

THE MISSIONARY REVIEW OF THE WORLD.

VOL. XIII. No. 4.—*Old Series.*——APRIL.——VOL. III. No. 4.—*New Series.*

I.—LITERATURE OF MISSIONS. THE CHRISTIAN DAWN IN KOREA.

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[In sending me this paper from London, Dr. Pierson writes: "Mr. Ross gave this thrilling account in my hearing, and at my solicitation he wrote it out for our REVIEW. It is a wonderful story of the opening of Korea to the gospel, by one who had a most prominent place in it, and it belongs among the archives of missions."—J. M. S.]

In the autumn of 1873, after a journey of seven days eastward from the port of Newchwang, in Manchuria, I arrived at the "Korean Gate." The village of this name was a long, straggling one, forming then the most easterly outpost of Manchuria, towards Korea. Its name was derived from the fact that it was the only place where Korean merchants could exchange the product of their country for other merchandise bought of Chinese. To me the most interesting of much that was novel was the appearance of the Koreans themselves, as they quietly sauntered over the green hillsides, or their long, loose, white robes crowded the streets where they moved slowly along. With the purpose of ascertaining as much about themselves and their country as possible, I permitted them the most perfect freedom in entering my room at the inn. They began to drop in at 8 A. M., and desisted only at 10 P. M., when they retired to rest. Naturally curious to see the "foreigner," and to learn what they could about western countries, their questions were endless. But in return for my abundant information to them, I got none. They insisted that the language they spoke to each other was Chinese—they wrote only Chinese. In response to questions put to numerous groups for several days in succession, my knowledge of their laws, social customs, family life, national institutions, and even the products and physical character of their country, was exactly what I had before. It subsequently transpired that I was taken for a spy sent to investigate as much about the country and people as possible, in order to utilize the information in some way not to their advantage. Disappointed at failing to secure on any terms a man, however poor and ignorant, who would instruct me in their language, I returned to Newchwang; but a keener interest in the people led me to revisit the "Gate" the following year, when I was more fortunate.

The Koreans divide themselves into three classes : The "upper," composed of officials, and the descendants of such ; the "middle," consisting of merchants, and others able to hire labor ; and the "lower," embracing all who are employed in any form of manual work. And, as the dignity of labor has yet to be learned in that country, the middle and upper classes never apply themselves to any handicraft. One of the merchant class embarked the value of his worldly goods in a boat across the mighty Yaloo to go to the "Korean Gate." A strong southwest wind blew up the river, and the waves rose high. The storm-beaten boat was upset, and the goods precipitated to the bottom. The owner landed safely up the river ; but soon found himself a "ruined" man. "He could not dig ; to beg he was ashamed." In his sorry plight he came across the servant who had been sent among the Koreans to hire a teacher. One evening he came with the others, and waiting about half a minute after the others had departed, he engaged himself to be my teacher ; then hastily urging me to take no further notice of him than of a stranger, he hurried away, and overtook the others before they had entered their inn. He came and went for the next week like any other stranger ; but the night before my departure he again staid after his fellow countrymen had departed just long enough to tell me that he would remain with his fellow lodgers till midnight, and when they were sound asleep would start westwards, travel all night, and in the early morning rest at an inn, where I could breakfast just before midday. It appeared afterwards that he had not informed even his own brother of his intention ; and he gave me as the reason for his jealous secrecy that if it were known in his native country that he had gone to serve the "foreigner," all his relatives would be thrown into prison, and the principal men among them probably beheaded. The laws against intercourse with foreigners had always been stringent ; but after the failure—first of the French, and then of the American Squadron, for lack of water—to force their way to the Korean capital, the Regent issued a still more severe law against any communication with Europeans. Hence the difficulty in obtaining information or service. The *accident* which upset the merchant's boat was the first of a series of interesting incidents, which have finally resulted in giving the New Testament, translated from the Revised Version, to the Korean people. The dissemination of the Scriptures and of Christian truth in tracts is all the more important to a people like the Koreans, even though their numbers should be only half of the thirty millions they claim, when we know that every woman in that country can, or in a day, may learn to read. The alphabet in which the language is written is phonetic, and so beautifully simple that any one can easily and speedily master it.

Before the Korean New Testament was ready for the printer, it

was deemed advisable carefully to prepare a gospel, which, with a simple tract briefly and intelligently setting forth Christian doctrine, might be first circulated among the people. The gospel according to Luke was selected. In frequent translations and revisions, my colleague, Mr. MacIntyre, did excellent work on this gospel. After it was supposed to be sufficiently accurate, and after the printing press was set up, and Chinese printers initiated into its use, a Korean was required who could set the type. A Korean was then a rare sight; it was still more difficult to secure the services of one. But again help came through a providential *accident*. Korean medicine is held in high repute among the Chinese, and a glib-tongued quack soon makes money. There came one, however, who was the reverse of eloquent, and he could sell "gold" or "silver" pills only enough to barely cover his daily expenses. With the exhaustion of his stock came the end of his resources. He could not pay his inn fare; he was still more unable to travel homewards. He came a beggar to the mission house, and gladly remained to work. Had there been any alternative this man would not have been employed, for a more unpromising individual I have not encountered. His eye was sleepy, his fingers clumsy, his gait slow, his thoughts of the most sluggish. To understand any process, he required four times as much explanation as any ordinary man. He was just able to keep the two printers going, setting four pages of type while they threw off three thousand copies. But though slow he soon proved himself trustworthy, carrying out satisfactorily whatever he had to do. He had, in setting the type, necessarily to scrutinize closely the manuscript before him. He became interested, and in his broken Chinese began to ask of the printers, who were well-trained Christians, the meaning of this term and that statement. By the time the Gospel of Luke was printed, he became an applicant for baptism. Much to my surprise, he proved himself well acquainted with Christian truth, and in due course was baptized.

It appeared that even before Luke was published, the translation was revised abroad in the Korean capital, and caused so much interest that an occasional underling attached to the annual embassy, bearing tribute from the Korean King to the Emperor of China, dropped in to see the work. These visits gradually became more numerous, and among the young men was one the exact antipodes of the compositor. He was nimble-fingered, quick-eyed, and smart in speech, in thought, and action. He was engaged as compositor, and the other man set free to begin a work for which he seemed, on account of his acquired knowledge, better adapted. With a few hundred copies of the printed gospel and as many more large tracts, he was sent to his native valley, about four hundred miles directly east of Moukden. He spent a fortnight in the journey, and in half a year returned, reporting that

he had sold the books, which were being read by the people with deep interest, and that some men wished me to go to baptize them. Believing that this last statement was merely intended to please me, and made on the supposition that I would never face the arduous journey implied in going there, I paid no attention to it. The man was sent, however, with a further supply of books to other valleys, and after the lapse of another half year he returned, repeating exactly the same story.

During the period of this book-distribution a revolution had broken out in the Korean capital, in which the Progressists, who sought to open their country to western nations, worsted the official and literary men, who opposed any change. Many of the latter were killed, more were cast into prison, and some, who were transported into the armies on the frontier, escaped across the Yaloo to Manchurian soil, where their lives were safe. A few of these found their way to the valleys which had been visited by the colporteur. They saw our books, and their curiosity was excited about the work going on in Moukden. Having nothing to do, they slowly wended their way towards us. On presenting themselves, they mentioned the books they had seen, stating that many of the men were praying to the "God of Heaven." This statement from men who were ignorant of the meaning of what they were saying, was such strong confirmation of the story of the colporteur that I resolved to investigate the matter on the spot, believing it too serious to be neglected. As soon as my colleague, Mr. Webster, was informed of my resolution, with his characteristic courage and enthusiasm, he volunteered to accompany me. It was then summer. The heavy rains of early autumn would soon fall, after which the considerable portion of the road, which was boggy, would become impassable. Waiting till the keen frosts of our winter solidified bog and quagmire and made bridges across our rivers, we started in the middle of November. After the first half of the journey was over, we were compelled to leave wheeled vehicles behind, and with a few indispensable articles on pack mules finish the other seven days' journey on our ponies. We were gradually ascending, till one afternoon we halted at an inn about 2,000 feet above the sea. Two feet of snow lay on the ground, a pathway having been trodden down by preceding travelers. About 3 A. M. next morning, in brilliant moonlight, we set out to scale the two passes which lay between us and the Koreans. From the west fort of the one pass to the eastern base of the second was a distance of thirty miles. Once we tried to ride; but soon had to dismount, and made no second attempt, as the path was so steep, narrow and rough. With a halt on the top of the first pass, we had to walk the whole distance, and thoroughly worn out we at last came in sight of a house, which to our delight proved to be a Chinese inn. Entering the gateway, and

throwing our horses' reins to the nearest attendant, we moved into the inn, and threw ourselves on the brick bed, resolved to rest there till next day before searching out our Korean friends.

We were resting for but a few minutes when in marched a body of about a dozen Koreans, gentlemanly in appearance, garments, manner and speech. They came in to welcome us. This they did with a smile lighting up their faces, as though they had been welcoming long-lost and very dear friends. Being very hospitable, it would have been a disgrace to them had we remained in the inn, so, perforce, we had to go to be their guests. We were conducted into the home of the principal farmer, in whose guest-room we found a crowd of men filling the warm, close room.

Of the refugees, on whose story we had undertaken the journey, every man sooner or later became a convert, and was baptized. The oldest of them was the first. He was a hereditary official, and possessed of the Korean highest literary degree. Him we had brought with us to act as our intermediary, as from his degree, his birth and his social status, he was acknowledged superior, and could secure information beyond our reach. He was sent out in the evening to investigate the character of the Korean farmers. Late at night he returned, with a favorable report. Next morning we were therefore prepared to receive the applicants for baptism. About thirty men appeared, and the fact was noticeable that they were all well clad. None of the farm servants—no boy, and no woman—was among them. They were all farmers and heads of families. Their women and children were, they said, believers; but they thought the younger people would not be received, and their women, for social reasons, could not present themselves where the men were met. As this was the only opportunity for investigation, the examination through which the men had to go was pretty thorough. Some were baptized, and some postponed for further Christian instruction.

In the afternoon of the same day we rode to the other end of the valley, where we enacted the same scene. Next morning, in a falling shower of snow, we crossed a mountain ridge to the second valley, where we encountered the same experience. On the following day, over a higher and more picturesque range, we entered the third and most extensive valley. Nearly a hundred men, from 16 to 72 years of age, presented themselves for baptism. In the three valleys, 85 men were baptized, and far more postponed. We were here informed that the heavy snowfall might come on at any time. This fall would prevent us for at least three months from returning to Moukden, and for various reasons it was impossible for us to venture that risk. We resolved, therefore, at that time to proceed no further, but to return to the same place again. Our resolution was formed with the less reluctance, as the experiences of those baptized, and es-

pecially of those postponed, would be useful in spreading the knowledge among the other applicants, both of the amount of Christian instruction demanded and the kind of life required on the part of those who desired to become members of the Christian Church. We were informed—and from what we had seen we were now prepared to believe almost anything—that in each of the 28 valleys which lay between us and the long, white mountain 400 miles to the northeast, there was a larger or smaller number of believers waiting to be received into the Church.

Early in the following summer we revisited the valleys; but, though we found guides awaiting us to lead us to other valleys, we concluded it would be both unkind and unchristian on our part to proceed further then in the matter, for a serious persecution had broken out against the converts. The landlords were Chinese, and the Koreans were farmers. As we confined our visits and attention to the Koreans exclusively, the Chinese came to the not unnatural conclusion that a plot was being formed against their interests. To prevent further mischief they hired a “rabble of the baser sort,” chiefly Korean farm servants, and arming them with swords and other weapons, set them upon those who had been prominently connected with the new movement. No man was killed, but many were slashed and wounded. The design was apparently not to kill, but to terrorize; and this was effectually done, for several men had to abandon the houses they had built and the farms they had reclaimed. With the exception of doing a little to undo the erroneous suspicions of the Chinese, we proceeded no further then. But some men were baptized, who, persecution or no persecution, desired to enter the Church.

It was painful, on account of still more important work in Moukden, to have to refuse the frequently expressed and earnest wish that we should remain among them for at least half a year. Another opportunity for seeing the people has not recurred. But the work, by means of the colporteur, supported by Mr. Atkinson, of London, and another, who has since joined him, under the British and Foreign Bible Society, has not only retained its ground, but has widely extended its influence. So that on the Korean and Chinese sides of the Yaloo river, I am told that “there are thousands who daily read the Scripture, and pray to God.”

THE FIRST KOREAN CONGREGATION.

One of the youngest of the refugees seemed to me to possess greater force of character, and a more fearless disposition than the others, while he was also a fair scholar. As he expressed a wish after baptism to return to the capital, whence he had fled for his life, to instruct his relatives and acquaintances, he was placed under special training for a time. When he was supposed sufficiently well informed

to be able to meet the objections of the gainsayer, and to answer the questions of the inquirer, he was permitted to go to the Korean capital. As his class are all educated in Chinese, read and write only a high-class Chinese style, they contemptuously ignore the "vulgar" tongue, and will neither read nor write in that tongue. Giving this fact its due weight this man was given a few books in Christian literature, and a few portions of Scripture in that Chinese style.

Next year I had a letter from him requesting me to go to the capital, as 13 of his friends desired to be formed into a congregation. It was impossible for me then to spare the long time implied in an overland journey even if a European could obtain permission to enter the sealed nation. Next year another letter urged me to the city, as there were 79 believers. It was still impossible to go.

In due course Korea opened four ports to foreign intercourse by treaty: First with Japan, then with the United States and various European nations. Our American Presbyterian brethren, forward in all mission work, sent to Korea one, and then other missionaries. In connection with the New Testament I went to the capital by sea, which made the journey both possible and easy, arriving on an evening which was to me of peculiar interest. My host, the Rev. Mr. Underwood, informed me that he was to go to his little chapel that night to organize his small company into a Presbyterian Church. Gladly accepting his kind invitation, I accompanied him and his medical colleague, when the darkness had fairly enmantled the city. Crossing the wide main streets, which, like all those eastern city streets, are unlit, we were guided by a Korean, with a small lantern, among narrow lanes till at last we were ushered into a small, open courtyard, whose gate was opened to our knock. A gentle tapping at a paper window secured our entry into a room, where we found a company of fourteen well dressed, intelligent-looking men. One of these was baptized that night, but the principal business was the election by the others of two men to be their elders. Two were unanimously elected, and the next Sabbath ordained.

It turned out that these two men were cousins of the man who had gone from Moukden. They were believers for six years, so that they must have been of the first company. It also transpired that thirteen of the fourteen baptized members forming the church were the converts either of that man or another, who had left Moukden subsequently. But what was most interesting to me was the assurance that there were over 300 men of that class in the city believers, who were for various reasons not then quite prepared, publicly, to join the Church.

The man who was the human instrument in starting this remarkable movement was then away in another province, and frequent letters to his missionary notified him of similar work in that other prov-

ince. It is needless to adduce other facts of a like nature to show how the grace of God that bringeth salvation has appeared in Korea, and is moving among that people in a manner justifying our expectations of a rich and speedy harvest. Nor is it possible here to give our reasons for believing that Korea will be one of the first eastern nations to become a Christian nation.

LIFE AMONG THE KARENS.

AN ADDRESS BY MRS. W. F. ARMSTRONG, OF BURMAH, AT EXETER HALL, LONDON, JUNE, 1888.

[The following narrative of life in Burmah impressed all who heard it as of the most thrilling interest. At the time, the editors sought to get possession of the manuscript, but have only just got a copy for our readers.—A. T. P.]

The Karens are the hill tribes of Burmah. They were treated by the Burmese in former days with the greatest cruelty and injustice. Their crops and cattle were stolen, and they were caught and sold as slaves; so that they lived in constant terror. They hid themselves in the jungle on the mountain sides, concealing the paths to their bamboo houses, and constantly moving from one place to another to avoid detection. They were content to live on the produce of their fields, and to weave their own clothing. Indeed, they were as much at home and as independent in the forest as the birds or the bees. Their religion was peculiar to themselves. They lived pure, honest, truthful lives, were unbounded in their hospitality, and had no idols. They made offerings to propitiate evil spirits whom they feared, but they had no symbols of them, nor did they worship images of any kind. They had no books, but they had carefully preserved legends—"grandfather's sayings," they called them—which were very carefully handed down from father to son. Their tradition told that they had once God's book, but they were disobedient to it, and their younger brother carried it away. Some day their white brother would come across the sea in a ship, and bring back the book which told of the Great Father and the life to come. They must watch for its coming. No wonder such a people should receive the Gospel when it came. No people have ever been discovered who were so prepared for it, and whose very prejudices were on its side. When missionaries came among them their old men said, "This is what our fathers told us of," and they flocked by hundreds to receive the Book they had waited for. Their simple faith took Christ at His word. They did not question, but believed and received His promise to every one that believeth. The fruits of the Spirit were manifest in their lives. Now there are about 40,000 communicants, and fully 100,000 nominal Christians—about one-sixth of the entire tribe in Burmah. They are divided into many churches, each one supporting its own native pastor and its own village school. The first aim of the missionaries was to reduce the language to writing, and give them the Bible in their own

tongue. Since then many books have been published, so that they have quite a literature of their own. It is about sixty years since the first Karen was baptized, and now they are an educated people, ready to help in the evangelization of the world.

A marked characteristic of their piety is their enthusiasm in foreign mission work. They have their Foreign Missionary Society, and send out their young men north and east to distant countries, supporting them there, and re-enforcing them as the need arises. These have established churches among those tribes, and done a grand evangelistic work independent of other missionaries, in the face of persecution, and long separation from their homes, and from the privileges of Christian intercourse with those they love. These Karens are the only foreign missionaries in some regions north of Burmah. They are poor in this world's goods, but rich in faith. It is true of them as it was of the Macedonian Christians, that "their deep poverty abounded unto the riches of their liberality." When I was in charge of a mission station there, an old Karen pastor came one day with a large contribution for the foreign mission work. I said to him, "How can your people give so much? I know they are very poor, the overflow of the river has swept away your crops, your cattle are dying of disease, it is the famine time with you." "Oh," he said, with such a contented smile, "it only means rice without curry." They could live on rice and salt, but they could not live without giving the bread of life to their brethren.

A Karen girl has been associated with me more or less all through my missionary life. She was brought to my notice when I first reached the country, as the girl at the head of all her classes, the brightest and most promising in the mission school. After I had learned to speak Karen, I was free to do evangelistic work wherever the door should open. I was unmistakably directed to Tavoy in the south of Burmah, near the mountain wall between Burmah and Siam. There were large numbers of Karens there without help. They had once heard the Gospel, but for lack of mission schools among them, had no teachers to educate their children, and few pastors to care for the churches. Thither I was sent. Christians to be taught were everywhere around me, and the heathen, unreached as yet, lay beyond the mountains in Siam. Who was to go with me? The old Karen pastor, of whom I have spoken, and others like him, said, "We will pay all the expenses of two native pastors for six months, and we will also pay for whichever of our teachers in the girl's school is willing to go with you." The men were to return to their families at the end of six months, but her teacher was to remain with me, unless she too wished to return. On our way when we had reached Rangoon, the girl so favorably known when I learned Karen, came to me and said, "Mama, my school work is done, and I want to work for Jesus; there are

many who love Him here who can tell the story, but in Tavoy there is no one to teach, no one to tell the heathen of Christ; my heart is longing to go there; will you take me?" I said, "Nan-Nan, I have no money for you, the Bassim Karens pay the expenses of those they send; I have faith for my portion, but I have not asked for any money from home for this work. I dare not promise anything out of my salary, for my plans will take every rupee of it." In my own mind I doubted if she realized what she was doing in leaving a comfortable home, and the pleasant society of educated people in the station at which she had grown up. I thought very likely she would grow tired of our jungle life, and would be home-sick, and return in a short time to pleasanter surroundings. She did not say much, and I thought she was discouraged, but she came back again and said, "Mama, I cannot rest, I want to go with you. I have plenty of clothes, enough for some years. If I come with you can you not give me rice?" "Oh," I said, "Nan-Nan you shall share my rice every day, but I can promise you nothing more." So the matter ended. Rather to my dismay, when I went on board the steamer, there was Nan-Nan with her basket of clothes, and quite as large a basket of books,—all her worldly possessions. She seemed to be not very sure of a welcome, but determined to go, and I concluded it must be of the Lord.

We reached Tavoy, renovated things as best we could in the disused mission house, and, as the Karens were all in their jungle homes far from town, we set off as soon as possible to find them. But our hearts were burning to get at the heathen over the border, where no one had gone to tell of Jesus. One missionary had passed rapidly through the country, and had told of the Karens there, but none had yet gone to give them the Gospel; and while our hands were free from other work, we wanted to take the message there, and see if there were any opening for establishing a native evangelist among them.

It was Christmas morning when all preparations were concluded, and we mounted our elephants and started away under the overhanging bamboos, glittering with dew, to cross the mountain ranges into Siam. That night we camped far away in the forest with very happy hearts. There is no joy in this world like foreign missionary joy.

After many days of travel, we reached the Karens on the other side. We had engaged Siamese elephants returning home from Burmah, because no one else knew the route; and as the elephants were owned by Siamese Karens, they could take us to their villages. I have told you that the Karens are naturally a most hospitable people; wherever we went the chief of the village had a large covered veranda built expressly to accommodate strangers. The villagers all brought a share of their food to the chief's house, and he supplemented it out of his own store, and whoever came were village guests as long as

they choose to stay, and were served with the best they had. They treated us in the same way; we were all Karens. I was the only adopted child of the party, yet my party would not have gone without me.

