said, "It seemed little less than a miracle, and God alone could have brought it about."

As time passed on, and in connection with missionary labors, the number of Protestant converts greatly increased. The result was bitter persecution on the part of the Armenian ecclesiastics, and through them communicated to the people. "Defamed, maltreated, cut off from means of support, stoned and imprisoned," the distress of these adherents of evangelical truth was extreme. Again Sir Stratford put forth his efforts, and, "succeeded after much trouble, in securing a recognized position for the Protestants, as such, and the right of converts to be protected by the civil authorities from vexation on the

part of their relinquished churches." The result was embodied in the "Protestant Charter of 1847." This, however, had one defect, it was signed only by the Grand Vizier, Rashid, and was liable, according to the organic law of the empire, to be repealed. In 1850, through the same influence, another firman was obtained confirming the charter and signed by the Sultan himself. Notwithstanding these guarantees, the persecutions did not altogether cease, and in 1853 another firman still was issued by the Sultan, copies of which were sent to all Protestant headmen in the empire, and also to the governors, with strict orders that it should not be disregarded. The object of this was designed to make it clearly understood that the charter was a reality, and would be enforced.

Among the illustrations of the spirit, honor and humanity of Lord Canning was that afforded in connection with the episode of the Hungarian patriots, Kossuth and others, who fled as refugees to Turkey. He used the full weight of his influence to prevent the Porte from yielding to the demands of Russia that they should be given up, and sheltered, himself, some of the children at the Legation. "The Ambassador," it is said, "with all the impressive solemnity which he knew so well how to use, bade the Porte have courage, be true to the everlasting principles of honor and humanity, be true to its own independence and dignity, and boldly refuse to obey the Czar's commands."

We now approach the period of the Crimean war, a season of great and manifold responsibility to England's ambassador. Whatever may be thought of that war and its results, it was overruled to secure greater promises of religious liberty. It is interesting to know that at this season "special prayer was offered by the missionaries in behalf of Lord Stratford de Redcliffe, that he might be endued with the spirit of wisdom in conducting his important negotiations, and that in counseling the Sultan, he, too, might have counsel from above. Never before had the position of this representative of the British Government and devoted friend of the cause of Christ been so responsible, and never before did he hold such influential relations to the Porte.

The later grants in behalf of religious liberty were embodied in the famous "Hatti-Humayoun" in 1856. The Sultan, with solemn form and ceremony, proclaimed this edict, promising equal civil and religious rights.

There were present Turkish ministers, the Council of State, the Grand Mufti, patriarchs, rabbis, and other heads of religious communities. At the time it was issued, it "was generally regarded as a complete guarantee of religious liberty to all the subjects of the Porte of whatever creed." "In March, 1856," as stated in the Life of Dr. Goodell, "eleven missionaries of the American Board, together with four other missionary laborers and two British chaplains, united in

presenting to Lord Stratford de Redcliffe, through whose special agency the charter had been obtained, an address acknowledging in the warmest terms the important service he had rendered to the cause of humanity and of Christianity in Turkey." This address speaks feelingly of "the better day" dawning upon the millions of Turkey, and indulges in joyous anticipations of their social and religious freedom. Clouds have somewhat obscured that bright dawn, but the Turkey of to-day is on a far higher plane than at the time Mr. Canning began his labors for reform. Those who love the Kingdom of God, and whose unselfish interest in Turkey's millions is still steady and true, may yet see the promise of the dawn fulfilled in the splendor of the perfect day.

Many are the testimonies to the diplomatic skill and perseverance of Sir Stratford as well as to his services in the cause of religious liberty and his support of Christian missions. Dr. Goodell, who was in rare circumstances to thoroughly understand the good which had been accomplished, in a letter, on the occasion of Lord Canning's departure to England, at the close of his period of service, in referring to the changes which had taken place, says:

"In these changes your name stands connected with all that is worthy to rise and prosper, with all that is stable and enduring. Connected, as it is, with the great cause of civil and religious liberty, it stands connected with that which shall never pass away, for it is as eternal as the immutable purpose of Infinite Goodness can make it, and when this cause shall triumph in Turkey (and triumph it shall), and the future history of the country shall be written, the influence and important agency of your lordship will not fail of a public recognition and a due acknowledgment."

It was a source of keen regret to Lord Canning, that the "Treaty of Paris," which recognized the "Hatti-Humayoun," did not contain some provision for its enforcement. On this he strenuously insisted, but the Powers of Europe refused to do that which might have secured more fully the advantages of the victory he had won.

An indication of the crumbling of barriers between Frank and Turk, Christians and Moslems occurred in the presence of the Sultan himself at a festive entertainment given at the residence of the English Ambassador. It was the first time in the history of Turkey that a Sultan had been the guest of a Christian Ambassador. The occasion has been described with picturesque beauty, but the moral import of the scene must have been deeply felt by the thoughtful gazer. The Golden Horn rang with the salvos of cannon. The brilliant throng of representatives of many races looked on with wonder as Sir Stratford walked hand in hand with the Sultan through the lines of British Soldiers.

But now Sir Stratford's residence in the East was approaching its

close. After his severe toil during the years of the war and his subsequent diplomatic labors he was worn and weary, and asked for a leave of absence. This, after reaching England, principally in consequence of a change in the ministry, was followed by his resignation. He returned to Constantinople to close up affairs and take an impressive and dignified farewell. Many grateful expressions from varied nationalities touched his heart. "Nothing," it is said, "came more sweetly to the ear of the departing statesman than the memorial of the American missionaries, in which they recited the many reforms which he had brought into Turkey, and especially the abolition of executions for apostasy, the recognition of the Protestant community, the open sale of the Bible in the Turkish bazaars, and the building of the first Protestant church in Jerusalem; and added 'we love to consider your lordship's influence as one of the important providential means by which God has been pleased to carry on his work.'"

Sir Stratford's last public act in Constantinople was the laying the foundation stone of a Protestant memorial church on a noble site given by the Sultan. The church was to be a monument of the brave Englishmen who had fallen in the recent war, and, at the same time, of the religious freedom which made it possible to have it there in the near neighborhood of a Moslem mosque. A great multitude gathered. The noble old man, with his white locks and imposing form, spoke a few solemn last words before he took the trowel in his hand, and then having fulfilled his office, followed by throngs of the people to whom he had been so true a friend, he went to the landing-place and took a last farewell. On his homeward voyage he paused at Smyrna and was received with similar respect and feeling. He was there led in triumph to open the first railway line ever laid in Turkey.

His great public work was done, but he continued from the retirement of his English home to exert a wide and beneficent influence. Removed from the wear and vexation of public responsibility his often heated spirit grew in sweetness and calm, though ever ready to flash in indignation at a wrong, or to kindle with enthusiasm at a noble deed. The tastes of his youth solaced him in his old age. Poetry and literature received some worthy additions from his pen. Two small volumes, entitled "Why am I a Christian?" "The Greatest of Miracles," testify to the firmness of a religious faith he would fain leave on record for the solace and strength of others. An essay for the *Princeton Review*, on "The Ennobling Influence of Reverence in the World," lay unfinished on his table at the time of his death. So he went slowly and gently down the valley, which for him had but little of shadow.

"Long sweet days of golden haze"

ended at last in one whose sunset was full of calm and beauty. Sir

Robert Morier thus records his last visit to him not long before his death:

"His intellect was as clear, his speech as incisive, his interest in poetry and politics as keen as when I last saw him three years ago. It was a beautiful English summer afternoon; a warm sun lit up his pale features, which still retained their splendid outline and were entirely wanting in the wrinkles or withered look of extreme old age. . . . He seemed some grand old Titan majestically sinking to his rest in all his glory, as if he knew the Infinite was waiting to receive him in all due honor."

He was laid to rest in the little quiet churchyard of Frant village, but a statue in Westminster Abbey is a national tribute to his memory. Dean Stanley's eloquence recounted his services to mankind, and Tennyson wrote the lines which are engraved on the base of his statue. Before his death his Queen sent him her thanks for his great and valued services. A higher meed was his from his Divine Sovereign: "Well done good and faithful servant, enter thou into the joy of thy Lord."

THE LAND OF MARTYRS AND MISSIONARIES.

EDITORIAL.

We mean dear old Scotland! What other land is so full of memorials and monuments of the martyrs who died, or the heroes who lived, for the testimony of Christ's Crown and covenant? We went nowhere without treading on sacred ground, and breathing an atmosphere of consecration! At Dundee's gate, where Wishart preached to the victims of plague; at St. Andrews, where he was burned; at Blantyre, where Livingstone was born; at Strathaven, whence the Martins went to India and Jamaica; in Edinburgh Church yard, where the tablet records the Martyrs and the tombstone held the covenant signed with blood! No wonder such godly ministers succeeded such martyrs; that such great missionary meetings are held, such numbers offer to go to the heathen, and even the poorest give to missions! God bless dear old Scotland!

A SUGGESTION.

God's ships of treasure sail upon the sea
Of boundless love, of mercy infinite;
To change their course, retard their onward way,
Nor wind nor wave hath might.

Prayer is the tide for which the vessels wait
E'er they can come to port, and if it be
The tide is low, then how canst thou expect
The treasure ship to see.

—Anna Temple.

AN AMERICAN "PERSIS THE BELOVED."

BY TALBOT W. CHAMBERS, D.D., NEW YORK.

In the interesting list of friends and disciples at Rome, to whom the Apostle Paul sends Christian salutations in the last chapter of his Epistle to the Church in that city, occurs the name of one not mentioned elsewhere, yet highly distinguished here. It is "Persis the beloved, which labored much in the Lord," (R.V.)—a woman of such a character as to win affection in a remarkable degree, and at the same time an efficient worker in the Lord's vineyard. She who combined these features went to her reward ages ago, but her name remains imperishable on the sacred record, an example and a stimulus to all succeeding generations. Nor has it been without fruit. Again and again have been seen, in the various branches of the Church, goodly women, of whom all that knew them would be willing to use the terms which the Apostle applied to Persis. It is one of these to whom the present paper is devoted. And it is prepared with the more zeal and interest because the chiefest form of her service is one that has been very greatly and very widely misrepresented.

A striking instance of this misrepresentation is found in one of the well-known novels of the late Charles Dickens. That popular writer was a firm believer in the Christian religion, as appears from statements made in his last will and testament, and in his letters to his sons. But he had a singular method of showing it. In all his early fictions, wherever a minister of the Gospel is introduced, he turns out to be a self-seeking hypocrite, whose life constantly belies his professions. And not until almost the last of his books does it appear that the author had ever met a clergyman who lived as he preached, and was sincere and self-denying. In the tale entitled "Bleak House," we are introduced to the famous Mrs. Jellaby, who figures as one of the first philanthropists of the age, and at the same time is conspicuous for the neglect of every domestic duty. She is deeply interested in an African settlement called Borrioboola-Gha, and to this devotes all her time and strength, holding meetings, instituting branch aid societies, maintaining an extensive correspondence and issuing circulars by the thousand, while her own household is entirely overlooked and her husband and children are made wretched. The good woman does not see this, being entirely carried away by her sympathies with the human race. Nor does it occur to her that she is at all to blame, since she is not at all indolent, but indeed so overwhelmed with public business that she does not know which way to turn. The whole sketch is very lifelike and amusing; nor can any one deny the deft hand of him who drew it. But the question arises, How much of truth does it contain? Is it drawn from life? Does Mrs. Jellaby represent a class of real personages? No one wishes to assume the responsibility of a universal negative; but I must say that I have never met, in actual

life or in any biographical records, any persons whose course would even suggest a hint for such a revolting caricature.

But, be that as it may, it is certain that there is no necessary connection between an intense zeal and activity for the conversion of the world, and the disregard of the claims of one's own family. Rather the contrary is true. For the best friends of foreign missions are usually interested in all minor spheres of duty and usefulness. No more shining example of this has been seen in modern times than in the excellent lady referred to in the title of this paper, as an American "Persis the Beloved." This was Sarah Platt Haines, the wife of Thomas C. Doremus, of New-York city. She was born in 1802, and died in 1877, her life thus covering three-quarters of a century. In 1821 she was married, forming a happy connection which was broken only by her death.

She was conspicuous for interest in foreign missions, and for her continuous and unsparing labors in their behalf. The impulse came when she was a little girl and accompanied her mother to meetings, where such eminent believers as Mrs. Isabella Graham and Mrs. Divie Bethune were accustomed to pray for the world's conversion. As years passed on her interest became a settled conviction, dominating her whole life. Her husband, being like-minded with herself, so far from putting obstacles in her way, co-operated to the extent of his ability. There seem to have been no limits to her activity. Her house was always open to missionaries of the Cross, on their way to and from their fields of labor. She performed for them a thousand offices of kindness, seeing to the completeness of their outfit, providing little comforts that had been overlooked, and guarding against unpleasant contingencies. Nor did her ministrations cease until they had actually commenced their journey. And so on their return. Usually the first face that met the weary traveler was that of Mrs. Doremus. She was ready to make all the arrangements needful for them and their baggage, and often, by her forethought, saved them from serious perplexity. This kind attention was rendered not only to persons connected with her own denomination but also to the representatives of all evangelical churches. It was enough for her that they were heralds of the Cross, laboring in the regions beyond. She spared no pains to aid them in the accomplishment of their mission. It made no difference whether the work was done in Greece, in Canada, or in the wide wastes of heathenism, nor to what body of Christians would accrue the fame arising from success; she was always ready to help. In the year 1861 she was active in forming the Woman's Union Mission Society, which has done so much in advancing the cause, not only by its direct efforts, but also by its influence in leading to the formation of similar organizations in all parts of our country. For the first fifteen years of its existence her own house was the headquarters of the

society, and contained all its machinery. Besides her personal intercourse with missionaries, she maintained an extensive correspondence with them while in the field, and frequently sent them books and periodicals, such as would cheer them in their toils or enable them better to fulfil their calling. So active and assiduous was she in these various forms of aiding the missionary enterprise, that it is not easy even for those acquainted with all its details to mention or conceive anything that she left undone. She habitually did more than any one beforehand would have deemed possible. And this, too, through summer's heat and winter's cold, and often in periods of great physical debility.

Yet with all this intense devotion there was no one-sidedness ; least of all, was there any neglect of home or domestic duties. No hint of Mrs. Jellaby could be seen in her well-ordered household, where cheerfulness always reigned, and love was the mainspring of every word and act. I remember her telling me once, that when she was married she and her husband entered into an arrangement, according to which he was never to disturb her with any mention of his business troubles, and she was not to disturb him by recounting any housekeeping worries. She was the mother of nine children, not one of whom was ever forgotten or neglected for an hour. Their home was always made bright and attractive. She habitually dispensed a cordial and generous hospitality, of which very many besides the writer retain a lively recollection. Her delight seemed to be in doing good, and not a few can recall little kindnesses, the omission of which would have excited no attention, but which it was a real pleasure for her to render and others to receive. This was particularly the case in regard to ministers of the Gospel, all of whom she highly esteemed in love for their work's sake.

At a meeting recently held in this city with the view of procuring playgrounds for the children of tenement houses, a lady of repute made a speech in which she said : "She was of the opinion that the hundreds of thousands of dollars sent out of this country for foreign mission work might be better spent in educating physically, mentally and morally the children who dwell in the slums of New York, and who are going to be men and women of the coming generation."*

The good lady only expressed a common misapprehension in suggesting the thought that the funds given for Foreign Missions are just so much subtracted from what would otherwise be given to philanthropic work at home. Intelligent observation shows just the contrary. One species of work reacts favorably upon another. Friends of the foreign work are usually as much interested in the domestic. Certainly this was the case with Mrs. Doremus, as the merest mention of her course will show. For very many years she did the marketing

*Reported in the New York *Tribune* September 23, 1890.

twice a week, for two and sometimes three benevolent institutions with which she was connected. For more than a generation she was an active member of the Woman's Prison Association. She assisted in founding and maintaining the Nursery and Child's Hospital. She did so much toward the establishment of the Women's Hospital that it may truly be said to owe its existence to her. The Presbyterian Home for Aged Women had her for one of its active managers, and she was personally interested in the Gould Memorial for the Italo-American schools. Nor were her untiring energy and far-seeing sagacity confined to public institutions. In every good work conducted by the City Church, of which she was a member, she took part, besides ministering in a private way to the needs of individuals and households, suffering from sickness or bereavement, or the manifold ills of narrow means.

Now, considering the character and course of Mrs. Doremus, her varied and constant activity in every form of usefulness, it is not presumptuous to claim for her what the Apostle said of the bright ornament of the Roman communion, "She labored much in the Lord." Her voice was not heard in the streets, nor did she ever attract public attention. She never transgressed the proprieties of her sex, yet her influence was felt from one end of New York to the other, as well as far off on the sea. She was a woman of pleasing form and features, of graceful mien, and with a bright eye and a winning smile. She had a good mind and the best culture that was attainable in her youth. And with her social surroundings she might have shone in any gay or fashionable circle, but her taste did not run in that direction. She preferred to bestow her pleasant presence and gracious fellowship where they would most contribute to human comfort and the honor of Christ. Her piety, while deep and earnest, was intelligent and genial; never obtrusive, and always simple and natural in its mode of expression. She was a strong believer, and obstacles which overpowered the weak faith of others only roused her to more persevering effort. She had a passion for doing good, which grew with her years, but there was nothing quixotic or fanciful in its manifestations. It was simply a determined purpose to enter every door of usefulness which Providence opened before her. The cause of missions doubtless lay nearest her heart, but it never stood in the way of anything else that promised to do honor to God or service to man. Her heart was large, her temper was sweet, and her tongue under constant control. Nor is there any reason to think that outward activity took the place of inward communion with God; on the contrary it was the deep sense of things divine and spiritual, the pervading love of an unseen Saviour that prompted her numerous and unceasing toils. She had trials of various kinds, some of them quite severe, but they were borne with unquestioning submission, and her frequent remark that "cheerful-

ness is a Christian duty" was illustrated by her own example, even amid weakness and pain.

Further details of her character and course might be given, but enough has been said to answer the purpose of this record, which has no other end in view than to expose the emptiness and folly of such caricatures as Mr. Dickens drew in his account of Mrs. Jellaby, and to do this simply by a faithful and unvarnished account of a recent life spent in this great metropolis—such a life as shows convincingly how consistent may be the most intense devotion to the conversion of the heathen world, with a perfect balance of character and a strict regard to the proprieties of woman and the claims of home.

The illustrious galaxy of holy women mentioned in the New Testament—Lydia, Phœbe, Tryphena and Triphosa, Persis, Euodia and Syntyche, did not exhaust the possibilities of feminine excellence and usefulness. In every age they have been rivaled; in none more certainly than our own, as is seen in the consecrated career of Mrs. Doremus.

EDITORIAL PARAGRAPHS.

MR. MEIGS finely said at the late National Missionary Convention, in Indianapolis, that the object of that gathering was to "*work down* the missionary spirit." He explained that usually missionary interest first struck the *head*, and after a while got as far as the *mouth*, then the *heart*, *conscience* and *will*, and by and by the *pocket*, and last of all the *legs* and *feet*! Blessed are they on whom the missionary spirit works down far enough to produce those winged sandals—the alacrity of a messenger of the Gospel!

"If the salt have lost his savor it is thenceforth good for nothing but to be cast out and trodden under foot," etc. Bishop Thoburn says: "If the church should so lose sight of God's purpose concerning her, as deliberately to determine *not* to carry the Gospel to the world, in one second God's judgments would sweep such a church away from the earth, as no longer of any more use than savorless salt."

FRUITS OF MISSIONS.—When Rev. James Calvert was asked to give in one sentence a proof of the success of missions, he said: "When I arrived at the Fiji group, my first duty was to bury the hands, arms, feet and heads of eighty victims whose bodies had been roasted and eaten in a Cannibal feast. I lived to see those very Cannibals, who had taken part in that inhuman feast, gathered about the Lord's table." Truly, the gospel is still the Power of God unto salvation to every one that believeth!

THE PRESENT OUTLOOK IN FRANCE.

[EDITORIAL.—A. T. P.]

France is just now the cynosure of all eyes. Nations are marvelously attracted toward her in these days. The last year, 1889, was the centennial year of the French Revolution. On the 5th of May, of that year, was reached the full completion of the hundredth year since the "States-Général" assembled, and the Revolution was inaugurated—the Revolution, that for ten years was busy, through carnage, through many forms of severe trial and disorder, in laying the foundations of the present French nationality. That was a remarkable year of our Lord, that year 1789; and any one who has been familiar with that most significant series of events, which we group together under the name of the "French Revolution," will believe that it is no exaggeration to say that no more stupendous series of events, in the magnitude of the interests involved, the magnitude of the permanent results secured, and the magnitude of the sufferings and sacrifices undergone—no more stupendous series of events, in all that goes to make occurrences memorable, has been known in modern history, than those which occurred between the assembling of the States-General and the first consulship of Napoleon Bonaparte.

Who could have believed that in the space of one hundred years our eyes would be looking upon a scene so vastly different in all its aspects, interests, struggles, achievements, promises. The writer confesses that he feels a peculiar interest in the French nation. It has been hinted to him that his own ancestry is Huguenot; and he is sure that he is a Huguenot in religious faith, and more than half a Frenchman in temperament.

A great deal has been said about the fickleness and excitability of the French people. Some like to quote that famous saying of Daniel O'Connell's, "The Irishman's blood is quicksilver," and transfer it to the Frenchman. But quicksilver has been put to many very important uses, and it is especially noticeable that it has a remarkable affinity for the precious metals. All people that are faithless, *i. e.*, without a true religious faith, are fickle. If you want to insure steadiness, you must give a ship a star to steer by, and a rudder to steer with. It may be doubted whether to-day there are any more faithful, persistent, and steady-going people than the French, when you lodge in a Frenchman's heart a pure evangelical faith. It is not certainly for those to depreciate the French, who remember the Huguenots. Where shall we find a more faithful and steadfast people than the Huguenot martyrs of France?

As to this "quicksilver"—this mercurial temperament—we confess that we have a strong liking for *fire*. When fire is subdued it gets to be fervor, and if there is anything we hate it is apathy, indifference, *stagnation*. Electricity may do damage now and then, but

what should we do without it when we want motive power, and message-power, and illuminating power. There is something fascinating about enthusiasm. We are not sure but that the old derivation of that word may be the true one—*en-theism*—God working in us. And the Frenchman is enthusiastic; there is nothing stolid about him and nothing stupid, and we have known some Americans who were both stolid and stupid. The natures, or characteristic qualities of men, differ according to the circumstances of their development. If you would give “staying qualities” to the character, you must give character that upon which it can stay itself.

In India, a few years ago, a human being was found in a wolf’s den. He had been carried away a suckling baby, and, instead of devouring him, the beast chose to nourish him. From this den was that strange creature taken, foaming and frothing at the mouth, and tearing at the chains with which it was found necessary to bind him; but, while they were the chains of bondage, they were the signal and the symbol of liberty. You may take a human being, born of the gentlest mother, and rear that human being into a wolf, if you suckle him at a wolf’s breast and rear him in a wolf’s den! We must never attempt to measure character without considering also environment. It is unfair to judge of a nationality without remembering the influences that have moulded a nationality. There is no people on the face of the earth that, if you give them the pure Gospel, will receive it more readily, will incorporate it more rapidly, will exemplify it more gloriously, than the French.

We have already said that we deprecate stagnation. Intellectual stagnation is bad, but moral and spiritual stagnation is criminal. We remember, in boyhood’s days, hearing the petition go up, over and over again, that God would “open the doors to the nations.” It was never anticipated then that France, the oldest daughter, and the right arm of the papacy, would, in the year 1871, welcome an Englishman to come and teach the pure and simple Gospel of the Huguenots, even with governmental sanction and protection. In those early days Christians were praying for the doors of access to be opened. Now our missionary boards are crying, “Retrench,” which is virtually saying to God, “*Close these open doors!*” We refuse to enter the doors that we prayed might be opened. Take, for example, the Presbyterian Church—which we may refer to with the less hesitation, as we belong to that body; it has great difficulty in raising less than one-third of a cent a day per member, through twelve months, to send the Gospel into foreign countries. The question should be not, how little I can spare for God, but how much I can sacrifice for God; not, how little can I give and satisfy my conscience, but, how little can I keep and satisfy my actual reasonable necessities.

France furnishes illustration of what we have said about open

doors and unused opportunities. There has not been, perhaps, in all the eighteen hundred years of Christian history any one missionary enterprise that has been more signally commended of God, blessed of God, crowned with success, and invested with holy and divine promise, than the mission of Robert W. McAll and his helpers in France; and yet he says: "If I had 500 laborers and \$500,000 I could place every laborer and invest every dollar within six months." There is nothing more beautiful and more sublime than a certain solitariness in labors for Christ—a certain sublime aloneness with God. We see this man going across the channel, with his beloved wife, to take up, as one laborer in the midst of a great field, the work of French evangelization. Marvelous man and woman, those two! When we think of McAll we think of George Schmidt, when, as pioneer, he was the only missionary in the Dark Continent; we think of Robert Morrison, when, as pioneer, he was the only missionary in China; we think of Judson, when, as pioneer, he stood alone in Burmah. To furnish Dr. McAll plenty of helpers and plenty of money is one of the sublimest privileges ever accorded to the Christian Church in these days of world-wide missions; and so it is of all missionary enterprises. If we realized our opportunity we should shout "Advance!" all along the lines and never dare to sound the signal for retreat.