As we proceeded farther into the heart of the country, we found among the Karen villages a most unaccountable unwillingness to receive us. It was contrary to all precedent among the Karens, and the Christians with me could not understand it. At last we came to a village where they absolutely refused to allow us to enter, or to have any dealings with us, so we did as we were accustomed to do at other times—we camped under the trees just outside the village. Karens and others from a distance gathered round our fires, and we preached to them till we were all quite exhausted. It was twelve, and still they stayed; at last I told them we had to leave early in the morning, and must have our rest, and reluctantly they departed, and we were left alone under the quiet stars. All night we were disturbed by a prowling in the woods around, and had the strangest guard I ever had. The pariah dogs of the village all left their kennels, and came and curled themselves up beneath the bamboo platform on which the girls and I spread our rugs to sleep. Any one who knows anything of these dogs knows that they avoid you as much as rats would; but they slept beside us all night, and whenever the prowling was heard in the bushes they rushed out barking till it was quiet again, and we could not drive them away. The next morning early we were on our way to a friendly village, where we were sure of a welcome, for it was Saturday, and we would rest there over the Sabbath. We got to the village about noon, and here again the old chief looked troubled at our coming. We took up our place on his veranda, thankful for the shelter, and told him we had come to stay a day or two. But I felt a great cloud drawing down over us. Shortly after we reached his house, the old man came and said we were welcome to stay, but an urgent summons had come from another village which they dared not disobey; they must all go, but would be back in the morning. One by one we saw all the men pass away into the forest, and we were left alone with two or three old women of the village.

The last thing the old chief did was to go out into the green around which the village was built, and open up a little lime kiln, in which they were burning limestone. The cloud of terror had been drawing down over me since noon, and when I saw the smoke rising from that, although I had no apparent reason for it, I felt it through and through me that it was meant for our grave; that the lime kiln was to be the hiding away of some great crime, and an undefinable and uncontrollable dread took possession of me. I called our party together, and told them what was in my mind, and asked if there was

any place to which we could flee. Our elephant driver had taken away his elephant, and had told us where to send if we wanted him again, so we were left quite alone then. I remember so well how Nan-Nan spoke ; the men, of course, could not understand such fancies at all ; but Nan-Nan spoke out : " Why mama, you have never been afraid when there was real danger, and now, when we are here among Karens, and there is nothing at all to fear, why are you afraid ? Where can we run ? The forest is our enemy, here we are safe. It is only that mama is very, very tired ; when you rest you will be brave again." I could say no more, so I told them we would have our evening worship. We went out into the open green beside the lime kiln, and, as our custom was, the native pastor read the Bible, commented upon it, though we were alone, and the heathens, who usually gathered round us, were gone, and then they prayed. I knelt quietly in an agony of prayer. I thought death was near, though there was no sign. My mother would never know what had become of me. The dear Christians at home would be discouraged in the work ; they would think that God could care for men, but not for women. How *could* it be for His glory ? And so I prayed, and wrestled in prayer for help ; and help came.

I rose from my knees, *sure that God would come to deliver us*. We had scarcely risen when we saw the old chief coming back through the woods ; he came silently, and was going silently up into the house, when I said to him : " Grandfather, we are glad to see you back ; we thought you would be away all night." He gave what I must call a Karen grunt, and went stolidly up the ladder. One by one they were all coming back through the dusk. Soon the fires were lighted, and the rice was cooking ; but there was a strange expectancy over it all. There is never anything to fear from Karens ; there is no treachery, nothing but kindness to be expected from them, especially towards their guests.

Dark had fallen on the forest when some elephants came tramping through the jungle, and stopped at the chief's door. There was a great noise of dismounting and tethering the elephants ; then a group of men came up into the house, brushed past us, and went in to talk with the old chief. They were not Karens, and talked in a language we could not understand. We went to our rest, and about three in the morning I awoke, as the men went tramping past us over the vibrating bamboo floor ; they put their trappings on their elephants, and went away. We had a very quiet Sabbath, and then went preaching to the villagers along the path to meet our elephant driver, to whom we had sent word to come for us. I shall never forget that morning.

Now let me tell you what we did not know till more than two years afterwards, when a messenger came from this village, asking

for a teacher to be sent to them, and saying that whoever came must send word first, and they would send trusty men to meet him. Then we learned that *a band of Dacoits had followed us for a week*. That all the Karen villages had been warned that if they harbored us they would share our fate ; that this old chief had been told that if he stayed in his village, he must either help to kill us or be killed himself ; that all the men had left the village in consequence ; but the old chief had been so troubled in mind that he was constrained to come back again. That the Dacoits had come there, and, finding him there, asked the reason. He had told them that he could not stay away, that many signs and auguries assured him that it would be the worse for any one who touched us, that the English would discover it, and they could not escape. He was a wise man, or soothsayer, among them, and they tried several auguries, and they were all so alarming that the men reluctantly forebore to touch us, and they went away. When Nan-Nan heard this, she came to me with such an awed face, and referring to my fear that day, she said : "Mama, you were right, and we were wrong ; but God took care of us, after all." The reason why I have told you this is that you may see that the age of miracles is not quite past. For, however we may think of this, to the heathen Karens in that district it was a miracle. Our elephant driver thought it so ; he had left us with a grim thought of pity, but was unable to help. When we sent for him again it was as though he heard a voice from the dead. The villagers all thought it so. When we talked to them next morning we all noticed how pre-occupied they were ; they gazed on us with such a strange look, and scarcely seemed to hear what we said. They were glad that we were safe, and in their own quiet way, which I did not understand then, determined to keep us safe ; they invited us to a village we had not heard of before, and hid us there for two or three days ; they said their elephants must rest. Then, when I urged them to take us further on into the district, not knowing the danger, they said little, but allowed us to get on the elephants, thinking we were going in another direction, and then they turned the elephants towards Burmah. When I expostulated with them, they said : "The country is dangerous ; we will lose our elephants if we go further into Siam. We dare not take you there, but we will take you back." And so they did ; not by the usual route, but they cut a new path through the forest, and made a long detour, lest the Dacoits, repenting of their mercy, might follow us again. We did not understand it then, but we did afterwards. I came home, feeling that we had accomplished little or nothing.

Twelve years passed away, and I was permitted to go back to Tavoy ; only then I discovered that the elephant driver, his mother and his wife, had come over into Burmah, and were living among the Christians ; they had been baptized many years, and he was the

deacon of the village church. The old chief and his wife had been baptized, and had removed to another Karen village, where they lived a most useful life, and died honored and revered by all the Christians. This much I know of the fruits of that trip, and there may be more to know hereafter.

When I went to India, Nan-Nan came to me again. "Mama, I want to go and tell the Telugus about Christ." This time my answer was ready: "Nan-Nan, you want to go? I am only too glad to take you." So we studied Telugu together; but she outstripped me. She started a girls' school, teaching them in Telugu more efficiently than any of their own people could do in that district, on account of her previous training. She won many women and children to esteem the Gospel, was everywhere treated with respect, and was called by the same title as I was. She was in all respects a genuine Foreign Missionary. She is now living in Rangoon, where she is married to an educated, intelligent Karen, a wealthy merchant. They both delight to give to missions, and to speak for their Master on every opportunity. She is secretary of the Karen Women's Foreign Missionary Society, which carries on its work just as our societies here do, and supports and sends out its own Bible women. Nan-Nan is only one of many like-minded women among the Karens.

Think it over, my sisters, and ask yourselves: "How does this compare with what I have done for my Master? Have I done all I could in the past? With the gracious Master's aid, can I do more in time to come?"

DR. PIERSON'S MISSIONARY CRUSADE IN SCOTLAND.— LETTER II.

My Dear Dr. Sherwood:

LONDON, January, 1890.

The interest here awakened on the subject of missions is like a kindling of light all around the horizon. Never in modern days have the past success and future progress of the world's evangelization excited an interest so intelligent and general, as now.

Archdeacon Farrar, in Westminster, is giving addresses at Saturday Afternoon Vespers, on Missions. We heard his half hour talk on the "Success of Missions," on Saturday afternoon, Jan. 11. An audience of several hundred was gathered into the seated space about the choir, and the address was familiar and colloquial, and, though a few sentences savored of elaboration, it had the air of extemporization.

He began by intimating that there were some who audaciously intimate that missions are either "an organized hypocrisy, or a disastrous failure," which statement he met with indignant denial. As for ourselves, we thought any assault, so reckless and malicious, deserved no denial. As Lyman Beecher used to say, "that gun *kicks* so

badly, it were better to be *before* it than *behind* it." The Archdeacon then proceeded to give two preliminary cautions :

1. If the success of missions seems slow, we must not forget the fact that all great religious transformations are gradual. He instanced England—for centuries under Christian influence before Augustine landed on its shores. 2. We must remember how feeble have been the efforts of the church, and how few the laborers she has sent forth into this world-field. He then proceeded to indicate, first, the indirect results. He affirmed that the gospel is now making more rapid strides than ever, even in apostolic days. He quoted the late Bishop of Durham, Dr. Lightfoot, whom he pronounced the most learned prelate in the kingdom, as having said before the "Society for the Propagation of the Gospel in Foreign Parts," in 1873, that in the first three centuries, the Christian religion had subjected only one-twentieth of the Roman Empire, and only one-one hundred and fiftieth part of the race of man ; whereas now, Christians constitute *one-fifth* of the population of the globe. He remarked that in 80 years the missionary Episcopate had risen from one to one hundred and fifty bishops, and the inferior clergy from twenty to two thousand, since this century began. He pronounced the Christian religion dominant in three of the great divisions of the world, and fast spreading in the fourth, and now penetrating the fifth.

Instancing particular countries and fields, he spoke of Sierra Leone ; of the 100 tribes represented among that refuse population gathered from slave ships ; of the death of 53 missionaries there in 20 years, giving the colony the unenviable name of the "White man's grave ;" and then contrasted the subsequent transformed condition of the colony, and instanced Bishop Crowther, the slave boy, exchanged for a horse, and returned as a bad bargain, to be bartered again for rum and for tobacco, then attempting suicide, and afterward converted, educated, and rising to the dignity of the mitre, etc.

He turned to Madagascar, and outlined the rapid development of these persecuted Malagasy—their martyrdom and heroism, the gathering of 100,000 children into the Mission schools of the London Missionary Society alone, the building of hundreds of churches, etc.

He referred to Japan—to the native nobleman who picked up a New Testament, found floating in the harbor of Yeddo, in 1854, who was curious to have it read and explained to him, and who, taken captive by its new truths, became the first convert. "Now," he said, "35 years later there are 60 native churches." China also passed under his review, and the Fiji Islanders ; the work of Samuel Marsden in New Zealand, then full of barbarous savages, now Christianized, and he concluded by a reference to India.

The address was popular, and we rejoiced to hear in Westminster a prominent voice lifted to advocate world-wide missions. The effect

could not be otherwise than both instructive and stimulating. Would that such an example might be emulated in all parts of the kingdom !

We confess to no little surprise, however, to hear from such a source so many careless, unguarded and inaccurate statements. The present income of the Church Missionary Society was referred to as *two millions of pounds sterling !* (\$10,000,000.) Would it were ! The converts in *India alone* as reaching *two million !* Commodore Perry was characterized as an "American sailor." The Fiji group was spoken of as *an island*, and that island as now having over 800 churches upon it, and "102,000 Christian converts." India was represented as having "one missionary" for every 250,000 natives, which makes the number of missionaries 1,000, for he gave the population as 250,000,000, and if so, one-third of all the missionary force is in India, for the Archdeacon gave the entire number of missionaries in the entire field as but 3,000 ! He said there were *now* over *seventy* missionary societies, which is far below the true figures, and that the Bible is translated into 200 languages and dialects, which was true years ago, and takes no account of the grand work of the last decade ! Referring to China, he intimated that it was necessary to translate the Bible into all its various spoken dialects, as though the *written* language were not uniform throughout ! These are but the flies, of course, in the ointment ; but where such inaccuracies occur, and are detected, they awaken suspicion that the whole address is untrustworthy, and an audience having such men as Robert N. Cust, Esq., in it, knows something of the subject.

The recent letters of Stanley have been remarkable as tributes, both to the providence of God and as to the character and results of missionary labor. His letter of Oct. 15, 1889, written from Ugoga, contains some misapprehensions. It was not Mwanga, but Kiwewa, his successor, who drove out the missionaries, or rather the Arab traders and their minions, who had obtained power in Uganda. Mr. Mackay is forty years old, instead of a little over thirty, etc. ; but the main facts referred to in Stanley's letter have already been given to the public. And, as he says, Livingstone's great heart would have beat with joy could he have foreseen this powerful body of Christians in the heart of Africa, who prefer exile for their faith to the service of a hostile and impious chief.

Prof. Max Muller recently (Jan. 11) gave an address at the Royal Institution, in connection with the opening of the School for Oriental Languages, in which he significantly says :

"The history of England's taking possession of India is more marvellous than any story of the 'Arabian Nights,' and what is the most marvellous in it is the apparent absence of any plan or plot from beginning to end. No English statesman was ever so hare-brained as to conceive the plan of sending out an expedition for the conquest of India. But, though there was no plan

or plot, nowhere in the whole history of the world is there a *higher purpose* more visible than in the advance of England towards the East. It was the innate vigor of the Saxon race, its strong political instincts, its thirst for work, its love of enterprise, its craving for progress, that drove its sons across the sea, and made them the founders of new empires in India and the colonies. There was no plan or plot; but read the history of the English Empire in India, and you will find that the readiness, the presence of mind, the self-reliance, the endurance, the heroic bravery in moments of supreme anguish of Englishmen and Englishwomen, and, taking it all in all, the political wisdom and moderation of the best of India's rulers and statesmen, would supply materials for a perfect epic, more wonderful than the 'Iliad' and 'Odyssey.' And, as in the 'Iliad' and the 'Odyssey' the old poet shows us, behind the human heroes, the Greek gods fighting their battle, though unseen by mortal eye, the true historian also must try to discover, behind the conflicts of races and rulers in India, the working out of higher purposes, though at the time beyond the grasp of the human mind."

Who can study history, and not see God's plan in it all, and where more conspicuously than in laying hold of India, that centre and stronghold of Oriental idolatry, superstition and civilization, and then planting in it the English race, with its Protestant faith? Behold a great country, peculiarly central in the vast Asiatic Continent, with English roads, English laws, English courts, English postal system, and English schools, placed like an open field before the Church, to till for a gospel harvest. It took Britain 250 years to learn the secret purpose of God in permitting British occupation of the Indies; but we see it all now!

I have just received privately from my friend, Rev. E. F. Baldwin, our Editorial Correspondent at Mogador, Morocco, *very interesting information*. Mr. Baldwin and one of his missionaries, Mr. Richmond, were going from Mogador to Tangier, but the vessel failed to stop at Tangier, and, greatly to their disappointment, went on to Gibraltar. When Mr. Baldwin got there he found a very prominent man, who had been *specially praying that he might see Mr. Baldwin*, but who was so situated in Government service that he could not leave his own post, and here by a strange Providence Mr. Baldwin was brought to him, most unexpectedly.

Mr. Baldwin was, moreover, anxious to go to Beyrut, Syria, to arrange for the training of certain workers in Arabic, with reference to reaching the Mohammedans at large, who, whatever be their native tongue, may be reached through the sacred tongue of the Koran, and this very man at Gibraltar offered to transport, without cost, as far as Malta, Mr. Baldwin and his companion. On arriving at Malta he took a steerage passage for Syria, according to his principles; but the captain gave him a first-class stateroom, and invited him to sit at his own table, so marvellously went the Lord before him. At Beyrut, eight or nine days sufficed to accomplish all he had gone to secure. He found only the most sympathetic reception from the American

Educational and Medical Missionaries. Drs. Jessup, Post, Bliss and Dennis were most helpful and cordial. Mr. Baldwin was afforded every facility for presenting his proposed methods privately and publicly. He expounded his principles, according to Matthew X., and his plan for sending out young men, pledged to work on these lines, to study Arabic in Syria, and then go, two by two, into Moslem lands, and with simple, inexpensive methods, in Apostolic fashion, preach the Gospel of the Kingdom. The missionaries in Syria seemed to hail the movement as full of promise. The sight of men coming among them to live simply, forsaking all things, to follow Christ, and preach the gospel, will, it is hoped, bring forth much fruit in the professed Syrian converts. Mr. Baldwin believes that the result will be, that in future, Englishmen and Syrians will be found going, two by two, among Bedouins, dwellers on the Nile, in Arabia, and elsewhere. Dr. Post offers to superintend this part of the work, and believes the seven or eight million Bedouins will be found receptive of the gospel. Mr. Richmond, who went with Mr. Baldwin, remains in Syria for language study, hoping ultimately to work among the Bedouins, and Mr. Baldwin takes back with him a Syrian teacher for the Mogador missionaries.

Dr. Jessup offers to receive at Suk el Gharb, a Lebanon village, 3,000 feet high, where there is a large boarding-school for young men, all the workers Mr. Baldwin may send, at a nominal cost for board, say \$35 a year, each worker having a room with a native family in the village, for the advantage of language practice. The prominent official, who met Mr. Baldwin at Gibraltar, is deeply interested in the whole work, and may even devote himself to it.

It is no strange matter if Mr. Baldwin, whose Southern Morocco Mission has now been successfully begun on the same lines as Hudson Taylor's China Inland work, should be greatly encouraged. A wide door is now opening for scores and hundreds of young men to come out to Morocco and Syria, and study the Arabic in the Lebanon until grounded in the language, and then push forward into Moslem communities wherever God leads the way. It seems as though a new day had dawned for Syria and Egypt, Morocco, Algeria, Tunis, Tripoli and Arabia. We chronicle these steps carefully, for this new South Morocco movement may have a most important bearing upon the whole future of missions, especially in Mohammedan lands. Mr. John Anderson, of Ardrossan, Scotland, is the secretary of the mission, and *The Reaper* is the official organ.

The two days, January 13th and 14th, were about the *fullest* days I ever spent. I went to Olney, Hackleton, Bedford, Elstow and Cardington. At Olney, after visiting Cowper's summer house and residence and Weston Underwood, where he afterwards lived with Mrs. Unwin, I drove over to Hackleton, seven miles off, and stood in

the house where Wm. Carey lived, and in the very shop where he worked as a cobbler, and it made everything seem vivid, for there was a man putting a sole on a boot ! In Hackleton, Carey was converted, and in this shoe shop he began those pious meditations which ended in his becoming the first missionary from England to India ! Never have I felt more solemn than when I took off my hat in that place, and reflected on the great outcome of that "sanctified cobbler's" conversion ! A memorial chapel has been built at Hackleton, to William Carey; but the old pulpit is still preserved there, from which he heard and afterwards preached the gospel. At Olney is the old Baptist Chapel, sacred alike to Sutcliffe and Carey, where Carey became a member, and "exercised his gifts," preaching his first sermon in 1785. At Bedford, I addressed a meeting in the "Bunyan Rooms," attached to the Chapel, which stands on the very site of the original chapel of Bunyan, and where now Dr. John Brown, his accomplished biographer, preaches. Dr Brown and Dr. Samuel McFarlane, one of the pioneers at New Guinea, kindly assisted me in my search for the points of interest thereabouts. We were shown the door of Bunyan's prison cell, preserved in the chapel ; also his chair, cane, cabinet, will, pitcher, etc. Dr. McFarlane drove me to Elstow, to the cottage where Bunyan lived, and the quaint old chapel where he preached, and the stone on the green around which he played, as well as to the parish church whose bell he rang, and where I looked on the old, decaying pulpit, from which he heard the sermon that turned the whole course of his life. Then we drove to Cardington, near-by, and saw John Howard's house, and the cottages of his tenantry.

Here is the sacred soil of Britain, if anywhere. What lives flowed from these fountains ! John Newton, William Cowper, John Howard, John Bunyan, William Carey, not to speak of John Sutcliffe, and Thomas Scott, the Commentator. This day of events was concluded by an address at Leicester, where Carey was in pastoral charge when the first action was taken by the Baptist Association towards the new Missionary Society, and Carey offered to embark for the Indies. Kettering is close by, where, in Widow Wallis' humble house, still standing, the room is shown, where, in 1792, the Missionary Society was organized, and that first offering laid on God's altars. Surely this is missionary ground ! Here, within the compass of sixty or seventy miles, the whole modern missionary movement found its cradle. It was in Paulersbury, near Northampton, that Carey was born ; in Hackleton he was apprenticed to a shoemaker, and converted ; in Olney he was baptized in the Ouse, and began to preach ; at Moulton, in his humble shop, he conceived the idea of translating the Bible into the Hindu and other Oriental tongues ; in Kettering he organized the great Baptist Missionary Society, and in Leicester offered himself as its first representative abroad ! Behold how great

a matter a little fire kindleth ! Over the whole world to-day the missionary altars burn with coals largely brought from that altar first erected in the cobbler's shops at Hackleton and Moulton ! How much interest may, in God's eyes, hang like a halo around some obscure cradle where to-day a future Carey may lie sleeping !

FOREIGN MISSIONS IN THE SEVENTEENTH AND EIGHTEENTH CENTURIES.

BY REV. EDWARD STORROW, BRIGHTON, ENGLAND.

[Our readers may be interested in knowing that the venerable writer of this paper, after spending a long life in the mission field, in his retirement is using his pen in the production of books and magazine articles to help on the cause. He is known in mission circles as a careful and highly intelligent writer.—J. M. S.]

Three causes withheld the sympathy and zeal of Protestants from missions to the heathen prior to the present century. Their own internal weakness, their contention with the Papacy, and the evangelistic work that absorbed their zeal within their own territories and colonies.

It is difficult for us, who see the strength and consolidation of many Protestant denominations, as exhibited in their thousands of costly and spacious places of worship, their numerous organizations, their settled principles and policy, and the general prosperity, if not wealth, of their adherents, to imagine how much of all this has come into existence within the past one hundred and fifty years. The Protestantism which existed as the result of the secession from Popery during the Sixteenth Century was as different from the Protestantism of the Nineteenth as the struggling, incipient vegetation of March is from that of July.* Its energies were absorbed in consolidating and perpetuating the civil and religious heritage that had been so perilously won, and which was so incessantly threatened by sacerdotal craft like that of the Jesuits, and political force like that of Philip of Spain. Any one familiar with the foreign and domestic plots and enterprises with which the Protestants of England were threatened for almost two hundred years, and the theological literature of the times, which was so largely an argument, a defence and a denunciation against the Papacy, will easily understand that they were as a garrison, hardly able to hold their own against open and secret attack on the part of a merciless, unscrupulous and powerful enemy, and therefore having no heart and little ability to send a force far distant to wage an aggressive war.

And when any State, as England, Denmark or Holland, became

* Those who are alarmed at the supposed spread of Popery would do well to consider that at the former period the three most powerful States were intensely Catholic—France, Austria and Spain : now the three most powerful and progressive are Protestant—England, Germany and the United States. France, Russia and Italy are politically classed with these, but the former is not Catholic, either in conviction or policy, as she once was ; the second is as anti-Romanist as any Protestant State, and the last is Protestant and liberal in policy and sentiment.

strong enough to undertake distant enterprises, the duty of caring for the spiritual welfare of their own countrymen absorbed the resources of all such as desired the extension of the kingdom of God. Missions then were colonial rather than foreign, and if the enormous difficulties in the way be taken into account, the efforts of some continental States and of the English Puritans, Episcopalians and Presbyterians to carry Christian truth and principle into the various plantations and colonies to which they resorted, will be acknowledged to be worthy of grateful recognition.

But it must be admitted that there was a general want of what is expressed by the missionary spirit. The duty of preaching the gospel to the entire human race, its power as a regenerating and civilizing agency, quite apart from State and military intervention, and the actual moral, social and religious state of pagan races, were most imperfectly understood. And this apathy was derived from the Roman Catholic Church. The zeal which converted the Roman Empire, and then Northern and Western Europe, had long died down, so that for more than three centuries prior to the Reformation no earnest attempt was made to enlarge the boundaries of Christendom. Popish missionary zeal, it is well to remember, had its origin with the Reformation. The loss of one-third of Europe awoke the pride and zeal of Rome to recover her influence by conquests elsewhere, and Spain in America and Portugal in Asia, with the fervid zeal of Loyola and Xavier and their disciples, were her ready and powerful agents for such an enterprise.

This reacted on the Protestants, for it must be admitted that much of the colonizing and proselytizing zeal was stimulated by the policy and practices of Roman Catholics rather than from pure apostolic missionary zeal. But true gold was there, though mixed with iron, and even clay, and beyond the admission of mixed motives, it is not necessary or advisable to proceed in an analysis of the proportion of each. The gold was there, and sometimes in unexpected localities. Erasmus is an instance. No man of his time had a clearer conception of the duty of the Church of God toward the pagan world, or a more ardent desire that it should be discharged. In his treatise "On the Art of Preaching" are passages which read like a modern missionary address.* "Everlasting God," he writes, "how much ground there is in the world where the seed of the gospel has never yet been sown. . . . What, I ask, do we now possess of Asia? In Africa, what have we! There are surely in those vast tracts barbarous and simple tribes who could easily be attracted to Christ if we sent men among them to sow the good seed. . . . I speak of nations who stray as sheep without a shepherd because they have never had any Christian teaching. . . . Christ orders

* Dr. Smith's *Short History of Christian Missions*, page 115.

us to pray the Lord of the harvest to send forth laborers, because the harvest is plenteous and the laborers are few. But some excuse themselves on the ground that they are ignorant of foreign languages. Shall princes have no difficulty in finding men who for the purposes of human diplomacy are well acquainted with various languages? Even Themistocles, the Athenian, in one year so mastered Persian that he could dispense with an interpreter in his intercourse with the king. And shall we not show the same zeal in so noble an enterprise." After combating with great skill and eloquence the objections that danger and want may hinder the missionary, and death come in some violent form, he says: "Bestir yourselves then, ye heroic and illustrious leaders in the army of Christ. Address yourselves with fearless minds to such a glorious work. Do not make earthly gain your object, but strive to enrich the heathen with spiritual treasures. Count it great gain if you save for the Redeemer souls snatched from the tyranny of Satan. It is hard work I call you to, but it is the noblest and highest of all." Thus Erasmus wrote at the very beginning of the Sixteenth Century. His words were addressed to Christendom, irrespective of party, and their first practical outcome in the Catholic Church was when Xavier sailed for Goa in 1541 and began the first Jesuit mission.

The first Protestant missionary enterprise was conditioned by the critical and turbulent spirit of the age, and had a national and colonial as well as religious purpose. Emulating the enterprise of Spain and Portugal, France was wishful to gain possession of part of Brazil. The Admiral, Coligny, who perished in the massacre on Bartholomew's Day, in 1572, seeing in the enterprise a hope of relief from trouble for his Protestant co-religionists and a field for the propagation of Christianity, encouraged the enterprise, and sent in 1556 missionaries and ministers who had been selected by Calvin, who were joined by others. Numbers would have followed, thus seeking relief from persecution and "freedom to worship God," had not the governor of the colony, Admiral Villegaynon, who had invited such colonists, proved false. Some of the leading Calvinists were hurled from a precipice, most of the others returned to France, and the Portuguese completed the ruin of the colony. As to missionary work in Villegaynon's island in the bay of Rio Janeiro, there were native auxiliaries, and the Calvinists were instant in preaching so long as they were allowed, and there were frequent conversions. But soon the Indians fled from oppression into the forests of the mainland, where the Protestants joined them for a time. Six years after, Coligny tried a second Protestant colony under Ribaut at Charlesfort in Florida, and again at Caroline. There the settlers were first thinned by famine, then slaughtered by the Spaniards. Thus ignominiously ended the only attempt made by French Protestants to propagate

their faith during the centuries under review.* It is interesting to reflect on what might have been the different issues to America and Christendom if the French Huguenots had succeeded in Brazil as the English Puritans did in a subsequent age in New England. Shortly after this, in 1559, Gustavus Vasa, of Sweden, sent ministers to attempt the conversion of his pagan subjects in Lapland. Schools were opened, books were translated, and some converts were baptized. The effort, though not very successful, was well sustained not only by the sovereigns and government, but by the people. It is gratifying evidence of this that in 1738 it was resolved that the whole of the Bible should be translated into Lapanese, and for this, schools and the mission generally, £60,000 were contributed.

The Dutch and Germans were most active in the propagation of Christianity throughout the East in the 17th and 18th Centuries, and this was largely owing to the influence of a small number of men, in whom there was an unusual combination of learning, piety and force of character. Grotius was one of the most eminent of these. He was in thorough sympathy with the Dutch in their endeavors to evangelize the people of their foreign possessions, encouraging ministers and schoolmasters to engage in the undertaking, and it is interesting to know that he wrote his celebrated treatise on "The Truth of the Christian Religion" as a text-book to be used by missionaries. Walleus, professor in the University of Leyden, was the first—1612—to form a college for the training of missionaries, and his colleague, Hoornbeek, followed in the path of Grotius, by writing in 1659 his treatise "Summa Controversia cum Gentilibus, Judies Muhamidis et Papistis."

But no one equalled the Baron Von Welz in combined zeal, learning and practical endeavor. In 1664 he published two short treatises in German, called "A Christian and Loyal Reminder to all Right Believing Christians of the Augsburg Confession regarding a Special Society, through which, with the Divine Help, our Evangelical Religion could be Extended," and "An Invitation for a Society of Jesus to Promote Christianity and the Conversion of Heathendom." In these he asks: "Is it right to keep the gospel to ourselves? Is it right that students of theology should be confined to home parishes? Is it right for Christians to spend so much on clothing, eating, drinking, and to take no thought to spread the gospel?" He urged the importance of having a well appointed missionary college in every university, and then himself became a missionary. Laying aside his title, he was consecrated "an apostle to the heathen," and taking with him 36,000 marks, went to Dutch Guiana. He soon died, but surely such have high honor and unusual blessedness in a future life!

Later on we find the illustrious Leibnitz suggesting that German

* Dr. Smith's History of Missions, page 119. Brown's History of Missions, Vol. I., Chap. I.

missionaries should be sent to China by way of Russia, and so earnest in the design was he that when in 1700 the Berlin Academy of Sciences was founded he caused the design to be inserted in the statutes.

But now we come to record definite and practical efforts, and along with them the names of those who either at home or abroad rendered, in spite of prevalent indifference and immense difficulties, the most illustrious services to the great cause.

To the Dutch belongs the honor of being the first Protestant State to recognize the importance of seeking the spiritual good of their pagan subjects, although in a most defective manner, with inadequate agencies and disappointing results, as indeed might have been anticipated. As soon as they wrested Ceylon from the Portuguese in 1636 they established their form of Protestantism as the religion of the island, dispossessed the Roman Catholics of most of their churches, and attempted to Christianize Hindus and Buddhists by the most defective processes. All that was deemed necessary for baptism was ability to repeat the Lord's Prayer, the Ten Commandments, a morning and evening prayer, and a grace before and after meat. To induce a profession of Christianity it was ordained that no native should hold any situation under government, or even farm any land, unless he was baptized and subscribed to the Helvetic Confession of Faith. The apparent result was a large number of converts, the real one the most shameful hypocrisy and irreparable damage to true religion. At one time the converts were almost half a million, but after the British conquest of the island in 1795, when all political and civil temptations to profess Protestantism were withdrawn, more than four-fifths of the supposed converts relapsed into paganism. This is the more significant since the Dutch were zealous in establishing schools and circulating the Scriptures; but the primary causes of the ignominious failure were the essentially vicious incentives held out to induce a profession of Christianity and the great lack of true spiritual insight and motive on the part of the ministers of religion. Had they been earnest and competent a large amount of good might have resulted in spite of the defective policy.*

Similar zeal, conjoined with analogous defects, characterized the Dutch elsewhere. After they had settled in Java, in 1619, means were adopted by the Government to bring the people to a profession of Christianity. So in Formosa in 1626; in Ambogua in 1647. In these, as well as in Sumatra, Celebes, and other islands, tens of thousands and even a hundred thousand converts were said to exist; but the work was usually superficial and formal, and such as it was even was allowed to languish.

We now come to the beginnings of Protestant effort in India. They are worthy of far more attention than usually they have

* Sir Emmerson Tennant's *History of Christianity in Ceylon*.

received, if it were only to do justice to noble men, not adequately appreciated, of a different nationality to our own, for Danish and German Lutherans, with rare courage and zeal, labored for ninety years to evangelize India, before Carey or any other Englishman definitely entered on the immense and splendid sphere.

The Dutch were the pioneers. As early as 1630 there was a native Christian congregation at Pulicat, twenty-five miles north of Madras. It must have been of recent origin, but of its formation we have no record. It is, however, known that Baldens, one of the most evangelical and gifted of the ministers in Ceylon, went in 1660 to Negapatam on the Coromandel coast, to preach the gospel. He was followed by Nathaniel de Pape, who labored not unsuccessfully in the same locality. But to Frederic the Fourth of Denmark belongs the honor of commencing Indian missions with a definite purpose and in methods well considered and approved, as we shall see in the next issue of this REVIEW.

A very different yet most romantic and pathetic enterprise followed the one just mentioned, and from the same quarter. The Norwegian pastor, Hans Egedi, and his noble wife, after eleven years of repulse and discouragement, found their way to Greenland in 1721. Twelve years afterwards the two Moravians, Matthew and Christian Stach, settled in the same dreary region, and were followed a year after by two co-religionists. For fifteen years Egedi heroically persevered in spite of the climate, want, and the unbelief of the people. The two Stachs and their companions suffered even more. Sometimes they had no change of clothes; they lived in miserable huts; they had to toil hard to secure unpalatable food, and were often in peril. Such success as such a sphere could yield came, but yet more important even was the profound interest in missions generally their almost life-long sacrifice did so much to create.*

Before passing on to trace the manifestations of missionary zeal on the part of Englishmen prior to the present century, a reference must be made to the Moravians, since no religious community has ever been more uniformly and intensely evangelistic, from the time when their great leader, Count Zinzendorf, saw at the court of Christian VI., in Copenhagen in 1731, two of the natives of Greenland who had been baptized by Hans Egedi, and learned from a negro that many slaves in the West Indies thirsted for Christian knowledge. In the following year, when their community did not exceed six hundred persons, most of them poor and distracted by recent exile, they sent two of their number to St. Thomas, in the West Indies; in 1733 other two to Greenland, and in the short space of eight or nine years, others to St. Croix, Berbice, North America, Surinam, Lapland, Tartary, Guinea, the Cape of Good Hope, and the Island of Ceylon.

* *Carne's Lives of Eminent Missionaries*, Vol. I., p. 185.

Besides the immediate results of their widely extended and most unselfish zeal must be placed the powerful effect of their example in exciting the missionary zeal of others and indicating the methods in which that zeal should act. Wesley and Whitfield owed much to them. Their influence and example were powerful in the formation of the great missionary societies in England at the close of the last century and the beginning of this, and their efforts, in behalf of the aborigines of America and the slaves both of the West Indies and the United States, greatly stimulated the zeal of others.

(To be continued.)

BABYLON IS FALLING.

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

"Night's candles are burnt out, and jocund day
Stands tiptoe on the mountain tops."

In Utah, that is. After a long and wearisome and hitherto discouraging struggle with theological, ethical, social and political evils combined in the Mormon Church, these choice phrases of Juliet well set forth the current situation and the outlook for the future. It is a time, not indeed for peace, or even for truce, but for gladness and hope. The last year was by far the best for substantial gains, and already 1890 has witnessed progress something such as was made by the armies of Grant and Sherman in 1864.

On the politico-judicial side, the beginning of good things dates from the passage of the Edmunds law some eight years since, by which, for the first time, it became possible to inflict fines and imprisonment upon polygamous law breakers. From that day to this the courts have been busy. More than a thousand in all have been tried and convicted, and the neatness and dispatch with which the "saints" can be landed in the penitentiary have become such that last year the number reached 357, an average of considerably more than one a day, Sundays excepted. They are a stubborn folk, and cases are strangely numerous where from prison they have returned straight to their old practices, and have served out their term twice and even thrice. Now that President Harrison has summarily removed a reactionary chief-justice and reinstated Judge Zane, the Utah bench is composed of four men thoroughly able and determined to execute the law, with a fifth like-minded in Idaho. And never before has the Government been represented in Salt Lake by a class of officials at once so competent and so devoted to the performance of their duties, including the governor, secretary, marshal, district-attorney, and four out of five of the Edmunds commissioners.

In addition to inflicting judicial pains and penalties upon polygamists, the law of 1882 also disfranchised all the overmarried, some 15,000 in number, while an amendment included the entire female-voting population. But, even yet, the whole political power was in

church hands, and the old chiefs continued to dictate all nominations, and to fill all the offices with their favorites, and every office-holder had it for his business, first, last, and all the time, to do the bidding of his masters, the priesthood, and look out for the interests of the Mormon "kingdom of heaven." But, fortunately, a few years ago, through mining activity, the advent of new railroads, and other causes, a business boom struck the territory, hitherto so forlorn in its business condition and so medieval in its business methods, and in particular into a few of the chief cities a large anti-Mormon element began to pour. As a result, at an election held last spring, Ogden, with a population of 15,000, was lost to the church, and every office was filled with such as know not Joseph Smith and the book of Mormon. Then last August followed the territorial election, at which the Gentiles were able to seat eight men in the legislature, three of them in the upper house, and further, to the astonishment of everybody, it was found that Salt Lake, a city of 35,000, the sacred Zion of all Mormondom, the headquarters of the theocracy, seat of the \$2,000,000 temple, etc., etc., had been carried by the hated foe!! The blow was like a thunderbolt from a clear sky. But all was not lost, for from mayor to police every official was a faithful elder, and before the February municipal election the small Gentile majority might be wiped out. Almost immediately the campaign commenced, and increased in activity and enthusiasm until the supreme crisis came. Ward meetings, processions and illuminations were the order of the day. Never had Salt Lake, and seldom has any city, witnessed such a canvass, and when the votes were counted, behold, the uncircumcised had triumphed by more than 800!! And a great, glad shout went up from thousands of patriot and Christian hearts which had suffered much and waited long. Of course, the chalice commended thus to the lips of the haughty theocracy ruling by divine right, is exceedingly bitter, and these sage-brush hierarchs will find it hard almost beyond expression to bend the neck. But it may confidently be predicted that Salt Lake will enter at once upon a period of material prosperity, and will hasten to take rank with Omaha, Denver, etc.

But much the worst (that is, the best) remains to be told. The courts have been making some recent rulings which go far beyond the limits yet touched by any Federal legislation, which threaten to carry much further the disfranchisement of Mormons, and so open up a vista nothing less than appalling to the eye of the "saint." For the future final and absolute overthrow and end of the political power of the Mormon Church are thereby revealed to light, and if the hierarchy cannot carry the elections and maintain a solid vote, then this world is but a dreary waste, and life itself but vanity. As we have already seen, all polygamists were long since debarred from the polls. Next, for quite a period and increasingly, the Utah courts

had been examining more carefully into the fitness of Mormon emigrants for American citizenship, and at length the practice was fixed of refusing naturalization to all who were not outspoken in their repudiation of polygamy. And finally, last November, Judge Anderson took several days to make judicial investigation to determine whether a step much more radical was not demanded. And his decision was, that because of secret oaths taken by many, and also because the Church makes such claims and wields such power, is bitterly hostile to the Government, and teaches as a duty what the law of the land denounces as a crime, therefore, no comer from the Old World, who accepts the rule of the priesthood, is fit to become a citizen, and hence this fruitful source of supply for votes is forever closed.

Still further, and the very climax of latter-day woe : In Idaho, where some 30,000 Mormons dwell, two or three years since, weary and disgusted with the continual and most outrageous political meddling and mischief-making of the Salt Lake church bosses, the Republicans and the Democrats combined and passed laws which prohibited the ballot to *every member of the Mormon Church*, as being a disloyal and treasonable organization. Again, last summer framing a constitution in preparation for Statehood, provisions to the same sweeping effect were inserted, and this document is now before Congress. In the minds of not a few it was a question whether such heroic treatment would stand the test. For months the matter was under advisement in the Supreme Court, was fully argued, and Feb. 2, just one week before the Salt Lake election, by unanimous vote, the highest judicial tribunal in the land decided that the Idaho statute was good, sound, constitutional law. In due season Idaho will become a State, with that ironclad provision, and for every "saint" the daily alternative will be, give up polygamy and theocracy, or else be forever a political nonentity. And why should not Congress make haste to embody this decision in a statute, and so make it possible for the non-Mormons to carry and control the entire territory ?

So far, as to the political situation in Utah, which nowhere else this side of Turkey and Persia is so inextricably blended with morals and religion. Upon the more strictly missionary side, progress is not so marked ; but yet, here too the indications are encouraging. It is only within the last decade that the various denominations have undertaken in thorough earnest to fight this strange combination of folly and fanaticism, superstition and depravity, with the double potency of the gospel and the spelling book. But it has already come to this, that almost all the considerable towns are supplied with teacher and preacher, one or both, while the larger cities are fully furnished with all the instrumentalities required for ultimate redemption to civilization and Christianity. Thus, in Salt Lake seven denominations have churches and schools established ; in all, twelve of the former and four-

teen of the latter, while in addition not less than eight of the public schools are fully in the hands of Gentiles, with several others to be added in the near future. In the aggregate, in the territory are found upwards of 60 Christian ministers and upwards of 30 church organizations, most of them small, with 93 mission schools, 230 teachers, more than 8,000 pupils, with property worth \$600,000. There is yet occasion for long and abundant prayer and giving and toil. The end is not yet, but it will surely come ere long.

UNOCCUPIED TERRITORY.

BY A. P. HAPPER, D. D., PRES. CHRISTIAN COLLEGE, CANTON, CHINA.

The statement has been made in various publications that Thibet is the *only country* to which the Christian missionary has not penetrated. And now the agents of different mission societies are watching about its borders seeking to break through its exclusive laws and regulations, and make known the gospel to the people within its borders.

A few years ago great attention was directed to Korea, as the country in which the gospel had not been preached, and many missionaries from different Protestant societies have been sent there, though the laws of the country *still forbid* the preaching of Christianity. But for fifty years before the interest and efforts of Protestants were directed to Korea, Roman Catholics had entered that country, and were secretly disseminating Romanism in that land, though exposed to persecution and death. It was considered by all Protestant mission associations that the presence of Roman Catholic missionaries in the country did not preclude the sending of Protestant missionaries to that land. In other words, in general usage the Protestant missionary societies do not consider a country occupied by missionaries till some Protestant missionaries are laboring within its borders.