If we want to invest capital, what shall we do with it? Put it where it will yield the largest investment consistent with safety. Will you tell us any investment in American railways, in American manufactures, that compares, either for safety or certainty of large profit, with an investment in such a work as that of missions? To give to these eager multitudes a simple open Bible, to give to these mercurial Frenchmen something to turn this fire into fervor, something to transform this temperamental heat into energy and holy enthusiasm; to make it sure that in Papal lands Jesus Christ may be held up as a crucified, risen, all-sufficient Saviour; that the authority of the Word of God may be exalted over tradition, over Pope and College of Cardinals, and hosts of designing priests; and to make sure that, to those who know not the simple Gospel, may be revealed the secret of salvation and sanctification in Christ—is not that an enterprise worth all our zeal? What are we doing when, with such doors open, we even hesitate? What are we doing that our gifts are not multiplied a hundred, a thousand fold? Who of us has ever come down to the actual experience of bitter self-denial, while, in every way limiting our own expenditure, we sought to increase what shall be absolutely at the disposal of the Lord? We are honestly afraid that the financial basis of evangelization is rotten; the two great Protestant nations, America and England, uniting with all evangelical Christendom, give less than twelve million dollars annually to the regeneration of a lost world.

There is but little consecration. A most godly man said to the writer on one occasion : “ *You never will be fit to go to Heaven until for the sake of dying souls you are willing to stay out of it.*” There is a heavenly-mindedness that is just as selfish in its way as the mind that is fixed on earthly gains or intellectual treasures. We ought to lose sight even of our spiritual advancement, in comparison with the uplifting and salvation of a thousand million of the human race that have never even heard of Christ. If, by prevailing prayer, we could pray about twenty years back into a life that is already past its meridian, the writer would gladly go and help Dr. McAll. No field in Papal Europe is parallel to France in attractiveness and promise.

But there is a wider question that concerns a wider field, and that question absorbs and engrosses our thoughts more and more. The Church of Christ has the world open before the Missionary Band, and yet the number of laborers is inadequate to enter and take possession. There is the problem compressed in one sentence. It is the problem of the ages. To its solution the whole church of Christ should turn prayerful attention. Something is wrong. God would not *open* such doors, great and effectual, if He did not mean *occupation*. He would not lay a duty upon us without giving us ability to do it. The blood of a thousand million souls must crimson the skirts of the church of this generation unless that guilt is avoided by fidelity to our duty. We may avoid it by preaching the gospel to every creature. All our excuses, apologies, insinuations only *evade* it, they cannot *avoid* this guilt. There are men and women, treasures of wealth, resources of all sorts, abundant for the work, if there were only the disposition and determination to do it. And let us try to imagine the boundless satisfaction and joy that would thrill and expand our bosoms if at the end of this century we could look abroad over the whole earth and see not one district of territory, or fraction of a world’s population, entirely destitute of the Gospel! What a beginning, or at least for-taste of millennial blessedness, when at least once, to every creature, the gospel of salvation has been faithfully and lovingly proclaimed !

A great German defined the difference between Socialism and Christianity in a very clever epigram :—Socialism says, “What is thine is mine.” Christianity says, “What is mine is thine.” The difference is infinite. But the epigram needs correction. Christianity really teaches us to say, “What seems thine is not thine, what seems mine is not mine; whatever thou hast belongs to God, and whatever I have belongs to God; you and I must use what we have according to God’s will.”—*Dr. R. W. Dale.*

Here Dr. Dale has struck the root of the matter. We must have a revival of the doctrine of *divine stewardship*.—Ed.

THE CHINESE MISSIONARY PROBLEM.

BY REV. JOHN ROSS, MOOKDEN, NORTH CHINA.

In the confusion arising from the conflicting opinions bandied about as to the value of mission work and the wisdom of missionary methods, men's minds have been diverted from that aspect of the mission-problem, which appears to me, as a practical missionary, to be, beyond all others, important. The materialistic spirit of the age is the only apology I can conceive for the extraordinary attitude assumed by many of the representatives of the wealthy Christian churches on the questions of the income, housing, clothing and food of the missionary, while they ignore or treat as a matter of indifference the qualifications of the man, and show a lamentable ignorance of the work he has to carry on.

In order to satisfactorily undertake any work, and to wisely select the best workers, we must understand the nature of the work and the conditions under which it is to be conducted. What, then, is the work the Church of Christ has to accomplish in China? It is the introduction of Christianity to a people which was an ancient nation when Nebuchadnezzar was building the walls of his proud Babylon, which was highly cultivated when the Romans found our forefathers savages, and which, even as recently as three centuries ago, was more civilized than their contemporaneous European nations. The Chinese are a proud, conservative, self-sufficing, intellectual and learned race. They have the religious system of Buddhism—not the attenuated ghost believed in by some eccentric London folks—but this religion exercises no real authority over them, and the system of Taoism possesses a still more shadowy power. But the ethical and political system called Confucianism wields an unchallengable influence over the whole land, and among all classes—an influence comparable only to that of Moses over Jewry. The authority of Confucianism is so universally paramount because of its high-toned system of morals, the excellence of its maxims on the relations between governor and governed, and the remarkable purity and unapproachable terseness of its literary style.

It may be taken for granted that before a non-Christian people is likely to pay any regard to the preaching of a stranger, he must gain their confidence and command their respect. It is also evident that what is adequate to secure the respect of one nationality may appear despicable in the estimation of another. From what I have been able to learn of the world's nations, excepting the Jews and Mohammedans, whose knowledge of religious truth is more extensive and accurate than that of any other non-Christian people, no nationality is so difficult to gain over to Christianity as the Chinese. Japan, Korea, Mongolia, and other surrounding peoples, borrowed from the Chinese their literature, their manners, their arts, laws, customs, and whatever other factors went to compose their present civilization. All bor-

rowed from China, none lent to her. Hence, if we consider the self-complacent pride of the Chinese—a somewhat unpleasant and repellant characteristic—we can scarcely deny it a basis of justification.

Knowledge of literature and literary ability is the most highly prized acquisition in China. Civil service competitive examinations have for twelve centuries been the means of filtering out candidates for official employment. To this proud, conservative people, who so highly esteem knowledge and attach such importance to literature, what sort of man will you send to gain them over to Christianity? What must that man be who will command their attention, and compel from a contemptuous people a respectful hearing for the doctrines of the Cross?

The number of those who have gone forth to combat the evils inherent in heathenism, is so insignificant compared to those who minister to congregations in Christian lands, that some good people are in despair of overtaking, by ordinary methods, the needs of the world. But the argument based upon the comparative number of missionaries and ministers is fallacious. The missionary is not a pastor and should never sink into one. The work which he goes to perform is very different from the work of the pastorate. The missionary is the modern representative of the Apostles. He is the only real successor of the Apostles. If the name "apostle" is Greek and the name "missionary" Latin, there is no difference in the signification of the terms. The "apostle" was the "sent" of the Church and the Holy Spirit—sent from a Christian community to gather in converts, plant churches and raise up pastors among non-Christian peoples. So is now the "missionary" the "sent" of the Church and of the Holy Spirit, to accomplish exactly the same purpose. Though the work of gathering in a few converts is his first, and though the duty of ministering to them is one the neglect of which would be criminal, yet these do not constitute the most important parts of his missionary life. His great work is, like that of the Apostles, to found churches, and to train pastors; not to plant a tree which is to stand alone, but to sow seed which will become self-propagating. The proportion, therefore, of missionaries to the numbers of the people to whom they are sent, is a matter of very subordinate consequence. The one outstanding subject which should demand the most serious attention of all interested in mission work, which should indeed hold so largely in their esteem that every other consideration should be relegated to a position of comparative unimportance, is the qualifications of the man sent. The question which should, like Moses' rod, swallow up every other, is whether you send the men who are in all respects the best fitted for the end in view: that of gaining the confidence and respect of the people, of planting churches and raising and training pastors.

All the more important will this subject appear when it is stated

that the Chinese people must be brought within the Christian fold by Chinese converts. It may be taken as axiomatic that every successful mission in China has been successful in proportion to the earnestness, knowledge and zeal of its first converts. In our own Manchurian mission, out of a hostile population, over a thousand converts have been baptized. Many thousands know and respect the doctrines of Christianity. The work of preaching the Gospel is widely spread and rapidly extending in all directions over this large district of country. The literary classes are many of them our best friends, and officials have, in most cases, ceased opposition. Within the past eight years, a couple of hundred of the inhabitants of Korea have been baptized. A congregation has been formed in the Korean capital. Thousands of Koreans are reported to be believers and applicants for baptism. How have these results been attained within little more than a dozen years? Of all those converts not more than a couple of dozen can be traced to the immediate agency of the foreign missionary. The others are the converts of converts. The only claim to credit—if it be one—which the European can make, is that of careful and constant instruction of the converts. And it may be noted, by-the-way, that here is the only satisfactory method of attaining to really cheap missions.

We must not lose sight of another fact bearing on this subject. The Chinese convert who is the most useful in defending the truth against opponents, in instructing enquirers in the tenets of Christianity and in rousing interest among the indifferent and the careless, is he who has the most accurate knowledge of Christian and cognate truth. He is the best qualified to “exhort by sound doctrine” the attentive listener, and to “convince the gainsayer,” who “holds fast the faithful word” which he has been carefully taught, and who is ready to give an intelligent answer to him who asks for a reason of the hope that is in him. Now, this implies diligent, thoughtful, and long-continued education in holy things. Such education was insisted on and practised by our Saviour and by His apostles. And, among a people like the Chinese, who are in intellect equal to, and in civilization more advanced than, the ancient Greeks and Romans, is a mere slipshod fashion of planting Christianity desirable? Will it be successful even if desirable? History emphatically proclaims against the possibility of such success.

More important, more difficult, and demanding more varied talents than the work of any minister in the church or the duties of any professorial chair in Christian countries, is the work of establishing Christianity in China. Who, then, is sufficient for these things? Who is the man best fitted for this work? Were the conversion of the world a task now initiated, it might be perhaps more difficult to return a definite reply to this question. But the war against the kingdom of

darkness is as old as the Church of God. We must, therefore, listen to the teachings of the past experience of that Church to guide us in our action for the future.

When the Lord's people were brought out of Egypt, the chosen leader was Moses—a man learned in all the learning of the Egyptians, a man whose courage was as unshaken as his intellect was powerful, whose knowledge was as great as his faith was free from doubt. If we examine the character of the men who were moved by the Holy Ghost to rebuke, and to undertake the reclamation of, the back-sliding Jews—rulers, priests and people—we find that each is prominent in courage, eminent for knowledge of the truth, of outstanding ability combined with that humility which is the twin-brother of real greatness. Our lesson from Old Testament history is that God, to accomplish His great work, chooses men few in number, but this number the choicest of their race and generation.

It is stated that the New Testament lays down a different standard. The Lord Jesus is said to have sent forth a band of illiterate fishermen to establish His Kingdom upon earth. Is this an accurate representation of the case? Of the apostles first selected some were certainly educated men. Two men attained to special eminence. Peter and John were originally men who did not lack force of character, and the writers of the Gospel of John, and the Epistles of Peter and John cannot be called illiterate. Compared to the Rabbi who knew the jots and tittles of every word in every book of the Old Testament and who could learnedly discuss the structure of sentences, and extract wonderful meanings from the form of letters, the apostles may have been ignorant of literature. But true learning does not consist in the knowledge of roots and words, or the syntax and grammar of languages. These are but the instruments for acquiring or imparting some truth or truths. Real learning consists in the knowledge of that truth itself. And did the public appearances of the apostles not prove them possessed of more real learning than the Rabbinical book-worms ever knew or could comprehend? During a lengthened period did not the disciples pass through a system of close daily and hourly education such as no other men ever had, and under the greatest teacher the world ever saw, before they were commissioned to be "apostles" or "sent" ones? Can such men be said to have been unlearned or untrained when they were sent forth to their work? They were, on the contrary, men thoroughly trained and carefully selected.

The apostle Paul still further emphasizes my contention that in the history of the Church of Old and New Testament times God employed a select few to initiate the work of training men to be preachers of righteousness to their fellow-countrymen. And does not the history of the church, subsequent to the Apostolic Period, spell out the same lesson? A strong Luther appears in Germany, and

the country escapes entirely from the broken shackles of Rome. An equally robust Knox preaches in Scotland, and the Reformation is completed. Men not less learned, but of weaker character, led the movement in England, and the Reformation is still unfinished. Behind every great movement in the church since that time, and behind all important progress in the mission world, you will invariably find a man of decided force of character, of sound common sense, of good natural abilities, frequently of learning, and of a warmly sympathizing disposition; and by devoted earnestness these qualities are all consecrated to the service of God. These are all select men, chosen by God because of the necessary qualifications given to them by Himself, to adapt them for the work to which they have been called.

To briefly recapitulate. Because of their ancient civilization and their excellent system of education the Chinese regard Westerns with contempt. Therefore, to gain their respect you must have men of prominent mental endowments, sharpened and refined by educational advantages. From political considerations and social customs there exist serious obstacles to friendly intercourse with Christian people. Irrespective, therefore, of the argument from their enormous numbers, it is indispensable that native converts be employed to preach the Gospel to the Chinese. In order to be the best possible laborers in this work the converts must be well instructed, to enable them to exhort the believer and to convince the gainsayer. And to properly instruct these converts, to make them fit instruments for the establishment of a strong, healthy, aggressive form of Christianity, we learn from the history of God's dealings with man in the ancient and modern times, that the church must send forth to this work in China her ablest and noblest sons, the most talented and earnest of her members. Thus history declares the church to be shirking her most sacred duty when she is satisfied with ordinary or inferior representatives to do a work which demands the greatest skill, the greatest wisdom, the greatest piety at her disposal. "Quality, not quantity," was the conclusion of the late Norman McLeod from his Indian experience. This conclusion is justified by Scripture, by history, and by common sense.

Critics of missionary methods, who apparently believe themselves freed from all responsibility in connection with the propagation of the Gospel, shout out in pompous tones or in hysterical screams, "Revert to apostolic methods." This is exactly what is required, and these critics would have deserved commendation had they defined "apostolic methods." What were the methods of apostolic times? Those methods did not hinge on the question of money, more or less. They ignored discussions on dress. They laid no special emphasis on the kinds of food and drink to be used. Unavoidable hardships were faced with calmness and without boasting; asceticism was scornfully

repudiated with the heathenism, out of whose ignorance it sprang. The essential features of the "apostolic method" are clearly unfolded in the brief account we possess of the first foreign missionary meeting held in the primitive church.

A few fugitive Christians had successfully preached the doctrines of the Cross in Antioch. The church in Jerusalem found it difficult to believe the good news, and sent the experienced Barnabas to examine the facts. His soul was overjoyed. He preached, and the cause grew. He bethought him of his friend, Saul, then in Tarsus, whom he believed specially fitted to reason with the numerous types of humanity congregated in Antioch. The eloquence of the older Barnabas, and the keen logical reasoning of the young Saul overcame all opposition. Other preachers and teachers, eminent men there were, but these two, the oldest and the youngest, stood out conspicuous for ability, for earnestness, and for success. In the congregational prayer meeting the needs of those who were destitute of the Gospel were not forgotten. And as the believers were practical men, their prayers were followed by steps taken to proclaim the Gospel where it was unknown. The claims of Antioch, one of the three largest and most influential cities, wealthy and active, of which only a fraction had as yet heard the Gospel, were not overlooked. But it was decided that the work of preaching there should be left to private members and the less powerful of the preachers. But their two ablest preachers—the one the most experienced and eloquent, the other the most learned and logical—they resolved to solemnly set apart to go forth to preach the Gospel where its voice had not been heard. These two men, therefore, who would probably not have presumed to offer themselves for that work, were called by the Church and the Spirit to become "Apostles" or "Sent" ones. That was the Apostolic method.

Need it be pointed out how very far all churches and all societies have departed from that method? Instead of solemnly calling tried men to this most difficult work of the church, the Societies wait for offers of service from young men, who are perhaps all the more ready to undertake the task because they are unaware of the conditions under which it is to be carried out. The Church now makes its Pauls professors of theology, or some cognate study, and calls its Barnabases to be the pastors of fashionable congregations. One Paul did greater service to the Church of Christ than a hundred of the young, inexperienced, and partially educated Christians of Antioch could have effected had they offered themselves or gone of their own accord. Revert, then, to the Apostolic method if you desire the Gospel to spread as it should and as it can.

Mere intellectual ability is proud, and leans upon the "wisdom of words." Mere sentimental spirituality is weak, despising the wisdom

of which it possesses so little. "Zeal without knowledge" is equally dangerous with ability without spirituality. Your missionaries, to be useful, must be of the Paul type, well educated, well trained, of conspicuous talent, of unquestioning faith; men whose spirituality of mind is as pronounced as their intellectual abilities are prominent.

A LIFE THAT TOLD.

Thirty years ago the region about London Docks contained as large a heathen population as any district in Africa, a rendezvous for the lowest types of humanity." The wealthy and influential class in this settlement were the runsellers and keepers of gambling-hells. Children were born and grew to middle age in these precincts who never had heard the name of Christ, except in an oath. Thirty thousand neglected souls were included in one parish here.

A young man, named Charles Lowder, belonging to an old English family, happened to pass through the district just after leaving Oxford. He heard "A cry of mingled agony, suffering, laughter and blasphemy coming from these depths, that rang in his ears, go where he would." He resolved to give up all other work in the world to help these people. He took a house in one of the lowest slums, and lived in it. "It is only one of themselves that they will hear; not patronizing visitors." He preached every day in the streets, and for months was pelted with brickbats, shot at, and driven back with curses. He was a slow, stammering speaker, but bold, patient and in earnest. The worst ruffians learned to respect the curate, whom they saw stopping the worst street fights, facing mobs, or nursing the victims of cholera.

Mr. Lowder lived in London Docks for twenty-three years. Night schools were opened, industrial schools, and refuge for drunkards, discharged prisoners and fallen women. A large church was built and several mission chapels. His chief assistants were the men and women whom he had rescued. A visitor said, "The congregation differs from others in that they are all in such dead earnest."

Mr. Lowder broke down under his work, and rapidly grew into an old, careworn man. He died in a village in the Tyrol, whither he had gone for a month's rest. He was brought back to the Docks where he had worked so long. Across the bridge, where he had once been chased by a mob bent on his murder, his body was reverently carried, while the police were obliged to keep back the crowd of sobbing people, who pressed forward to get a glimpse of "Father Lowder." "No such a funeral, had ever been seen in England." The whole population of East London turned out, stopping work for that day. The special trains were filled, and thousands followed on foot, whom he had lifted up from barbarism to life and hope.—

Exchange.

CAN WE TRUST THE MORMON SAINTS?

REV. DELAVAN L. LEONARD, D.D., BELLEVUE, OHIO.

We mean those dwelling out in Utah, and where they seem to promise publicly and most unreservedly to obey from henceforth the law of the land. Without much doubt the reply should be, not fully, and neither now, nor for some years to come.

We may admit that, at length, after a long and bitter struggle, the leaders of the Mormon Church begin to feel deeply the effect of vigorous action on the part of Congress and the courts, that they have grown weary of walking in the path of transgression, which has landed a thousand or so in the penitentiary, and that they therefore feel compelled to change their tactics, to appear at least to yield, lest a worse thing come upon them, in the shape of legislation disfranchising the entire membership of the church. And further, there can be no reasonable doubt that a large and influential element in Mormondom is heartily convinced of the blunder and folly of polygamy, and is more than willing to throw overboard both the practice and the doctrine. But these further and significant facts cannot be forgotten.

The poison of polygamy has been at work for more than a half century, and so has entered into the blood and bone of the system. The beginnings were away back in Illinois, in Missouri, and even in Ohio. Almost two generations have grown up under the amazing perversions of Scripture and reason and conscience. "Plurality" has been glorified, and fiercely defended against all Christendom.

Then, too, from first to last the iniquitous practice has led to the most wholesale and shameless lying the world has ever seen. The duplicity of the Jesuits has been altogether outdone. For some twenty years, for nearly ten years after the famous "revelation" in Nauvoo, it was repeatedly and most solemnly denied in pulpit and in press that polygamy was ever known or heard of in the Latter-day Zion, and then, when it was finally proclaimed, the same was forced upon an unwilling people ruthlessly and even to the shedding of blood.

And further, from the beginning it has stood as a fundamental doctrine, whose acceptance was essential to salvation. Who so rejected it should be damned. Up to a date very recent it was taught everywhere that by the strict command of God the Saints must go on multiplying wives, regardless of the law, and though they faced prisons and death. And, therefore, it does not appear how the sudden apparent face-about can be real, how they can give the lie to all the teachings of the past, or how they can now protest—"It is of no use to fight sixty millions." One familiar with the facts cannot but be amused by the unctious talk about being compelled by their principles to yield obedience to all "constitutional" laws. Polygamy was always illegal, was forbidden by Congress in 1862, again in 1874, and yet again in 1882, and the Supreme Court has sustained the legis-

lation. But it was not until October of 1890, forsooth, that the news reached Salt Lake! Whence came this new light, and why?

And, finally, the way this so-called repudiation of polygamy came about is so queer as to lay the whole matter open to gravest suspicion. It is evident that a panic fell from some source upon the Utah Zion, and that under its irresistible impulse the action was taken. And the profession of repentance, the promise of amendment was made, not as all other great things have uniformly been done, to the brethren in conference assembled, but to the wicked Gentile world, the foe of Israel, and, strangest of all, by telegraph to the Associated Press! It is the first case on record of a revelation reaching the earth by wire. And even then the high and mighty head of the Mormon Church does not command, but only "advises" the Saints to submit. Then at the conference, held a fortnight later, by a show of hands the people only own that dispatch as genuine, and agree to give due heed to the "advice." That the vote was taken, and that it was unanimous, has no significance whatsoever. Had the motion been directly the opposite every hand would have gone in its favor just the same, for voting against what the priesthood proposes is not tolerated in Utah, and has never been known.

And so it is very certain that we are not called upon to assume that the saints are sincere. We are not at all at liberty to interpret their words or their deeds, as in reason and charity, we must those of almost all others professing godliness. Their ways have been much too crooked, and they have sinned in too many ways, and by far too long. Time only can prove that the leaders really mean what they say. And, hence, they must be tested, kept on probation for ten years—for five years at least—with no repeal of laws and no let-up of prosecutions. In particular, let us see if the law-breakers, now under indictment and conviction, when brought up for sentence, will promise to yield and obey—something which, hitherto, scarcely one of all the hundreds would consent to do.

The danger is that the wily and slippery hierarchs are simply dodging, juggling with words, staving off the imminent peril, hoping for better times. They would merely prevent, it may be, the passage of stringent bills now pending in Washington. They hope now to secure statehood by this cry of *peccavi*, and, once a sovereign State in the Union, who shall hinder the restoration of "Celestial Marriage?"

THE MISSION IN BASUTO LAND.—II.

REV. DR. ANDREW THOMSON, EDINBURGH, SCOTLAND.

In this second paper I shall give a short account of the settlement of M. Casalis and his congenial associates in Basuto Land, of the initial steps and first fruits of their mission, and of their rich harvest, after an interval of little more than fifty years. After a prolonged search for a locality which should be the first centre and base of their operations, their choice finally rested on a spot which seemed to offer the advantages which they sought, particularly in abundant water, fertile land, wood for building and for fuel, with charming scenery of which the eye never grew weary. It was twenty miles southward from Maba Bossiou, the king's city, at the entrance of a deep valley stretching away to one of the most remarkable peaks in Basuto Land, which rose, like steps, into a higher world. They reached this place on the 9th of July, 1833. There they raised their "Ebenezer," with devout gratitude, naming the spot Moriah, in remembrance of the difficulties through which they had passed, and of the Providential guidance which had been to them as a pillar of cloud and fire.

It took them the better part of three years to get fairly settled, and to bring themselves into circumstances in which they should be able to give undivided attention to the great work to which they had consecrated themselves, of evangelizing the heathen multitudes around them. And they lost no time in commencing the needed preparatory measures. Of different temperament, their hearts were one and their devotedness intense, so that they grudged no kind of labor, however uncongenial in itself, which brought them nearer to their ministry of love. At first they had nothing but their tents to shelter them from the wind, and the wagon was their common sleeping place. But a little cabin, timber for the building of which had been obtained from the neighboring wood, was improvised in a week. It proved so miserable a domicile that, with all their French vivacity, nothing could have reconciled them to it but the prospect of by-and-by rearing a more stable and spacious building which should give ample scope to the masonry of Gosselin. As they were finishing this first attempt in architecture, a company of youths suddenly appeared, commanded by Molapo, the king's second son, who had been sent by the king to assist them in their preparatory work, and, perhaps, with the further friendly design of helping to protect them against unfriendly tribes and vagrant thieves. They were not long in erecting huts for themselves after their own fashion. The provident king had supplied them with bagfuls of sorgho and millet, and if the hungry youths desired at times a change of fare they had only to walk into the neighboring wood, with javelin in hand, to find antelopes and winged game in abundance.