This being accepted as the Protestant view of the matter, the statement that Thibet is the *only country* that is not occupied by Protestant missionaries, as made in many missionary papers, *is not correct*. There are some extended countries in which there is not a single Protestant missionary laboring. I wish now to refer to two countries in which there are no Protestant workers, and to invite those who are looking for *new districts* in which to plant mission stations, to consider the claims of these lands, and the facilities and opportunities for engaging in missionary labor therein. Why should any *wait* around the borders of lands where the laws of the country exclude them when there are wide regions open to evangelistic labors?

The attention of the whole world has been more or less directed, for the last twenty years, to efforts of France to establish a great colo-

nial system in the southeast part of Asia. This work has been effected by successive steps. First, France took possession of Cambodia, the extreme southeast part of Asia, with a protectorate of Annam. Subsequently the possession of Tonquin was sought for, which resulted in a war with China for its possession. Now France has possession of all three of the countries known on the old maps by the name of Cambodia, Annam and Tonquin. The territory is say 1,000 miles long and from 150 to 200 miles broad, and has some 175,000 square miles. The whole territory is a tropical land of great fertility of soil and of great mineral wealth. It has an estimated population of from 10,000,000 to 15,000,000, some placing the population as high as *twenty millions*.

The French Government is establishing its rule over the whole territory—establishing order and peace and safety of person and property. There are two seats of authority : Saigon in the south, and Haiphong in the north, *i. e.*, in Tonquin. The hope and purpose of France is to make it the counterpart of British India. It is no part of this paper to refer to how the French Government came in possession of this very important part of Asia ; but to call the *attention* of the Protestant churches to the fact that an European power has possession of a vast territory in southeast Asia, where it is establishing a stable government and affording peace and protection to person and property to a numerous population, and that there *is not a single Protestant missionary* in this whole region of territory.

There have been Roman Catholic missionaries in Annam and Tonquin for more than one hundred years—these were from France and Spain. They have frequently had to endure terrible persecutions from the heathen governments. They have had many followers ; but during the war with China these Christians were counted partisans of France, and thousands of them were murdered, as enemies and traitors to their own country. A number of European priests were murdered, the churches burnt, and missions scattered. With the restoration of peace and order these missions are being reoccupied and restored by the Romanists. But there is wide room for a great increase of Christian workers. As the French Republic is *tolerant* of all denominations, there is now no reason why Protestant missionaries should not work side by side with Roman Catholic missionaries in Annam, as they do in China, India, Japan, Siam and in the other parts of Asia. With this opportunity to engage in Christian work under the protection of a European power, comes the obligation of the Protestant churches so carry out the command of their Lord, and “Go into all the world and preach the Gospel to every creature.”

The other territory which is yet unvisited by any Protestant missionaries, is that portion of the Eastern Archipelago which belongs to Spain and is called the Phillippine Islands. They comprise about

120,000 square miles, and the population is estimated by different writers to be from *four millions to seven millions*. These islands have been held by Spain for more than three hundred years. Roman Catholic missions have existed among the native inhabitants for more than two hundred years. But no Protestant missionary has ever been established in any of the many islands included in this designation. Now that Spain *tolerates* the Protestant laborers in Spain and Cuba, the inhabitants of these fair islands of the Eastern seas should not be overlooked by those who are seeking for lands in which to propagate the Gospel. It is not yet time for the soldiers of the cross to sit down at ease, saying to themselves there is *only Thibet* that is not yet occupied by Protestant missionaries, when such extensive districts have never yet been even explored by messengers of Protestant associations, to inquire into the needs or conditions of the inhabitants, or the opportunities for reaching them. What society or societies in Europe or America will look to Southeast Asia and the Phillipine Islands of the Eastern Archipelago, as fields of missionary labor, and enter upon this great work?

But there is another part of the Eastern Archipelago which has a special claim upon Protestants to afford to its inhabitants the Gospel. This district is in the northern part of the large Island of Borneo. It is designated *British North Borneo*. This part of Borneo, comprising some 25,000 square miles, has been granted to a British company under British protection, in absolute control, to establish government and rule over all the territory thus designated. The company had appointed a governor and enacted laws and regulations, and appointed rulers for the administration of the laws. They are establishing towns, inviting settlers, and taking efficient means to develop various industries, agriculture and manufactures. A large number of settlers are going from China, and more are expected and desired. The population is not numerous yet—say 200,000 to 300,000. But in a region under a British company and under the protectorate of the British Government, *toleration* to Christian work may be counted upon, if not *assistance and support*. It is most desirable that Christian institutions should be laid with the first foundations of the new order. We suppose British *Christian* effort would keep pace with British commercial enterprise. All Protestant lands will consider that *this part* of Borneo has special claims upon British Christians. And, perhaps, most will consider that it has still more special claims upon that British Missionary Society which has commenced work upon a part of Borneo adjacent to British North Borneo, and known as Laburan, where a British Bishopric has been established. But while this fact may be considered, this new opening should not be neglected, if that Society does not enter upon Christian work in this land now fully open to evangelistic effort. I trust that we will soon hear that some

British Society has entered with zeal and energy upon the work in British North Borneo, and will make it a center from which shall go out an influence over the whole northern half of Borneo and the surrounding island.

MISSIONARY CHURCHES.

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

What shall constitute a missionary church, judging from the standpoint of the present time and with the light of the New Testament and of subsequent Christian history? For such a question there ought to be no necessity; it should have no pertinence. The New Testament knows no other than a missionary church. The Acts of the Apostles are simply a missionary record. The very name "Apostle" is a synonym of "missionary." The Epistles of Paul are only a body of missionary correspondence. The theology of the Christian church, from the early days to the present time, is based upon world renowned missionary letters, written not in seats of learning, nor in the quiet studies of erudite bishops or professors, but written afield,—now in one place and now in another, wherever the earnest herald of the cross might chance to be. They were written for the particular instruction of some far-off mission church, and yet so written as to state in logical and enduring forms those great doctrines which have constituted the intellectual and spiritual life of the Christian church.

Yet, even in the early church the conception of a distinctively missionary character was not clear to all minds alike. There were the Judaizers, who felt that the Christian religion, whatever else might happen to it, must not lose its pivotal centre at Jerusalem; that the old Hebraic system must not be so overlaid as to be in any degree obscured; and that the proselyting of a few heathen tribes, more or less, was not to be compared with the retention of that historic prestige which belonged to Mount Zion. James and Cephas and others at Jerusalem did finally extend the right hand of fellowship to Barnabas and Paul and to their heathen converts, but it was stipulated that contributions should be gathered for the home church at Jerusalem. Barnabas and Paul, in the largeness of their hearts, needed no persuasion on this point. They were "forward" to do this very thing, and as the result proved they collected more from the far off mission fields of Macedonia and Corinth for the poor saints of Jerusalem, than was realized from all other sources. Thus early was the lesson taught that a broad and generous missionary policy, so far from impoverishing, only enriches the Church, and strengthens it on its own ground. But, following the line of history, it is evident that the character of a Missionary Church has not uniformly been maintained. The missionary element has been fitful; it has been developed in one branch more than in another, and at one time more than at another.

Of the Eastern Churches, the Nestorians were the only truly missionary body in the centuries following the Apostolic period. Hair splittings in doctrine, strifes for pre-eminence, bitter persecutions, fanatical worship of relics, as well as of pictures and images, absorbed the strength of the ecclesiastical bodies.

What a marvellous and fatal mistake that the Church of the Byzantine Empire did not turn its attention to Arabia! Whether Paul made any considerable beginnings there during his three years' sojourn, does not appear. If so, they were not followed up. Judaism had been driven thither by early invasions, and Christianity followed from the same causes at a later day, but no earnest missionary effort appears to have been made in Arabia during the early Christian centuries. The Church was wasting her strength upon heresies and heresy hunting, upon ecclesiastical ambitions and contentions, upon Christian fetishes and upon the stagnation and waste of droning asceticism.

Not only was a glorious opportunity lost—an opportunity which might have turned the moral earnestness of the chivalric Arabian tribes to good account in reclaiming the regions beyond—but dire retribution was gathering for the negligent and apathetic Eastern Church. Her stagnation brought corruption, and its virus extended beyond her own borders. When Mohammed arose he found on the one side the idolatry of the heathen Koreish, and on the other what he regarded as an equally impious idolatry in the Christian Church. A degraded and superstitious sect had found its way into Arabia, which taught a doctrine of the Trinity represented by the Father, Mary, and the Son! This not only filled the false Prophet with disgust, but it furnished him with a pretext. The place of the Paraclete (the Holy Ghost) was left vacant, and he took it, and so strengthened his position with New Testament authority.

Thus the day of doom approached. In due time the false Prophet, "Sword of God," appeared to take account of neglected duty. Over the dusty deserts came the stern, fanatical hordes who were to sweep away the vestiges of idolatry, drive forth the soft and luxurious Bishops from their churches and the grizzly monks from their cloisters, and to tread down the whole effete Empire of the East. Even to-day the Greek Church has not recovered from its stupefying shock, and the Arab is the herald, not of the Gospel, but of Islam.

It would be well if the modern churches of all favored lands would take to heart this lesson of neglected opportunity and its dire results—the lesson, namely, that it is not optional to do or not to do, the work which Providence assigns in reclaiming the world to Christ. It *must* be done, or privilege is turned to retribution.

The Western, or Latin Church, inspired in part, perhaps, by ecclesiastical ambition, but in part, also, by a more aggressive missionary

spirit, carried the Gospel to new and unknown lands, and came at length to mold and elevate those hordes of barbarians, who, while they vanquished the power and the civilization of the Roman Empire, were themselves vanquished by the faith of the Cross. The Latin Church bore the Gospel to Spain, France, and Britain.

Perhaps the most eminently Missionary Church of the early centuries was that of Ireland, founded by the earnest and apostolic Patrick. What nobler outstart could it have had? What more Christlike recompense than his, who, having been kidnapped and sold into degrading bondage, became a missionary at last to those who had enslaved him? From the Irish Church to Iona, and thence into Scotland and the north of England, and finally to the continent, this missionary impulse extended. To this movement, evangelical in its teachings, simple, fervent and Christlike in its spirit, the later Reformation in Germany and Great Britain owed more than has generally been ascribed to it; and to its permanent influence, quite as much as to any other cause, the Protestantism of Great Britain may fairly trace its origin. Nor is it too much to say that this same missionary impulse of the Irish missionaries, who first planted Christianity in Germany, was subsequently the means of evangelizing those fierce Northmen on the shores of the Baltic, whom all the armies of the continent had not been able to resist. Up every river that emptied into the German Ocean the piratical fleets of the Vikings had swept, till even Charlemagne had wept at the hopelessness of all resistance. But a handful of missionaries, with only spiritual weapons, carried the war into this Scandinavian Africa. They wrought that timely transformation among the savage hordes of the North which the Eastern Church had neglected to work upon the hordes of Arabia. They saved not only the scourge-smitten shores of France and Germany, but the Baltic provinces as well. No people are now more pacific, and orderly, and industrious than they. Their fair-haired descendants invade only the American shores in our time, and none are more welcome.

If we take our stand at a somewhat later period, and consider the three centuries which followed the Reformation in Germany, we find that the Protestant branches of the Christian Church did not compare favorably with the Catholic with respect to missionary enterprise. Not, however, because there is less of missionary spirit in their teachings, but only because Protestantism in Europe was so overborne by persecution and so absorbed in its struggles for religious liberty.

But the strange and inexplicable fact is that even after those struggles were at an end, Protestantism had to begin with the very alphabet of Christian missions. It even had to overcome narrow prejudices which set strongly *against* the whole enterprise, the light of the New Testament and the missionary history of centuries to the

contrary, notwithstanding. This seems the more strange when we consider that through all the long period of neglect brave protests were uttered here and there by noble leaders. The learned Erasmus, in his treatise on *The Art of Preaching*, wrote these words, which would pass for an eloquent missionary appeal to-day:

"We daily hear men deploring the decay of the Christian religion, who say that the Gospel message, though once extended over the whole earth, is now confined to the narrow limits of this land. Let those, then, to whom this is an unfeigned cause of grief, beseech Christ earnestly and continuously to send laborers into his harvest. . . . Europe is the smallest quarter of the globe; Greece and Asia Minor the most fertile. Into these countries the Gospel was first introduced from Judea, with great success. But are they not now wholly in the hands of Mohammedans and men who do not know the name of Christ? What, I ask, do we now possess in Asia, which is the largest continent, when Palestine herself, whence first shone the Gospel light, is ruled by heathens? In Africa what have we? There are surely in these tracts barbarous and simple tribes who could easily be attracted to Christ if we sent men among them to sow the good seed. Regions hitherto unknown are being daily discovered, and more there are, as we are told, into which the Gospel has never yet been carried. . . . And what shall I say of those who sail round unknown shores, and plunder and lay waste whole states without provocation? What name is given to such deeds? They are called victories. Travelers bring home from distant lands gold and gems; but it is worthier to carry hence the wisdom of Christ—more precious than gold—and the pearl of the Gospel, which would put to shame all earthly riches. We give too much attention to the things which debase our souls. Christ orders us to pray the Lord of the harvest to send forth laborers, because the harvest is plenteous and the laborers are few. . . . Some excuse themselves on the ground that they are ignorant of foreign languages. Shall princes have no difficulty in finding men, who, for the purposes of human diplomacy, are well acquainted with various tongues? Even Themistocles, the Athenian, in one year so mastered Persian that he could dispense with an interpreter in his intercourse with the king. And shall we not show the same zeal in so noble an enterprise?"

It is not easy to understand why such appeals as this, issued early in the 16th century, should have been so little heeded both then and also later, though the works of Erasmus were so greatly prized. Rev. A. C. Thompson, in his recent work, entitled "*Foreign Missions*," has shown that some of the very highest ideals of the Christian life, as set forth in the religious works of the 16th and even to the latter part of the 18th century, were strangely wanting in their recognition of Christ's great commission. Personal experience, as

leading to personal salvation, claimed an undue place in the then current literature, as compared with the needs of the world.

Among the strongest impulses in the modern missionary movement were those born of necessity on the part of the Moravians, who, like the disciples at Jerusalem, were scattered by persecution. "If we have been cast out and rendered homeless," reasoned the devout saints at Hernhut, "it must be the Divine will that we shall become ambassadors of the Master, who had not where to lay his head." From the beginning it was their rule to go where men were most in need, and where others would be least likely to reach them, and they still retain their prominence as the most self-denying and consecrated of all missionary bodies. The chief motive to missionary endeavor has differed with different bodies of the Christian Church. From the Moravians the missionary spirit extended to the Wesleyans and to the Independents of Great Britain, and even to that mother church from whose formalism the apostles of Methodism had broken away.

With the Moravians the chief inspiration was found in the love of Christ. In their doctrinal standards they never greatly emphasized the doctrine of eternal punishment. Rescue, which is certainly emphasized in the commission of Paul, acts xxvi:18, was not so much in their thoughts. It was enough for them that the heathen were without God and without Christ. They thought chiefly of the unspeakable privilege of realizing in the hearts of all men, however degraded, the matchless love of a Divine Redeemer, and they seemed to feel that just where the conditions of human life were hardest and least endurable, whether amid the gloom of the Arctic regions, or under the rocky crags and bleak snow peaks of Thibet, or in the most malarious regions of the tropics, there it was the most delightful to point the gloomy and despondent sons of men to that Divine love, which ever bent compassionately towards them, and which pitied most of all, the suffering and the lowly. Everywhere by the camp fires of the American Indians also these faithful Moravian missionaries took their stations, sharing the wrongs and hardships which white settlers visited upon that race whom only God seemed to pity.

Towards the close of the last and in the first quarter of the present century, the fire of missionary zeal spread among all branches of the Protestant Church. There was that readiness to hear the voices of Providence, which did not allow special calls to go unheeded. The slave trade, which had so long disgraced two continents, appealed to Christian consciences for Africa. The blacks who were occasionally brought to London from the West Indies, could not but prove living reminders of what England owed to those islands in which she had sought only gain.

A scientific expedition to the Pacific, returning with new and thrilling facts concerning Tahite, stirred up the early zeal of the

London Missionary Society. A Sandwich Island boy, weeping on the steps of Yale College, in his great desire for an education, gave unconsciously the Macedonian call for Hawaii. The wrongs of traders and frontiersmen among the American Indians, scarcely less than the early and noble Moravian examples, stirred up the American churches.

Thus the stations occupied by the different missionary bodies have been chosen, not by any general agreement, but in response to the various leadings of Providence. In some instances it has been a matter of conscience, in others an opening made by trade or new discoveries, or the movements of conquest and colonization. And the greater the number of influences which have been at work, and the more fortuitous they may seem with respect to concerted planning, the more strikingly does the unity of a divine direction appear.

And no particular class of distinctive doctrines has won pre-eminence as leading to missionary zeal. It is not the most positive Calvinistic creed, with profoundest sense of man's moral ruin, or the highest Arminian insistence on the freeness and fullness of the offer of life, or the most assured prelatical derivation of apostolic authority, or the strictest adherence to the alleged New Testament forms and rites, that can claim pre-eminence in this grandest of all proofs and demonstrations of doctrine. All types of evangelical truth have been owned alike and blest of God with success. Where Christ, as divine and all-sufficient, has been proclaimed, the Holy Ghost has wrought with power. It is only where Christ has been denied as divine, and simply a great teacher bearing His name has been presented to the heathen, that missions have failed and withered away, "as grass upon the housetop."

And now all churches are Missionary Churches. None dare exclude themselves. None dare expect a blessing on their own life without at least doing something for the waste places of the world.

TRANSLATIONS FROM FOREIGN MISSIONARY MAGAZINES.

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

—The Rev. A. Mabile, writing in the *Journal des Missions Évangéliques*, describes a strange illusion which checks the acceptance of the gospel by the chiefs of the Bassutos. "It appears that some of the principal chiefs have lately received impressions more serious than ever, but the character of their retinue is well calculated to hinder them from making progress. There is especially an idea which their pagan and even their Christian subjects present to them incessantly—an idea which cannot fail to deaden their conscience—namely, that because they have granted the missionaries leave to introduce the gospel into the country, God will take them into his favor, although they are sinners, like other men. This idea has so thoroughly possessed itself of some that one cannot uproot it, and they assure you that they, at all events, shall be saved."

—The French brethren on the Zambesi, a year or two ago, seemed to be undergoing the extreme of monotonous misery. Separated by hundreds of miles

from all other Christian men ; obliged, for the most part, to sustain themselves on a scanty measure of the coarsest food ; in the dominions of a bloodthirsty, heathen tyrant, who revered them, indeed, but followed none of their precepts ; in the immediate neighborhood of chiefs whose characters were a reproduction of their master's, with his intelligence and respect for the gospel left out ; holding services, at which few but themselves were present ; opening schools which only a few villainous young princes attended, and their worthless young slaves, who provided for themselves by plundering the missionary of his cattle, great and small ; sometimes, in walking, stumbling over the burnt remains of unhappy wretches that had been burnt for sorcerers ; only the grace of God and the sublime purpose of redemption kept them from sinking to the ground. The elasticity and cheerfulness of a French temperament, doubtless, were a human means through which these higher influences could work.

At present the isolation still continues, and the deprivation of comforts is probably not very much less. But already their labors are beginning to tell. The King is not converted, nor apparently near conversion ; but his reverence and affection for the missionaries seem to have become as great as they can be, while he remains a heathen. For months back we have seen no allusion in their letters to any scenes of murder. The chiefs, too, patterning after their sovereign, and, moved by some sharp admonitions which he has addressed them, have exchanged their former indifference into so excessive a zeal for the missionary's rights, that lately, on a complaint of M. Jalla, they fell upon the offender, and, to the missionary's horror, left him for dead. Fortunately, he at last recovered, and fled from the village. The Sunday services begin to fill up. The schools are enlarging greatly, mostly with children of chiefs, who, of late, instead of a torment, are beginning to be a main comfort of their teachers, and, instead of plundering them, make it a point of honor to go often on the hunt, always, on their return, offering the first portion to the "Father" and the "Mother." We confess that a year ago it was only the cheerful courage of these brethren and sisters that kept us from doubting whether they ought not to give up their work.

Unhappily, as we should say, if Christian martyrdom were an unhappiness, the malarious plains of the great river are having their effect. M. Jalla writes : "We have all been, for several months, enjoying remarkably good health. We have some hope that the rainy season and the winter will be easier to bear than last year. Who is there of us here that will be remaining if we have to dig four tombs in 1889, as was the case in 1888?"

—The scarcity of food on the Zambesi is easily explained. "The rainy season," says M. Jalla, "has passed, without bringing us much water. Many fields have been scorched by the sun. If there has been an average of ten or twelve days of rain at Sheshéké during the two years we have been here, it is all. Our attempts at gardening, therefore, are not brilliant, notwithstanding the beautiful waters of the Zambesi which flow but two paces distant from us.

—The missionaries do not exaggerate the extent of their influence, increasing as it is. M. Jeanmairet writes :

"In the village, at evening, you hear our hymns resounding often in place of the pagan chants, and the chief even closes the sitting with prayer. This ought to encourage us, without leading us, however, to see in it the mark of a change of their hearts, of which there is, as yet, no real proof. You know yourselves how much the natives love to sing, and how little they understand all this which passes before them, even our prayers. We must take account of their superstition in order to comprehend them. No deity must be neglected ; and our Zambesians also, in their fashion, have altars erected to unknown gods ; but the true Christianity of the heart is not yet implanted in the souls of the people of our charge, at least so far as we know."

—It is interesting to see the influence of our American evangelist of song penetrating into the depths of Southern Africa, and expressing itself in a Pentecostal affluence of tongues. M. Adolphe Jalla, returning from Europe to missionary labors in his native land, and writing of his wagon journey from Kimberley to the capital of the Christian King, Khama, says: "Established on the front box, I opened conversation with my coachman, Mochuana, a young man of some twenty or twenty-five years, but the honest fellow knew just as much English as I knew of Sechuana, so that every topic was soon interrupted by a *ha ke uthlua* (I don't understand), sometimes accompanied by a burst of laughter. After awhile I turned to singing hymns in Sessuto, French or Italian, especially Sankey hymns, I taking the air, and my wagoner the bass."

—M. Goy gives an account of Khama, the noble-hearted Christian chief of South Africa. Being about to remove his people to a new locality, "he assembled them all, men and women; then, with a voice of emotion, he prayed them to praise the Lord for all the blessings of the past, and exhorted them, in the name of the Lord Jesus, to leave behind in their abandoned huts their superstitions and their pagan habits, and engaged them all to become new creatures—to serve the Lord in the new city. He then invited his son and his brother to read a portion of Scripture, then he pronounced the benediction."

—"Mr. Heany," says M. Goy, "an American, who is the director of the Bechualand Exploration Company, finding me embarrassed for the want of a wagon, offered me one to continue my route with all my goods, and not only that, he gave me the provisions needful for the journey. This is a gift of 300 francs to the society, and he has already offered me everything I can need in the way of furniture at very low prices." It is only fair that this good deed of our countryman on a distant continent should be noted in his own country and in his own tongue.

—It will be remembered that the Zambesi Mission is an offshoot of the Basuto Mission of the French Protestants, which they name Lessuto, the latter being the name of the country, the former of the people. M. Goy writes: "When I see all these churches of Lessuto, these great congregations, these numerous communicants, I am happy, but still more zealous in thinking of our dear mission on the Zambesi. My daily prayer is that, like that of Lessuto, it may become a focus of light, and, above all, a means of salvation for our poor Zambesians. I should love to live ten years longer, because after this time I hope we shall also have numerous Christians on the Zambesi."

—*The Journal des Missions Évangéliques* gives a summary of the operations of the Berlin Society in South Africa. The following dates and numbers will make them more distinct:

First Berlin missionaries sent to South Africa (Orange Free State)	1834	Ordained missionaries in the Transvaal.	26
First Berlin missionaries sent to Caffra- ria	1836	Native helpers (2 ordained)	234
First Berlin missionaries sent to Cape Colony	1838	Communicants	5,311
First Berlin missionaries sent to Natal.	1848	Whole number of baptized (inc. com.)	10,925
First Berlin missionaries sent to Trans- vaal (Northern Bassutos)	1860	Berlin missionaries in South Africa, inc. Transvaal	53
First Berlin missionaries sent to Trans- vaal (Southern Bassutos—French)	1860	Communicants in South Africa, inc. Transvaal	9,772
		Whole number baptized (inc. com.)	20,058
		Whole income Berlin Society	minus \$80,000

—*The Nachrichten aus dem Morgenlande* communicates some curious facts respecting one important means by which European powers are pushing their interests in the Levant, namely, popular schools supported by these foreign governments. Imagine France or Italy supporting out of its public treasury

schools in the United States, in which French or Italian should be the medium of instruction, only French or Italian teachers be employed, and which should be supported by regular government appropriations from Paris or Rome. Our government would soon have something to say to that. But Turkey has fallen too low to dare object. It seems that lately Italy, finding that the Italian schools in the Levant, being Catholic, had fallen under the control of France, who, atheistic at home, poses everywhere abroad as the protector of Roman Catholicism, resolved to mend matters. Therefore, the Italian Parliament now votes \$200,000 a year for the support of government schools, taught by Italians, in Italian, under the inspection of the Italian Government, but open to all who will come. These schools are sustained in Tunis, Tripoli, Beirut, Aleppo, Constantinople, and a good many other places, and, by a strange encroachment on a Christian power, in Athens. Tuition is free, the scholars are furnished with books and stationary free, and in some places with their dinners. No wonder that the native children come in such numbers as rather to disorganize other schools. Religious instruction is given only when desired by parents. What effect this curious national missionary work, not of Christianization, but Italianization, will have on the missionary work proper, does not seem quite certain. At present it seems principally to affect the Roman Catholic missionary schools.

—The French Government spends yearly on the French schools of Syria from \$60,000 to \$80,000. These schools are a force of enlightenment, and do not appear, as yet, to be made, either by France or Italy, a propagandism of infidelity, as the government schools, of France at least, largely are at home.

—*The Nachrichten*, mentioning the new vigor with which the various Christian parties, especially the Roman Catholics, are bestirring themselves in Palestine, remarks: "The Pope seems not to have miscalculated in believing that by making large personal contributions for the Roman Catholic mission in the Holy Land he should reap an ample harvest. It would not be extravagant to say that a new crusade has developed itself for the possession of the Promised Land."

—*The Nachrichten* gives reports from the German Asylum for Lepers at Jerusalem. Medical examination, attesting a profound difference of almost all the symptoms from those described in the law, seems to make it certain that the disease has in the course of ages very greatly changed its form, and that much for the worse. There would now be no occasion to provide for the case of a cure, for a cure is now never known, at least in Palestine.

—A little narrative from the asylum for lepers at Jerusalem gives some insight into the possible experiences of a soul enclosed in this loathsome body of death:

"How blessed and refreshing was the deathbed by which we were lately permitted to stand. A maiden entered into the joy of her Lord. She had been eleven years in the asylum. When first here she had great controversies with God, that he had smitten her with such a sickness. She was often very much exasperated over it, and sometimes broke out into loud expressions of anger against God. But subsequently she became aware that this availed nothing; she became more and more wretched. One day, not long before her departure, she had me called. To my inquiry, what I could do, she replied, with a voice of entreaty, that she wished I would read something out of the Bible to her. How my heart rejoiced! At once I took the blessed Bible, and read the Gospel of Jesus, the Good Shepherd. I then had a somewhat lengthened conversation with her. I spoke to her of the pastoral faithfulness of Jesus and his love to poor sinners, and how he has ways and means enough to allure his wandering sheep to him. Even her loathsome sickness, I suggested, was a means whereby the Saviour would fain draw her to him and save her. I asked her whether she, too, would not willingly become a lamb of Christ, and enter into him in the realm of health. With tears in her eyes, she answered: 'I believe from my very heart that Jesus is the Son of God and the King of kings, and I know, for my

heart tells me, that Jesus loves me, too. And by no other than Jesus will I be saved.' After I had prayed with her, the next morning I visited her. How astonished I was when she received me with the words: 'How glorious it is to be a lamb of Christ.' I talked long with her, and she confessed, with many tears, how heavy it lay on her heart that she had cost the Saviour so much trouble and effort; but that she was heartily glad that she was now certain of the forgiveness of her sins. With the words: 'The blood of Jesus Christ, the Son of God, has made me also pure from all my sins,' she composed her head to rest, and fell asleep."

—The Turkish Government, which is increasingly hostile to foreign Christian schools and churches, shows great kindness to the lepers' asylum, and has secured the perpetual title to the property to the president of the Brethren's Unity at Herrnhut for the time being.

—*The Berliner Missions Berichte* speaks of a great danger threatening the whole Caffre people, namely, the spread of infectious diseases from the promiscuous use of the same drinking vessels.

—*The Missionstidning for Finland* for May, 1889, gives some account of the Norse Santal Mission, which is carried on in common by the three Scandinavian nations, Sweden, Norway and Denmark, having been founded in 1867 by the Swedish missionary, Borresen. The Santals are an unhinduized aboriginal race of northeastern India, bordering on Assam, or extending into it. For the first ten years the mission made little progress. In 1878 there was only one station and one little out-station. There are now 13 stations, 7 of them having solid dwellings for whites, and appropriate dwellings for native helpers. In 1879 there were 2,283 native Christians, now there are 4,840. In 1879 the outlays were 18,911 rupees, now they are 58,897. Sweden in 1879 contributed 73 rupees, she now contributes 6,972. The Christian Santals, in their turn, are beginning to prosecute missions among the native races of Assam, which is a connecting link between India and Burmah.

THE REVOLUTION IN UGANDA.

[*The Morning Post* (London) of very recent date gave a three-column paper on this important event. The writer is evidently well informed, and his contribution is highly interesting. We give the following extracts.—J. M. S.]

"Who does not remember the enthusiasm of the great African explorer when he first beheld this land? That his views are still unchanged he lost little time in announcing to the world after his arrival at Zanzibar the other day, and on his return to England we may look to hear some still more emphatic declarations of his faith in the resources of those regions, and the field of splendid enterprise to which they invite our commercial and missionary energies. That his enthusiasm was not mistaken the history of the last twelve years has amply proved—and the history of the next twelve years will doubtless prove more permanently. 'What a land they possess! And what an inland sea! How steamers afloat on the lake might cause Ururi to shake hands with Usongora, and Uganda with Usukuma; make the wild Wavuma friends with the Wazinja, and unite the Wakerewé with the Wagana! A great trading port might then spring up on the Shimeeyie, whence the coffee of Usongora, the ivory, sheep and goats of Ugeyeya, Usoga, Uvuma and Uganda; the cattle of Uwya, Karagwé, Usagara, Ibangiro and Usukuma; the myrrh, cassia and furs and hides of Uganda and Uddu; the rice of Ukerewé; and the grain of Uzinza might be exchanged for the fabrics brought from the coast, all the land be redeemed from wildness, the industry and energy of the natives stimulated, the havoc of the slave trade stopped, and all the countries round about permeated with the nobler ethics of a higher humanity. . . . Oh! for the hour when a band of philanthropic capitalists shall try to rescue these beautiful lands, and supply the means to enable the gospel messengers to come and quench the murderous hate with which man beholds man in the beautiful lands around Lake Victoria.' How the man's invocation was answered, almost as soon as uttered, by the noble advance of our missionaries, all the world knows, though the breadth and depth of the success which has attended the labors of Mr. Mackay and his fellow missionaries on the shores of the Victoria Nyanza

are but inadequately known. To-day or to-morrow we shall hear more of their triumphs, enough to make even Stanley himself confess to an emotion of grateful wonder. While he was buried in the darkness of the western forest, fighting for life with hunger and hostility and disease, and almost given up for lost by the world, his invocation was being answered in another direction. What he may have to say on these things when he returns will be worth hearing and heeding, as they will truly be heard and heeded, with deep conviction of the importance of the man's great faith. What has been happening, meanwhile, in Uganda, has most important bearing on the realization of Stanley's hopes. His friend, Mtesa, died in 1884, after a reign of twenty-seven years, and was succeeded by his son, Mwanga. It is unnecessary to recite the events of the brief reign of this young savage. The murder of Hannington, the massacre of the Christians, the revolt which dethroned him, are well known. His weak, cowardly and cruel character gave the Arabs the opportunity they were watching for to enable them to drive the missionaries from Uganda, and establish their own power there. They have so far succeeded that, after dethroning and murdering Mwanga's successor, Kiwewa, they have a puppet on the throne in the person of Kalema, who is merely the creature of their will. But Mwanga is a factor with whom the Arabs will still have to reckon. He is the heir of Mtesa. Nothing good can by any stretch of charity be said of him, but the cruel and impolitic massacre of all the princes and princesses of the royal house by Kalema has left Mwanga the only rival under whom the disaffected Waganda can place themselves. It is, therefore, either the Arabs' creature, Kalema, or the Christians' leader, Mwanga. It is a curious and striking revolution which has made Mwanga now the head of the party in whose blood he had rioted before; but such is the way of revolutions. The situation which has thus come about in Uganda has brought us into the presence of the astonishing and almost incredible hold which Christianity has attained in that country. It looks little short of a miracle that there should be a Christian army in Uganda, defeating in more than one pitched battle the forces of the King, and threatening the existence of his throne. Whence has it sprung? The lowly and modest labors of our self-sacrificing and self-effacing handful of missionaries in Uganda, hindered, menaced, persecuted, at every step, hardly prepared us for this result after a few years. Yet there it is. Immediately following their expulsion from the scene of their labors, when the fainting fugitives landed on the south shores of the lake, despoiled and shattered in soul and body, and the last hope of Christianity seemed crushed forever beneath Arab hatred, there arose in arms this astounding testimony to the success of their work—an army of Christians strong enough to shake the strength of the kingdom.

The events of the past year on the shores of the Victoria Nyanza are full of interest. The Arabs, after having the missionaries expelled from Uganda, endeavored to get them driven away from the lake region altogether. The missionaries escaped to the south end of the lake. The Arabs asked Rwoma, the chief, to drive them all, English and French, out of his country, but he refused. Then the King (Kalema) was requested to send a force for the purpose with a fleet of canoes; but he probably could not spare a force for such a distant operation, and had no canoes. But, meanwhile, the fugitive Christians from Uganda were fortifying themselves near Koki, in Usagala, a country south of the Kagera or Alexandra Nile, and were daily joined by numbers of other people, who were disgusted with Arab rule in Uganda. Many of the fugitives were adherents or pupils of the French mission, and it appeared that these were desirous of making war against Kalema and setting up another king, and invited the Protestant Christians to join them in the enterprise. The latter sent across the lake to Mr. Mackay, at Usambiro, for advice, and he dissuaded them from any rash enterprise of the kind, and bade them be content with defending their King (Ntale, King of Nkole), should he be attacked. Mwanga was at this time a refugee with the French missionaries at Ukumbi, close to Usambiro, and, after applying to Mr. Mackay, without effect, for conveyance across the lake, it appears he induced the well-known trader, Mr. Stokes, to take him across in his boat to the mouth of the Kagera River, in order to put himself at the head of the insurgents in Usagala, and with their aid make an attack on Uganda. With Mwanga proceeded some 50 Waganda from the French mission, with rifles and ammunition. Mr. Mackay tried to intercept the boat with a letter, but was too late. Meanwhile, the fugitives gathered in Usagala, resolved to invade Uganda, liberate one of the imprisoned princes, and make him their leader in the war against Kalema and the Arabs..

It was on learning of this that Kalema cruelly murdered all his brothers and sisters, and Mwanga's children as well. The Christians fought two fierce battles with Kalema's forces before the arrival of Mwanga—one in Uddu, and the other after crossing the Katonga. In both they were victorious, although in the latter case the King's army, commanded by the Katikiro, or chief minister, was much the larger. It is worth noting that in this victory fell three of Christianity's bitterest enemies in Uganda—Pokino, one of those who decreed Bishop Hannington's murder; Serukoti, the murderer of the Christian Admiral Gabunga, and the one-eyed Arab, Masudi, who used to mistranslate the letters sent to the King by the Sultan of Zanzibar and the Consul-General, always to the prejudice of the Europeans. Soon afterwards Mwanga arrived, placed himself at the head of the insurgents, was defeated at Dumo, and, taking refuge on Stokes' boat, fled to the Sesse Islands, where the fishermen inhabitants, already rebels against the Mohammedan Government of Kalema, gave him their adherence. Since then Mwanga, having command of all the canoes of Uganda, has left Sesse, burning and pillaging the coasts, and has established his headquarters on the Island of Bulinguye, in Murchison Bay, where he is being joined by his former chiefs deposed from office by Kalema. Mwanga invited the Christians in Usagala to join him there. Daily conflicts were occurring with Kalema's forces, and Stokes advised a bold dash on the capital. Mwanga, however, was waiting to collect a stronger force. It was before leaving Mwanga at this stage that Mr. Stokes heard of the advance of the East Africa Company's officers towards the lake on the north. Mwanga invited both the French and English missionaries to repair to Sesse to carry on the religious instruction of the people. Mr. Stokes, it appears, was preparing to go at once to the assistance of Mwanga (whose position on the island was an unassailable one) with a cargo of arms and ammunition, and Mwanga, apparently well able to wait his time, was offering his abject submission to the British missionaries if they would adopt his cause, and looking out for reinforcements and the arrival of the white men. But to restore, or assist in restoring, Mwanga, except as a tributary and subject prince controlled by European power, would be a misfortune for Uganda and the doom of all those who have opposed him in the late civil war, Christians as well as others.

The opportunity presented by the condition of affairs in the Kingdom of Uganda is unique, and all will hope that the end of the present state of things will be, as Mr. Mackay indicates that it should be, the permanent establishment of British influence in Uganda, the expulsion of the Arab slave traders from the country, and the assurance of a future field for missionary work, whose results will be immeasurable if merely estimated by the astonishing spread of Christianity at present evidenced. Happily, no international rivalry or question of right can arise with respect to Uganda, which, by the treaty or understanding with Germany, of July, 1887, is entirely within the sphere assigned to British influence. Mr. Stanley's ideal is, therefore, in a fair way of being realized, hastened on by a revolution of an extraordinary character. It may be asked why Mr. Stanley, when on his way to the coast, knowing, as he must have known, the condition of things in Uganda, and the opportunity that offered itself of establishing supremacy there by one bold stroke, failed to take advantage of it. The answer is—if we know anything of the redoubtable explorer's character—the same as that which he gave in reference to the supposition that he had made an advance towards Khartoum in the *role* of the White Pasha. His duty was to take his expedition to the coast, and one inch right or left from the line of duty he was not the man to be drawn by any temptation. We believe that England will hear a good deal more from Mr. Stanley, however, in his vigorous and downright manner, concerning the regions of the Victoria Lake on his return. The advance of commercial enterprise in that direction cannot fail to stir his deepest interest, and we shall be considerably surprised if we do not hear some expression of his astonishment and admiration at the startling phenomenon of missionary success in a region where Christianity was believed to have lost all the ground it had ever gained.

II.—GENERAL MISSIONARY INTELLIGENCE.

Student Volunteer Movement for Foreign Missions.

Ever since the student uprising at Mount Hermon in 1886, the young men in our colleges and theological seminaries have been active participants in the great movement for the evangelization of the world. Through the efforts of students, missionary enthusiasm has been kindled in many of our churches and educational institutions; and \$45,361 has been raised for missions over and above what had been given before. Distributed as follows: Churches, \$11,500; Colleges, \$18,350; Seminaries, \$8,500; Miscellaneous, \$2,011; Mr. Speer's tour, \$5,000; (These figures are approximately correct.)

The problem before us is: How can bands of volunteers work together most effectively in arousing enthusiasm and in securing funds and men for the world's evangelization? Experience of individual workers and of bands has demonstrated that church members are glad to give if facts are intelligently and squarely presented. The working of a method adopted recently by the Union Theological Seminary in New York City has been attended with certain definite results, which presages success in future endeavors.

The Mission Band in Union numbers 38 volunteers. An executive committee is composed of three men, one from each class. Upon this committee devolves the duty—first, to find an opening for the band to present their cause in churches in the city and vicinity, aiming specially to reach young men and young women. Second, to appoint groups of men, each group comprising three men, to prepare on one topic—say China, or Africa, or Japan. Third, to appoint a captain for each group.

The duties of the captain of each group are as follows: First, correspondence with mission boards relative to his particular field, as, for example, to ascertain the number of men and amount of money needed for special

fields. Second, co-operation with executive committees, to obtain the best information relative to the fields assigned to the group. Third, calling together members of his group at stated periods for prayer. Fourth, securing missionary literature from the various boards for distribution in churches visited.

In groups, the labor is divided as follows: Let us take China, for instance. One man speaks on the history and geography of China. The second speaker gives an account of the social and religious condition, stating encouragements and discouragements to missionary enterprise. He is followed by the third speaker, who closes with an appeal for volunteers and for money, presenting, in his appeal for funds, "the plan for systematic giving," already adopted by many churches. The plan is that each church is to support a worker in connection with the board of the denomination to which the church belongs; and that the salary be over and above what the church already gives.

The results from twenty-six meetings conducted during the present year (1890), from January 18th to February 19th, by Union Seminary Students may be summarized briefly as follows: Amount of money pledged, about \$4,000; volunteers secured, six; a considerable degree of interest awakened in churches and societies of Christian Endeavor.

Reports from the State of Ohio show aggressive work on the part of some of the volunteers. During a visit of Mr. Wilder to Allegheny College in Pennsylvania, a brother and sister volunteered; afterwards they went to Mount Union College, Ohio, and at once began to work enthusiastically for missions, and as a result a band of seventeen was formed. In coming from Findlay to Ada College, Ohio, the corresponding member of the State had to wait for a train at Lima. Just

before train time, opportunity was offered to call on a young lady who was thinking of offering herself as a missionary. He had but eight minutes

to talk. The young woman volunteered, and will probably enter the field as a representative of one of the Lima churches. M.

Notes on Africa.

—By the last Congo mail intelligence was conveyed of the lamented death of the Rev. J. G. Brown, a missionary connected with the English Baptist Missionary Society.

—A telegram from Zanzibar, January 18, announces a very heavy loss of Arab life at the recent engagement with Bwana Heri, whose son, Abdullah, Mr. Brooks' murderer, is declared to have been mortally wounded.