Having seen his companions lodged and protected, M. Casalis

proceeded to Philippolis to bring the wagons and effects which he had left there when he set forth in search of the local habitation which he had now found. The list of "effects" was very miscellaneous and may best be stated in his own words: "Tools of all kinds, vine-shoots, slips of peach, apricot, fig, apple, quince and other trees; a herd of heifers which had cost me only 17s 6d each, and a flock of sheep 3s per head, a fine mare in foal and two horses, some wheat, some vegetable seeds, and, above all, potatoes." It is easy to see in this list that it was not so much the wants of his companions in the mission, but the civilization of the Basutos alongside of their Christianization, that M. Casalis had in view in returning to Moriah with those carefully selected "good things." Moreover, when the wondering people saw the uses to which such things could be turned—the wheat in that virgin soil bringing forth a hundred fold, and the tools capable of being turned every day to a hundred uses, and when they were invited to share in the benefits, it would all tend to disarm their prejudices and to draw out their confidence and attachment to the missionaries. In such circumstances as these, believing in the men has often been a most important step towards believing in God.

The adventures of M. Casalis and his teamsters, on their return to Moriah, were not always of the most pleasant kind, especially when night fell and the wild beasts were attracted to them for prey, by the scent of the cattle and the flocks. On the whole, however, their precautions and attempts to frighten ravening brutes kept them at bay, their loss consisting of a few sheep which were snatched by the prowling hyenas. One incident shows how great their dangers must sometimes have been, and illustrates the strange methods by which a watchful Providence may at times give deliverance. Let the grateful missionary himself describe one scene: "I had one evening a proof of what a surprise will do in the way of disconcerting lions. It was about ten o'clock at night; I had gathered the whole company around the fire for worship. Just as I was about to commence, we heard very distinctly, close to us, the kind of convulsive hiccough which the lion makes as he creeps towards his prey ready to spring. Instinctively, or rather inspired by God, I started a hymn, the air of which was brisk and lively. The men at once caught it up, there was quite a fusilade of voices—contralto, tenor, bass—nothing was missing, and we have already said what the Hottentot lungs are capable of. After it was over we listened, but nothing was heard. We armed ourselves with firebrands and scoured the neighborhood of the camp; the brute had disappeared. Perhaps, we had deceived ourselves and there had been none after all. The more experienced of our party, however, persisted we had been in great danger. In fact, the next day we discovered, twenty paces off, the still fresh track of the formidable paws which had already been bent to spring upon and tear us."

The welcome return of M. Casalis to Moriah, after six weeks of absence, was the signal for setting to work in right earnest. The first service to fill their hands was the planting of the young trees and saplings which had been brought from Philippolis, and the sowing of vegetables and wheat. Which being done, they next proceeded to prepare the materials for erecting a solid and spacious house and also a chapel. For many a week to come these followers of "Ilim who knew how to be abased," were engaged "from morn till eve," in hewing stones, shaping lumps of clay for bricks, felling trees in the neighboring woods and sawing them into beams and planks. And, though the youths who had been sent from the king could not quite understand the reason of all this incessant and exhaustless toil on the part of the white men, they were always ready to lend a helping hand when it was asked; their not unfrequent blunderings, through misunderstanding the directions given them, producing no worse effect upon them, with their overflow of animal spirits, than boisterous shouts of laughter. They were handy, however, in the use of the spade and in rearing mud walls for the cattle enclosure and the garden. These services were rewarded by gifts of sheep-skins, knives, small hatchets and other useful articles, which they soon knew how to appreciate. In this way these good men escaped the one great blunder of the devoted Vanderkemp in returning labor for labor, which would have kept them down at their original level and marred their civilization.

In the matter of food, they were obliged to content themselves with the rudest fare. But when they saw the wheat which they had sown beginning to sprout into the blade and the ear, they were cheered by the prospect of soon eating in abundance the wholesome bread, which would remind them of their far-off home. As for their wardrobe, it certainly had an unmistakable look of savagism about it. But it was serviceable for their present circumstances. Their colony jackets made of a thick material, and trousers made of hides sewn together, were not suitable for polite society, but what was more to the purpose, they were strong enough to resist all the thorns and briars of the country. It is quite true that a mimosa spine was sometimes all they could get to do the work of a pin or a button. And in the matter of shoes, they had not disdained to learn from their own Hottentots to protect their feet by a kind of "half-shoe, half-sandal, made out of antelope skins."

One is apt to surmise that, as a matter of course, labors and surroundings like these continued through weeks and months must have been alike unfavorable to intellectual action and depressing to religious life. But not so necessarily, when the men who are willing to live thus for a time are actuated by holy and benignant motives. The testimony of these good men themselves, speaking from their own experience, assures us of this: "We were not conscious," they tell us,

“of intellectual loss. We preserved ourselves from decline in this respect by the observations of all kinds which we were making, as well as by the study of languages and of the standard works which we had brought with us. The religious side of our nature also was not too sorely tried. The daily experience we had of God’s protection, and the sweet visitations of His Spirit did more than maintain our faith. There was, indeed, something, singularly strengthening to our spiritual life in the thought that we were there in virtue of a direct order from Christ, that we were the representatives of his Church in places which had been closed against it up to our arrival.”

One thing, however, did depress their spirits, and this was the long delay of communication from their far-off home. There was, in this way, at times a painful sense of loneliness and exile. Alas, when a letter did come at last, after a lapse of more than twelve months, it was to announce the death of the venerable father of M. Casalis. It is easy to imagine the profound sorrow which the letter bearing such tidings would produce; but it brought with it rays of consolation also, for it mentioned that the last name which lingered on the lips of the dying old man, was that of his missionary son, when, with beaming eyes, he declared his confidence of meeting him again in the blessed world. The effect of the intelligence, when it became known among the poor people, was touchingly suggestive. “A lively sympathy,” the sorrowing missionary tells us, “painted itself on their features as they saw him weep.” Having only as yet a few words of their language at his command, he contented himself with saying to them, “God has done it;” “My father is in heaven.” This was a surprise and a revelation to them. In their darkness and simplicity, they had imagined that people, when they died, went down into the bowels of the earth. But how great was their astonishment when told by their teacher that when he died he expected to see his father again, and to dwell with him in a world into which no sorrow and suffering could ever come. They were shrewd enough, moreover, to notice that this hope of an eternal reunion with those whom they loved, calmed their grief and that death had not the same terrors to those white men from the far-off land as to them. It was thus that those poor people were receiving new impressions and instructions from their missionaries’ lives, which brought them nearer to the Kingdom of God, and were as the first streaks in the sky before the sunrise.

In their earlier attempts to convey religious instruction to the natives, those good evangelists had been sorely tried and deceived by a man who had undertaken to be their interpreter. With the Basuto as his native language, he had picked up some knowledge of Dutch while serving on the borders of the colony, and, with this scanty qualification, which he possessed in common with the missionaries, he

had engaged to be their medium of communication with the people whom they had come to teach. It turned out, however, that he had no supply of words with which to convey religious ideas. Moreover, the levity of his manner, as seen in his looks and gestures, naturally produced the impression that he had no sympathy with the lessons which he professed to translate. They even found out at length that he often substituted his own inventions for their instructions and that he was, in fact, not only hindering but betraying them. It was a bitter disappointment to those patient workers, carrying with it one of the hard lessons of experience "written in dark print." Of course, the vassal was dismissed in the end with little ceremony.

But there was a way which Providence had in store for bringing these good men and their sacred lessons into direct contact with the native mind. It happened in this wise. From the time of their settlement at Moriah, they had been accustomed to hold regular religious services in Dutch for the benefit of the ten or twelve Hottentot drivers who had come up with them from Philippolis. These men, having been brought up in the missionary stations of the colony, were familiar with Christian worship. They had Dutch Bibles in which they could follow the expositions of the missionary, and they knew many Dutch hymns which they sang with taste. The natives were attracted by the singing and were accustomed to squat in considerable numbers around the worshippers. They were also impressed by what they witnessed in the solemnity and seriousness with which the missionaries, looking upward, seemed to address an invisible being. Those good men set themselves, with renewed earnestness, to qualify themselves for speaking to poor Basutos in their own tongue "of the wonderful works of God." How great was their delight when, after no very long interval, they began to find themselves understood. Their sphere of usefulness from that moment was almost indefinitely widened.

All time which those devoted men could spare from planting and building was now spent in the preparation, in the Basuto tongue, of short Bible stories, "word pictures" and little addresses. They even ventured to compose a few hymns, which, when sung by the natives, formed a new attraction to the services and a new link of connection between them and the missionaries. But by-and-by it was not so easy to induce them to join in the prayers. So long as they were addressed, they were attentive. But as in the prayer the missionaries were no longer addressing them, they could not see any reason for listening. Even this difficulty, however, was not long in being overcome, by inducing them to repeat, all together and word for word, the thanksgivings and petitions that were addressed to God. For one thing, they liked to hear their voices ringing and rising in unison, and, judging from the expression of their countenances, there

was something deeper at work in those dark minds than this. It was another step forward. In that awakened interest they saw the fields ripening for the harvest.

In the midst of all these multiplying labors, and with the consciousness that in the power of addressing the people in their own Basuto tongue, a new weapon had been put into their hand, the thought began to arise in the minds of the missionaries that they should now begin religious services in the king's own city. It became the subject of repeated conference and prayer, and, in no long time, ended in the conviction that the time for this new departure had fully come. They had been favored with frequent visits from Moshesh, but was it not the fact that it was to him they owed their liberty of entrance into his country and for protection and help in many forms ever since; and should not the benefit of their teaching be brought more completely and continuously within his reach? Their proposal was at once received by the friendly monarch with approving welcome, his kindly looks expressing even more than his words. For a time the work was shared by the missionaries in rotation, but ere long it ended in the permanent location at Maba Bossiou of M. Casalis, the acknowledged leader of the little band. Everything was done by the king to facilitate and encourage the man of God. The services were held in a grand courtyard called the *khotla*, surrounded by an enclosure of bamboos and reeds, from an elevated platform the public crier, with stentorian voice, summoned the people to worship—"To prayer, to prayer! Everybody, everybody! Women and children as well!" The king himself was one of the most regular and attentive listeners, and strangers and messengers from other tribes were uniformly brought to listen to the astonishing words of the white man, and charged to tell what they had heard when they returned to their own land. The simple repast, of curdled milk and sorgho leaf preceded by more solid food, regularly provided for the preacher, expressed more than a common hospitality. The notes of conversations between the missionary and the monarch are among the most interesting things which M. Casalis has placed on record, and gives us a pleasing impression of the intellectual strength, penetration, simplicity and candor of this remarkable man. We quote two instances which remind us of Paul's description of some among the heathen in his days, as "feeling after God if haply they might find Him." "You believe, then," said the king one evening to the missionary, pointing to the stars, "that in the midst of and beyond all these, there is an all-powerful Master, who has created all, and is our Father? Our ancestors used, in fact, to speak of a Lord of Heaven, and we still call these great shining spots (the Milky Way) you see above, the way of the gods; but it seemed to us that the world must have existed forever, except, however, men and animals, who, according to us, have had a beginning—animals

having come first and men afterwards. But we did not know who gave them existence. We adored the spirits of our ancestors, and we asked of them rain, abundant harvests, good health, and a good reception amongst them after death."

"You were in darkness," was the answer, "and we have brought you the light. All these visible things, and a multitude of others which we cannot see, have been created and are preserved by a Being, all-wise and all-good, who is the God of us all, and who has made us to be born of one blood."

Moshesh was greatly struck when he heard the missionaries enumerate the commandments of the decalogue. "That," said he, "is written in all our hearts. We did not know the God you announce to us, and we had no idea of the Sabbath; but in all the rest of your law we find nothing new. We knew it was very wicked to be ungrateful and disobedient to parents, to rob, to kill, to commit adultery, to covet the property of another, and to bear false witness."

It is also noted by M. Casalis that it was as Redeemer that the mission of Christ most appealed to the mind of this anxious enquirer and learner, and in which he was most interested—"a striking proof, surely, of the indestructibility of conscience in all lands."

Returning in thought to Moriah, we may imagine those devoted evangelists, now that they had become able to address the people in their own tongue, longing for instances of conversion among them, which should be the seal of Heaven upon their ministry. This thirst for the Spirit's blessing became all the more intense, when the colony of natives around them had increased to the number of between three and four hundred souls. They saw the wheat and other seeds which had been sown in the earth springing up into harvest, they had also tasted the luscious fruits of the peach and other trees which they had planted, but how had their hearts begun to weary for the first cry of repentance unto life which would make the angels rejoice. At length the happy day arrived, and M. Casalis, who was at Moriah at the time, was the first to hear the welcome notes of a genuine contrition. "On the 9th of January, 1836, we overheard one of our young men spontaneously offering a fervent prayer. It was towards nine o'clock in the evening, at a little distance from our house. Thinking we heard the accents of contrition, we approached in the darkness, without uttering a word. It was really so! Astonished, moved beyond expression, we fell on our knees and burst into tears. We were the witnesses of a very genuine conversion, for Sikhesa, from that day to his death, in 1881, never ceased to be a faithful disciple of Jesus Christ."

The first fruits were soon followed by a harvest of conversions. The sacred fire which had been kindled not only continued to burn, but circulated from heart to heart. There was no suspension of the

blessing. New stations were opened; churches were built; day and Sabbath-schools were organized; new missionaries arrived from France and from the Cape. Native evangelists were trained and sent forth on the right hand and the left. Among those who at length cast in their lot with the early disciples was Moshesh, the king, who had long been held back from the decided step by the entanglements of Polygamy, which was the last link in the chain from which he succeeded in shaking himself free. The missionaries well knew that a reformation in this matter could only be the natural and spontaneous fruit of a cordial adoption of the great Christian principles. And they waited for this before they could receive him into the fellowship of the believers. But the triumph came. He openly declared himself a Christian in a very touching way, after having proofs of profound repentance and a living faith. He died with this filial cry upon his lips, "Let me go to my Father, I am already very near to him."

The missionaries continued, in those infant years of the mission, to assist in promoting the material prosperity of the people, especially in teaching them to improve in their methods of agriculture, and in adding to their stock of domestic animals. Among these were a better breed of dogs, the cat, the pig, the duck, the goose and the turkey. They knew the hen already. The cat, especially, we are told, was regarded by them as a godsend, for their huts were infested with rats and mice, and it was only when this favorite domestic animal was introduced by the missionary that the people succeeded in ridding themselves of this veritable scourge. Were it only for the secondary blessings that the Christian missionary bears with him into heathen lands, he would deserve a welcome.

Restricting ourselves within the limits which we had fixed for our narrative, nothing remains for us but to call from the latest missionary intelligence that has come into our hands, the statistics of the French Protestant Mission in Basuto Land. Our information brings us up to 1888. Out of a population of 200,000, 25,000 are adherents of the Mission, and 35,000 are under Christian influences. Of these 9,500 are members of the church, either in full communion or as candidates, and 4,500 children are in attendance on the mission schools.

The mission staff consists of 18 ordained missionaries, 1 lay worker, 15 wives of missionaries, and 7 unmarried ladies engaged in teaching. There are 176 paid native agents engaged at work, beside a goodly band of voluntary helpers. The central stations occupied by Europeans are 14 in number, and 94 out-stations are under the care of evangelists.

These simple figures, especially when read in the light of the previous narrative, present before us Basuto Land as one of the brightest spots on that "Dark Continent," to which the interest and the

prayers of all Christendom are now turning. The success which has followed and rewarded the labors of missionaries in that part of Africa within a period of little more than half a century, would not have been unworthy of apostolic times. See how the little leaven is leavening the whole lump. The Basuto Mission is indeed a bright jewel in the crown of the French Protestant Church.

A SPIRITUAL BAROMETER FOR THE CHURCH.

REV. RUFUS W. CLARK, DETROIT, MICH.

It is the annual collection taken in the church for Foreign Missions, because it registers as far as any visible instrument can, the climatic changes and the atmospheric influences about the pulpit and every pew. A glance at the collection plate will show you.

(1). As accurate an index as you have of the measure of Christian *intelligence* in your church. The question is inevitably raised as to whether men have been taught there the requirement of their Lord to carry the Gospel to a perishing world, and the extent to which they have been informed as to the work being done by the faithful toilers in far-off lands.

(2). It is the most infallible test as to the *genuineness* of the Christian profession, in owning the requirements of the Master and in not disowning or treating them lightly. It is a fair test to put to the value of redemption for one's own soul, to ask the efforts made to secure the same benefit for others. Some qualities of faith bear transportation, else we had not known of Christ.

(3). It is conspicuous above most forms of Christian benefaction, in the *honor paid to Christ*. "Yes," some may say "I help missions, but of the city and of my native land. Their utility, I see, and foreigners are here and paganism at our doors." But utility is not the motive of the Gospel. It is obedience. The same Master who said "Jerusalem and Samaria," said also, "And to the uttermost part of the earth." Christ did not consult with His Church, He commanded it.

(4). It discloses above many forms of beneficence, *unselfishness*. "Charity begins at home" is well. But local and personal ends may be served here. One may help on a cause or an institution, a civilization in which an immediate advantage is realized to one's self or to one's own. But there is no giving so free from the suspicion of self-interest, and unmixed with lower purposes as that which is for those we have never seen, and for which no requital is expected here.

(5). *As an act of worship* it indicates with marked explicitness the hold a Church has upon the power and promises of God.

Some give to head a subscription list, some to gratify a friend. Many calls there are in street and in the office. But the offering to the Lord comes first, if he is the dearest friend. It is made in His house, if the best gifts come from Him there, and it is for His altar where His eye alone can see it. The Lord sees it on a subscription book; but is there not a peculiar sanctity to an offering where it is from the individual for his eye alone.

THE MARVEL OF MODERN MEDICAL MISSIONS.

BY REV. A. M'ELROY WYLIE, BROOKLYN, N. Y.

In the illustrations of romance there is nothing more surprising than the wonders wrought by the consecrated agency of medical missionaries in heathen lands. Missionaries were not slow in learning that the order pursued by the Saviour and the disciples was the right order for the present day. The Master first healed the sick and then preached the Gospel. The same order he also enjoined the disciples to observe: "Heal the sick, raise the dead, cleanse the lepers, cast out devils; freely ye have received, freely give."

Everywhere the most appalling need confronted the missionary worker. In every land he found the horrors of heathenism intensified by the cruel practices of ignorant and superstitious medicine-men.

In China public opinion will not permit the dissection of human subjects, consequently the Chinese doctor is left to sheer guess-work, and to him "everything below the skin is a *terra incognita*." He locates the intellect in the stomach, and, so, enormous rotundity in the equatorial regions is indicative of mental greatness. Many of their favorite prescriptions are compounded from the dried carcasses of snakes, insects and ground bones of the tiger, or other strong animals, while it is a mark of filial devotion for a child to cut pieces of flesh from his or her body, cook them and give to parents who are afflicted with disease.

The Siamese believe that sickness is caused by evil spirits, and medical attendants are seen brandishing huge knives and commanding the spirits to depart, and in other cases the bodies of the sick are pierced by long needles with the view of locating the spot where the evil spirit has lodged itself. The main remedies in Syria are bleeding and the cautery, practiced chiefly by barbers and muleteers.

In western Africa Dr. Summers found many sick children who had been horribly cut with knives, and Bishop Taylor saw, after the cruel incantations of a medicine man, a little girl killed, stabbed to the heart, by the side of her suffering mother, because it was believed she had bewitched her parent into a fit of sickness.

Illustrations might be indefinitely multiplied to show that the "tender mercies" of the heathen are cruel; that even when they set out to relieve those whom they love, their remedies are worse than the disease; and that myriads of the sick die beneath the miseries of their maladies and the far worse tortures of a treatment conceived in ignorance and applied by unfeeling superstition.

We need not wonder, then, that when the skilled medical missionary applies his scientific principles, uses his well proved remedies, and directs his keen blade by an unerring knowledge of a true anatomy, he is able to work wonders which are pronounced miraculous by the densely ignorant heathen around him, and that everywhere he finds that the exercise of his healing power is the *open sesame*, and pioneer of the message of salvation to sinning and sinking men. Volumes might be written to set forth, in romantic and thrilling story, the ways in which the healing art has been blessed to the opening of huts, zenanas, courts, palaces, towns, cities, and entire provinces to the unrestricted and welcomed proclamation of the Word, followed, also, by expressions of gratitude and munificence in giving, which would prove illustrious examples in Christian England or America.

The Rev. Dr. Colin S. Valentine, on a journey to the hill country for his health, learned of the serious illness of her Highness, Maharani, the wife of the Maharajah Ram Singh, Prince and Governor of Jeypore. Calling upon the Prince, he was invited to an examination of the case, remained to treat her

Highness, who had been given up by the native physicians, and the doctor was soon able to pronounce her recovery as complete.

The Maharajah expressed his gratitude in warmest terms, insisted upon Dr. Valentine remaining as his physician, made over the colleges and educational institutions to the doctor, and added a grant of 10,000 rupees for a college library and philosophical instruments. The doctor replied that he was a missionary, and could accept of his Highness's proposals only upon the distinct understanding that, as such, he would be allowed, without let or hindrance, to teach the doctrines of the Christian Religion. His conditions were accepted and the Europeans were formed into a Church, and during the whole time Dr. Valentine was at Jeypore he enjoyed the confidence and friendship of the Maharajah, and was enabled to establish several institutions for the physical and moral advancement of the people; such as the School of Arts, the Public Library, the Philosophical Institute, a Museum, a Medical Hall, branch dispensaries, jail discipline, the instruction of prison works, etc.

It has been said of Dr. Peter Parker, who was the real founder of medical missions, a man of singular beauty of character and eminent ability, that "he opened China to the Gospel at the point of his lancet." Thousands flocked to him for the recovery of their sight, and for healing of every sort of disease, until it was quite impossible for him to attend to the multitudes who claimed his care.

His skill became known extensively throughout the Chinese Empire, and the hospital that he opened in Canton in November, 1885, has brought not only physical relief, but spiritual blessings, to many thousands. The labors of this remarkable man were not confined to China alone, but extended to other countries. He was instrumental in the founding of the Edinburgh Medical Missionary Society, which has sent forth scores of noble young men to bless humanity, and has been the means of founding many Home Medical Missions, in addition to those established in foreign lands.

The great city of Tien-tsin, on the river Peiho, and the terminus of the Grand Canal, furnishes us another marvel among the victories achieved by medical missions. On a certain day the late Dr. J. K. Mackenzie was present with the native converts at prayer. At the same time a member of the English Legation, who was closeted with the Viceroy, learned that his wife was seriously ill, indeed was in a dying condition. The Englishman asked, "Why don't you secure the help of the foreign doctors?" He was induced to send a courier with a message summoning Dr. Mackenzie. In a few weeks (Miss Howard, of Peking undertaking the local treatment) Lady Li was quite recovered. The news of her restoration to health spread throughout the city, and daily Dr. Mackenzie, as he entered the vice-regal palace, was beset by crowds seeking medical or surgical help. In the presence of a large number of officials, in the court facing the reception room, chloroform was administered to a patient afflicted with a tumor as large as a child's head, which the doctor successfully removed. This operation, with others performed in the presence of the Court, excited the surprise and admiration of the Viceroy and his friends, and heightened the effect produced by Lady Li's recovery. The Viceroy set apart, with great good will, a portion of a very fine memorial temple, to be used as a dispensary, advanced the money for the immediate purchase of drugs and necessities, and ordered that subsequent bills should be sent to him for settlement. Dr. Mackenzie, keenly alive to the value of a hospital in aid of Gospel work, recommended the founding of such an institution. The first subscription was given by a military mandarin, who was a patient, had been a Tai-ping rebel, and was bitterly opposed to Christianity. Others, all Chinese, followed, and soon the

sum reached \$4,500 (a large amount in China), and this without help from the Viceroy, who, however, assumed the expenses of the hospital as well as those of the dispensary. In six months wards for thirty patients were in use, and subsequently wards for thirty patients more were added, and also other needful rooms and appliances, over \$10,000 having been given during fifteen months, by the Chinese alone. The military mandarin returned a year later, bringing a friend with him, to whom he said, after Dr. Mackenzie had shown them through the institutions, "I will repeat my former subscription if you will give the same." "All right," promptly replied his friend, and on that day \$1,500 were added to the funds.

What is still more remarkable, the Viceroy, now thoroughly believing in the Western medicine, was anxious that some of the Chinese should study it, and the doctor was allowed to select—from over 100 young men, who had been recalled, in 1881, from America, where they had been pursuing their education—eight of the most promising, to enter upon a three years' course of medical and surgical training. The Viceroy built a house for them in the mission compound, and all being able to read and speak English, their studies were conducted in our language. The Government undertook all expenses for the support of the students, and for such apparatus as was necessary for their instruction. Recognizing that here was a means which, if rightly used, might, through God's blessing, secure an entrance for the Gospel among the upper classes, the missionary's one stipulation was that he should be wholly untrammelled in his Christian intercourse with these young men.

Thus did the Lord use this good and skillful man in a great heathen city, and amongst a class of men peculiarly difficult to reach, and to overthrow a great barrier of prejudice against Western medical science, and to initiate changes, the practical issue of which are now showing themselves in the formation of various semi-recognized schools of medicine within China itself.