—Hundreds of slaves are being enlisted on the Zanzibar mainland for labor on the Congo. Large advances of money tempt the owners to loan these wretched human chattels.

—It seems that the Arab slave proprietors ridicule the Sultan's recent enactment, making all slaves free who returned to his dominions after the date of November 1, 1889. Verily, the Brussels Anti-Slavery Conference has a task which demands unwavering zeal and superhuman resolve!

—The report of Mr. A. M. Mackay's intended withdrawal from the Uganda Mission to accept a position under the British East African Company, is not credited by the Church Missionary Society. . From a conversation with Mr. Eugene Stock, of the C.M.S., I was informed that the enterprising company doubtlessly regard the heroic Scotchman with covetous eyes, which must have been intensified since Mr. Stanley penned, a few months back, his magnificent tribute to him in the vivid narration which he sent to Mr. Bruce, the son-in-law of Dr. Livingstone.

—At a notable valedictory missionary gathering in Manchester, on January 23, 1890, to Mr. Graham Wilmot Brooke, Dr. Battersby and Rev. Eric Lewis, who form one-half of the new Niger and Soudan Mission, identified with the Church Missionary Society,

the audience was stirred by the farewell appeals of the three young speakers. In a personal interview with Mr. Brooke, one is impressed with his undaunted determination to carry the Gospel to the sixty millions of bronzed skins in the Western Soudan, whither he is essaying for the fourth time to proclaim it.

—The Convener of the Foreign Missions Committee of the Church of Scotland has received a letter from the Rev. David Clement Scott, superintendent of the Blantyre Mission, East Central Africa, under date November 12, intimating that at that time all was well. When he wrote, news had reached Blantyre reporting war on the Shiré River, in which several of the Makololo had been slain by the Portuguese troops. Mr. Scott enclosed a copy of the Declaration of Protection served on the Portuguese, bearing the seal of Her Britannic Majesty's Consul at Nyassa, presumably Mr. Consul Johnston, signed at Molomba, Makololo country, September 21, 1889. The declaration was printed by the mission boys at Blantyre. In addition to a specification of the boundaries from the junction of the Ruu with the Shiré, and eastward to the Milanje mountains, and again northward to the upper Shiré, the document states that the Makololos, Yaos, and Machingas, chiefs and tribes, desire henceforth British protection.

—Bishop Smythies, of the Universities Mission, after visiting the missions on Lake Nyassa, called at Blantyre October 4th, remaining there until the 21st. During his sojourn he conducted two Scotch services. Subsequently the Bishop descended the Shiré as far as the Ruu confluence, but failing to persuade his boatmen to continue the voyage, he re-ascended the river and went a second time to

Blantyre, November 1st. On the 11th he hazarded an overland march to Quillimane afoot, where he safely arrived about December 1st. Proceeding north by a Donald Currie steamer, he eventually returned to Zanzibar on the 19th of January in a dhow from Magila by way of Pangani. The Germans have shown him the utmost consideration. Above Zanzibar the coast is reported quiet and safe.—*Our English Correspondent*,

—Lord Salisbury has devoted himself to master the tangled web of African affairs. The line of his policy appears to be, not to burden the State with increased duties, but by a process of devolution to secure the benefits of good government and the development of their resources for extensive territories in the Dark Continent, by the formation of chartered companies. The terms of these charters vary according to the special requirements of the districts to be governed, but in all they are very stringent, and secure protection of the native races, impose severe restrictions as to the sale of alcohol, and maintain freedom of trade. We have first the Niger Company, then the Imperial British East Africa Company, and the latest is the British Zambesia or the South African Company. Probably others may follow. Why should there not be one for Calabar, where our own Church has prosecuted missions so successfully for half a century?

—The first number of *The Soudan and Regions Beyond* has appeared. H. Grattan Guinness is the editor. The object of the journal is to disseminate information regarding the Soudan, and like territories awaiting the missionary and evangelist; also, to report the development of the Kansas Pioneer Soudan Mission, and the movements of the missionaries, the first batch of whom will soon be on their way to attempt pioneer work beyond the Kong mountains. Many individual churches have promised to

support these men, and to have them prayerfully in constant remembrance. It is a grave undertaking for a young mission to send forth these young ardent brethren, but the Lord is rich in mercy, and will hear the cry of those who fear Him.

—**African and European Influence.**

Mr. Joseph Thomson, the African traveler, gave a recent lecture to the Y. M. C. A. of St. Cuthbert Church, Edinburgh, on "The Results to the African of European Intercourse." There were about 2,000 persons present. In the course of his remarks, Mr. Thomson said he was able to say from his own observation, and not merely from missionaries, what had been the nature of the results to the African of European intercourse, and to put a pin into the beautiful iridescent bubble which his hearers had had so often placed before them. He would unhesitatingly affirm in the plainest language, that, so far as our intercourse with the African race was concerned, instead of it being a blessing, it had been little better than an unmitigated curse to them. There were, no doubt, many things full of promise, but as yet merely of promise. Our commerce with Africa had consisted chiefly in gin, gunpowder, and guns, alongside of which the good we had tried to achieve was hardly discernible. Taken as a whole, our trading stations on the greater part of the west coast of Africa, instead of being centers of elevating influence, were centers of corruption, moral and physical. Trading ships were laden with gin out of all proportion to the carriage of useful articles. He then spoke of the success of the Mohammedan missionaries in some parts of Africa as compared with the failure of the Christian missionaries. The reason of the success of the Mohammedans was that they only presented that amount of good which the negro could comprehend and make part of himself. On the other hand, the Christian missionary, instead of simplifying the presen-

tation of the Gospel, had generally done his best to stupefy the negro with views and doctrines which were largely incomprehensible. Once the negro was educated in the right manner, there would be splendid results, as the negro, with all his intellectual deficiencies, is very religious. His hearers might ask whether, seeing that European intercourse had had such results, they should not retire from Africa altogether. His answer was, "No, a thousand times no!" On all sides he saw signs of the approach of a better day, for the negro men's eyes were being opened to what was doing in Africa. Governments were becoming more and more alive to the evils of the present system, and were striving to check the liquor traffic which had been established. The sympathetic ear of the Houses of Parliament was open, the churches of all denominations were lending their aid, and merchants were becoming alive to the fact that they were engaged in a traffic of which they should be ashamed. The Royal Niger Company and the Imperial British African Company were working in the right direction, while the efforts of the missionaries at Lake Nyassa and other parts of Africa were all tending, he hoped, to good results in the future.

China.—The Temple of Heaven, lately destroyed by fire, was regarded by the followers of Confucius as a holy of holies, and no profane foot was ever allowed to enter it. Permission was never given to a European to inspect the temple. And yet in the year 1875 an adventurous Englishman managed not only to obtain an entry, but to secure photographs of the interior and exterior of this jealously-guarded edifice. The gentleman in question reveals how, in spite of the warnings of the British Minister, he contrived to defy and outwit John Chinaman. The temple was surrounded by three moats, the first of which the Englishman and a friend climbed without difficulty. At the

second gateway the sentry was "stalked," and an entry was forced. Three men who guarded the inner gate were asked to permit an entrance, and after a show of resistance they did so. The narrative continues: "We then went all around the temple and photographed. The Chinamen watched us but did not interfere. Then we said, 'Now open the temple; we must go inside.' They were horrified by our presumption. But we went up to the doorway and tried it, without effect. At last I saw a hole in the door. I put my hand in, and the alarm of the Chinamen showed me I was on the track. I soon found a bolt and opened the door. Then K——, in the most commanding tone, told them to open the windows, as we wanted light. Strange to say, when once we had beaten them they yielded and did what they were told." The Englishman and his companion triumphed over all obstacles. They forced their way by sheer audacity into a temple regarded by the Chinese with extreme reverence, and an attempt to enter which on the part of foreigners was likely, they had been told, to be attended with trouble and riot. Detailing the story at this distance of time, it is only fair to the Englishman concerned to say that he admits having nothing to boast of. It may be asked what would be thought of a Hindu or a Buddhist who in a Christian land forced his way into a specially sacred temple, and proceeded to take sketches for the edification or amusement of his co-religionists at home. Such "an insolent barbarian," to quote a phrase which Lord Palmerston made famous, would probably get six months for sacrilege and church-breaking. If a religious riot had followed the invasion and profanation of the Temple of Heaven, the audacious Britisher might have paid the penalty with his life, in which case reparation would have been demanded and war might have ensued. But who would have been really in the wrong?

—Rev. Henry V. Noyes, writing from Canton, China, January 7th, says: "We arrived safely in Canton on the 19th of October, after an unusually pleasant voyage, and have been well since. I am at present engaged in building a lay schoolhouse and a dwelling, both of which I trust will be ready for occupancy before the middle of the year. We will be able to accommodate 100 scholars, and expect to have that number."—*Dr. J. T. Gracey.*

—The Chronicle of the London Missionary Society for January gives an extended review of the case of Rev. John Jones, who, on December, 1887, was forcibly expelled by the French authorities of New Caledonia from the island of Maré, which had been his home and the scene of his labors for 33 years. The Government allowed him only one hour to pack his effects and arrange for going on the French man-of-war to Noumea. The French Government having refused, on application of the British Government, to review the case, the Secretary of the London Missionary Society succinctly reviews it for the judgment of the world.

Notes on England.

—English Wesleyan Foreign Missions—Social Purity in India. To the Marquis of Salisbury and Lord Cross, Secretary of State for India, the Secretary of the Social Purity Committee of the Wesleyan Conference has forwarded important resolutions adopted by 3,437 Wesleyan Methodist churches, representing 353 circuits, protesting against the inaction of the Indian authorities in giving effect to the resolution of the House of Commons of June 5, 1888, forbidding the continuance of licensed prostitution in connection with the military establishments of India; further, that so far from a distinct recognition of the act bearing on the question being applied in the Cantonments Bill (India), there are signs that the way is still left open for the vice so loudly con-

demned by the British Parliament. Government official replies intimate that the Indian Government have been instructed to enforce the regulations.

—Wesleyan Students and the Missionary Cause. Following the example of the Students of the Richmond, Headingly and Handsworth Wesleyan Training Colleges, those of the Manchester Didsbury Institution have held their first anniversary gathering in the city. Old-time Methodist hymns were sung, and the inaugural assembly bespoke greater consecration for work abroad. Some years ago, foreign mission students were located in Richmond, but it was subsequently arranged to distribute this class among all the colleges. The wisdom of that step was indicated by the dispatch of 17 Didsbury men into the foreign field. In the able speeches upon the various phases of missionary labor, prominence was given to recent assaults on missions, showing that confidence had not been shaken in the ultimate triumph of the cause.

—Charges against Wesleyan Missionaries in India. Far and wide throughout Wesleyan missionary circles the letters in the *Methodist Times* (London) in the spring of 1889, produced, and continue to excite keen controversy. These were written under the *nom de plume*, "A Friend of Missions," upon such questions as the cost of missionaries' accommodations and provisions, and also concerning modes of preaching and higher education. The missionary organization in India was exposed to a galling fire. This bold attack became the burning question at the Wesleyan Conference in Sheffield last year. To the Indian brethren a message of confidence was sent. At a later date, the Bangalore Conference of Wesleyan missionaries was held, of which the official report has been issued and sent to England. The document contains fully reported speeches, refutations of the accuser's veracity, and a demand for a Commis-

sion of Inquiry. Four of the English missionary secretaries discouraged the re-opening of the subject, which is not shared by the body of the influential missionary committee. As the Rev. Hugh Price Hughes, editor of *The Methodist Times*, makes common cause with his contributor, Dr. Lunn, who is now a minister of the famous London West-End Mission, the case is aggravated. It is apparent that unless the fathers and brethren at home make a thorough investigation, the Indian missionaries will insist on another form of constitution with regard to the home department. Many of the brethren in India would have occupied high positions as scholars and preachers in great Britain, and for these absent workers both sympathy and justice are the least obligations. After a brief sojourn in India, in the capacity of a medical missionary, the failure of Dr. Lunn's health necessitated his return to England.—*Our English Correspondent*.

India.—The Opium Traffic.—*The Bombay Guardian* is sending out the following form of petition, with the hope, of course, that Christians everywhere, without regard to country, or sect, or language, will sign and circulate the same, and send it to the *Guardian* at Bombay, to be sent to the proper authorities. We present it in the hope that it will help the several missionary societies and others, who have lately been agitating the subject in America. It reads :

To the Emperor and Supreme Executive Council of China:

We, the undersigned ministers and members of Christian Churches, desire to record our sorrow at the moral and physical havoc which has been wrought among the people of China in consequence of the Opium policy of the British Government—a policy which has been totally at variance with the principles of the Christian religion.

We respectfully express our deep sympathy with the Supreme Authorities of China in their desire to save their nation from the curse of the opium habit; and, in order to further so wise and laudable an object, we would emphasize the importance of acting

upon the opportunity presented in the year 1890, under the Additional Article of the Chefoo Agreement (ratified May 6, 1886), to terminate that Article, and to secure the execution of a new treaty repealing the Tientsin Treaty, as far as it relates to opium, and also enacting the prohibition of the legalized importation of opium into China.

The agitation of the subject of restricted importation of opium into Australia is meeting with encouraging results. It is led by a Christian Chinaman named Cheok Hong Cheong.—*Dr. J. T. Gracey*.

—There are 17 Presbyterian missionary societies, including the Reformed (Dutch) Church, laboring in India. Of these 11 are American and Canadian, and 6 are British. Nineteen years ago a movement was begun to bring the Presbyterians of India into closer relations. In 1872 a conference was held in Allahabad in which 8 missions were represented, and it was resolved to hold thenceforth general conventions of Presbyterian ministers and elders for consultation concerning the general interests of Presbyterianism in India. The first conference pursuant to this purpose was held the next year, nine presbyteries being represented, and the Presbyterian Alliance of India and Ceylon was organized. A constitution was submitted to the various missions, and another conference of the alliance was held in 1875. The objects of the alliance, as then set forth, were these :

1. To promote mutual sympathy and the sense of unity among the Presbyterian Churches in India.
2. To arrange for co-operation and mutual help.
3. To promote the stability and self-support of the native churches, and to encourage them in direct labor for the evangelization of India.
4. To prepare the way for an Organic Union among the native Presbyterian churches in India.

The Conference, or Council of the Alliance, meets every three years, the fifth Council having been held last December in Calcutta. This Council seems to have been the most important of the whole series. Action was

taken on the subject of a united Presbyterian Church for India, by the adoption of bases for union in local organization and in doctrine and polity. The way to this action was prepared by the appointment by a number of the presbyteries, of members for a General Committee on the subject of union, which submitted a report to the Council, which the Council adopted. The bases of union will be submitted to the presbyteries and to the Home Churches for approval. Our India exchanges report the proceedings briefly, but do not give the articles of agreement. That the Home Churches will cordially approve the effort to secure union is hardly to be questioned. The principle of co-operation and union in the mission field has been settled by the concurrent deliverances of General Synods and General Assemblies on both sides of the Atlantic, and the action of the Pan-Presbyterian Council has been one of cordial approval.

Italy.—Italian Evangelization Society. The deputies of the Scottish churches who attended the recent bicentenary celebrations of the "Glorious Return" of the Waldensians to their native cantons, have delivered graphic narratives to their fellow-countrymen. By the bravery, endurance, perseverance and strong faith of the heroes, Dr. Andrew Thomson said it appeared that their providential guidance and rescue was one of the most interesting chapters in all human history. Both health and piety would be invigorated by a visit to the Waldensian valleys. Happily, the inhabitants of the valleys were prosperous, which allowed the money sent from Scotland and other countries to be devoted to mission work exclusively. The Society was the only effective evangelistic agency in Italy. Its spiritual emancipation would—if ever realized—be accomplished through the Waldensian church. To it might be advantageously committed the spread of a much needed pure literature in that land.

It was sadly felt that in Italy, called "the Paradise of Europe," where superstition and error had reigned, a wide reaching infidelity was creeping over several of the provinces. With the cessation of the excitement in Italy on behalf of the Gospel, which was manifested when the nation achieved its freedom, the messengers of the truth were quietly sowing the life-giving seed. Dr. R. H. Gunning promises £300 for extending operations, and, especially for the propagation of religious liberty whenever jeopardized by Romish apostasy. He offers £100 yearly to continue the crusade, and a similar amount he contributes to the Evangelical Publication Society.—*Our English Correspondent.*

Scotland.—Foreign Mission Work of the Church of Scotland. Dr. Marshall Lang lately remarked that there was no feature or development of recent years of greater interest than the organization of woman's work. Apart from matrimonial requirements, the place and sphere of woman were being growingly recognized, as shown by the many ways in which woman was standing forth a true help-meet for man, bearing life's burdens, doing life's work, and especially in the channels of philanthropy, benevolence, and service, vindicating the high ground and duty that belong to woman. This view was emphasized by the recent gathering of that newly founded auxiliary, the Church of Scotland Fellow Workers' Union for Jewish and Foreign Missions in Edinburgh. Centralized there, it had branches all over Scotland, and one each in London and Canada. It was now affiliated with the Ladies' Association for Foreign Missions, and the Ladies' Association for the Christian Education of Jewish Females. Present organizations were strengthened by its existence, which confirmed the axiom that the opening up of a new vein of missionary enterprise generally aids sister institutions. The Rev. Dr. Norman Macleod urged more consideration for the

workers in the Jewish mission fields, as these, in some cases, were as binding as many parts of the heathen world. Upon the work in the Punjab, Mr. Wellesley Bailey observed that a more hopeful territory has never fallen to the lot of a mission committee, to which the eyes of the friends of missions were being turned. The position was of supreme importance. Roman Catholic encroachments troubled them. Houses for the priests and a nunnery were in course of erection. The Protestants were attacked by Rome's emissaries, who, instead of seeking to make converts from the heathen, made proselytes of young Hindu Protestant believers. They were required to keep watch against this spiritual sheep-stealing. Miss H. R. Anderson spoke of the Poona Mission. The Foreign Secretary said that Africa filled the public mind, where the missionary outlook was one of mingled anxiety and hopefulness. By a communication from Lord Salisbury, assuring them of his regard to the situation and the just claims of the missions and missionaries, the Church of Scotland had been much gratified. In alluding to the East African Missions, Miss H. C. Reid anticipated that it was a division of the Dark Continent destined to be the battle-field of civilization.—*Our English Correspondent.*

Miscellaneous.—Turkey and the Slave Trade. Apparently anticipating the action of the Anti-Slavery Congress at Brussels, and perhaps desiring to place itself in a more favorable position before the civilized world, the Ottoman Government has issued an edict, which, if it means anything (which is always doubtful with Turkey), may lead to a restriction, and finally to the abolition of the slave trade in quarters where it has hitherto flourished. The new edict prohibits "the commerce, entry, and passage of black slaves in the Ottoman Empire and its dependencies"—a prohibition which applies to the markets of Tripoli and Arabia and to all Turkish

waters. If there is any hole in this edict through which the proverbial "coach and four" can be driven, it is to be found in the exception of "black slaves going abroad as servants of their masters or mistresses, or employed as sailors on board trading vessels." Such slaves cannot, like the others, obtain their freedom by claiming it, and securing certificates of manumission from local authorities and free passports to return home. There are also in the edict provisions for the punishment of the masters and owners of vessels carrying slaves across the seas. In such cases the slaves are to be confiscated.

But will this excellent edict be carried out? This question is especially important, in view of the fact that the two main outlets for the slave trade of the Soudan—Tripoli and the Arabian coast—are within the bounds of the Turkish Empire. While there can be no guarantees that Turkish tribunals, if left to themselves, will carry out the law with any more efficiency than they have other laws of a similar character, there are some reasons for hope that hereafter those tribunals will not be left to do entirely as they please. Undoubtedly the influence of England and Germany was potential in securing this edict. These and other European powers will hardly fail to see that its humane provisions are *enforced*, by requiring their own consuls to keep a sharp eye on the Turkish authorities along the African coast. If this should result in pricking up these sluggish officials to do their duty, it would be a big blow to the slave trade. This may be the first fruits of the Berlin Conference.—*The Evangelist.*

—**Startling Facts.** Writers on mission work necessarily deal with thousands and millions. Who can realize what a *million* really means? We notice it is calculated that at least 1,200,000,000 people in "Pagan, Papal, and Moslem communities" are without a knowledge of the pure Gospel,

and that "the whole missionary force of the world, including native helpers, falls considerably below 40,000!" Is this an adequate army for the conquest of the world? It is often said that the churches give as much money and as many men as they can afford. Do they? The incomes of Great Britain, according to Income Tax returns, amount to £554,022,000. A very small proportion of this is devoted to the greatest of all expeditions. Each individual has only to compare his contribution to his total income, and he will see that it is not in proportion to the claims of the Saviour and of the perishing 1,200,000,000 of human beings. Dr. Pierson—than whom there is not a more reliable missionary statistician—thinks that during the last 35 years 1,500,000 lives have been lost on the battle fields of the world. When shall we send out armies equal in number and costliness to the armies sent out by the allied nations to the Crimea, by the Northern States to the

South in the great civil war, by Germany to France yet more recently? We have not yet realized the magnitude of the enterprise. Our contributions of money and men are out of all proportion small to the greatness of the war in which we are engaged.—*The Freeman (London).*

—Sir Edward Arnold, author of "The Light of Asia," was a passenger with Rev. Dr. Ashmore on the *Belgie*, from San Francisco to Yokohama, and in conversation with him said that "The Light of Asia" was to be regarded simply as a poem. In regard to his supposed views, he said:

"I have been criticised for an implied comparison between Buddhism and Christianity in regard to doctrines derived from them and principles contained in them, respectively. No such object was in mind. For me, Christianity, rightly viewed, is the crown queen of religion, immensely superior to every other; and, though I am so great an admirer of much that is great in Hindu philosophy and religion, I would not give one verse of the Sermon on the Mount away for twenty epic poems like the Mahabharata, nor exchange the Golden Rule for twenty new Upanashads."

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

Burmah.

[We are permitted to give extracts from the following letter to Dr. W. C. Wilkinson.—EDS.]

"BASSEIN DISTRICT, July 1, 1890.

"I wish you were on the other end of the board I am sitting on. I wish you had been with me on this four days' trip; but I will tell you about it. There is one good Burmese brother on the stern, and another on the bow. If it rains they wear great hats. Inside sits my cook, and farther back I am writing, sitting astride of a board that runs lengthwise through the boat, much as the boys sit on a double runner. I have on rubber boots, and don't mind the water that is sure to be in the bottom of the boat this time of year—the rainy. When I straighten up my head hits the bamboos of the roof.

"We are on our way home to Wakema. I have asked my brethren to give a guess, without stopping to think, how many Burmese Christians we have met on this trip. The bow guessed 15 and the stern 20. Then I recalled the names, and found there were 18. It has been a useful trip. These 18 live in four

widely separated places. Some have never seen each other.

"Let me sketch our course: Friday, A. M., 3 o'clock, we were up, and off before 4, from Wakema. We stopped for breakfast at 9 at a Karen village that I once described in *The Examiner*. At 2 p. m. we were at Tee-pa-leh, and went first to the farthest family, with only one Christian in it. They sent and called a man and his wife, both Christians, and with these three we spent an hour or two, and I prayed with them before we came away. Then we stopped for the night with another family, man and wife Christians, and two men came in, who were also Christians. We talked, read, sang, and prayed. The brethren said they were not sleepy, but, as I was, I crawled under my net and slept till morning, when we were off at 5. This is one of my most promising centres. They meet and worship Sundays, and say that some neighbors come in with them.

"At 9 A. M., Saturday, we were at a single house where a Christian couple live, whom I baptized about a year ago. As elsewhere, we were warmly welcomed. We had breakfast here, much converse, and worship. The man

bailed out his little boat, and paddled along with us for some five hours to the next place, Six House Row, where we were to spend Sunday. After we were well housed, how the rain did pour and the wind blow! We were glad not to be on the big river in our little boat. I wish I had space to tell you of the range of subjects included in our conversation. One was Stanley's difficulties in getting through the jungle to Emin Bey! Don't imagine that this indicates general information, for they only knew of it from a note in our monthly paper. But I will rather tell you of Sunday. At 7 A. M. a class to study the Bible. We took Luke xxiii, first part. Nine Christians, including the two with me, formed a circle on the verandah floor, and read around, a verse apiece, while I asked questions and made explanations. I called on one brother to pray at the beginning, and another at the close.

"At 10.30 I read the rest of the chapter, with explanations, and then spoke for twenty minutes from 'Ye are bought with a price, therefore,' etc. Some were in besides the Christians. There was good attention, and it seemed an impressive service. At 2 P. M. one of the brethren with me led a meeting, and spoke from the words, 'Ye are the salt of the earth.' There are resident here and near-by 10 Christians, and the promise is good. I could tell you some encouraging things of them had I space.

"We were off at 5.30 this A. M. Have spent an hour or more with a Christian family, whose home we reached at 8 o'clock. We ate rice there and had worship. Now we are going home, and shall be seven or eight hours about it. If you were on the other end of this board I would let you entertain me; but I am not at a loss in that respect, though I was disappointed not to have the newspaper accounts of the May meetings for my reading on this trip.

"It may interest you to know that I have not seen a chair in any house since I left Wakema, but plenty of American kerosene oil boxes, which make good enough seats, or back-rests, while one is stretched out on a mat, camp fashion.

"I hope I need not tell you that I like this kind of work. It seems to be according to the Great Commission, though this trip has been rather for edification of believers, as necessary as any kind of work, in my opinion. There seems to be more promise in my district in manifold ways than ever before. While I would like to work uninterruptedly, the prospect is that on account of Mrs. Jameson's broken health we shall both be obliged to leave the field. Whether I return to Bassein immediately, or make another trip, will depend upon the news I find waiting for me at Wakema. Nothing could be more grateful than the loving inquiries as to her health at the places we have visited. They certainly

seem to be praying for her recovery earnestly, and we are not discouraged in respect of her recovery, *only* leaving the country seems essential to it. Our very excellent doctor, who has attended her two months, is decided in his advice on this point, but we hope to stay till 1890."

"BASSEIN, July 6.

"I received news as to Mrs. Jameson's health, very discouraging. Came home to Bassein, but took two places on my way, and have seen, all told, about 45 of our people on this trip."

"Your brother,

"M. JAMESON."

Ohina.

THE NUMBER OF BUDDHISTS.

[We quite agree with our editorial correspondent, Dr. Happer, in his estimate of the strength of Buddhism. Sir. Edward Arnold's claim, in his "Light of Asia," is most preposterous, and equally untrustworthy is the estimate made in "The Ten Religions of the World." It is not wise that Christians should give currency to any such false representations.—J. M. S.]

DEAR EDITORS: To those praying and laboring for the conversion of the world, it is a subject of great interest to inquire what is the number of inhabitants in the world. The best authorities give 1,400,000,000 as the present population of the earth. This is a vast multitude of people. The human mind labors to grasp such a vast number. We talk of it and write about it; but what an inadequate conception do we have of it. This multitude, comprising the people of all lands, of all tribes and nations, are members of the human family. The command of our Lord and Saviour is, "Go ye into all the world and preach the Gospel to every creature!"—to every one of this number.

Some writers on the classification of the population of the world, according to the religion they follow, have estimated the number of Christians of all denominations—Protestants, Roman Catholics and Greeks—to be 420,000,000. This leaves nearly one billion—or, as others would express it, nearly 1,000,000,000 to be followers of other religious systems. The most widely diffused non-Christian religions are the Mohammedan, the Braminical, the Confucian, the Buddhistic religion and Fetish worshippers. These are again subdivided into the Monotheistic religion of Mohammed, and all the others which may be classed as idolatrous, in that they worship idols; or polytheists, in that they all worship many gods.

It has been, by some writers, made a subject of investigation, to determine how many persons may be classified as followers of these

different systems of non-Christian religions. In the census taken in 1881, by the British Government in India, the populations of the several provinces are classified in reference to their religions under the following designations, viz.: "Hindus," "Sikhs," "Mohammedans," "Buddhists," "Christians," "others," and religions not known. A very common classification is to say, that 800,000,000 are pagans or idolaters. The most populous countries in the world are China and India. The population of India, as given in the census taken by the English Government, is 254,000,000. The estimated population of China varies from 280,000,000, to 400,000,000. In India, the great portion of the population is classed as Hindus. It is stated that in all the provinces of India the number of Buddhists is 4,342,407.

In the census taken in China by the Chinese Government, there is no effort to classify the population according to the religion professed. It is commonly said that there are three religions professed in China, viz.: Confucianism, Buddhism, Taoism. The first and second are indigenous to China. The second one was introduced into China in the first century, A. D. While all these are acknowledged, and tolerated by the Government, and their different forms of worship and temples are found in all parts of the land, yet they are by no means held in the same degree of respect. If a census could be taken in the same way that the census was taken in India by the British Government, classifying the people as they would report themselves as adherents of one or other of these three religions, there is no doubt in the mind of any one acquainted with the feelings of the people of China, but that the *vast majority* of the people would declare themselves as Confucianists. Confucianism is the State religion of the empire. All the officers and the *literatti* are Confucianists. Confucius is *exclusively* worshipped in all the schools in China. However tolerated, the other two religions are practically denounced as *heretical*.

The best known writers on China confirm this opinion in their writings. Dr. Williams, in "The Middle Kingdom," says: "In China no one is called a Buddhist except the priests and nuns" (p. 250, Vol. II., 1st edition). Rev. Dr. Edkins, who has written so fully on Chinese Buddhism, writes, in answer to inquiries by me: "Strictly speaking, no Chinese could be called Buddhists except those who have their heads shaved, of both sexes, *i. e.*, the priests and nuns of this faith. Chinese historians only class priests and nuns as Buddhists." If the statements of these two writers are accepted as the basis of an estimate of the number of professed Buddhists in China, it would make the number less than 20,000,000, and the vast population of China, whatever it may be, must be classed as Confucianists. The estimate of Confucianists will vary with the estimate of the population, from 240,000,000 to 380,000,000.

The populations of Ceylon, Siam, Burmah, and Thibet are nearly all Buddhists. They are found in large numbers in Mongolia, Manchuria and Japan.

We may give the following numbers as *estimates* of the number of Buddhists in these several countries, as follows: Siam, 10,000,000; Thibet, 6,000,000; Burmah, 4,000,000; Ceylon, 2,000,000; India, 4,342,407; Mongolia, 3,000,000; Manchuria, 10,000,000; China, 20,000,000, and Japan, 19,000,000; and we have an estimated number of Buddhists in these various countries of 80,342,407. Professor Monier Williams, the distinguished Indian scholar, has published his opinion that 100,000,000 would be a large estimate of the number of Buddhists in the various countries where they are found. But Mr. Edwin Arnold, in the preface to his "Light of Asia," written to glorify Buddhism and to disparage Christianity, states the number of Buddhists to be 470,000,000. He would claim for this system a greater following than that of any other system. The above statements of the number of followers of the non-Christian systems show that Confucianism, with its say 250,000,000; Hinduism, with its 150,000,000, and Mohammedanism, with its 140,000,000, have each a more numerous following than Buddhism. It is probable that the native idolatrous system of Africa has also a larger following than Buddhism. It has been estimated to be 130,000,000. In order to make out the number of 470,000,000, Mr. Arnold had to accept the highest estimate of the population of China to be correct, and to count them *all* as Buddhists; and also to count all the population of Japan to be Buddhists. In this classification he is not supported by any of the authorities on these countries.

Notwithstanding that this estimate of Mr. Arnold is unsupported by reliable authorities, many Christian writers, not considering the reason why Mr. Arnold has placed the number so high, which is to disparage the Christian religion, and to hold up that Buddhism has a greater number of adherents than Christianity, follow his incorrect estimate, and repeat the statement that Buddhism has a greater number of believers than any other system of belief. Whereas, according to the figures given above, Christianity has more than *four times* as many followers as Professor Monier Williams assigns to Buddhism; and of the non-Christian systems of faith, Confucianism has nearly three times as many believers as Buddhism; Hinduism has nearly twice as many, and Mohammedanism and Fetichism each has a much larger number of followers than Buddhism.

In a sin ruined world, it is not at all surprising that the true religion should not have as many believers as the false systems. It was when the men in the world had forgotten God, "and changed the glory of the incorruptible God into an image made like unto corruptible

man, and to birds and four-footed beasts and creeping things," that God sent his Son into the world to recover the world back to the knowledge of the true God. The work of the conversion of the world started from nothing to overcome the opposition "of the world, the flesh and the devil," and to overthrow and supplant all false systems of faith and worship. The present number of adherents of Christianity shows the progress it has made in these 1,890 years of its existence, and the preparation God has made for its onward march. That it will go forward "conquering and to conquer," until every land and people has come under its most beneficent influence, we most fully believe. "Not one jot or tittle" of all God's most gracious promises shall fail of their fulfillment till the glad shout is raised, "the kingdoms of this world have become the kingdoms of our Lord and His Christ." Let the people of God gird up their loins and put on the whole armor of God, and go forth to this great and blessed warfare not in any spirit of fear or doubt. Let the enemy boast and magnify their vantage ground—that the multitude is with them; "greater are they that are with us than they that are with the enemy." The God of grace shall give us the victory through our Lord Jesus Christ. The Dark Continent, with its unnumbered millions now sunk in the deepest ignorance and superstition, and the multitudinous followers of Hinduism, Confucianism and Buddhism, shall all come to acknowledge Jesus of Nazareth as the "Light of the world" and the only Teacher of the ages. The followers of the false Prophet shall come to have a new war-cry put in their mouth, and rejoice to know that Jehovah, the God of Abraham is the true Lord, and Jesus is His Prophet and the Saviour of the world.

Yours in the faith and hope of the Gospel,
CANTON, Jan. 8, 1890. A. P. HAPPER.

Korea.

FROM OUR EDITORIAL CORRESPONDENT AT SEOUL.

It is a long while since a line has come from Korea, and now, as we have just passed the end of another year, it may be well to let all know what the Lord has been doing for this land. It is called the Land of the Morning Calm, and it almost seems as though the morning of the gospel were just now about to dawn. The people are as ready as ever, and the limit to the work and to the results is only the number of workers on the field.

Here is a country of twelve millions of people, for over five years open to the gospel, that has shown its willingness to receive the gospel, in the results that have already been obtained, to which, in His providence, God has been calling loudly to His Church to send workers, and yet to-day, in this whole land, to feed all these hungry souls, there are, counting in the four new arrivals that have reached there within the last few weeks, a paltry 24, or about

one to every 500,000 people. Let us diverge a moment, and consider how it is in Japan.

Forty millions of people and 550 missionaries, or one to less than every 75,000 people. Look at China, with its 300 or 400 millions of people, and over 1,000 missionaries, or one to about every 300,000 people. Korea certainly makes by far the poorest show in workers.

And yet what are the results? As I have written you before, the results are more marked than in the opening up of any other field. The Lord is not dependent upon numbers. He is not dependent upon equipments. He, and He alone, can bring about the conversion of this people.

Let us again tabulate results. In July, 1886, the first convert baptized. In September, 1887, first church organized of ten members. At the end of 1887 the membership was over twenty. At the end of 1888 over fifty. At the end of 1889 it is over 100. This is of the Presbyterian Church alone.

What hath the Lord wrought in our midst!

Here is this land, and what does it need? It needs a body of men consecrated to their Master, who will go out and preach the gospel to all. It needs men who shall be preparing to teach others, and raise up a native ministry among this people. They must be men of talent, men of education, men who know the Bible, but, above all, men of God, filled with the Spirit. It needs men who shall acquire the language, and shall then translate the Scriptures from the original into Korean. They must be men of learning, and well acquainted with the Bible in the original; men of ability, well able to acquire a language, as yet scarcely reduced to system; but, above all, close followers of the Master, so that they may know His will.

The Romanists are hard at work here; their followers now number thousands; their workers are scattered all over the country, and it is for Protestantism to say whether she will give this land to Rome and her perverted Christianity, or whether she will take it for Christ. Now is the time for Korea. Workers are needed now. They will first have to acquire the language, but if there were a score more missionaries in this land to-day with a complete knowledge of the language, every one of them would have his hands more than full.

The talk about inability to do active work is false. Active work is carried on, and has been steadily increasing for over three years. Whether we can work or not, we do not discuss; all we do say is we *do work*, and the Lord in His mercy blesses our labors.

Let the church pray for us during this year, and let many hear the Master's call, and go where he beckons.

"Come over and help us."

H. G. UNDERWOOD.

Incidental Results of Foreign Missionary Work.

[We gladly give place to the valuable thoughts sent us by that veteran missionary, Rev. James Herrick, and take the liberty of introducing them to our readers by his own private note to us, because of the interesting facts it gives concerning himself and the founder of this REVIEW.—J. M. S.]

WEST BRATTLEBORO, VT., Jan. 20, 1890.

DEAR DR. SHERWOOD: You will, perhaps, be interested to know that I was a classmate, in the theological seminary, of the late Rev. R. G. Wilder, and participated with him in considering and deciding the question relating to our life work.

After graduating, he and two others of our class went as missionaries to the Marathi people of India, while two other members of the same class and myself went to the Tamil people. Having previously made one visit to this country with my wife to recruit our health and make arrangements for the care and education of our children, I went back with her, and embarked again for America in just thirty-seven years after our first arrival in India. It would have given me great satisfaction to return and spend the rest of my life among the Tamil people, but age and impaired health prevented.

JAMES HERRICK.

It is a striking illustration of the value of the work missionaries are called to do, that, though done with special reference to the present generation, it will be, so far as successful, of unspeakable benefit to future generations. And that their influence, while seeking the spiritual good of men, has a distinct and sure tendency to promote their temporal good also. It sometimes falls to their lot to form an alphabet for the language of a people, to be followed by the printing press, grammars and dictionaries, the Bible, and other books, with the ability to read them.

Savages are taught to make houses to shelter them and garments to cover them; to use mechanical instruments and implements of husbandry; to adopt proper methods of cultivating the ground. Women are raised from the condition of beasts of burden or slaves to that of honored and loved companions. The direct tendency of their work, as has been said by Dr. Storrs, is to "renew the moral life of mankind, abolish tyranny, and put a stop to oppression."

These, and many other results beneficial to men in their present state, have followed the life and work of missionaries.

In January, 1817, the missionary, Robert Moffat, arrived in South Africa, and was joined three years later by Mary Smith, chosen to be his companion and helper.

Early in 1841 Dr. David Livingstone went as

a missionary to the same country, and in 1844 married Mary, the eldest child of Robert and Mary Moffat. She died April 27, 1892, and, as we are told by her husband, "rests by the large baobab tree at Shupanga," not far from the mouth of the Zambesi river.

Dr. Livingstone subsequently visited England, and, at one period after his return to Africa, disappeared in the wilds of that country for so long a time that Henry M. Stanley was sent in search of him. On Oct. 28, 1871, he grasped the Doctor's hand at Ujiji, near Lake Tanganyika, and spent several months with him in a manner pleasant and profitable to both, especially profitable to Stanley, as became apparent later.

We are told by Dr. Blaikie, in his "Personal Life of Livingstone," that "animated by the memory of his four months' fellowship with Livingstone, Mr. Stanley undertook the exploration of the Congo, or Livingstone river, because it was a work that Livingstone desired to be done." His wonderful discoveries led to the organization of the "Congo Free State," and to his being sent more recently for the relief of Emin Pasha, full reports of which expedition are yet to be published, and its results to be known.

While the main, the real, object of missionary work is of infinitely greater importance, may it not be truly said, that the benefits incidentally resulting from it are sufficient to warrant its vigorous prosecution?

"TO THE CHURCHES OF ASIA."

[The note and circular below will explain themselves and prove suggestive to other pastors and churches.—EDS.]

LEXINGTON, MASS., Nov. 30, 1889.

DEAR EDITORS: The enclosed circular letter was prepared and sent to "the Churches of Asia," etc., by the committee of my church in response to the salutations which I brought home with me from over one hundred mission churches and others in the East.

It is probably the first time that an individual church in America has sent out an epistle to so large a constituency. It is suggestive of that wider Christian fellowship which a more intimate acquaintance among the nations is sure to bring about.

I have seen your REVIEW, and read it with great interest, among the missionaries of various Boards working in the East. You have an important function to fulfill in our periodical literature, and I am sure your efforts will meet with increasing encouragement. Yours very truly,

EDWARD G. PORTER.

CIRCULAR LETTER.

The Hancock Church in Lexington, Mass., to the ——— Church of Christ in ———, and others in Asia and Australasia, sendeth greeting:

Our beloved pastor, Rev. Edward G. Porter, has returned home to his accustomed work among us, and we were very happy in giving him a welcome.

It is with great joy that we hear of your good estate, and of the readiness with which the minds and hearts of the far distant peoples of the East are opening to the light and truth of Christianity.

Since our pastor's long sojourn among you, we almost feel that we are acquaintances, and even friends; and not only so, but, by a more endearing relationship, brethren of the same household of faith, of which Jesus is the first born, the Elder Brother. And being cleansed by the washing of regeneration and renewing of the Holy Ghost, you are now received, with us, into the fellowship of the Church Militant and to the world-wide communion of saints.

We rejoice that our pastor was enabled to visit you, and to do so much for your cheer and edification. And the good tidings which he brings greatly encourage us, inspiring our hearts with faith, hope and zeal in the work of making the glorious gospel of the blessed God universally triumphant.

We cannot fail to see the hand of the great Head of the Church in the spread of the Holy Scriptures, the increase of the heralds of the Cross, and in the signal blessings attending the faithful presentation of Jesus Christ as the Saviour of lost men. Even now we hear of Pentecostal refreshings in some mission fields, in which many trophies of divine grace are won to the glory of His name. Verily, His

kingdom is at hand. The nations, in fulfillment of ancient prophecy, are flowing unto it, and casting their idols to the moles and to the bats.

We rejoice with you that the light which is to lighten the Gentiles has arisen upon you, and has shined into your hearts, so that many have become new men in Christ Jesus, and enjoy that liberty wherewith Christ maketh His people free.

We can now hope that the nations of the far East will in due time take their places among the Christian nations of the earth, and thus unite with the grand army of the redeemed, to subdue the powers of darkness, and bring all people to the feet of Him whose right it is to reign King of Nations, as He now reigns King of Saints.

We commend you to God and to the word of His grace, which is able to build you up and to give you an inheritance among all them which are sanctified. And we pray, beloved brethren, that you may be steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

And now, wishing you grace, mercy and peace from God our Father and the Lord Jesus Christ, we remain ever your brethren in the bonds of the gospel.