In Korea access to the very throne itself was achieved purely through the skill and success of Drs. Allen and Heron, the former of whom (sent out in 1884 by the Presbyterian Board) happened to arrive just before the *emeute* which occurred that year. He attended the wounded prince, Min Yong Ik, and was also given charge of a score of wounded Chinese soldiers. Saving the life of the prince and treating with success the wounded soldiers, prepared the way for the erection of buildings by the Government for medical purposes, and the appropriation of money for medicines and all needed appliances. The king, gracious and kindly disposed, at once caused orders to be issued for the purchase of a compound of buildings adjoining the hospital in Seoul, and the fitting up of the same for a school-house, where young men are to be educated for the practice of medicine. In a single year 10,460 cases have been treated, and 394 operations performed. These medical missionaries have been able, during a single year, to remit to the Board some thousands of dollars beyond their salaries received. And, when it is borne in mind, that in all the heathen lands the rule adopted by the missionaries requires that preaching and Gospel-instruction shall be carried on in intimate connection with their medical work, it must at once be seen that multitudes will be reached by saving truth who otherwise had never heard the terms of salvation; and let it also be borne in mind, that patients come from all classes and from distant and numerous towns and cities. In a single hospital are found, as a missionary writes, afflicted ones from 500 villages and towns during a single year. A great work is being done by training medical missionaries in the institution at 118 East 45th Street, New York, under the able and devoted superintendency of Dr. George D. Dowkontt, from whom most inspiring and encouraging facts can be obtained as to the pressing need and wonderful successes of medical missionary labors in the United States and foreign fields throughout the world.

ORIENTAL MISSIONS.

DR. E. P. THWING, BROOKLYN.

There is in the East a prescient fear that heathenism is doomed. You find hints of it in sacred books and traditions. You hear confessions as to the tyrannizing influence of the priesthood, its opposition to education, sanitary science, social improvement, by intrigue or violence. You find, as in India, printed appeals to the faithful not to forsake their gods; in Japan, efforts of ecclesiastics to gain a footing in the Imperial Diet—happily futile—where they hope legislation may some day exclude Christians from Japan, as we exclude Chinese from America. They feel that their case is desperate.

Over against this I find a growing assurance among Christians that the acceleration of God's providential movements, promised in these latter days—to eventuate, we believe, in the conversion of the world—has already begun. To the inherent weight and momentum of truth, God seems to be giving, as it were, an added push, for "A short work will the Lord make upon the earth." The plowman will overtake the reaper. The earth brings forth in a day, a nation is born at once. We have new auxiliaries. Science is making splendid leaps. The talking phonograph is heard in the palace of the Son of Heaven. Native papers advise their use in criminal courts, and in ordering executions. One blue button Mandarin at Shanghai, while I was there, bought four. It so amazed him that he, 61 years of age, began the study of English. The point is this: Science, at a startling rate, is multiplying delicate and powerful adjuncts to hearing, vision, touch and locomotion. Hampering limitations are removed. So in the personal, spiritual efficiency of the church there is to be a marvelous reduplication of power. The lame will leap; the dumb sing; the feeble become as David; the house of David as God. Moonlight is sunlight; sunlight becomes sevenfold intense. In view of these two facts, there is—

A third—an imperative necessity for men at the front, not of piety and consecration merely, but of intellectual breadth and sagacity, able to act in affairs of great complexity and perplexity, wisely, promptly. We have such. We need more. A prominent New York business man listened with me at the great Shanghai Conference to argument and eloquence that would have honored the United States Senate, not alone on religious themes, but as to the right of the missionary to be protected by the Imperial Government from misrepresentation, calumny and violence. For the first time my friend got the true missionary perspective. He saw things at a new angle. He returned home a new man. He said to me yesterday, "I went out with prejudices. I thought missionaries were a crotchety set, but I have been *amazed* at what I saw and heard." The calibre and quality of Congregational and Presbyterian missionaries, he said, were notable, though he belongs to neither communion himself. This is impartial and valuable testimony. Missionaries cannot speak thus, the Board cannot nor could an inspector, going in their interests, sharing their hospitality, speak without bias; but those of us can, who are independent in movement, action and utterance, with no pecuniary, official relation to any society. Yes, we have men and women of sterling worth at work. They are appreciated by men of intelligence, who are not Christians. One whom I met writes: "I am speaking, I believe, the sentiments of my own nation when I tell you we care more for earnestness and conviction than for *views*. We would see men who love us and give themselves for our sakes, as the Saviour of men did; men who have had spiritual experiences as practical realities, and

treat the things of the Spirit just as definitely as that they have touched and felt. Japan is already tired of soothsayers, theorizers, baptizers; we only need men and women of moral earnestness, who can give fruits of their own experience, taught through discipline and mental struggles of many years.

A fourth conviction, derived from observation and the testimony of our brethren, is this: the advisability of a visit by the secretaries of various boards to the three empires of India, China and Japan, which include about one-half the world's population. Time and rates of travel are reduced. I have been in Europe and America the same week; but to be in Asia one week and in America the next week, was an illustration of the acceleration of the movements of steamers in these latter days. A day from Nagasaki to Shanghai, three more to Hong Kong, a dozen more to Bombay—these are present possibilities. Our native Christians, as well as our missionaries, would warmly welcome such an apostolic visitation.

Finally, I have been impressed during this long journey in the East, with the fruitfulness of medical missionary work. It is having a wholesome, uplifting, moral influence on the medical profession outside the missionary ranks. It is opening the eyes of heathen to the capabilities of woman, revealed in our female physicians and in the native nurses trained by them. A Chinese admiral, grateful for the restoration to health of his aged mother, gave a gold medal to Dr. Mary Fulton. For the successful treatment of another lady of the household, another decoration was ordered. During a stay of a fortnight, ancient etiquette was ignored, and this American lady, and a female missionary with her, sat with the gentlemen of this millionaire's family at a table served in elegant European style. They had permission to hold Christian worship in their apartments, attended by heathen as well as believers. Continued gifts followed Dr. Fulton to Canton, such as a thousand oranges at a time. A young man from this family-clan of 400 came to Canton Hospital to study medicine. The Hong Kong dailies refer to this as honoring Western ideas as truly as an individual physician. Medical service to the blind, diseased, injured—soon to the insane, we hope—is directly antidotal to the dislike awakened by the greedy, unscrupulous spirit often shown in our commerce, legislation and personal contact with China and other Eastern people. Heathenism believes in the survival of the fittest and the removal of the helpless from the world. Our hospitals and dispensaries teach a nobler conception of existence. Our standard works in medicine and surgery are studied by native students. Otherscientific books are called for by officials. I found that in eight years over 84,000 copies of English and German works had been translated and sold from the Arsenal at Shanghai alone. These are on railways, military science, engineering, medicine, politics and religion. China is not asleep. The intellectual ferment is not as visible as in India and Japan, but it is surely at work. With the blessing comes the bane; with new economic conditions unrest, discontent; with freer thought speculative infidelity. The heart of an atheist is often found under the robe of an idolater. In no more vivid form is the true spirit of Christianity shown than in the tender, toilsome ministry of the doctor and his nurses. The missionary is respected but the physician is worshipped. His person and work are sacred. "This hospital is safer than a gunboat," said a British consul, at Canton, in troublous times. One class of sufferers has for centuries been neglected in China. May I not, therefore, bespeak a hearty and immediate response from the friends of humanity everywhere to the efforts we are making at Canton? It is a pathetic appeal to all nationalities. The consummation of this humane purpose for the relief of the insane cannot fail to unite the East and West in closer friendly international relations.

TRANSLATIONS FROM FOREIGN MISSIONARY PERIODICALS.

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

—The *Allgemeine Missions-Zeitschrift*, speaking of the Dutch Mission in Borneo, remarks: "It is a matter of joy that the government of Holland begins to comprehend the blessing which redounds to itself in its colonies from missions, and urgently desires the strongest possible augmentation of missionary force. When the president of the Bornean Mission informed the Dutch president at Bandjermassin that he had solicited 7 missionaries from Barmen, the president replied: 'What does that amount to? You had better have asked for 70, for here there is a terrible heap of work to be done. These missions are doing a good work.' We hope to be on our guard against making flesh our *arm*, and founding any great hopes on such utterances of colonial officers; but we rejoice and thank God that the missionary work at last begins to be recognized, even by the Dutch colonial statesmen, in its great significance." It must be remembered that until lately the feelings of the Dutch government towards missions were very much such as those of the East India Company eighty years ago. Indeed, it formally encouraged the Moslem propaganda in its eastern colonies, until at last it discovered itself to be warming deadly disloyalty into life on its own bosom.

—The *Zeitschrift* for last March remarks that in China the successful introduction of railways would completely subvert that fundamental Chinese superstition—the "wind-and-water-doctrine"—which has thus far successfully resisted it. "Yet Old China will strive in vain against the railroad. The vast, thickly peopled land is destitute of highways, and the want of communication during the oft-recurring famines, costs the lives of hundreds of thousands, indeed of millions. Moreover, railways are a military necessity for the extensive territory," which now lies between the hammer and the anvil—between the constant advances of England on the south, and of Russia on the north. "But, whether Europe has so much reason to exult over the progress of China, is quite another question. China is a giant, who, when he is once fairly awake, will become a rival of the Occident with the means of civilization learned of the Occident, such a rival as may well embarrass Western life in a fashion as yet undreamed of. Moreover, we may be allowed to warn against building too sanguine hopes for the progress of missions upon the extension of railways."

—The *Missions-Zeitschrift* gives the official reports of Roman Catholic missions in China for 1889, as follows (including Manchuria, Mongolia, Thibet and Yunnan): 623 European missionaries, 329 native priests, and 544,370 Catholics. At the end of 1887 the latter were given as 541,358. Taking account, therefore, of the natural increase of the population, there appears to have been a relative decline.

—The *Zeitschrift* says of the new Japanese constitution: "Matters seem to be going rather too *fast* in the kingdom of the Rising Sun, and forms are not of necessity realities." It points out also that the guarantee of religious freedom is couched in an ambiguousness of phrase which might easily give a handle to Japanese reaction, a possibility by no means to be neglected. "Advancing Japan by no means lacks discontented elements, especially among those young people whose fathers belonged to the warrior and the literate classes, and that Japanese feeling can not only surge high but surge wildly against the favor shown to foreigners and foreign ways, is sufficiently shown by the excitement occasioned by the revision of the treaties."

—The *Zeitschrift* remarks: "Even the striving for ecclesiastical independence, which distinguishes the Japanese Christians, praiseworthy and delightful

as it is, is impelled and supported by a mighty national under-current, which is, perhaps, not wholly free from national vanity. In the missionary reports there is a perpetual recurrence to the idea, that in Japan it is not the natives that are the helpers of the foreigners, but the foreigners that are the helpers of the natives. All honor to the Japanese leaders of the Christian movement, to the native teachers, pastors, elders; but it is hard to resist the impression that in this strong emphasis laid upon Japanese leadership there is involved an over-valuation by the Japanese of their own knowledge and strength. To Protestant missions there can be nothing dearer than to reach as soon as possible their goal, the establishment of an *independent* evangelical church in Japan. Yet, with full acknowledgment of Japanese gifts and of the Christian maturity of *individual* Japanese, it will be quite a while yet before they will be able to dispense with Western help, and also with Western guidance in the work of the Christianization and the Christian training of the gifted Japanese people. In Christian knowledge and experience, moreover, Japan is *very young*, and if history, especially missionary history, is to be a guide, the great present need of Japan is that of *the largest possible multiplication of European and American missionaries*, as indeed is urged by all sober judges of the actual state of things, among them the English bishop. The larger the staff of competent Western missionaries, so much the more speedily and certainly will Japan attain to a healthy ecclesiastical independence."

"Besides all that is done for education by churches and individuals, the Japanese government spends yearly more than \$600,000 upon schools. But what avail all these seats of culture, if, as too many testimonies seem to show, there is growing up in them a mass of youth inclined to break all the bonds of natural piety and of youthful modesty and docility? And yet, with many leading representatives of progress in general, and especially in the daily press, it is not the blessed and regenerating power of Christianity upon the hearts of men which secures it favor, but the regard to it as 'an intellectual force in Japan.' They are, therefore, bewitched with the notion that culture *regenerates* and *knowledge* is religion. . . . What the great apostle of the Gentiles wrote aforetime to the Greeks, in their pride of wisdom, and what the Heavenly Master declared to Nicodemus, is no less opportune for the cultured heathen peoples of to-day. These are depressing shadows; but, notwithstanding these the number of those Christians in Japan, who apprehend the Gospel as a power of God for salvation, grows from year to year."

—In these days, when Mohammedanism is so glorified, the following notice of Kolle's "Mohammed and Mohammedanism Critically Considered," from the *Missions Zeitschrift* for March, 1890, is well worth reading. Although the work is in English this independent summary and estimate of it from the German is none the less valuable. We give but a part:

"The author, who has made himself for decades practically familiar with the various aspects of Islam, as a Protestant missionary, first in West Africa, then in Turkey, felt the need of also setting it forth theoretically in this book. In his Introduction he solicits the reader's attention to the following points, which we are entitled to regard as the ripe fruit of exhaustive studies: (1) The Prophetic Development of Mohammed; (2) the demonstration of a complete inner accord between the two great stages in Mohammed's prophetic career; (3) the demonstration that in Mohammedan legend the ground thoughts are antichristian; finally, the assignment, in the history of the world and of the church, of its proper place, as a specific form and phase of Antichristianity.

"Over against the half-and-half, in which most of Mohammed's later biographers have become involved, Kolle, like Arnold before him, holds the old

Christian view, that Mahammed was through and through an instrument of the Archfiend. Mohammed, in Kolle's judgment, had thoroughly good opportunities of knowing the Lord. He of set purpose withstood the Father's drawing, that would have led him to the Son, and thereby came under the power of the Prince of this world, and allowed himself to be fashioned by Him into an Anti-Christ, and that in the very beginning of his prophetic activity. This, then, reveals itself most distinctly in Mohammedan legend, which has developed his portrait, trait for trait, to the counterpart of God-man, and it becomes certain, beyond all doubt, when we see, how in the history of the Kingdom of God, the Anti-christianity of Mohammed comes in at the very point, at which the contest against the Lord's Anointed was to be carried on, after the earlier resistance had not been able to maintain itself against them.

"Kolle's argumentations for these positions, of course, claims evidence only for *Christian* history. But to such it commends itself by clearness, inner coherence, solid historical proofs, and agreement, in fact, with the present attitude of the Mohammedan world toward Christendom. In essential points Kolle might have appealed to no less a witness for the justice of his view than to our past master of conscientious historical inquiry, Leopold Von Ranke. Ranke also emphasizes these points: 'the original monotheistic conviction was already existent in Mohammed;' the assertion of immediate illumination is only the second step in the construction of the doctrine of Islam;' 'Mohammed was intent upon creating a national centre for the scattered Arab tribes,' and, therefore, 'on cleansing the Kaaba from idolatry' and 'reforming the supreme authority by the monotheistic idea.' 'His ideas were from the beginning at the same time of a political nature.' When now we see how, in his later development, it becomes more and more evident that his 'revelations' come 'at his call' to serve his political and personal, often very vulgar, interests, we do not well see how we can help ascribing to him a similar course of proceeding from the beginning. If it is alleged against this, how much enthusiasm we find at his first coming forward, in him and his adherents, really religious enthusiasm for the one compassionate God, the Judge of the world, the answer is, that all this is just as apparent in him in the later stage of his prophetic career. Even to the last he apprehends religiously all his personal destinies (including his moral sickness), sees everything in the light thrown on it by his belief in God and his assumption of his own prophetic calling, and remains to the last religious also in his behavior and conduct, not only in zealous asceticism, but also in temperance and self-control (except *in puncto sexti septimi*), and in his ever more arrogant claims of authority over others, as well as in absolute surrendering of all earthly possessions for the professed cause of God represented by him, which, indeed, he sought to further by his great and prodigal liberality. That a man could remain so religious as Mohammed remained, when he had already times without number burdened his conscience with criminal imposture and bloody persecution, nay, with the assassination of adversaries, and that, despite the scandal which this now and then occasioned his adherents, these latter were ready, in growing enthusiasm, to offer up life and limb for him and his cause, and at his word to go to death with undoubting and joyful confidence, is just as wonderful, and in a certain sense inexplicable, as that he, at the very beginning of his prophetic course, had been an impostor, and yet had shown some traits of the genuine prophet, and gradually acquired a faithfully devoted body of adherents.

"The magic formula of a gradual alteration, which is used in the sphere of natural science to bridge over the chasm between the inorganic and the organic, and then again between the brute and man, is yet more illusive in the sphere of

spiritual life, where a moral apostasy is to be psychologically explained. Add to this the prevailing tendency of our age, to make out that moral portents are not so monstrous after all, nor so far removed from 'the kindly race of man,' and it is anything but a wonder that Mohammed finds his advantage in this among our contemporaries. But Christians should not be bewildered by all this. Careful historical inquiry demonstrates that Mohammed, before he appeared as a prophet, besides Hanifism and Talmudism, was likewise acquainted with Christianity, and that as a monotheistic religion. He, moreover, steadily acknowledged Christianity as resting upon Divine revelation, yet he did not count it worth while to explore it more thoroughly. He knew that the revelations of Jesus were documentarily attested in sacred writings, in the Gospel, yet he contented himself with an altogether superficial acquaintance with some Christian Apocrypha. He might have become an Ulphilas to his people, but in that event the Emperor, as a Christian, would have attained to a certain supremacy over the Arabs. Here the national and egoistic interest proves itself stronger than the religious. Here is his FALL. He presses the Divine, as a means, into the service of the national and personal end. The want of the craving for truth, of the full and clear recognition of truth, surrenders him as a victim to the temptation to untruthfulness. Henceforth he becomes more and more a liar, more and more a murderer. Whose is the image and superscription? And ever more decidedly does he, out of national and personal interests, set himself against Christ, and the legend of his person follows the impulse which he himself gave to it—and yet, forsooth, he is to be accounted 'a schoolmaster unto Christ for the peoples!'"

—The *Macedonier* for 1890 (2d No.) gives an estimate of the Dutch East Indies, whose extent and population sufficiently explain the fact that the missionary efforts of Netherlands Christians are confined to these, and that they have, moreover, to call in the help of their German brethren for Sumatra and Borneo. From Upper Sumatra to New Guinea is farther than from Gibraltar to Archangel. From Batavia to Amborgna is as far as from Lisbon to Christiana. The land area is fifty times as great as the Netherlands. The population is estimated at about 30,000,000. Deducting some 350,000 Chinese, 15,000 Arabs, 45,000 Europeans, or such as are classed with them, the rest is divided between the Malay and the Papuan races.

The great island of Java has 20,000,000 of the 30,000,000, with undeveloped capacities for a good many more.

—Missionary Wolff, of the Leipsic Mission in South India, having removed to Sidambaram, a bigoted city of temples, avowed that at first he shrank from preaching in the streets, doubting, moreover, whether it would avail anything. But one night a man appeared to him in a dream, in whom he recognized the Lord Christ, who asked him: "Have you to-day been among the heathen?" This question, which he could not answer affirmatively, went through bone and marrow. After that, during the nineteen years that he spent in Sidambaram, until his death, in 1883, he made it his rule to let no day pass without preaching in some one of the 132 streets of the city or in some neighboring village. He left behind a Christian congregation of 893.

—The *Evangelisch-Lutherisches Missionsblatt*, under the heading, "Signs of the Times," describes a recent judicial investigation in Tirumalei, South India, of a case of embezzlement, the offender being the superior of the temple. Some \$80,000 or more having been discovered in ancient gold coins, the Mahant, or superior, proposed to his suffragan priests, to have them buried, for special security, under the great flag-staff of the temple. They consented, and accordingly six copper vessels, filled to the brim with gold coins were so disposed of.

Soon, however, the superior's lavish outlays of gold coins in Bombay and elsewhere were tracked out, and, as his imperiousness had exasperated his pupils and colleagues, they overcame their awe of his sacerdotal holiness, and brought him before the courts.

"Accordingly, July 20th, 1889, one of the seven Atschari Purushas (chief priests) accused him before the nearest English court, demanding examination of the buried pots. There was a prodigious and universal commotion of men's minds. Bring so holy, inviolable a personage before the courts! Shall any one venture to desecrate the sacred place which no European foot has ever trodden, and dig up the treasure? The Mahant left no stone unturned to hinder this. The best lawyers, at the highest prices, were retained as his advocates in both lower and higher court. These represented that the disinterment of the treasure would wound the feelings of the Hindus, that the flag-staff was the holiest thing about the temple, that there resided in it a peculiar magical efficacy, that the god was wont to sit on it, that the next festival would be disturbed, etc. The judges unquestionably treated the accused with the greatest consideration and patience, but the suspicion was too strong—the excavation could not be dispensed with, yet it was executed with all respect and forbearance. A European engineer was put in charge, but not being allowed to cross the temple-threshold, he gave his orders sitting at the door. One hundred and twenty heathen policemen, with fixed bayonets, guarded the temple day and night. Yet first the Balalijam ceremony was performed, *i. e.*, the flag-staff was for the time voided of its magic force, and a prayer addressed to the Swami, to leave his seat on the flag-staff for awhile, yet without going quite away from the temple. During this time the temple-service, which had been uninterrupted for centuries had to be suspended. A great throng assembled around the temple, but it displayed not the slightest sign of opposition or counter-demonstration: Also a sign of the times! In a few days the six pots were dug up, and opened in the presence of many witnesses and of the Mahant himself. At the top was found a thin layer of gold coins, and beneath nothing but worthless old copper pieces."

—Missionary Herre of the Leipsic Society, speaking of the imitative, and by no means prosperous, attempts of a worthy Brahmin of Bangalore, to establish some charitable institutions, remarks: "We cannot concede to the Hindus the capacity of supporting such charities. Their benefits are intended for the upper classes, not for the poor Pariahs. So, also, in all such matters as temperance societies, etc., the Hindus leave the Pariahs quite out of the question. They think: What have we to do with these? Are we to be their keepers? Of brotherly feeling toward them no one thinks. It is only the Christian that has pity on all the poor; he concerns himself even for the meanest and most despised. Only once in the year (at the Saturnalia) did the old Roman heathenism enforce the equality of all (or rather reversed the inequality, subjecting the masters for eight or ten days to the slaves); only once, and that in the night, does a sect of the Hindus acknowledge this equality by unutterable abominations of all with all. Then, in bestial irrationality, 'the depths of Satan' are sounded, and the cup of impurity emptied to the dregs. At sunrise the distinctions of caste stand once more as frowningly repellent towards each other as before."

This Brahmin having courteously invited Mr. Herre to make use of his hall for English addresses which would be well understood by the educated Hindus, "begged me to speak cautiously, and not to repel the audience by laying a strong emphasis on Christian ideas, especially to be prudent in using the name of Jesus. I promised to keep in mind the rules of the hall, but begged him to remark that I could not leave the missionary at home—could not deny or con-

ceal Jesus Christ. I declared that, as He is the centre of the whole history of the world, so He must be the centre of all my addresses. I reminded him that it was well understood by every one, why we missionaries had come to India. With this he expressed himself content. Accordingly I hope to have there a frequent opportunity of scattering some seed of divine truth among educated hearers. Such an opportunity for preaching is the more welcome as street-preaching in this city has to contend with especial obstacles. It encounters everywhere hired bawlers, heathen and Mohammedan. Regular opposition societies have been formed for this end. We cannot but await, with growing interest, the things that shall come to pass. But we may well expect to be able to say, and that perhaps shortly, as Athanasius said of Julian's persecution: 'It is but a passing cloud.'

—It appears that Buddhism is not inclined to yield the field to the Gospel without some various attempts (with the help of Schopenhauer, Hartmann, and lesser adepts) to carry the war into Africa, or rather into Europe and America. The *Missionsblatt* remarks: "What a challenge to a thorough refutation is given by the Buddhist catechism of 'Subhadra Bickshu,' which has already reached its second edition in Brunswick? In this he declares creation out of nothing a lunacy, and, with bold presumption, denying the being of God, he gains audacity for the insane declaration that 'everything originates through and out of itself by nature of its own will.' And now many unbelieving scholars are extoling this senseless talk to our people as the higher wisdom that is to save their despairing souls! How the theosophists and a part of the the spiritists work mischief with the so-called Esoteric Buddhism is well known. Is it not high time to intervene with some word of knowledge that shall bring the light?"

—Speaking of the late Bishop Sargent, the editor of the *Missionsblatt*, who had met him in India, says: "If he did not belong to the pioneer missionaries like Rhenius, into whose inheritance he entered, he yet must be reckoned among the more significant missionary names of India—men whose lives are so thoroughly interwoven with the missionary history of their field of labor, that we cannot separate the one from the other. What a singular growth of missions he has been permitted to see with his own eyes! This appears by a comparison of the state of the work of the Church Missionary Society in 1835, when he began in Tinnevely (South India) as a lay helper, with 1888. The increase has been: Places occupied, 224–1018; native adherents, 8,693–55,853; communicants, 114–12,112; native pastors, 1–67; schools, 112–456; scholars, 2,404–13,219.

"It was under him, and principally at his instance, that the home committee took the momentous step of recalling almost all the European missionaries from Tinnevely, and committing the care of the youthful congregations to native pastors, to be supported wholly or partly by the contributions of the people, which, in 1888, amounted to 27,643 rupees. That this somewhat premature step could be taken without injuring the work more and endangering all the interests of the churches, may well be regarded as chiefly the merit of Sargent. What secured him his great influence over the natives (and here is so commonly the main ground of missionary success) was his personal amiability, graciousness and friendliness in intercourse with them—he was loved by them as a father by his children. He is especially noted for having completely mastered the Tamil language and become perfectly acquainted with the Tamil customs and habits of thought. He was, it is true, greatly assisted in this by the fact of having been born and brought up in Madras, though of European parents.

"An Indian journal says of him: 'Not as a great administrative genius, or

as a scholar, like his friend, Bishop Caldwell, will Sargent be remembered among us, but rather as a man of a strong character, of a broad and loving heart, as a prince among the Tamil preachers, as a great missionary, who gave to India his whole heart for Christ's sake, who made India his home, and with joy was willing to die among the people of his choice. He was a GREAT MISSIONARY, and this showed itself, not so much in extraordinary endowments as in this, that he, without suffering himself to be discouraged, believed unswervingly on God's counsels touching India, and with all his energy co-operated for their realization, without sparing himself, until he could labor no longer. May the generation of such 'great' men never die out in this land!"

—The *Dansk Missionsblad*, in a detailed account of the stations of the China Inland Mission, has some vivid descriptions of regions and towns very little familiar to Christendom. Thus: "Eastward of the province of Szechuen lies that of Hoo-pih, which is only half as large, but more thickly peopled than its neighbor on the west." Here lies China's greatest lake, and perhaps the world's greatest city. It has commonly been supposed and taught that London was this world's hugest. But here, in the heart of China, lies a great city, consisting of three divisions, on both sides of the Yang-tse-Kiang, which here is about half a mile broad, and navigable even for great ships. It is given as having 5,000,000 inhabitants, and is called after the name of one of the three divisions, Vouchang. It is the greatest mart in Asia, and the throng and traffic found here both on land and water, are set forth as unique and beyond description. This city, like Tientsin, is one of the headquarters of the China Inland Mission, from which communications are maintained with the missionaries in the west and northwest. As a result of this the brethren stationed here have their hands full with the affairs of their scattered colleagues, and have therefore but little time and strength for missionary work proper. Yet there exists in the mighty city a little church of about half a hundred members, and another of the same size in the city Fan-cheng, in the northern, mountainous part of the province. There are in all only 17 missionaries in this important province, whose inhabitants, taken as a whole, are so taken up with 'the struggle for existence' or the acquisition of riches, that they seem but slightly receptive for the message of peace, and but little desirous of the treasure which moth and rust cannot consume.

"Between Cwan-hwing and the sea stretches Keang-soo, one of the most remarkable and most important provinces of China. It has no fewer than three cities of a million each, which, moreover, lie close together. There is Nanking, whose former glory seems in great part to have sunk in ruins along with the far-renowned Porcelain Tower, which the Tai-ping rebels laid waste. Here is Sou-tchou, the most beautiful city in the whole realm of China, of which the saying goes: 'In Heaven there is Paradise, and on earth Sou-tchou,' and, 'To be happy on earth one must be born in Sou-tchou.' There is Shanghai, with its gloomy environs and filthy streets, but with a mighty stir of traffic and diversified popular life."

—Missionary Van Eendenburg, in the *Orgaan der Nederlandsche Zending-vereeniging*, (organ of the Netherlands Missionary Society) for March, 1890, speaks of having baptized a Javanese gentleman of rank, Atman Oesman, who, by a pilgrimage to Mecca in his boyhood, in the company of his father, had gained the exalted standing of a Hadji, or Saint. Such a change of religion in the case of a Hadji being a thing unheard of, his baptism has created excitement far and wide. It is to be hoped that it will be a saving shock to others besides his own family.

Mr. Van Eendenburg reports having been not long since waited on by a

Chinese (of whom there seem to be a good many in Java) with the request for medicine. The sick man promised that if the missionary would cure him he would pay him by becoming a Christian. Mr. Van Eedenburg took occasion to explain to him on which side the benefit would lie, if he became a Christian, and dismissed him with medicines, promising to send more after him through the native helper. The conversations of the latter have resulted in the establishment of a stated congregation of from 30 to 50, served regularly by Mr. Van Eedenburg or his helper. The missionary has already baptized 8 adults and 5 children among them. But the Chinese, whose sickness has been the occasion of such blessed results, still remains aloof. God grant that he may not save others and fail to be saved himself.

It is known that the restless, atheistic demagogue, Bradlaugh, besides the capital which he is endeavoring to make for himself and his designs (including, I understand, the legislative suppression of religion) by throwing himself into the fullest current of extreme democracy at home, has been traversing India with the same purpose. He proposes giving to every male Hindu over 21, who has certain qualifications as yet undetermined, the right of voting for electors, who shall in turn choose Legislative Councils, for the different Presidencies, and a Supreme Council to control the vice-regal administration. Upon this the *Evangelisches-Lutherisches Missionsblatt* for March, 1890, remarks:

"This proposition was received by the national congress with exultation, and accepted without change. The wine of democracy had intoxicated them all. Otherwise this resolution would be hardly intelligible. We are tempted to ask whether these 2,000 'educated' men are really in earnest with their proposition. Do they really believe that in an empire whose present population is estimated at 270,000,000, and in which far more than nine-tenths of the population cannot read, and cannot form any conception of what is properly meant by a 'Legislative Council,' a country in which, during thousands of years, not so much as a shadow of a parliamentary government has had a being, now, on a sudden, the way can be opened for a popular administration? To which of the diversified castes and religions of the Indian population would the lion's share fall—castes and communions which in part are absolutely alien to each other? To whom but to the crafty BRAHMINS, who are far in advance of all others in assimilation of Western culture, and in the most difficult university examinations, and, who, through intellectual superiority and their great skilfulness of speech and readiness in the appropriation of forms of action, have already a dominant position in the official world of India? But woe to the poor Governors, who shall be obliged to expose themselves to the cross-fire of these tongues? They would soon realize Bradlaugh's explanation of the word 'loyalty.' The latter said in Bombay: 'True loyalty consists in this, that the subject shall so support the Governors as to leave but little for the government to do!'"

—Several members of the *Allgemeine Missions-Zeitschrift* have been largely occupied with an account of the work of the missionaries of the American Board and the Hawaiian Missionary Society, in Micronesia, both in the Gilbert and the Caroline and the Marshall Islands, drawn up with true German thoroughness. The writer, after speaking of the steady progress in the work on the Marshall Islands, speaks of the temporary disturbance occasioned by the German occupancy in 1885. The first thing which the German commander, Captain Rötger, did, was to fine the Ebon Church 2,000 marks, because they had refused to trade with two German merchants who had brought in liquor contrary to law. This outrageous measure, taken on the mere representation of the two dealers, without any opportunity given to the missionaries or the

people to speak, was severely commented on in the *Zeitschrift*, whereupon the German admiralty brought suit for libel. The court, however, decided that the charge against Captain Rötger was made out. Against the somewhat harsh imperiousness of the German officers is to be set off the independence and equity of the German tribunals.

The *Zeitschrift* commends the German protectorate for its efforts to bring to an end the frequent civil wars on these islands. On the whole, however, the German editors represent the influence of their countrymen upon the work of missions on the Marshall Islands as being the reverse of sympathetic. The German dealers—with the single exception of Herr A. Cappellet, on Ebon—are hostile; and the Commissary seems to side with them. Everything done for missions is viewed, apparently, as so much withdrawn from the gains of German covetousness. The Commissary, like the Czar with the Protestants of his dominion, actually undertakes to control the liberality of the people, forbidding them to give “excessively,” and, of course, reserving to himself the interpretation of the term. On the limited resources of the coral group he imposes a tax of 2,000 marks. To the American missionaries he continues peremptorily to refuse permission to lease land for churches or schoolhouses. And, most unhandsome of all, he will not allow the “Morning Star” to go on her rounds of mercy among the islands of the group, without paying a yearly license of 1,000 marks! All these things, of course, are known in this country through the *Missionary Herald*; but it is a comfort to see them so thoroughly and severely exposed by the great German missionary magazine. If these things are done in the green tree, what may be looked for in the dry? If a great Teutonic Protestant power, like Germany, allows greed and love of dominion to mislead her to such treatment of a kindred race and religion, what wonder if France persecutes both in the Pacific? With this German churlishness in the Marshall group the courtesy and equity of the present Spanish Governor of the Caroline Islands contrasts most honorably. But let us hope that, as the young Emperor seems in various particulars to have come to a better mind at home, the fruits of his growing largeness of sympathies will yet extend even to the Marshall Islands.

Dr. Warneck, or rather Mr. Kurze, who writes the article, is decidedly of opinion, now that the work is so burdened and threatened, that an American missionary, besides Dr. Pease, ought to take up his residence on Jaluit—now the seat of government—and make much more frequent rounds among the islands, procuring a special schooner for the purpose.

—The same number of the *Missions-Zeitschrift* gives statistics of the work of the Rhenish Missionary Society among the Battas of Sumatra. The work is now twenty-seven years old. It embraces 13 stations and 56 outstations. There are 13,135 baptized Christians. In 1888 there were 1,244 adult baptisms. Having advanced to the inland sea, Lake Toba, it is making ready to cross it into independent territory, its present stations being all under Dutch suzerainty. The Batta elders are peculiarly helpful to the missionary, both at home and as evangelists. The mission has now its first unmarried female missionary (an English lady, self-supporting) and its first medical missionary.

II.—GENERAL MISSIONARY INTELLIGENCE.

Africa.—The Bishop of Cape Town has been administering the rite of confirmation to the lepers within his jurisdiction. Says the *Evangelical Churchman*, of Toronto, Canada: "He first confirmed nine, using the English language, and, using the Dutch language, he laid hands on 5 chronic sick persons, 44 male and 17 female lepers. His addresses, which were very earnest and touching, were interpreted by a clergyman. One poor boy was wheeled up to the altar, and several could not kneel. The ages of the candidates ranged from 11 to 90. The bishop subsequently went to the leper wards of the house and confirmed an English sailor who was too ill to attend the church."

—Under the name of the Independent State of Congo, its government organized after the most approved methods of Belgian administration, it entered fully equipped into the family of nations. There is within its area, which is 33 times that of Belgium, a population of 450 white, about one-half State officials and employees, and the estimated number of natives within its borders is about 40,000,000, and, in the whole Congo basin, is estimated at about 50,000,000.

Africa is about three times the area of Europe, or 12,000,000 square miles, and some writers estimate it to contain about an equal population—325,000,000 souls. The enormous trade developing there comes mainly from the narrow selva which separates the mountains from the sea. It is a great basin composed of plateaux, gradually ascending to 7,000 feet at some of the central lakes. It has four great river systems: on the west, the Congo, second only to the Amazon in the volume of its water, and the Niger; on the north, the Nile; on the east, the Zambesi. These rivers once formed vast internal seas, which, finally breaking through the mountain barriers, descended by cataracts and canyons to the ocean, leaving great

areas of rich deposits of wonderful fertility.

—**M. Chaudoin**, one of the hostages seized by the King of Dahomey, was kept three months in captivity, chained, for the greater part of the time, to his fellow prisoners. On one occasion they were present at a sort of review of 15,000 of the king's warriors. The sight of the body of Amazons, the 4,000 black virgins who form the royal bodyguard, and who, armed with rifle and knife, "stand ready to attack at the slightest signal of their master," greatly impressed him.

—**Rev. Dr. Johnston**, a Jamaica missionary, has been for some time training as missionaries a number of negroes belonging to his church in Jamaica, and is about to start a mission in Africa of colored men for their own race. This movement will be watched with interest, and, if successful, will greatly help to solve the question of reaching Africa's millions with the Gospel. The cry may some day be, "Africans—ministerial and medical—for Africa." In such a case the negro institutions and churches of America should train and furnish their full quota.

—**American Board of Com. F. M.**
—The following statistical summary, presented at Minneapolis, shows what has been done: Number of missionaries increased from 514 to 533; places opened for stated preaching, 1,069 to 1,402; new churches, 27; members received in confession, 4,554; aggregate churches, 387; members, 36,256; attendance at 122 high-schools and colleges, 7,780; native pastors, 173; amount contributed by mission churches for self-support, \$117,000. The whole number of church members secured since the Board began work, 81 years ago, is 114,953. The number of pupils under instruction is 47,329.

The donations, during 1889-1890, were \$417,921.84, a gain in one year of \$23,876.84. Of this, \$169,206.37 came from the three woman's boards, an

increase of \$16,450.86. Legacies received, \$199,802.11, a gain of \$46,148.39. This, with the income of the general permanent fund and the income of special bequests, made the total amount of money available for the Board \$763,434.07. The expenditures were \$762,946.98, leaving a balance of \$487.09. It was stated that an income of \$1,000,000 a year is needed.

Armenia.—The Armenian Patriarch has recently secured a decree from the Sultan, granting important concessions to the Armenians of that country. Among these is a restoration to the Armenian Church of the important privileges and immunities of which it was deprived by the provisions of a recent decree, and important concessions for the improvement of the condition of the Armenians of Asia Minor.

—**Catholicism.**—The sixteenth annual session of the Catholic Young Men's National Union, 300 delegates present, met lately in Carroll Hall, Washington, for business, after hearing a sermon in one of the churches by Bishop Keane, rector of the Catholic University. The Union is composed of 111 societies, coming from nearly all the States and Canada, and there are applications in hand from seventy-five other Unions or Societies for membership. They asked for, and received by cable, the Pope's blessing. The Cardinal delivered an address, in which, among other things, he said: "Love to God and His Church, love of country, and love for one another, are the three great principles of the Union."

China.—The missionaries connected with the Presbyterian churches in the United States, the United Presbyterian Church of Scotland, the Irish and the Canadian Presbyterian Churches, have agreed upon a plan of union to form the Presbyterian Church of China. The representatives of the English Presbyterian and the Reformed (Dutch) Church of America are expected also to accede to the

union. The statistics of missionary Presbyterianism in China show 589 missionaries; wives of missionaries, 390; single women, 316; ordained native ministers, 209; unordained helpers, 1,260; female helpers, 180; hospitals, 61; dispensaries, 43; patients in 1889, 348,439; organized churches, 520; communicants, 37,287; pupils in schools, 16,816; contributions by native Christians, \$36,884.64.

—According to recent calculations made by the Russian authorities, which are regarded very trustworthy, the population of the Chinese Empire is 382,000,000. The annual increase is placed at 4,000,000. But not one in 10,000 of these millions ever heard of Jesus Christ.

—There are 109 medical missionaries in China, of whom 38 are women, and of these last 36 are Americans. In all but four of the provinces medical missions have been established.

—**Churches Disbanded.** In the Minutes of the General Assembly of the Presbyterian Church for 1889, page 149, it is stated that 36 per cent. as many churches are annually disbanded as new ones organized; that the ratio of disbandments is gradually increasing, and last year was greater than ever before. In the Congregational Year Book, giving the statistics for 1889, it is stated that 241 new churches were organized during the year, and 121 disbanded. For every three churches organized by the Presbyterians one is disbanded; and among the Congregationalists, for every two new churches organized one is disbanded.

France.—There are three principal French societies for the spread of Protestantism in France: The Societe Centrale Protestante d'Evangelisation, the Union des Eglises Evangeliques libres de France, and the Societe Evangelique de France; the last is the oldest, undenominational, and founded in 1833. Each society is self-supporting. Much work is done by the American McAll Association and the Methodist and Baptist churches. Their forms.

of labor are manifold. There are in Paris alone, Bible societies, tract societies, and societies for the promotion of the circulation of Protestant books. A work of evangelization among the sailors is carried on by M. H. Cook, with the boats *Mystery* and *Herald of Mercy*. There are societies to work among shop-girls, young washerwomen, coachmen, and priests who have left the Catholic Church. There are temperance societies, with restaurants, where food of good quality, at low prices is supplied; no wine, but tea and coffee. There are homes for workingmen, working girls, and for those out of work; also societies to find employment for them. There are day homes for young children whose parents are at work, and homes for children whose parents are in the hospital or prison. There are societies for working among women and men in prison, and to assist them when discharged; there are stores where the poor can buy at wholesale rates, and savings banks for them; there are homes at the seashore and in the country for the delicate to spend some time every summer. Protestant schools, lectures in pleasant rooms, Bible-readings, charitable associations for every want, asylums for every age and infirmity, belong also to the vast work carried on by Protestants in Paris.

—France is declining in population, and seems to be rapidly approaching the fearful period when the deaths will exceed the births among her citizens. She has not kept pace in growth relatively with competitive nations. A century ago she had the lead; now she is amazingly falling in the rear. For instance, a century ago her population numbered 26,000,000, while Russia had only 25,000,000; Austria, 17,000,000; Prussia, 15,000,000, and England, 12,000,000. Now, however, Russia has 90,000,000 inhabitants; Germany, 46,000,000; Austria, 38,000,000, while France has only 36,000,000. Then, if we consider the birth-rates, the promise of future increase in com-

parison with these countries is not very bright or assuring. In Italy the birth-rate is 6.7 per thousand inhabitants, in Germany, 10; in Russia, 12.9, and in England, 12.9, while in France it does not exceed 1.19.

Great Britain.—A National Protestant Congress was held in London, October 27–29. The following subjects were selected for consideration: 1. Union of Protestant Churches—(a) common grounds of union; (b) differences which hinder union; (c) suggested schemes of union and intercommunion. 2. The Public Worship of God—(a) its true nature and character; (b) its helps and its hindrances. 3. Systematic Instruction in Reformation Principles—(a) the plenary inspiration and sole authority of holy Scripture; (b) the right of private judgment; (c) justification by faith only. 4. Conventual and Monastic Systems, with special reference to the attempted revival of brotherhoods and sisterhoods. 5. Home and Foreign Protestant Missions, with special reference to the dangers arising from Romanizing influences, and the best means of counteracting them. Devotional—opening meeting—subject: “One Body, One Spirit;” closing meeting—subject: “The Priesthood of Christ, and the Priesthood of Believers.” Among those who were appointed to take part, were Sir. Arthur Blackwood, K.C.B., Rev. E. W. Bullinger, D.D., Rev. A. A. Isaacs, M.A., Mr. James Inskip, H. Sinclair Pater-son, M.D., Colonel Sandys, M.P., Rev. Hiles Hitchens, D.D., Pastor Fuller Gooch, Professor Radford Thomson, M. A., Bishop Sugden, D.D., Rev. F. B. Meyer, Rev. Dr. Grattan Guinness, Rev. John Wilkinson, the Dean of Achonry, Rev. C. H. H. Wright, D.D., Rev. Marcus Rainsford, M.A., and Mr. William Johnston, M.P.

India.—The late Sir Bartle Frere, ex-governor of Bombay, tells how, in 1835, he was taken by the Rev. James Mitchell to visit the first school opened in Poona for the education of Marathi

girls. He was enjoined to keep what he saw to himself, lest he should expose to persecution the Brahmin who had lent his house for such a purpose. Now schools for girls are to be seen in all the large towns of India, and their number is continually increasing—not only without opposition from the Brahmins, but often with their concurrence.

—**Missionaries for India.** Eleven missionaries, who started on the 30th October for India, received a public farewell on the previous evening at the University Place Presbyterian Church. Their names are Rev. J. M. Irwin and Miss Rachel Irwin, Rev. and Mrs. W. N. Hannum, Miss Esther Patton, Rev. and Mrs. A. H. Ewing, Rev. and Mrs. H. D. Griswold, Miss Jennie L. Colman and Miss Margaret Morrow. At a meeting of the Presbytery of New York, held previous to the farewell services, Mr. Griswold was examined as to his qualifications for the ministry, and was afterwards ordained in the presence of the large congregation, the charge being delivered by Rev. Dr. George Alexander, pastor of the University Place Church. The address to the missionaries was made by Rev. Dr. Arthur Mitchell.

—**N. A. Indians.** The discussions in Congress over Indian contract schools have brought to view where the most money goes. The Catholics have had the lion's share of the funds, and, of course, the largest opportunities for influence over the Indians. The amount set apart for the support of Catholic schools, for the education of the Indian youth, has grown in five years from \$118,343 to \$347,689 for 1891. The whole amount appropriated for church contract schools has grown, in the same period, from \$228,259 to \$554,558. The Catholic Church had a little more than half of the whole appropriation in 1886, and it will have a good deal more than half in 1891, leaving \$206,869 for all Protestant Church schools, including

the specific appropriation for Hampton and Lincoln Institutes.

Italy.—A new law has passed the Italian Parliament, and has received the royal sanction, which restores a large sum of money, the accumulations of beneficence in the past, to the purposes for which it was originally given. An income of nearly \$25,000,000 has hitherto been under the control of ecclesiastics, and by them diverted to their interests, though originally intended for the poor. This great income is hereafter to be placed in the hands of laymen, to expend in homes for orphans and the aged, and the relief of the distressed and helpless. It is to be no more under ecclesiastical control, but the civil administration. The process of separating Church and State in Italy has steadily been going on since Rome became the capital of the kingdom.

Japan.—A writer in *The Christian at Work* reports that "the Russian orthodox missionaries in Japan are said to be the most successful of all the missionaries in that empire." But they receive scarce a quarter as many converts per year as do the Protestants, who have far overtaken the Greek Church, and are rapidly overtaking the Roman Catholic.

—The "**Hochi Shimbun**," a leading Japanese newspaper, says the progress of Christianity in Japan is slow but sure. There is nothing striking about the number of converts added each year to the roll of Japanese Christians, or about the increase of propagandists' ministrations. But, on the other hand, the foreign faith advances surely and steadily, planting its feet firmly as it goes, and never retrograding for an instant. Those who estimate its development by the results attained in a week or a day can form no true idea. They must watch it for half a year or more, and they will then discover that what it lacks in extent it gains in stability. Opportunities to test the influence it has exercised upon the public mind are, of

course, few and far between. Its diligence in the cause of female education, and its untiring efforts to improve the *status* of Japanese women are also quoted as easily discernible evidences of the progress it is making. "In short," the *Hochi Shimbun* concludes, "that Christianity will ultimately attain to power by gradual and steady accumulation of merits is a fact of which we are convinced by long observation. If it progresses at its present rate its future is assured." The writer calls upon Buddhists to bestir themselves in the cause of their faith.

DR. MUTCHMORE.

—**Jews.**—Baron Hirsch gives \$10,000 a month toward the relief of the Jews exiled from Russia and seeking homes in the United States. Of the use made of this provision, the *American Hebrew* says:

"A census taken of the district south of Houston Street and east of Broadway, [New York], shows a population of Russian and Roumanian Jews far in excess of 100,000, and the average increase by immigration is about 20,000 per annum. The committee propose using the fund so far as possible in educating these people so as to become self-sustaining by entering trades or occupations which are new to them, and to enable them to amalgamate as rapidly as can be with the people among whom they work or dwell. To this end, classes have been opened for teaching children sufficient English to prepare them to attend the public schools; for instructing adults in English, in American history, methods and customs; for fitting girls for other occupations than tailoring; for making men handy with tools, whereby they can more rapidly obtain remunerative employment. It has been proposed to teach them various trades and put some at agriculture, and so scatter them in different vocations. With the aid of the employment bureau of the United Hebrew Charities, positions have been found for a large number of men, the Hirsch Fund pay-

ing the expenses of transporting them to the points where they are to work, and in some cases tools have been given them."

—**Persecution of Jews in Russia.**—

It was recently announced that an edict had been published expelling Jews from Russia. Official inquiry at St. Petersburg was met by denial that any law on the subject had been promulgated or was likely to be. But further investigation reveals the fact that the law was passed in 1882, but has not been enforced; that it is now proposed to enforce it; and that when the Russian officials denied the enactment of any recent legislation on the subject, they were simply juggling with words. According to the edict, "No Jew is any longer permitted to own or even farm land." All Jewish land-owners, farmers and agricultural laborers are thus expelled from their village homes. Unless they have saved means enough for their subsistence they will be reduced to beggary. All Jews, numbering many thousand families, settled outside the sixteen specified counties, shall be expelled. An equally large number of the artisan class will be rendered homeless by the enforcement. Mr. Benjamin Lewis Cohen, one of the most influential and respected Jews in London, declares that the immediate effect will be to turn adrift hundreds of thousands of innocent and law-abiding citizens, many of whom must inevitably enter the already crowded labor markets in Europe.

—**The increasing spirit of antagonism to the Jews,** of which the edicts of the Russian Czar are outward manifestations, is disclosing itself in other ways. It is stated that an anti-Semitic congress is to be held in Germany about the close of the present year. A congress in which every speech and every resolution will be levelled against one people, isolating them for the purpose of denunciation, and holding them up publicly to scornful depreciation, is a novelty not to be anticipated without pain and regret.

But the "Czar" and the "congress" may both be fulfilling that Divine purpose which is to make Palestine again the possession of the Jews, and the final abode of the long-wandering sons of Israel. Meanwhile, better councils concerning the Jew prevail elsewhere. Mr. Reginald Radcliffe lately announced that a single donor, whose name is not given, had paid, through the Bank of England, the sum of \$125,000 for a new edition of the Hebrew Testament. The editor of *The Christian* (London) says that an additional sum of \$25,000 has been given for the purpose of distributing the Hebrew Testament by agencies not now employed. This is better far than imperial edicts and "anti-Semitic" leagues.

—**Mormons abolish Polygamy.**—At the general conference of the Church of Jesus Christ, of Latter Day Saints, in Salt Lake, the official declaration of President Woodruff, forbidding, in the future, any marriage in violation of the law, was read before an audience numbering 10,000 persons. The apostles and bishops and leading elders of the church, by unanimous vote, recognized the authority of the President to issue the manifesto and accepted it as authoritative, and George O. Cannon publicly announced his endorsement of the manifesto and his recognition of the supremacy of the laws that had been declared constitutional by the Supreme Court of the United States. The conference also re-adopted the original articles of faith, among which is this: "We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law." This action settles the vexed question, and places an effectual bar against future polygamous marriages in Utah. It is the most important step taken by the Church in more than a quarter of a century.

—**Salvation Army.**—"The Silver Jubilee," at the Crystal Palace, at Sydenham, occupied the day from earliest

morning till latest eve, and every description of work, every model of worker, and every class of convert was at this great review; nay, almost every nation under the sun was represented. It is claimed that 85,000 were on the grounds. Yet, though a quarter of a century has elapsed since William Booth resigned his post as Methodist New-Connection Minister, and commenced his "Christian Mission," it was only in 1878 that the name "Salvation Army" was adopted. Two special features of our modern life the General has been quick to recognize and to utilize: the musical education of England, and England's passion for social philanthropy. We shall presently have to add to this the effect upon the masses of the elementary drawing, which is everywhere to be insisted upon under the New Code.

Spain.—The conversion of Rev. Rafael de Zafra Menendez, ex-Roman Catholic priest, has greatly cheered Pastor Lopez Rodriguez and his devoted wife in their important work in Northeast Spain. Having been friar, Jesuit, professor, apostolic missionary, parochial rector, and mission teacher in Spain, France and Africa, Father Zafra has had a varied experience. He is a Doctor of Divinity and an eloquent speaker. His public recantation of the errors of Rome, and confession of faith in Christ as the one Mediator, caused considerable excitement throughout the province of Gerona, and a copy of his letter of abjuration was sent to every priest and mayor.

The occasion of the recantation was admirably improved. In words of truth, lovingly expressed, Father Zafra declared how ardently he had devoted himself to all that is enjoined by the Church of Rome, animated by the hope of thereby gaining salvation, and ultimate glory. But he had failed to find the peace and satisfaction he longed for. All was doubt and unrest. Like Luther, he imagined that surely in the "Eternal City," where

dwells his Holiness, "God's Representative," he would obtain that which he so fervently desired. Sad deception! Instead of purity and godliness he found a revolting mass of worldliness and hollow ceremonial. Almost crushed in spirit, he sought a copy of the Scriptures, but found the sacred volume distorted, and soiled with human additions and subtractions. At last he obtained a true (Protestant) version, and as a traveler in the dark seizes a torch to guide his benighted steps, so he grasped the precious "lamp" of God's Holy Word, the entrance of which gave him *light*. In it he found all, and more than he had for a lifetime so eagerly sought.

Satisfied that the simple Gospel is the truth, Father Zafra resolved at all costs to throw off the chains of error and superstition which had so long bound him, and openly to leave the Church of Rome. But who was there to extend a helping hand? To have disclosed his secret to personal friends or ecclesiastical brethren would have been fatal to his safety. In the disguise of a peasant he went to the depot of the Religious Tract Society in Barcelona, and inquired for a Protestant pastor. At that moment, Pastor Lopez Rodriguez, on business from Figueras, entered the shop, and was introduced to the inquirer. Shown into a private room, Father Zafra told his story, and after answering searching questions, the interview, which was long and interesting, closed with united prayer for grace and guidance. Having narrated these matters, Father Zafra solemnly recalled all the vows and oaths which, in days of darkness, he had made and taken. Being thus free from Romish ties, he promised, by God's help, in future "not to know anything among men but Jesus Christ and Him crucified."

Since his recantation, Father Zafra has accompanied Pastor Lopez Rodriguez to various towns and villages in the province, and has delivered

powerful Gospel addresses to crowded audiences in theatres and ball-rooms. There can be no doubt about the sincerity of the convert; for he has exchanged a position of influence and pecuniary advantage for that of a humble preacher of the Gospel, and a mission-school teacher, with a small living allowance. Such of our readers as desire more details of this very interesting case are recommended to procure copies of recent "Letters from Spain," by Madame Lopez Rodriguez, from Rev. J. C. Stewart Mathias, Theberton Rectory, Saxmundham, Suffolk, who is honorable treasurer of the Figueras Mission.—*The Christian*.

Thibet.—The Moravians have a mission in this most inaccessible region. The mission premises lie about 9,400 feet above sea level, and 1,000 feet above the narrow ravine, down which the foaming torrent of the Sutlej rushes. The village of Poo is the largest in that remote district, but the high passes leading to it are very difficult at all times, and impassable for a good part of the year. Here live and labor a missionary pair, occupying a post about as isolated as any mission field on the face of the earth. Their nearest post-office is fourteen days distant over Himalayan mountain paths. Ten years or more may pass without their receiving a single visit from a European. But for thirty-two years this outpost has been faithfully held, as a centre for evangelistic labors.

Turkey.—Dr. Farnsworth writes of a revival in Cesarea: "We are enjoying much more than our ordinary prosperity. Rev. M. H. Jenenyan, of Tarsus, is the Moody of Turkey. He is yet a young man, about 32 or 33 years old, a native of Marash. He spent some four years in America, and returned to Turkey in 1888. Both before he went and since his return, he has been very successful in revival work. The great revival at Aintab, a year ago, was in connection with his

labors. In the spring of 1889 I spent several days in Tarsus and met Mr. Jenenyan, and did what I could to interest him in our great missionary field, and he promised to come here when he could and help gather in the harvest. The result is that he has been with us seven weeks, and his labors have been even more successful than he had dared to hope. The first four weeks were spent in Cesarea, and, though the season was very unfavorable, many of the people being away, still he had very much larger congregations than we had ever before seen, and an excellent impression was made. About 175 expressed a desire to begin a new life."

—**Dr. Cyrus Hamlin** says: "Money, not men, is what we want now. In Turkey there is a large force of educated young men, one of whom, on some lines, is worth two missionaries. 'Yes,' said a missionary, 'there are 400 young men and women fitted for a vast extension of the work, who can now hardly earn their daily bread, and whom, at small comparative outlay, we might send into the white harvest-fields. The Lord give His people grace to know the times. I still enjoy speaking twice on the Sabbath, but I decline three times.'"

—**Y. M. C. A. and Missions.**—As to the Young Men's Christian Association sending out foreign missionaries independent of the denominational missionary societies, Mr. L. D. Wishard, who has had so much to do with associations, especially in connection with colleges and universities, and has lately spent much time in similar work in Japan and other countries, strongly urges the necessity of carrying on this work "in perfect harmony with the missionary societies." The action of the last International Convention authorizing the International Committee to establish foreign associations, and the principles of action soon afterward adopted by them, are in full harmony with the policy, and the secretaries already located in

Japan and India are there in direct response to the call of the missionaries, and are working in the closest relations with them. In Mr. Wishard's presentation of the proposed association work at the recent Chinese Missionary Conference at Shanghai, his assurance that the present missionary uprising in our American associations is being carefully guarded from the organization of an independent society, and is being directed into the channels of the regular denominational boards, was received by the Conference with hearty expressions of approval.

—Another step in the bringing of the ends of the world together is the survey now being made for a railway through Alaska, across Behring Strait, and through Siberia into Russia. The enterprise, aside from its cost, is said to be entirely feasible. The Northern Pacific and other trans-continental lines, "constitute the first American division of the proposed railroad. The plateaux and valleys along the base of the Rocky Mountains offer a natural route through Alaska to Behring Strait. Bridging the Strait, the line would cross over into Siberia and thence running in a southwesterly direction, connect with the lines of railway now under construction, to give the Russian government an outlet to the sea at the mouth of the Amoor River. From this point of connection, south and west, the lines would project through the Chinese Empire, Indian Arabia, and thence across the Isthmus of Suez into the Moroccos, and coastwise around the continent of Africa. It is proposed to bridge Behring Strait, which is only 48 miles in width, with the Diomed Islands nearly midway. Bridges a little more than 20 miles long on either side of this island would make this connection. The water has a shallow, solid bottom in no place exceeding a depth of 40 feet.

—The mixed company at Pentecost finds its duplicate in the American

republic. Swedes and Danes and Norwegians, and the dwellers in France, and Germany and Bulgaria, in Bohemia and Poland, Italy and Russia and Portugal, and in the parts about Wales, and strangers from China and Japan, unbelievers and heathen, have congregated in America. And now they should hear, every man, in the tongue wherein he was born, the wonderful works of God. Ten million souls of foreign birth are here. Nineteen million souls are here of foreign parentage. The most of these are in the northwest. They make up almost two-fifths of the population of these United States. Enough come to us yearly to colonize new territory equivalent in extent to Arizona, Idaho, Montana, Nevada, Wyoming and Washington, peopling it as densely as that district now is.

Miscellaneous—Buddhism seems to be becoming the fashionable folly among religious dilettants at present. In Paris the Orientalist, Professor de Rosmy, has been delivering a series of lectures on this subject, at public expense, in the old university building. The Paris papers report that not only students and young people in general, but also men of all classes, especially from educated circles, were eager listeners. They further claim that not a few have accepted the Buddhist faith, although the professor himself

is not an adherent. In Berlin, too, a similar agitation has been in progress for some time, and has managed to attract a good deal of attention. Buddhism is the most highly developed and philosophical of heathen religions, or rather ethical systems, for it is such rather than a religion. But with all that it is heathen and not Christian; and this is everything.

—**Scientific fact.** Among the numerous facts interesting to science in Mr. Stanley's "In Darkest Africa," are some in relation to the effect of elevation upon the prevalence of malarial fevers in Africa. This effect appeared to be *nil*, as fevers attacked different members of the party at places at sea-level, and a series of localities whose altitudes varied from 80 to 4,500 feet. Mr. Stanley further observed that while ascending the Congo and Aruwimi Rivers, with the winds astern, the party was unusually free from ague; but while descending these streams, with the wind facing them, they were smitten with the most severe attacks. He infers from these facts that trees, tall shrubbery, a high wall or close screen interposed between a dwelling and the wind current will mitigate the malarial influence of the latter, and suggests that a veil or face-screen of muslin might prove a useful protection to travelers against malarial exhalations.

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

Charleston, S. C.

EDS. MISSIONARY REVIEW:—In your August number there is a translation by Prof. Schodde of an article by the late Dr. Delitzsch, which appears to me open to much criticism.

1. In the first place this whole article is written under the totally inadequate conception that all of Israel were Jews, and that the two terms are in fact convertible. The one feature more prominent than any other in the history of God's chosen people, is their division into two houses, of one of which Judah was head, and Joseph head of the other; the house of Judah and the house of Israel, called also by way of pre-eminence, Israel; also, Joseph and Ephraim. After the separation the people of the

house of Judah are called in Scripture the Jews, a word derived from Judah and occurring for the first time II. Kings, xvi.: 6. The people of the house of Israel are never so styled, except in the case of those who adhered to the family of David, as Benjamin, which was temporarily associated with Judah. Hence the Apostle Paul calls himself a Jew. But the rest of the tribes can in no sense be called Jews, any more than we Americans can be called Welshmen.

One fact in the history of these two people separates them as the poles assunder. The Jews it was who crucified our Saviour, but Israel, *i. e.*, the house of Israel, was not present, and had no hand in the dark transaction.

But, if in history, these two divisions of God's ancient people are seen to be so distinct, it is not less so in prophecy. For we find from the blessing of Joseph and his two sons by his father Jacob, in Gen. xlviii.; throughout the Psalms and the Prophets, that this distinction is always maintained, and that a future of widely different character is indicated for Judah and for Israel—see Gen. xlviii., Ps. lxxx., *Is. passim*, Jer. iii. and xxxi., Ezek. xi. and xvi., the books of Hosea, Amos, etc., etc.

In I. Chr. v: 2, we read that "Judah prevailed above his brethren, and of him came the chief ruler, but the birthright was Joseph's." Has God revoked His word? Or shall we, because the Almighty has hid his servant Israel in the shadow of his hand, proceed to divide his name and his inheritance among Jews and Gentiles?

2. Dr. Delitzsch's remarks on p. 576, that the Bible is "a book which is not less human than it is divine, in which the human side is sometimes more prominent than the divine, etc." If this be so, how are we to separate the gold from the clay? This view of Scripture will lead to any length of infidelity and doubt, and has indeed led the learned author into further and more questionable positions, as,

3. On p. 578 he says, that "In Old Testament times the clear light of this divine idea (?) (the restoration of Israel) is obscured in rising in the hearts of the prophets, in so far as it is colored by a national and ceremonial method of thought, which is inseparable from a revealed religion in its preparatory stage," etc., etc.

If we are to believe that prophetic truth has, in ever so slight a degree, been sacrificed to national and ceremonial methods of thought, or otherwise hangs upon human imperfection, simply because we cannot understand how certain prophecies can be fulfilled, then the bottom will soon be knocked out of all Scripture, and we shall find ourselves in a raging sea of rationalism, doubt and despair.

Israel, in history and prophecy, is a subject I should like very much to see thoroughly studied, as it deserves to be, for it is now very imperfectly understood. J. F.

The editor would add that, after our Lord's crucifixion the word Israel seems to be used in a larger sense to comprehend all Hebrew remnants. Compare Acts ii: 36, II. Cor. iii: 13-15 Romans xi: 25-26, etc. We expect shortly to publish an article by the Rev. David Baron, himself a "prince of the House of Judah."

Miles, Iowa, September 15, 1890.

DEAR DR. PIERSON:—It would be a great boon to the many missionaries to have a mimeograph. How I have wished for an instrument of this sort during my long service in India. Any brother far away from home, toiling diligently in a hard field, will greatly

prize such a useful gift, which some one will surely delight to send him.

The valuable, yet cheap gift, which he needs is the writing-tablet known as the Edson Mimeograph, manufactured by A. B. Dick Company, Chicago, Ill. I have one which I find just the instrument I needed in my India mission work. Producing hundreds of good copies from one writing, it saves much expense of printing, engraving, etc. In mission work it will prove especially valuable in reproducing in the vernaculars all circulars, lessons, notices, etc., and even for printing small tracts. Native style of writing can be imitated by this instrument in a way that type cannot effect.

Realizing the great need of missionaries in this line, and knowing of no other instrument to meet it like the mimeograph (I have tried other processes), I would urge that friends of missionaries see that they are supplied with this most useful instrument. Churches, Sunday-schools, mission boards, and individual Christians, can help their foreign work greatly by carrying out this suggestion.

Yours, for the promotion of the great mission work,

WALLACE J. GLADWIN.

Korea.

Seoul, Korea, September 1, 1890.

DEATH OF DR. HERON—THE NEED OF MORE HELPERS IN THIS FIELD.

You, of course, have heard of the sad death of Dr. Heron, one of the pioneers of our young mission; not sad for him, but only as we think of the lonely wife and fatherless little ones, and, as we look with wondering eyes, on the great fields, white for the harvest, from which reaper after reaper has been removed, in the strange providence of God, who knows best, and to whom we can only bow in submission with the words of His Son, "Thy will be done." No less than eight helpers have been removed from the field within a year and a half, some of whom were with us but a few months. We have now in our own immediate mission Mr. and Mrs. Gifford, Mrs. Heron, Miss Doty, Mr. Moffett, Mr. Underwood and myself. Mr. Moffett and Miss Doty have been here only seven or eight months, and, of course, have only made a beginning as yet in the language, and even Mr. and Mrs. Gifford have scarcely been two years on the field. With this handful of people what are the demands and prospects of the country? Three new stations, Eui-ju, Pyng Yang and Fusan, are calling loudly for foreign helpers, to take up the work which has been started by transient visits from our missionaries and by the work of natives. In two of these towns a large harvest is ripe, and not only so, but they are all three great centres, and by settling some foreign missionaries in them the work could be carried through the country in every direction. As it is we receive reports from

the colporteurs that village after village is going over to the Romanists, who have their priests scattered everywhere, and it begins to look as though the battle was to be waged between Romanism and Protestantism in this country, rather than between us and heathenism. We are expecting the arrival of a missionary and his wife this fall, and are intending to divide our little force, sending one man and his wife, with one single gentleman, to a new station, leaving two men with the ladies here at the chief centre, with two schools, two or more classes of women, a church, with five native services a week, the translation of Scripture, tracts and hymns, the oversight of Bible and tract colporteurs (not to mention medical work, which has for the present been dropped), all to be taken care of; and only one of us with any command of the language.

The Canadian Presbyterians here are two in number, and are working in harmony with us, and often lending us most substantial assistance. Mr. Fenwick has been a year on the ground, and is devoting his time to the language. Mr. Gale has become already quite proficient in the latter, and has undertaken for a few months the entire charge of our orphanage. Mr. Gale has been stationed alone at Fusan for nearly a year, and will probably return there. There are about twenty-five boys in the orphanage, and they do a great deal of the work necessary for running the school, taking care of their rooms and preparing most of their food. They rise at 5.30 A. M., and after putting themselves and their rooms in good order for the day, study Chinese until eight, when they have morning prayers with one of the Foreign teachers, after which they have breakfast. Perhaps this will seem a very late breakfast after so much work, but most Koreans breakfast between ten and eleven, and take only two meals a day, especially the poorer classes from whom these boys come. After breakfast follow a few English lessons (we have decided to teach very little English, as the best experience of the oldest missionaries in the field is against it) and a Bible lesson. These recitations are interspersed with short recesses and the afternoons are given to play and study hours, and Chinese, which is a most important factor in the education of Koreans. The board have been obliged to cut down so largely in the appropriations for this school that the possibility of carrying it on at all has become a very serious question. The girl's school, now under Miss Doty's charge, consists of nine little girls, most of whom are about eight years old. They also do as much as possible of their own work, learn to cook and sew in Korean fashion, are taught no English, but to read Chinese and their own native "Erumun" language, and, above all, are taught the Gospel and Gospel living. It is a great mistake to unfit these girls, by a foreign education for

the homes they are to fill, and we only seek to make Christian Koreans of them, not American ladies.

I wish I had time to tell you particularly of all our work. Dr. Scranton, of the Methodist Episcopal Mission, and Mr. Underwood, until Dr. Heron's illness, were busily working over the translation of the New Testament, which work will soon be resumed, though on account of the severe illness of Dr. Scranton's dear little girl, he may not be able to take up his work for some time. Mr. Underwood has also translated a number of tracts during the summer and finished the Shorter Catechism, and hopes ere long to publish some hymns, "Pilgrim's Progress" and various other tracts. A tract society has been established during the summer, consisting of the members of the Presbyterian, Canadian and Methodist missions, and other Christian foreigners. During the extreme heat of summer, just after the death of our neighbor and fellow-worker, Dr. Heron, some of us took a ten-days vacation and trip to Nam Ham, "Southern Fortress," and found not only fresh air and renewed strength, but a rich field for Christian work. Daily we were besieged by earnest, interested inquirers, who, if other business detained us, would wait hours to hear and question about our religion, and who bought and carefully read many of our books and tracts. The woman's work is, perhaps, the most promising of all, for a number of women of the higher classes have been studying the Bible Sabbath evenings with Mrs. Heron. I have scarcely given you thus an outline of some of our work.

As a personal news, every member of our mission has been more or less ill during the summer, Mr. and Mrs. Gifford, perhaps more seriously so than any, except Dr. Heron. Mr. Moffett started three days ago for the north, in company with Mr. A. of the Methodist Episcopal Mission, and Mr. Hulbert, they will be gone probably six weeks at least. Mr. Moffett hopes not only to scatter good seed, but to familiarize himself more quickly with the language and customs of the people by this sojourn in the country.

But now I must bring this long letter to a close. If it will only interest our ladies somewhat in our work and make it seem more closely their own, I shall be so thankful. I fear in the hurry of our work we do not take time enough to make you so intimately acquainted, as you have a right to be, with the work which you, as much as we, are doing and are responsible for.

Yours, with love,

LILLIAS H. UNDERWOOD.

[Our readers may remember that the great Saturday afternoon Bible Class, taught in Y. M. C. A. Hall in Philadelphia, by the Editor, has given about \$700 to help publish the Pilgrim's Progress in Korean. The money is ready upon call.—ED.]

Native Missionaries.

DEAR DR. SHERWOOD:—In Dr. Pierson's letters from abroad (August number of *THE REVIEW*, p. 573), occurs this sentence, founded on the statement of Dr. Lunn: "At the Bangalore Conference of 1889, not *one native minister* had a place in the assembly" (italics his). As there is nothing to indicate that this had reference to any particular mission, it gives a wrong impression in regard to the general custom among the missionaries of South India.

I attended a missionary conference at the same place in 1879, representing some twenty societies in South India and Ceylon. In its reports, published in Madras and London, these facts are given: "There were present, as members of the conference, 3 ordained native ministers from the missions of the Church Missionary Society, 4 from the Wesleyan Missionary Society, 3 from a mission of the American Board, 1 from the Free Church of Scotland Mission, 1 from the Madras Auxiliary Bible Society, and 7 ordained native ministers, with 1 evangelist not ordained, from missions of the London Missionary Society"—in all, *nineteen ordained native ministers* and one evangelist not ordained. And the same respect was

shown to native as to foreign missionaries. Eight papers on subjects previously assigned, were read by them. The same liberty was given to them as to foreign missionaries, to speak upon questions presented for discussion. Nine actually spoke, though obliged to speak in English—to them a foreign language—and some of these more than once."

Madras, Sept. 15, 1890.

DEAR DR. PIERSON:—I call attention to the misstatement which occurs in the printed form of my letter at the top of the second column, page 695, September number. I wrote "This *does not* include," etc., but the sentence has been changed to read "This *includes not* more," etc.

The impression would be made that of 181 members, not more than 100 were "sustaining" (i. e. merely contributors), which would not indicate that the young men were being reached to any great extent—about 30. The fact is, that we now have, *in addition* to 130 sustaining members, 172 *young men* enrolled (of whom 118 are natives, 35 Eurasian and 19 European). So, you see, we are growing constantly.

DAVID MCCONAUGHY.

IV.—THE MONTHLY CONCERT OF MISSIONS.

BY SECRETARY F. F. ELLINWOOD, D.D.

The Faith Element in Missions.

The whole work of foreign missions is in a peculiar sense, a work of faith. So far as its supporters are concerned it is a work out of sight, far away beyond the sea, among unknown races, people who do not welcome our effort and from whom we expect no return. It is a work done for Christ and those for whom he died, and it is the best possible evidence of a belief in His being, character and work.

It is by faith that mission boards and societies make large appropriations at the beginning of their fiscal years, when no funds are in the treasury and when possibly they are already borrowing the means by which to support their work. Often a half or three-quarters of a million of dollars are thus appropriated with all the implied obligation of a solemn pledge.

This is a work of faith—faith in God and in His Church. It is not sufficient to say that this is simply an observ-

ance of the law of averages, as in a life insurance company, for while that regards merely the natural laws of life and death, this confidence depends upon the free action of human wills, on the degree of missionary spirit which may exist in the church, on the efforts which may be made by pastors and teachers, by woman's societies and young people's associations, and, above all and through all, on the Spirit of God moving upon the hearts of His people.

Over and above all human elements there is certainly a divine element in the case, as seen in favoring providences, great spiritual movements, unlooked-for responses to missionary efforts, revivals wrought by the Spirit of God in the churches at home on the mission fields.

This faith element in missions should never be forgotten. It needs constantly to be emphasized. Instead of less prayer and more organization, less trust in God and greater reliance

on skillful management, there should be cultivated a feeling of almost desperate recourse to that Divine Spirit, who alone can touch the dead heart of heathenism to life, on the one hand, and arouse, on the other, a careless, easy-going church that is ever forgetting its duty.

One of the most melancholy facts in the history of missions is the decline of the Monthly Concert. In very many cases pastors have not faithfully tried to maintain it! but in others where faithful efforts have been made, they have been disheartened by unmistakable proofs that their congregations are loath to pray for anybody but themselves. Perhaps it is this general apathy and the aversion of Christian men to contribute of their substance for missionary work that have led to the inauguration of what are known as "Faith Missions." The meaning of the term, as it is generally understood, is not a work which expects a greater Divine blessing on the use of means, but one which dispenses with certain means which are ordinarily employed on the part of missionary boards and the churches which support them. So far as appears in the public discussions "Faith Missions" are those in which stipulated salaries are dispensed with. The missionaries depend for support on some kind of secular employment or on the voluntary gifts of God's people.

It is fair to recognize honest differences of opinion on a subject like this, and to welcome a "variety of operations," but the recent death of three missionaries in Africa, who, to all appearances, died from insufficient support, and from a persistent reliance on faith instead of medicine in extreme sickness, brings this whole subject to the attention of the Christian Church and demands for it a candid and dispassionate discussion.

I shall not here appeal to scriptural authority, for that is variously interpreted by those who are at issue on the subject. I shall not deal in sweep-

ing condemnations, for I recognize the ardent devotion of many who differ from me. I honor some of those noble organizations which, while promising partial support, have depended *in part* upon the faith principle in fixing the amount. I believe that a great spiritual impulse has been given to the cause of missions by those who hold that view.

But I wish to present a few practical points which bear on this important question in its present phases:

(1.) It seems desirable that the foreign missionary enterprise shall be so administered as to quicken the faith and arouse the zeal of the whole Church, rather than to encourage the idea that it is to be carried on by the conspicuous self-denial and self-immolation of a few.

There is needed a faith which, instead of dispensing with the use of means, shall lead to a great increase of means; which shall, on all hands, call forth more praying and more generous giving; which shall inspire self-denial not merely in some sickly swamp of Africa but in the wealthy and comfortable Christian homes of America.

The world cannot be converted by a few startling object lessons in toil and suffering. We are not encamped before Philistines, whom it is God's purpose to conquer by the faith and valor of a few young Davids, while the hosts of Israel simply stand still and see the salvation of the Lord. Instead of a benefit there may be positive injury in such examples. They involve a false theory of Christian duty; they excuse the avaricious and ease-loving; they seem to remove the burden of responsibility from the Church as a whole. Not only do the missionaries need fixed and reliable salaries, to free them from anxiety and keep them in health and secure their success, but the Church *needs to pay these salaries*; its own spiritual life demands at least that small share of the common burden, and any theory which maintains that a fixed support is not necessary for

foreign missionaries, and which so far removes responsibility from those who stay at home, is a downright injury to the whole spiritual life of Christian lands, and in the end will retard the conversion of the world instead of hastening it.

(2). Such theories do harm upon the mission fields as well as at home. I am aware that the plea has been made that Orientals are accustomed to associate habits of self-mortification with religion, and that they will be more readily influenced by men who are in a sense ascetics, but there is another side to this matter. Asceticism has for ages proved useless and abortive, and what is now needed is the plain, unostentatious and vigorous devotion of an alert and healthy Christian life. The Gospel of common sense is inwoven with the Gospel of Redemption, and where this is wanting positive harm is done.

What are the recent facts in this connection, and what has been their influence? Nine missionaries sent out in connection with what is known as the "Kansas movement," were landed, some months since, at Sierra Leone. None can doubt the sincerity of their devotion.

They had doubtless been pained by the criticisms of a worldly church upon the "luxuries of foreign missionaries," and they resolved to cast themselves on the Lord, and without salary, and without even medical care, devote themselves to the establishment of a mission in Western Soudan.

For the sequel we refer the reader to the statements recently published by the authorities at Sierra Leone. The British Minister at Washington has lately transmitted to the Department of State a letter from the Governor of Sierra Leone, including a report from the Colonial Surgeon at Freetown, relative to the case of the nine American missionaries at that place. The report states that upon their arrival they began to live in native fashion, eating native food, cooking and wash-

ing for themselves, and even collecting their own fuel in the rainy season, hoping thus to gain the confidence of the natives. On the 9th of July two of the party died, both of whom had been such stanch believers in faith cure that they had taken no medicine. Two days after a third died of exhaustion, from neglected fever, having been ill for nine days. As the fourth patient in the list refused the services of the physician, the latter reported to the Governor that the missionaries, by the course pursued, had originated a malignant type of fever, which endangered the whole community. He therefore quarantined the house, and advised that the survivors of the party be sent back to America. Upon this the patient consented to be treated.

Nothing could possibly produce a more unfavorable impression upon a community of foreign residents, in regard to the whole work of missions, than an event of this kind.

And public sentiment throughout Christendom will condemn not so much the misguided young missionaries as that self-excusing sentiment in the Church, which seems to call for such sacrifices. So long as a missionary cannot receive a modest salary without being exposed to criticism by those who ought to be his cheerful supporters, so long as there are thousands of money-getting Christians who are ready to say of the faith missionary, "There is the man that I believe in; he is not after the loaves and fishes; he is not going abroad to live in luxury, etc."—so long will sensitive young men be found who would rather brave danger, and even death itself, than to depend on such grudging supporters. At Sierra Leone starvation led to fever and death, and by all accounts came near to breeding a pestilence, yet people will soon forget it, and the plea of "cheap missionaries" will be renewed.

(3). Is it quite sound, either as theology or as fact, to assume that God

intends a different measure of faith and a less regard to means on the foreign fields than in the work at home? Is there any more reason to suppose that a fortuitous support can be relied upon for missionaries than for our own pastors? The whole theory of "faith missions" proves too much; for, unless it be assumed that God has two different economies for the work of the Church, then every department and every interest ought to be conducted upon trust, and all salaries, all pledges, all contracts should be dispensed with.

The intervention of broad oceans does not change the general laws of Christian service nor invalidate anywhere the divinely authorized principles that "the laborer is worthy of his hire."

Nay, a guaranteed support is even more indispensable on the foreign field than at home. If one is to carry economy to the verge of starvation anywhere in Christ's service, a savage community in a malarious country is the very last place for the experiment. If the ministry cannot be self-supported in this country, where they are surrounded by friends and abundant resources of every kind and a great variety of occupations which open before them, how much less in an African community, where labor of every kind can be secured for a pittance, where few comforts of life can be found at the best, and where no business enterprise presents itself as a possibility, and where any missionary, undertaking to live as the natives live, must be almost certain of sickness and death.

The worst of all in these rash experiments is the sending out of married men, with the increased hazards that must come to a family. If single men were disposed to take such risks alone, as an explorer would venture into an unknown region, the case would be somewhat less serious—though no explorer ever proceeds without a thorough outfit of sup-

plies, and the means of preserving health.

It may be safe to assume that no man has a right to expose a young wife to the perils of such a situation, subject as she must be to the incidents of married life, and with all the additional burdens and trials which a woman must encounter.

Fifteen years ago, while visiting missions on all sides of the globe, I had opportunity to call upon one who was living with a wife and small child in a locality less than five degrees from the equator, close upon the sea-shore, with an environment of hills, which made the place an oven. He had no fixed salary, but was partially supported on the faith principle. His abode was the upper part of a warehouse, and directly under a tiled roof, the hottest, I believe, that architecture has yet devised. The low-necked and short-sleeved dresses of the mother and child revealed numerous boils and scars of boils, of which, the missionary told me, they had had ninety. To the intense heat there was evidently added a serious want of nutrition, and a consequent poverty of blood. The missionary informed me that his salary was irregular and insufficient, and that but for his personal appeals to friends at home it was difficult to see how they could have survived. I have no comments to make on the case, but these are the facts. I think it right to publish them for the benefit of those well-to-do and luxurious Christians who think that virtual self-immolation is the duty of the foreign missionary.

About a year ago a letter was received from a young missionary, who felt that he must yield to popular criticism, and live on a much smaller salary than that which was assigned to him, which was about \$700. He proposed to dissolve his connection with the Board and throw himself for support upon the students of one of our colleges. I urged him to consider carefully the subject, since, irrespect-

ive of the question of amount in salary, it would tend to dis sever the students' movement from the regular organized boards of the different denominations, which would be a calamity. Many months passed before a reply came, at the end of which time, he informed me that he had tried the experiment thoroughly of living on half salary, native food and in native houses, and had given it up.

He had tried honestly and earnestly to commend himself to the people, who, as he supposed, would be influenced by one who came nearer to their ideas of what a religious man should be. But he found he was only despised, and that he really made no impression for good. He lived too well to pass for a fakir, and not well enough to claim respect as a missionary. He was neither one thing nor the other. By the Hindu community he was looked upon as a foreign tramp. He had made a conscientious and heroic effort, and his experience should inspire the young men of our country with zeal, coupled with just views of the missionary work.

(5). With regard to the question of supporting one's self by secular pursuits on mission fields—for example, in some of the coast cities of South America or in Africa, I would say, let this be done by consecrated men and women who are willing to engage in business for the sake of advancing Christ's kingdom, but let them go without missionary labels; let them appear simply as Christians in the communities to which they go. Whatever Christian work they may do, they will find no advantages in being known as missionaries; on the other hand, there are positive disadvantages. The incongruous mixture of secularities with what professes to be missionary work, will excite suspicion and distrust, especially with foreign residents, and more or less with the natives. If the so-called missionaries are partially supported by funds from home, the case be-

comes still worse, for nothing so excites the animosity of a business community as to be brought in competition with men whose stipends from home enable them to underbid all rivals in business, or in professional services. This is a difficulty to which a medical missionary is especially exposed.

There is still another difficulty. One or two missionaries engaged in trade or other secular pursuits will be likely to convey the general impression that all missionaries are in one way or another engaged in some sort of business for their own emolument. Very widely the impression prevails in the East that this is true, as a rule, and sometimes this impression is made here at home. A commission merchant of New York, doing business in South America, expressed great surprise when I told him that the rules of all the great mission boards prohibited engaging in any kind of secular work on the mission fields lest the impression of a mercenary spirit should be made. The facts in his case were that he had sent invoices of goods to a missionary working upon the plan of self-support, and he had formed his own generalization. Whatever of real good this self-supported missionary may have accomplished, he had unwittingly done injustice to the great body of foreign missionaries and to the societies which employ them.

I am persuaded that the whole subject of missionary methods demands at this time a fair, courteous and thorough discussion. Among the young especially there is a deep interest in the subject, and it is essential that sound and Scriptural views should be adopted, applicable alike to the foreign field and to all forms of Christian work at home. While it is well that there should be such variety of organization and method as shall meet all views and utilize all resources, one thing seems certain: if the world is to be evangelized the burden of duty must rest upon all those who go and

those who stay. The support of the former must devolve upon the latter, and it is the only way in which they can bear a substantial part. If the missionary's salary is a needless or questionable device, then the great

majority of Christian people are exempt from any duty in the case, for it is impossible that all shall go, and the question, "How shall they preach except they be sent?" is without meaning.

V.—EDITORIAL NOTES ON CURRENT TOPICS.

Our beloved Associate Editor, Rev.

James M. Sherwood, D.D., died on Wednesday afternoon, October 22, at his late residence in Brooklyn, having been stricken with paralysis just one week before. We reserve for the January number a fuller notice of this most valued friend and co-worker, and have only to say at present that his death was as beautiful as his life has been, and a fitting close to his career of abundant and varied service.

Our readers will understand that, as this suddenly devolves on the surviving editor the entire charge of this REVIEW, there will necessarily be some delay and difficulty in the adjustment of the large amount of correspondence and manuscript matter now to be examined and arranged. Contributors and correspondents must exercise patience and forbearance. Some manuscripts which would have been used may now be returned to the writers. Some letters may have to wait many days for replies. Meanwhile, all correspondence referring to the business affairs of THE REVIEW may be addressed to Funk & Wagnalls, 18 and 20 Astor Place, New York City, and all communications referring to the editorial department to Rev. Arthur T. Pierson, 2320 Spruce Street, Philadelphia, Pa.

We ask all those interested in THE REVIEW and its work to remember in prayer the surviving editor, that he may be made strong for the heavy responsibilities suddenly thrown upon his hands and heart; and, likewise, may we not invoke God's blessing and the reader's sympathies and supplications in behalf of the family left without husband and father?

A. T. P.

Madagascar.

[With profound sadness we print the last Editorial paragraph that will ever appear from the pen of our beloved but departed Associate Editor.—A. T. P.]

An arrangement whereby France will be at liberty to assume control of Madagascar has been assented to by Great Britain, with a proviso, however, that the rights of all resident British subjects are to be preserved and perfect freedom for missionary work guaranteed. While from a missionary stand-point this guarantee may be satisfactory, yet in view of the former bloody struggle of the Malagasies to maintain their political freedom we cannot but be apprehensive of a repetition of the struggle should the French attempt to take advantage of the concession they have gained.

The Christian (London) says:

"It is with something like consternation that British Christians learned a few days ago that Madagascar was to pass under the protectorate of France. This refers to the apprehension of hostility to Protestant missions, such as the action of the French in the South seas naturally awakens. It begins to be evident that Protestant Christians in many lands may have to help French Protestants in their foreign mission work by money appropriations to them for work like this thrust upon them in Madagascar now, as in Gaboon and elsewhere yesterday."

We share in these fears. The policy of the French colonial authorities is inimical to Protestant missions. There are many ways in which Jesuit art and trickery can subvert this proviso and hinder, and in the end drive out, the English missionaries. J. M. S.

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The more we study that last great missionary conference at Shanghai, the more we are persuaded that it was like some great Ecumenical Council, and marked an epoch in missionary history. There was something apostolic

about it. It exemplified the *unity of the Spirit* in the practical obliteration of denominational lines; gray-headed fathers and warm-blooded young men, disciples of every sect and class and clime, met to confer together over the great problem of Chinese Evangelization. Then a remarkable *spirit of prayer* prevailed. There was mighty pleading with God, and a certain consciousness, at times oppressive, of the Divine Presence. And withal, there was an *apostolic fervor* and zeal for the evangelization not of China only, but of the world. *Faith in the Word* of God in its entirety, confidence in the *Divine leadership in missions*, and in the ultimate success of the work, breathed in all the proceedings. Nothing was more remarkable than the recommendation for *union versions* of the Bible, which, as a demonstration of Christian unity, passed all the bounds of most sanguine expectation.

But nothing stood out more boldly, like a headland at sea, than the overwhelming conviction that the 300,000-000 of unevangelized Chinese must have more messengers of the Cross sent among them, and that *at once*. Hence the urgent and impressive call for 1,000 additional missionaries in the next five years. There is something very vividly impressive in this call. It reminds us of Mr. Lincoln's second call for reinforcements, and the prompt response of the nation, "We are coming, Father Abraham, 600,000 more!"

The command of our king is more imperial and more imperative; why should not the church respond as readily! The number was fixed at 1,000, not because that number was considered at all adequate, but because it was regarded as *practicable* to put the supply immediately required at this number as the lowest possible limit. As our friend, Rev. B. C. Henry, remarks, even this number would scarcely more than *double* the present working force. And to put

two at work where *one* now bears the burden alone, and twelve would be none too many, is the easy problem of utilizing the additional band if the Church supplies the workers.

Moreover, in this great field all sorts of work are to be done and all sorts of workers are in demand. Preachers and teachers, evangelists and pastors, printers and carpenters, doctors and nurses, men and women, every willing heart and skillful hand can find employment for the Lord; the highest culture and the most moderate intelligence, sanctified unto the Lord, can be used in this "Middle Kingdom." Why do not disciples appreciate the grandeur of the opportunity! Would that reinforcements might pour in until proclamation should almost need to be made restraining the people from bringing!

The China Inland Mission, met with distrust and even ridicule at first, seems to be meeting with phenomenal success. It has several definite principles:

1. It allows *no debt*, and consequently guarantees no fixed salary. It asks everything and promises nothing.

2. It insists on the *gift of God* as the basis of qualification in candidates rather than the *acquisitions of men*. Comp. I. Cor. iv:6 (R. V.); Ephes. iv:7, 11. Hence no uniform educational standard.

3. It holds that there is room in missionary work for *all variety of gifts*, and hence welcomes artisans and mechanics, and unordained laymen. Comp. I. Chron. xxviii:21.

4. It magnifies the great *fundamentals of doctrine* and not denominational features; hence all disciples welcomed to work on same basis.

5. It emphasizes *prayer*—definite, constant—for individuals. Every missionary and his work remembered by name in the weekly meeting at London.

6. It makes no *direct appeal* for

money; but leaves to the free will of God's people, especially encouraging no appeal to *ungodly* people.

7. It lays stress on *evangelization*, not conversion—teaching that the Church is to bear witness among all nations at once and leave all results to God.

Notwithstanding this high standard, this mission has 383 workers in the field, and the money and the men and women are still being freely offered.

The Soudan Pioneer Movement in Kansas, to which we have several times referred, has awakened much adverse criticism on the part of the Y. M. C. A. Central Committee and some pastors as well, who think *THE REVIEW* at fault in giving this movement any countenance. The editor would only say that in so doing he has not approved whatever is unwise or excessive in the movement, but only what, notwithstanding errors of judgment or excess of zeal, seems marked by the spirit of God. When lately we heard a plain and simple statement of the way the whole matter developed, it was somewhat thus:

1. A willingness to *go anywhere*, especially to the most destitute parts of the regions beyond.

2. A resolving the duty into the question of *individual obligation* to a lost world.

3. A conviction that the *presumption* is in favor of the darkest regions, and that there ought to be a plain call to justify *staying at home*.

4. An impulse toward *associated labor*; that all ought to go, one after another, to give mutual help.

5. A determination to *serve one's own generation* by the will of God, so that the world in our lifetime may hear the Gospel; and to choose one's calling supremely for service.

6. The command to *go* means going forth and not staying—aggressive evangelism for Christ.

7. Our privilege is to give all, not only interest or income, but capital as well. Ten dollars will go farther now

than a thousand ten years hence. Hence there ought to be a full surrender of self and substance.

Now, granting many errors and excesses needing correction and restraint, how can any spiritually-minded disciple look at seven such principles as these and not feel that they mark the Holy Ghost's leadership, and, in fact, imply a very *high spiritual level*? Are we to antagonize such a movement? Should we not rather sympathize with it, and seek to guide and control it with wise counsel and restraint. If God has given the spirit of power and of love, may we not also pray for a sound mind to be added? Some good and wise men have felt that the Y. M. C. A. was drifting toward a certain exclusiveness and in danger of becoming a sort of religious club, with athletic culture and good fellowship, but a lack of the evangelistic and missionary spirit. If there be any such tendency may not God permit this very movement to arouse missionary consecration and infuse a more heroic evangelism into one of the most wonderful and world-wide institutions of the age? The death of Warren J. Harris, Frank Gates and Mrs. Kingman, when they had only just reached the field, may be God's way of restraining all excess of zeal and deepening all real consecration.

Mormonism, if we are to trust President Woodruff's edict, has *officially renounced polygamy*. The ground of this action and proclamation is not any change of either principle or practice in the Church of Latter Day Saints, but the necessity of compliance with the law of the land. Those who are familiar with the inside of Mormonism have no confidence in this measure. They regard it as nominal, and, in fact, hypocritical—a mere Jesuitical pretense. Polygamy, though not an original and essential element of this system, has become inwoven with its whole texture, and cannot be separated from it

without disintegration. Not a few sagacious observers say that, like a compulsory celibacy, which is a cover to a promiscuous concubinage, this renunciation of polygamous *marriages* means a secret and systematic concubinage without the seal of decent forms. We hope that this surrender to the law may be a genuine step in the right direction, and we hope so the more because we are satisfied that Mormonism will not long survive if this, the head and front of its offending, be cut off.

All eyes are now turned toward the Jews. Russia seems fast fulfilling the prophecies which are believed to outline her future, in a malicious and unjustifiable persecution of the Israelite. The edict of 1882 she is now enforcing mercilessly, and the result will be the expulsion from her territory of a million or more of this proscribed people. They seem to have no rights which a Russian is bound to respect; to be limited to certain Jew's quarters; and to be denied the privilege of owning or hiring land except under outrageous restrictions. Meanwhile Bishop Blythe calls attention to the literal fulfillment of prophecies which indicate their ultimate regathering in their own land. Whereas in 1843 there were but 800 Jews in Palestine, now, 47 years later, the number is multiplied nearly *tenfold*, and is constantly increasing; and they have come to stay and are building extensively in the vicinity of Jerusalem.—Ed.

Replies to Correspondents.

The editor is constantly receiving letters of the following, or similar import and purport, and as he has to handle many thousand letters a year, individual answers are impossible. We therefore reply to such correspondents in one general communication. The letters to which we refer pro-
pound such inquiries as these:

1. Having given myself to the Lord as a foreign missionary, I wish to know how to go, and where?
2. In volunteering, does a person place himself under a mission Board?
3. Do the Boards pay expenses?

4. Can one choose his field, or must he go as the Boards direct?

5. Must one wait till the Boards of the church are ready to send him out?

6. What steps must one take who desires to go?

7. What preparation is necessary, or is there any special preparation needful, any prescribed course of study, etc.? Is a theological course a necessity?

8. Could a graduate from a high school, who has a thorough training in the higher mathematics, calculus, mechanics, architecture, besides a general knowledge of the sciences, find a useful field abroad?

9. Is there a demand for teachers, and if so, what kind?

10. Does the Y. M. C. A., in foreign lands, open a sphere for such as feel specially interested in, and qualified for, work among young men?

11. Where is there a field to begin work, and that has the following characteristics: 1, unoccupied by any other missionaries; 2, a language that one who is a little tongue-tied could master; 3, where missionaries have a *legal* permit to enter?

12. What books would you suggest to read?

13. What part of India would you advise as a field? What fields could you recommend especially as promising and inviting?

14. Would the expenses of husband and wife be less than those of two single persons separately? Should one go married or single?

These inquiries will give some idea of the catechising process to which we are subjected. We have numbered the questions, and the answers will be found under corresponding numbers.

1. The first matter to be settled with any man or woman is this: Am I cordially willing to put myself absolutely at the disposal of the Lord? The more our own will is merged and lost in His will, the more *usable* we are. God does not allow an instrument long to be idle, which is thoroughly prepared for His uses. And He has ways of His own of indicating both the field of labor and the path by which it is to be reached. Were there a truer self-surrender and less self-reserve; were there more believing prayer, and less dependence on man, God's workmen would sooner get at work where He would have them, and be more successful in their spheres. This primary dependence on God's providential and spiritual guidance being assumed, we may take counsel of any one who is presumably able to advise.

2. Mission Boards are merely the representatives of the various denominations in carrying forward their missionary schemes. If a volunteer wishes to go out to a field in connection with any particular denomination he places himself at the disposal of the particular Board of that denomination. There are some

independent missionaries, and the field is large enough for workmen who choose to go on their own responsibility, or in connection with a local church.

3. When missionaries are accepted by any Board, and sent forth by that Board, the support of the parties is assumed by the Board, together with expenses of transportation, and a certain reasonable allowance for outfit. The sum allowed for salary and outfit is determined by each Board according to its own scale, and sometimes differs according to the field chosen. Direct correspondence with the secretaries will elicit all needful details of information.

4. Ordinarily, the Boards choose the field and locate the workers, according to their judgment of comparative need of the various fields; otherwise one field might be overstocked and the others totally neglected. But, if for any reason a party is especially drawn toward, or fitted for any special field, the Board will take all this into consideration, and it is well to state frankly to the secretaries the whole case. Sometimes a party offers to go to a certain field, and others offer to support him or her in that field; these proposals will always get a courteous hearing from the secretaries if they are true men, and not "wooden perfunctorians." The best way is, ordinarily, to offer oneself to go wherever the greatest need exists.

5. If a candidate puts himself at the disposal of a Board, of course he must wait until the Board is ready to send him, having a place for him, and money to pay his expenses and salary. If one is ready to go and provide for himself, as thousands should who are abundantly able, let him go. We see no reason why men and women should not, at their own charges, go and undertake the work of teaching and evangelizing. As the lack of money is the principal embarrassment, the Boards would gladly commission hundreds more workmen, if they would relieve the Boards of pecuniary obligation.

6. One who wishes to go to a foreign field would best begin by a close *self-examination*. Missions have in these days not a little romance investing them. The fascination of foreign travel, the appetite for sight-seeing, the enchantment lent by distance to the view, the contagion of enthusiasm, and many other things surround mission work with a halo; and when this is dissipated, it is not easy to settle down to the real hard monotonous work of mastering a foreign tongue, and getting into close contact with superstitious, degraded, and often dirty people. It is well to count the cost before choosing the foreign field, and ask whether the motive is really love to Christ and to souls, and whether there is a spirit of self-denial. Then the next step is, as already hinted, devout and *believing prayer* for divine guidance, and a proper waiting on God for a

true preparation and for indications of His will. Then it may be well to consult one's pastor, and the secretary of the Board of the church, and learn what farther fitness is needful, and so be guided in study and preparatory work. In our opinion, nothing is more needful, however, than *at once to enter upon Christian work at home*, in the field nearest at hand. There is no more fatal mistake than to postpone direct work for souls until one enters upon his permanent field. The most important *test* of the reality of the missionary spirit, and the most important *school* for other work abroad is found in present, personal and direct endeavor to save the lost. Actual experience in evangelistic work, especially among the non-church-going classes in our towns and cities, will soon show whether a man or woman has any adaptation for the missionary field, and is worth more than any teaching in the class-room as a training for wider service.

7. As to general preparation, we can only say that the more complete the intellectual furnishing of a man or woman the better. Preaching and teaching the Gospel is a great calling, and no fitness for it can be too ample. Here, above all fields, there is no place for novices. Often, as in India, there is the severest tax upon the intellectual resources of the missionary. He finds himself confronting intelligent, subtle, sophisticated Brahmans, and needs a well-trained and furnished mind. God is not in a hurry. Better come late to your life work and come fit for it than hurry into it prematurely. It cannot be said, however, that any course, collegiate or theological, is a "necessity." God has called men into very successful service, like Johnsun in Sierra Leone, who have had no scholarship or learning. But it is foolish to neglect any intellectual preparation that is possible and practicable. Ordinarily the churches ask of candidates for the foreign field just what they ask of candidates for the home pulpits, a schooling in college and theological seminary, or its equivalent in private study. Exceptional cases are dealt with exceptionally. If a man feels impelled to go abroad, and his age, his poverty, or other obstacles make an extended course impracticable, he should at least see that he is grounded in a thorough knowledge of the Bible and of Christian doctrine. If he can familiarize himself with the great outlines of church history and learn to read the New Testament in the original Greek, and by practice acquire facility of expressing himself in public, and by personal work learn how to counsel and comfort inquiring souls, he will have but little difficulty in getting an appointment to the field.

8. There is room on the foreign field for as many varieties of workmen as on any other field at home. Graduates from high schools, normal schools, schools of technology, specialists of all sorts, may find opportunity among

the papal, heathen and Mohammedan population abroad for ample usefulness if consecrated to God's work. The nations of the Orient are awakening to the superiority of Occidental civilization. They are beginning to demand the introduction of the improvements and inventions of the most Christian peoples, and consequently all knowledge gained in our schools can be utilized in connection with mission work abroad. Dr. Hamlin, when in Turkey, was known as the man of a hundred trades, and it is surprising how his versatile genius and varied knowledge found scope for exercise.

9. Teachers are in great demand, and of all kinds, and everywhere. Japan offers to support them while learning the language if they will come and aid in the work of education. Africa needs nothing more to-day than Christian schools to train up a new generation from her millions of little children. The colleges and universities of Japan and India offer chairs to well-furnished teachers.

10. The Y. M. C. A. is spreading all over the world. There are now formed upwards of 4,000 associations, and of these 1,000 are in papal lands, and nearly 300 in Mohammedan and heathen countries. There are 21 in India and Ceylon, 12 in Turkey, 6 in Syria, 12 in Africa, 5 in China, 7 in Persia and 200 in Japan. There are going to be openings in every quarter for the young men who have a fitness for secretaries and evangelists in connection with these associations. The same conditions seem likely to prevail within twenty-five years in China, India, Japan, Korea, Africa, as in New York city, for aggressive Christian work.

11. There are plenty of unoccupied fields. Districts 500 miles square in Africa, China, etc., without one missionary. Some countries, like Arabia and Thibet, have yet to be entered. Languages differ in difficulty of acquisition. The Chinese is probably the most difficult on the whole to master; the languages of Southern Europe the easiest. Missionaries have a legal permit to enter most countries, but in some cases the law is not adequate protection, not being enforced or restraining the popular prejudices. Yet in China, Japan, India, Persia, Turkey, Syria, Africa, the life of a prudent missionary is ordinarily safe.

12. The list of useful books for candidates for the mission field is very large. See the bibliography of the recent conference in London, which is the most complete list of missionary library ever published. But the reading ought largely to be determined by the field chosen. One should have a general idea of the whole field and the history of missions, and then study the particular field where his labor is likely to be cast. For example, if one is likely to go to Turkey, such volumes as Dr. Goodell's "Forty Years in the Turkish Empire" and Dr. Hamlin's "Among the

Turks" are invaluable. One would hardly go to Southern Africa without reading Livingstone and Moffat; or to China without reading S. Wells Williams and Doolittle. R. N. Cust has written most valuable works on philology, etc.; Dr. George Smith on the "History of Missions" and the biography of eminent men like Duff and Wilson and Carey.

13. As to fields. Every part of India has its attractions and obstacles. The southern part has been most fruitful in missionary labor; but the northern has probably the strongest elements of popular character, and when thoroughly evangelized, will exercise more power in the Christian church. We question very much whether it be best to select fields according to the comparative attractions and promise. We grow more and more into the unalterable conviction that *comparative destitution* is the only law of choice. Fields that we regard most hopeful God may see to be most hopeless and contrariwise. Mary Lyons used to say to her pupils: "If you would serve God most successfully be prepared to go where *no one else will*." That deserves to be engraved as the motto of a consecrated life. The most heroic missionaries have been the men and women who went to those most hopelessly lost to God without the Gospel.

14. The expenses of a married couple are generally less than those of two separate parties, abroad as at home. We believe that the question whether one should go married or single must be settled in each individual case. There is certainly room for thousands of single women; and as for men, it depends largely on the field and the character of the work. If the work be largely itinerant, a wife and family would be an incumbrance; if the condition of society is very unsettled, as it was in the South Sea Islands fifty years ago, a man would best go single. But when a missionary settles down to a local work, among essentially the same people, the family relation is a vast help, not to him only, but to his work, as showing what Christianity can do for the household.

A. T. P.

Monster projects are now maturing to bring the whole world into neighborhood. The public mind is startled to hear of the practical annihilation of all barriers to national communication.

Witness the new survey now in progress to lay out a route for a railway through Alaska, across Behring Strait by a colossal bridge fifty miles long, divided in twain at the Diomed Islands, and so southwest through Siberia, the Chinese Empire, Indian Arabia, the Isthmus of Suez, the Moroc-

cos, and around the African coast. For such a world-encircling railway the Northern Pacific and kindred lines that span the continent furnish the first division and the base of the Rocky Mountains offer a natural route to connect them with Alaska.

Meanwhile three locomotives are shipped to Joppa for the new railway now building to Jerusalem, and bear the strange names of "Jerusalem," "Jaffa," and "Ramleh!"

The Editor has received an anonymous communication deprecating, in severe terms, the language of the article in the October issue of THE REVIEW on the Roman Catholic movement in Korea, as apologetic toward the Roman Catholic church. And our correspondent thinks the article has all the appearance of being in sympathy with Catholic propagandism, etc. The editor wishes to say:

1. That he has not much respect for *anonymous* communications. Whenever a correspondent desires to offer suggestions, or even strictures, a frank and open letter will be welcomed, and the name will be kept in confidence if desired. But no man is entitled to a hearing who has not the noble frankness to avow himself the writer of a letter.

2. The editor cannot be responsible for every sentiment in a correspondent's paper, even though published in THE REVIEW. We are not "censors," to cut and carve communications until they are rid of every objectionable word or phrase. There is a certain freedom of thought and speech that must be conceded to our contributors. Our Editorial Notes alone represent the views for all of which the editor stands responsible.

3. While we have our individual opinions about the serious and radical errors of the Roman Church, we are disposed to concede to many of its adherents, and especially *missionaries*, a zeal and consecration that few Protestants can hope to surpass, and we

would not withhold praise where it is due, even though we may be still compelled to "protest" against idolatrous rites and iniquitous corruption and a formalism that obscures the vital truths of the Word of God. There is a catholicity which rises far above even our Protestantism, however conscientious our opposition to the mass, the adoration of the virgin, the intercession of saints, the supremacy of the Pope, and the denial of the Bible to the common people.

The Presbyterian Board of Foreign Missions has had a deficiency of \$158,000 to face during the last two years. This we regard as defying any reasonable justification or explanation. Here is a church with a membership of nearly 800,000, whose adherents represent as high an average of intelligence, piety, culture, wealth and liberality as any other body of Christians the world over. All that the General Assembly has asked for its foreign mission work has been a trifle over *one dollar a year per member*—less than a *half cent per day*, and yet even this has not been forthcoming! To make the problem the more perplexing, the Presbyterian Board of Foreign Missions is conceded to be composed of the most intelligent and sagacious ministers and elders in the whole body, and at its head as secretaries are men believed to have no superiors in the world in their specialty. Not to speak of Dr. Lowrie, the senior secretary, and Dr. Gillespie, the junior secretary, in order of appointment, where can be found in any church men more widely recognized as qualified in every respect to lead the van of the missionary host than Drs. Ellinwood and Mitchell? When the General Assembly of 1890 authorized the further employment of a field secretary, it was hard to say how such a quartette of missionary generals could well find or need any addition to their number. We do not believe that the Presbyterian Church requires

any added force at its mission house on Fifth avenue. We are persuaded, and recent intimate contact with the churches confirms the impression, that what is now imperatively needed is, that *every pastor shall regard himself as the representative of missions in his own congregation*; shall take pains to inform himself of the wants of the world-wide field; shall familiarize himself with the history and biography of missions, and instruct, arouse and educate his own people on the subject. The pastor is the natural organ of sympathetic connection between the Boards and the church. His advocacy costs nothing but a little systematic labor. His flock will hear and follow his voice while they flee from strangers. His appeals impress his own people as unselfish, unofficial and genuine, while they may sometimes think the official representative is perfunctory and, like other specialists, prone to overestimate the comparative importance of his own work. After no little observation, we are prepared to affirm that no outside appeals, however powerful, can accomplish a tithe of the lasting influence of a pastor who is full of intelligent zeal for missions, and that in every case where a local church is found to be a leader in missionary activity and liberality such a pastor is now or has been at its head. Give the Church such men to instruct and inspire its members and there will be an end of debts and deficiencies in the Boards; missionary secretaries will be left to do their proper work, to act as the channels of communication between the churches and the foreign fields, while the pastors themselves shall become a grand body of home secretaries, supplying the channels of communication between the churches and the Boards. What new intelligence, zeal and liberality will be evoked when such a state of things obtains. What cheerful self-denial will meet every increased demand for men and money, instead of making

necessary that retrenchment that cuts down supplies, recalls workers and closes schools and mission stations! Pastors, the coming era of reform in missions may, after all, depend on you!

The Board of Foreign Missions of the
Presbyterian Church in the U. S. A.
53 Fifth Avenue,

NEW YORK, October 29, 1890.

TO EDITOR OF MISSIONARY REVIEW OF THE WORLD:—In your November number, on page 870, is an article headed "A Remonstrance that Should be Heard." It is heard, and will you kindly endorse the response with emphasis equal to that used over your signature in the article.

Will you kindly say to your correspondent that the Presbyterian Board of Foreign Missions has not and does not "cut down the meagre salaries of its missionaries?"

The men and women who have left home and kindred to carry the truth abroad are not to pay the debt of the church. They, one and all, *always* receive their salaries in full, according to agreement, and with absolute regularity. The burden of the debt is carried at home, and it is only fair to the Foreign Board to have this fact clearly known.

As treasurer of the Board I can make this assertion with full knowledge of the facts, and can only regret that so incorrect a statement should have become current in the Church. It has probably been occasioned by the unfortunate habit of thinking of the Boards of the Church as, in a way, pursuing one and the same methods, and, of course, liable to the same criticisms. Both from necessity and on principle each Board has its own methods. Each has problems enough of its own, without being held responsible for those of the others.

We are in debt; we must have larger gifts or abandon the work. But

we will not, I know, allow one farthing to be exacted from the missionaries.

Yours sincerely,

WILLIAM DULLES, JR., *Treasurer.*

If Tetzels did not sell indulgences in the 16th century, the present Pope, it is admitted, granted a "dispensation" to the Duke of Aosta to marry his own niece. Fifty thousand dollars was the price paid to the poor man of the Vatican for this last quoted "indulgence." How long shall Rome rule Boston? and New York? and Washington? If the spirit shown by Jesuitism in Boston is a fair specimen of this upas tree, it is high time that every Protestant in the country should prepare to uproot it utterly.

The Pauline Propaganda, of which Rev. J. D. Fulton, D.D., is president, publish, as a circular:

"This Society shall be known as the Pauline Propaganda.

"The object of this Society shall be the conversion to Christ of Roman Catholics and others, the calling attention of the people to the aggressions of Romanism, the opposing by all legitimate means the elevation to civil, political or military positions, of men who owe allegiance to any foreign potentate or power.

"We pledge ourselves to pray for the conversion of this people, and work for it by speaking, in love, to those whom we meet, by seeing that they are supplied with a copy of God's Word, and with such literature as shall be helpful in building them up in the knowledge and grace of our Lord and Saviour Jesus Christ. To this end we will support the preaching of the Gospel to those now shrouded in the darkness of Papal night.

"We will strive to gather children into Sabbath-schools, promote the observance of God's holy day, and secure places of worship (such as tents, halls and meeting-houses), as shall be best suited to the necessities of the people among whom we are to work,

encouraging them when converted to unite with Gospel churches.

"We will support our public schools and seek to keep in them the Bible, and exclude from their management those who are opposed to its being the guide to our youth."

"We will oppose using public funds for the sectarian purposes.

"We will seek to induce our Roman Catholic fellow-citizens to take their church property out of the hands of the bishops, and place it in the hands of trustees, in accordance with the general law that governs other churches.

"We heartily endorse the sentiment, 'In essentials unity, in non-essentials liberty, in all things charity,' and so it shall be our aim to aid the brotherhood by any means at our command, and advance the interests of the true and good, so that the state may be built up in the faith of our fathers, and that God may be glorified as our rightful Ruler."

The critics of missions are like Oscar Wilde, who found fault with the Atlantic Ocean, and thought Niagara Falls defective in Hogarth's line of beauty; and, like him, they are fast sinking into a well-merited obscurity. Canon Taylor sought to exalt Mohammedanism, and even to make it appear that the late Alexander Mackay upheld his encomiums of Islam. But Rev. R. P. Ashe, speaking from personal knowledge, affirms that the devoted missionary hero of Uganda held that, to allow Islam to occupy the field before the Gospel of Christ was preached would be fatal; and that to represent Mackay as encouraging the Mohammedan Propaganda as a preparation for Christianity is outrageously to distort the views of the plucky and energetic Scotchman. Wherever the green cloak of Mohammed is spread it brings men to the dead level of semi-barbarism, and beneath its folds hides a social "cancer," which, whether it develops slowly or rapidly, is "never cured or curable except by entire extirpation of the poison."

VI.—PROGRESS OF MISSIONS: MONTHLY BULLETIN.

Africa.—A formidable religious movement against the Sultan of Morocco has broken out. The Sheik Shereef, belonging to the powerful fanatical tribe of Eldrissi, has raised the standard of insurrection, and proclaimed himself appointed by Allah to the throne of the Sultanate.

—The Country of the Oil Rivers comprises a large part of the Niger Delta, south of the territory of the Royal Niger Company. It extends from the principal mouth of the Niger (known also as the Nun), east to the German boundary of the German Cameroons. It has a dense population. This is also under "British influence," with a capital of \$10,000,000, and the power to increase this to \$25,000,000. The interest is largely in manufacturing. It is a kind of pooling or trust of 25 or 30 English manufacturing corporations; many of them have factories in the territory. They have applied to the English Government for a charter similar to that of the Logos Company and the Royal Niger Company. Their trade with the natives is already enormous, being last year \$9,000,000, and their exports \$5,000,000. In this, and the territory of the Royal Niger Company, the resources of the country increase as we pass into the interior.

—Four thousand reading tablets in Uganda were shipped from London in May. They were printed under the control of Missionary Ashe, and contain, besides the Uganda alphabet and a few exercises in reading, the Creed, the Lord's Prayer, and a concise "Way of Salvation."

—Efforts are making by the Congo Free State to introduce copper and silver money; but, except at Banana and Boma, where the natives see many whites, it is almost impossible to get them to touch the new money. In the cataract region the natives will take the coins in trade if they may give them their own standard of value. The amount of provisions, for instance, which they sell for a dollar's worth of blue beads, they will not part with for less than \$2.50 each. This has settled the currency question thus far, and strings of blue beads continue to be the only acceptable medium of exchange.

Chinese.—The first Chinese corporation of New York city is the Chinese Charitable and Benevolent Association of the City of New York, whose certificate has been filed and recorded by the Secretary of State. The objects set forth are to ameliorate the condition of the Chinese poor in New York city. The trustees for the first year are Leung Jum, No. 8 Mott Street; Mon Lee, No. 5½ Mott Street; Wong He Chong, No. 19 Bowery; Tom L. Lee, No. 4 Mott Street, and William A. Hang, No. 13 Pell Street. The signatures of

these men are written in English and are well executed.

—In Denver, Col., a Chinese mission school has been carried on for some years, and as the fruit of their labors, they have on the church roll of the Central Church the names of 25 Chinese converts.

—Rev. Dr. S. L. Baldwin, formerly a missionary in China, gives in *The Independent* instances of the disgraceful absurdities occasioned by our iniquitous anti-Chinese legislation. For example, a Chinese merchant, who was in San Francisco before the passage of the Exclusion Act, is taken ill and must die. His wife and children are summoned to come to him from British Columbia. They reach San Francisco, but it requires a telegram from the Custom House authorities to Washington and a special session of the President and his Cabinet in order to make it possible for the family of the dying man to go to his bedside "under a guard from the Custom House" and remain in this "glorious land of freedom" only till after the funeral.

France.—In Paris, a few months ago, there was formed a "national league against atheism." Every member of the league must engage to oppose with tongue and pen, and by every legitimate means, all forms of atheism. The league is open to any person of either sex, of any religion, and of any philosophical opinion who affirms the existence of God.

Japan.—The old edict was, "So long as the sun shall shine upon the earth, let no Christian be so bold as to come to Japan, and let all know that the King of Spain himself, or the Christian's God, or the great God of all, if he violates this commandment, shall pay for it with his head." Thus it is taught in Japan, after the delay of 200 years, "that man only proposes, and the Christian's God disposes."

Jews.—Dr. Edward Bendeman, the director of the Dusseldorf Academy of Art, from whose brush proceeded the celebrated pictures—"Boaz and Ruth," "The Jews before Babylon," "Jeremiah upon the Ruins of Jerusalem"—lately died as a Christian Jew.

—There seems to be a decline of orthodoxy among the Jews in this country. Those in favor of changing their forms of religious worship to correspond more nearly with the altered condition of Jews under the liberal American laws are rapidly increasing in number and influence. A prominent rabbi refers to the movement in several cities to build houses of worship on a grander scale than has ever heretofore been attempted. In New York, a synagogue is soon to be erected by the Temple Beth-el, at Fifth avenue and 77th street, which will cost more than \$500,000, and

is designed to be the handsomest building of its kind in America. Schoolrooms, large enough to accommodate 500 children, will be arranged in an adjoining building. The Keneseth Israel congregation, of Philadelphia, and the Anshe Maariv congregation, in Chicago, intend to invest large sums in new synagogues. In addition to these, handsome synagogues are now building, or soon will be, in Dayton, O., Chattanooga, Tenn., Brunswick, Ga., and Providence, R. I. All these belong to the reform wing of the Jews, and the rabbi who mentioned them challenged the orthodox to point to a single house of worship recently erected by them.—*The Examiner*.

—In Russia a special commission, comprising members of the Government and the governors of the provinces which the Jews inhabit, has been appointed to consider the position of the Jews in Russia.

Palestine.—Jaffa and Jerusalem Railway. On the 21st of March the first sod of the new Jaffa railway was cut in the presence of the governor of Jerusalem, and the works will now be actively pushed until they are completed. It is expected, also, that steps will immediately be taken to improve the harbor of Jaffa, so that visitors to the Holy Land will be able to land with comfort and proceed to the capital without delay, unless they choose to stop a train to see the house of Simon the tanner. It is a striking circumstance that during the last two years the early and latter rains have returned—a visitation which has been unknown for generations previously. One consequence of this is a revival in agriculture. What it means is not clear, but Russia is manifesting an extraordinary interest at present in Palestine. She is said to have secured all the best building sites in the hill country of Judea.

—**Denominational strength.** Methodism in this country has over four and a half million members led by over 30,000 preachers; Baptists nearly four million followers, led by over 28,000 ministers; Presbyterianism a million and a half, led by ministry of 11,500; Lutherans 1,023,000, headed by over 4,200 preachers, beside a host of smaller denominations, and a band of Sabbath-school scholars, numbering over 9,000,000. In the whole country there is a gain to the Christian churches the past year of 1,089,853 members, 4,867 ministers, and 8,494 churches.

Miscellaneous.—Less than 100 years ago the first Protestant foreign missionary society was organized. Now there are more than 200 such societies. These have a force of more than 7,000 missionaries and assistant missionaries, and more than 35,000 native helpers, of whom 3,000 are ordained. Thirty years ago there was not a woman's foreign missionary society in America. Now there are 39, with 25,000 auxiliaries, more than 8,000 children's

bands, and an aggregate income of more than \$1,730,000.

—**The Origin of Zenana Work.** Dr. Pier-son, in the July number of the *MISSIONARY REVIEW OF THE WORLD*, prints an interesting note from Mrs. Sale, of Helensburgh, briefly describing the earliest movement in Zenana work, which that lady inaugurated in 1856. Our readers will recollect that we published a full account of Mrs. Sale's pioneer Zenana work in an early number of the *Leader*. Before Mrs. Mullens arrived in India in 1860, Mrs. Sale had obtained an entrance to three Zenanas, where the ladies were daily hearing the Scriptures read, and some had so far broken through their fears that they were learning to read. "In 1860," says Mrs. Sale, "my husband was ordered to Europe, when I heard of the arrival of Mrs. Mullens and her daughters. I wrote to her of this opening, when she came and was introduced to the ladies of the three Zenanas. And from that time the work spread rapidly. Now there is no need of work as a bribe to learn to read; so anxious are the ladies in the Zenanas for instruction that where we have one female missionary we ought to have a hundred, and would if the Christian Church were alive to its responsibilities." — *Christian Leader* (London).

—**Mr. Gladstone** is credited with the following: "Talk about the questions of the day; there is but one question, and that is the gospel. It can and will correct everything needing correction. All men at the head of great movements are Christian men. During the many years I was in the Cabinet, I was brought into association with sixty master minds, and all but five of them were Christians. My only hope for the world is in bringing the human mind into contact with Divine revelation."

—**The Roman Catholic papers** have a great deal to say of the success of the Catholic, and the failure of Protestant missions. We may prick that bubble with a few figures. The Catholics have been at work in India for three hundred years, the Protestants for one hundred. According to Marshall's "Christian Missions," which Catholics swear by: Vol. II., p. 147, the Catholics of British India in 1857 numbered 895,000. By the census in 1872 they were 914,691, and in 1888 they were 963,958. They had increased in 26 years by 68,058, or 2,596 annually. The statistics of Protestant missions gave 102,951 adherents in 1851; 213,570 in 1861; 318,363 in 1871, and 528,590 in 1881. This gives an increase of 425,539 in 30 years, or 14,184 per year, or more than five times as much as the Catholics. The Catholics have 701 European mission priests in India; the Protestants, in 1881, had 658 male missionaries in India (including Burmah), and may now have 760, while their decennial statistics for 1891 will show 700,000 native adherents. Now,

let our Catholic contemporaries muse on these facts just a little, and try to explain them.—*The Independent*.

—As a proof that Japan is not the only field where rapid progress is made by missions, read Mr. Parmelee's letter from Trebizond, on the Black Sea, just where the Russians are trying to crowd in and seize the country. Since 1882 the Protestant adherents have increased from 170 to 697; communicants from 26 to 125, and contributions from \$97 to \$800. \$800 is not bad.

—*Moravian Mission in Alaska*.—The wife of Bishop Bachman, who so heroically went to the rescue of the missionaries on the Kuskokwin in the Spring of 1889, has returned to the States, and has brought with her two Alaskan Eskimo boys—the first fruits of the mission—to be educated if possible for missionary work among their fellow-countrymen.

—The following missionaries, under appointment of the Presbyterian Board, were to sail for India September 30: Rev. J. M. Irwin, Miss Rachael Irwin, Rev. and Mrs. Harrison, Miss Esther R. Patton, Rev. and Mrs. A. H. Ewing, Rev. H. D. Griswold, Miss Jennie L. Colman, and Miss Margaret Morrow. Miss Patton, who has spent ten years in India, returns after a rest in the United States.

—The American Baptist Missionary Union has just sent out about 40 missionaries to Burmah, Assam and India. We believe this is the largest number of missionaries ever sent from this country at one time by any denomination.

—Rev. Dr. Gulian Lansing, of the United Presbyterian Church, and for 40 years a missionary in Egypt, is now in this country, and is enjoying a season of well-earned rest at his old home, now the residence of his brother, Visscher Lansing, Esq., of Lisha's Hill, N. Y. Dr. Lansing is the father of Professor J. G. Lansing, D.D., of the Reformed Dutch Theological seminary, and one of the most useful of missionaries.

—The great International Sabbath-school Convention, at Pittsburg, reported a total of 10,328,298 persons attending the Sabbath-schools of the United States and Canada. Of this number 609,014 are in Canadian schools, leaving 9,719,284 in the Sabbath-schools of the United States.

—The Woman's Christian Temperance Union and the Salvation Army. We are requested by Miss. Frances E. Willard to say

that the report that these two organizations are about to unite, has no truth for its basis.—J. M. S.

—Those who may have chanced to see a most unreasonable and astonishing onslaught upon a missionary of the American Board, in a letter from Robert Louis Stevenson, probably discovered the antidote to its venom in the letter itself, and no serious reply is called for. Mr. Stevenson's own statements in regard to the character of the late Father Damien furnish ample warrant for what Dr. Hyde had said in reference to the matter. The *Hawaiian Gazette* well says of the letter, "It seems incredible that Robert Louis Stevenson should be its author. In the attempt to flay Dr. Hyde, did the author fail to see that he was laying bare his own narrow, bitter, and prejudiced soul?"—*Missionary Herald*.

—Mrs. Osborn's Missionary Training Institute, Brooklyn, N. Y., opened September 16th with about 40 students and with increased advantages. The students represent, as usual, various denominations and several nationalities. Ten languages will be taught as required. The new rooms add much to the comfort and convenience of the Institute.

—The Bryant School, a flourishing institution at Roslyn, Long Island, N. Y., one of the prettiest villages near New York city, makes a very kind offer to the children of missionaries. It will educate them as far as the close of the sophomore year, so that they can enter the junior class at college at half price. In case of a few ministers, who, on account of small salary may be unable to educate their children, the same privilege will be extended.

—The Inter-seminary Missionary Alliance held its eleventh annual session in Allegheny last month. There were about one hundred and forty young men in attendance, representing the theological seminaries of the Evangelical Protestant churches in Eastern, Southern and Central Western States, belonging to the Presbyterian, Methodist, United Presbyterian, Baptist, Disciples, and Reformed Presbyterian and possibly other churches.

—The revival influence in Turkey has reached Cesarea. At Mardin, on the first Sunday of June, thirty persons were received into the church on confession of faith.

—There are one hundred and nine medical missionaries in China, of whom thirty-eight are women, and of these last thirty-six are Americans. In all but four of the provinces medical missions have been established.