By vote of the Church.

W. W. BAKER,
G. F. CHAPMAN, } Deacons.
F. O. VAILLE,

G. E. MUZZEY, Clerk.

Lexington, Nov. 1889.

IV.—INTERNATIONAL DEPARTMENT.

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

The Unexpected in Japan.

I.

There has been no time since the modern revolution of Japan began, thirty years ago, when the best students of the history and the characteristics of her people, have not borne in mind that this people are sensitive, proud, and, as compared with their neighbors, the Chinese at least, fickle. They have been frequently called the French of Asia. We have seen them, however, progress with marvellous quickstep through the following stages: (1.) The abolition of the office of the Shogun, the charter oath of the Emperor, and a deliberative assembly in 1866. (2.) In 1869 the surrender by the feudal chiefs, or Daimios, of their hereditary fiefs; and in 1871 these

fiefs, or clans, turned into provinces, with governors appointed by the Emperor. (3.) In 1876 the Daimios and the Sumarai were deprived of their swords and their hereditary income, all by compulsory commutation, which plunged the Government an additional one hundred and seventy-five million dollars in debt, and precipitated the Satsuma rebellion of 1877, to suppress which 60,000 troops were called into the field. (4.) The Supreme Council, *Dai Jo Kuwan*, with its thirteen members, was formed in 1875, and the Senate, with forty members nominated by the Crown, also a Supreme Judicial Tribune, an assembly of Provincial Governors, and ten Ministers of Departments. (5.) The general reforms in the social and civil life of the people

after models from various countries : from France she learned how to organize her army and police; from England the construction and management of her telegraphs, railways, and, pre-eminently, her navy; from America and England, educational and agricultural development; and from these, with Germany, machinery and manufactures. Her postal system has grown to importance and precision. Two cables connect her with the rest of the world, and her own sons make her telegraphic apparatus. The newspaper has been rapidly and influentially developed. To cap the climax, the Emperor kept his contract in 1890, and handed the country a Constitution !

These are very rapid changes for any country to make during one generation, and there have been frequent expressions of misgivings whether they were not all too rapid to be permanent. But thus far Japan has stood the strain.

There were, however, some existing treaties with foreign nations which certainly needed revision. Take the matter of the tariff, for instance, which was cruelly against Japan's interests and opposed to all justice. Now that the time for this revision of treaties has arrived, the Japanese have become very excited in the discussion of it. They are sensitive, proud, and inexperienced in foreign diplomacy, a third of a century practically comprising all their experience with other nations than the Chinese. The most objectionable feature of the proposed treaty provides that foreigners may go anywhere, reside anywhere, own land, and engage in business anywhere. The larger part of the Empire is opposed to any such intrusion, and the commercial part of the population doubt their ability to hold their own against foreign business combinations, if this be granted. Then there is the chance of Chinese immigration, which has scared bigger nations than Japan, and nations with much greater territorial extension.

The proposed treaties look, however, to the improved tariff on imports, and the result will be the restoration of many industries now supposed to be dead. Another gain to Japan is the proposal to terminate, after five years, the extra territorial jurisdiction over foreigners. The assumption by foreign nations of the right to exercise jurisdiction over their own subjects, is grounded in the diverse standards, civil and moral, of these Oriental countries and those of the West. But Japan has objected to the Consular Court, and it doubtless has yielded anything but justice to the Japanese in cases past count. A cold-blooded murder of a Japanese by an Englishman has been punished only by five years' imprisonment. The proposal now is for a mixed court of Japanese and foreign judges, to whom cases of conflict between Japanese and foreigners shall be referred. But the Consular jurisdiction has rendered the Japanese distrustful of foreign justice toward the Japanese, and they antagonize the suggested provision. We are pleased to be able to present the following about the situation, from an observant and thoughtful resident of Japan, who is not out of sympathy with the patriotic ambitions of the Japanese, though probably not in sympathy with the Japanese politician of low grade and stubborn prejudices.

II.

It is with feelings of the deepest sadness and regret that I must say the condition of Japan to-day is more perilous than at any time since the revolution of 1868.

But a few months ago there was a prospect of the revision of the treaties and the opening of the country, so that foreigners could travel or reside in any place and conduct business freely. This seemed at that time to be the sincere desire of nearly all of the people of Japan, and the only question was as to the terms. The foreigners were very reluctant to place themselves under native juris-

diction, unless there was an assurance of a just and equitable administration of the laws.

It was proposed that this should be arranged by employing a certain number of foreign judges, who should sit with the natives in cases where foreigners were involved. It was thought that this arrangement would meet with general satisfaction, and, as a temporary arrangement, would prepare the way for Japan to take her place on an equal footing with the enlightened nations of the earth.

But, to the surprise and regret of the true friends of the country, there has recently appeared a strong anti-foreign feeling that has put a check upon all revision of the treaties and thrown matters here into utter confusion. The cry now is Japan for the Japanese, and no foreigners whatever. The ground for this opposition is that foreigners are dishonest and overreaching in business matters, and with their more extensive experience and energy will leave no chance for competition. But it is plain that at the bottom of this there is still lingering in Japan some of that old feeling of hatred of other nations that was almost universal when Com. Perry came here. It was not a matter of choice, but they were compelled then to make a treaty that was quite against their will.

The leader in this anti-foreign crusade is a General Torio, who is gathering about him some of the discontented factions who are not in sympathy with the past course of the Government, and who are ready for anything that will bring a change. He tried to get the sympathy and co-operation of the Buddhist priests, on the ground that in this way they could keep out the Christian missionaries, who have become such an active force in the land. But the priests have not been so foolish as to enter into any political affiliation that would surely bring them trouble and division in their own ranks.

The worst feature of all this is that the men who have stood at the head thus far, and to whom the credit of Japan's position to-day is due, have resigned their places, and left matters to drift.

The state of things here now is well stated in a recent number of *Japan Mail*, which is practically an organ of the Government, and of course is disposed to treat all questions of this nature in the most favorable light. It says: We need scarcely dwell upon the magnitude of the loss that the Cabinet will suffer by the retirement of the two men (Count Ito and Inouye) who have hitherto supplied such a large share of that body's talent and experience. It has come to be difficult to imagine a really efficient Japanese administration from which the names of the two brilliant Choshu leaders are absent; and the removal of their guiding hands from the helm of State at a time when the nation is about to enter upon the novel routes of local government, autonomy and constitutional institutions, cannot be viewed without grave uneasiness.

To these two men more than any others does the country look for guidance. No others have had so much experience or shown the same abilities. Count Ito was the compiler of the Constitution, and is, therefore, especially fitted to introduce and defend it. Count Inouye has filled both the foreign and domestic bureaus with credit to himself and advantage to the country, and seems especially fitted to direct the future political affairs of the country into a stable and prosperous shape.

In this crisis of affairs the Emperor has summoned to his aid the old Prime Minister, Prince Sanjo, but it is apparently only a temporary expedient. It seems hardly possible that the nation will be content to go back to the old and conservative leaders of the past and inaugurate a new and anti-progressive policy. Just at present the country is like a ship at sea, with no

one to take the helm or man the ropes.

Nothing more is attempted in the way of treaty revision, and present indications are that efforts will be made to discard all recent efforts in that direction, and instead of looking for concessions on the part of other nations, as heretofore, such terms will be demanded as will make revision entirely out of the question, and the residence of foreigners here as uncomfortable as possible.

It is only about two months before the proposed opening of the Japanese Parliament. In this condition of things such an institution would be a most unfortunate addition to the present complications. With so many wild schemes as are now being discussed, it would be impossible to effect any legislation that would be a benefit to the country. Until there is some change for the better in the political status, the whole project of a Parliament had better be given up. It is plain now that the country is not ripe for a change in the administration; but two things are possible—a strong monarchy or hopeless anarchy. Men full of all sorts of schemes are coming to the front, and forming parties to sustain their crude and impracticable ideas. And they are not content with simple suasion to carry out their policy either. The assassination of Count Okuma and others are indications of what desperate measures may be resorted to in order to secure success.

At a recent political meeting in Hiroshima, the speakers were hooted down by the mob, and given no chance to speak at all. One of the speakers was dragged from the stage and beaten by his opponents, who, it is reported, hired a body of men to take possession of the building, and prevent any hearing on the part of those who came to listen and learn.

At Kumamoto also a band of men hid themselves by the roadside at night until some members of another

political party came along, and then rushed upon them with swords and clubs and nearly killed them. The Government has ordered both of the parties to be dissolved. It will be sad, indeed, if all these past years of such marvellous progress are to be followed by a revolution, in which the ruling spirit will be that of isolation, and the old idea of barbarian expulsion will have full sway. We have better hopes for Japan, and yet time alone can tell where all this is going to end.

H. LOOMIS, Agent A. B. S.
Yokohama, Japan, Dec. 14, 1889.

Missionary Training Schools.

We are frequently applied to for information about Missionary Training Schools, and it is not easy always to give satisfactory answers. We have a special care that persons wishing to prepare for foreign mission service shall not underrate the importance of the work. We do not care to encourage anything that implies that the very best talent and the best trained talent Christian lands can furnish are not needed in the most degraded savage community. We have been reading of late remarks in the public prints that affirmed or implied that it was a waste of force to send highly educated and talented men as missionaries among what scientists name nature-peoples. A little thought will show the fallacy of this: Given a society absolutely uncivilized, and the task of developing a civilization—who cannot see that the profoundest acquaintance with the principles of social science will be required to shape that development. But that is only one item. Physical science also must be fostered, and its elementary principles must be mastered, to present to a simple people, and the widest range of its application must be provided for. Thus, too, with political and commercial development. It requires cosmopolite knowledge and state-craft to create and mould a civilized com-

munity, and no man can bring to it brain force too great, nor culture too varied. Therefore, be it understood, that our colleges and seminaries and technical institutions must always be drawn on to furnish the cultivated guidance that mission work must secure among fetish worshippers, as it is already well known it must have among the peoples who profess the lettered religions. But, while accentuating afresh the need for the student volunteer movement, and all that it represents, we recognize that the time has come when more varied talent can be used in many foreign fields, and that not only professional men, preachers, scholars, or physicians, are needed, but when the industrial teacher, too, must go forth; when skilled workmen, explorers, nurses, printers, engineers, and other mechanics, are to take their place, as part of the great evangelistic force of the world. A great number of such persons—some older, some younger—are being impressed that it is their duty to enter upon such work. They recognize, however, as do the friends of missions, that they would be all the more powerful in that work if they could pause for a season to be trained in some special courses, which had heretofore lain outside their privilege, or even necessity.

1. Of the institutions projected to meet this need, we have not been able to obtain full information. In Brooklyn, Mrs. Rev. Wm. B. Osborn has an institution for training of missionaries. It has had quite a struggle for five or six years, but has now quite flattering prospects of becoming well furnished to do valuable work. This was originated at Niagara Falls, then removed to Philadelphia to be near a medical institution, and has since been transferred to Brooklyn. It is housed in a large building on Raymond street, which has been placed at its service, rent free, by Mr. Freeborn Garretson Smith. It reports twelve of its former students on the field.

It now admits both men and women. The curriculum is comprehensive. It seems that provision is made for instruction in Hindustani, Chinese and Japanese. It is closely related to the "Pratt Institute," a large school in Brooklyn, where the students can learn cookery, hygiene, nursing, dress-making, carpentering and plumbing. It also secures large reduction in fees of medical students in several institutions.

2. What is known as the Boston Missionary Training School has Rev. A. J. Gordon, D. D., for President of its Board, and Drs. Pierson and Jos. Cook as Vice-Presidents. Its course of instruction includes Biblical and Practical Theology, Special Biblical Studies, Principles, History and Methods of Missions, Methods and Practice of Evangelistic Work, Medicine and Surgery. Its headquarters are No. 7 Chardon St., near Bowdoin Sq., Boston. It designs only to help those whose age and financial resources will not permit them to take a course of study covering a term of many years. The tuition is free, missionary service during the term being accepted as its equivalent. Rooms vary in price from \$1 to \$3.50 per week. Good board \$3.50. Twenty-four young men can be accommodated with rooms at the Chardon St. house. Rev. F. L. Chapell was announced in October last to deliver twenty-five lectures in the Practical and Biblical Theology Department, and Dr. Pierson thirty-eight lectures of the same course. Dr. Eames, Professor of Pathology and Therapeutics in the Boston Dental College, was set down for twenty-eight lectures on hygienic, medical and simple surgical lay treatment.

3. The *Springfield Union* publishes an account of a Christian Industrial and Technological School at that place, which it was hoped would be ready to receive students the beginning of this year (1890). The prospectus names its object as being to train teachers for manual training schools.

to train skilled artisans for all trades, and to train *mechanic missionaries*. It holds that in Africa, for instance, much more success would be gained if missionaries knew one or more trades, and could practically handle machinists' or carpenters' tools. This enterprise is housed in a building 126 feet by 52 feet, four stories high, on the corner of State and Winchester Sts., and Mr. D. B. Wesson has subscribed \$10,000 toward the \$100,000 desired to give it a good start.

4. Of the estimable institution known as the Chicago Training School for Women, of which Mrs. Lucy Rider Meyer, M. D., is the efficient head, and whose now comfortable quarters are at 114 Dearborn St., quite a full account was given in *THE MISSIONARY REVIEW* for December, 1888, pp. 940-944. It has its graduates in Japan, Africa, China, Korea, South America and Indian Territory. It was chartered in 1886. It has just recently added a department known as the Deaconess' Home, for training in evangelistic work combined with professional nursing. It has excellent facilities for hospital experience.

5. In that same number of the *REVIEW*, p. 944, will be found an outline of the Correspondence Course of Study in Christian Doctrine, arranged by the Baptist Women's Foreign Missionary Society of the West, conducted by Mrs. H. W. Barber, Ph. D., of Fenton, Mich.

6. The Woman's Board of the Methodist Episcopal Church, South, has inaugurated a training school for its own candidates for foreign service. Its headquarters are at Kansas City. A fine site, with a frontage of 250 feet on a principal street, has been secured, and a donation of \$25,000 has been accepted, conditioned on the raising of a like sum by others. The ladies assumed this responsibility.

WANTED—A CONSCIENCE.—In 1868 the United States Government forced a Treaty upon the Chinese Government.

In 1888 the United States Congress ignored that treaty. In 1890 the Supreme Court of the United States declares that the Act of Congress of 1888 is in distinct and deliberate violation of the existing Treaty made in 1868; but that the United States Congress is sovereign, and that the act, therefore, must be obeyed! This is simply a monstrous anomaly. It presents the United States as a big, lawless bully. But, could satire be more intense, than that the heathen ambassador of a heathen nation, stupefied with astonishment at this standard of recognized political morals, should administer the stinging rebuke contained in the following, which we quote from the letter of Chang Yen Hoon, the Chinese Minister at Washington, to Secretary Blaine:

"You will pardon me if I express my amazement that such a doctrine is held by a court for whose members, by personal acquaintance, I entertain such profound respect. It forces upon me the conviction that in the three years I have resided in this country I have not been able fully and correctly to comprehend the principles and systems of your great Government. In my country we have acted upon the conviction that where two nations deliberately and solemnly entered upon treaty stipulations, they thereby formed a sacred compact, from which they could not be honorably discharged except through friendly negotiations and a new agreement. I was, therefore, not prepared to learn through the medium of that great tribunal that there was a way recognized in the law and practice of this country, whereby your Government could release itself from treaty obligations without consultation with or the consent of the other party to what we had been accustomed to regard as a sacred instrument.

"When it is remembered that the treaty obligations between the two nations were established at the express solicitation of your Government, and that its every request for further stipulation has been in the highest spirit of complaisance, I think you must sympathize with my astonishment that the body which itself initiated this policy, and which represents the intelligence and justice of the great American people, should trample these treaties under foot, and grossly offend the nation which has always held these compacts in sacred esteem. I trust that some way will be found whereby the hasty and unprovoked action of Congress may be undone, this wrong and damage to thousands of my countrymen avoided, and the high affront to the Chinese Government and people removed."

SEVEN YEARS OF PRAYER FOR BUDA PESTH.—It is an old story, but will bear repeating, how the Archduchess Maria Dorothea conquered by prayer: Forty years ago, in the palace overlooking the beautiful Danube and the city of Buda Pesth, lived this godly woman. Grieved at heart over the moral degradation of the people, she longed to have the gospel in all its simplicity and purity presented to them, but she had little hope. Still she believed in prayer, so at an open window about midway in the palace, she prayed that God would send a missionary to the people. Her faith was monumental; for during seven long weary years she prayed before her prayers were answered. Seven years of unanswered prayers! While she was praying, hearts in Scotland were moved, and proposed to start a mission to the Jews. The sainted McCheyne, Dr. Keith and Dr. Andrew Bonar started on a tour of inspection, in quest of the place for the carrying out this purpose of prayer in Scotland. They went to Palestine, and on their return journey stopped, for some reason, at Buda Pesth. On one of the streets Dr. Keith swooned away, and was carried unconscious into a hotel, where he sank so rapidly that all hope was abandoned of his recovery, and the word was on the streets that he was dead. The news of the dying condition of an English clergyman reached the ears of the good Archduchess, who had so long prayed for the coming of a Protestant minister to Buda Pesth. She sent word to the hotel, his room being in sight of the window at which she had almost wearied heaven, that the physicians should leave nothing undone to save his life. The message came after they had abandoned his case, and he was thought to be actually dead, and some preparation had been made for the grave. The word from the palace started them into making what they believed were utterly vain efforts, only to please the Duchess. They gave

stimulants, applied friction, poured hot wax on his breast, and continued other means, until they discovered that as they held the lighted taper before his lips the flame wavered. The physician put his mouth near to the ear of the apparently dead man, and asked: "Dr. Keith, are you dead?" The answer came, "Not dead." He was unable to speak again for many days, but slowly gained, and in about two weeks full consciousness returned, and it was all to him as a dream.

The Archduchess visited him, and the object of their journey was explained, when she begged that the proposed mission should be located in Buda Pesth, in answer to her prayers. It was begun, and in sight of the very window at which she had so long begged that God would intercede in behalf of her people, and send the gospel in its simplicity and purity in their midst. She promised to help and protect it to the utmost of her power, and as long as she lived gave it her full support.

Thus Christianity came into Buda Pesth to stay. The Austrian Government did not like to be conquered by a woman's prayers, and so a decree was issued that no Protestant should ever be united in marriage to the ruling house again! Of what avail was such a decree?

This story was recalled on opening *The Church of Scotland Missionary Magazine* for January, and beholding a beautiful picture of 450 children in this same Buda Pesth Mission School. All the participants in that early struggle—the Duchess, McCheyne, Bonar—all are gone, but their work lives on. In November last this mission had a festive occasion in the double celebration of the twentieth anniversary of the occupancy of their fine school building, and the fiftieth of the organization of the mission. Large numbers of people were present, and the peculiar providences, many and varied, of the beginnings of the enterprise were recalled.

The General Conference at Shanghai.

We have kept the subject of the General Missionary Conference proposed to be held at Shanghai in 1890 repeatedly before our hearers. As the time is now at hand for its holding, we present the programme of topics and speakers, or essayists. This will serve to show the church at home what are considered practical questions by those on the field.

PROGRAMME.

First Day.

Sermon.

(2.) Organization of Conference.

(3.) The Changed Aspect of China—Rev. Y. J. Allen, D.D., LL.D.

Second Day.—The Scriptures.

(1.) Historical summary of the different versions, with their terminology, and the feasibility of securing a single standard version in *Wen-li*, with a corresponding version in the Mandarin Colloquial—Rev. W. Muirhead.

(2.) Review of the various colloquial versions and the comparative advantages of Roman letters and Chinese characters—Rev. J. E. Gibson, Rev. S. F. Woodin and Rt. Rev. Bishop Burdon.

(3.) The need of brief introductions, headings, maps, and philological, historical, geographical and ethnological notes—Rev. A. Williamson, LL.D.

(4.) Bible distribution in China: its methods and results—Rev. S. Dyer.

Third Day.—The Missionary.

(1.) The Missionary: his qualifications, introduction to his work and mode of life—Rev. J. Hudson Taylor.

(2.) Lay Agency in Chinese Missions: To what extent desirable, and on what conditions?—Rev. D. Hill.

(3.) Historical Review of Missionary Methods, past and present, in China, and how far satisfactory—Rev. J. L. Nevius, D.D.

(4.) Preaching to the Heathen in chapels, in the open air, and during itineration—Rev. B. C. Henry and Rev. H. H. Lowry.

Fourth Day.—Women's Work.

(1.) General Review of Women's Work in China, and its Results—Miss A. C. Safford.

(2.) Girls' Schools—Miss Hattie Noyes and Miss Haygood.

(3.) Best Methods of reaching the Women—Miss C. M. Cushman and Miss C. M. Ricketts.

(4.) Feasibility of unmarried Ladies engaging in General Evangelistic Work in New Fields—Miss M. Murray.

(5.) The Training and Work of Native Female Evangelists—Miss A. M. Fielde.

(6.) The Christian Training of the Women of the Church—Mrs. A. H. Smith.

Fifth Day.—Medical Work and Charitable Institutions.

(1.) Medical Work as an Evangelizing

Agency—Dr. H. W. Boone and Dr. A. W. Douthwaite.

(2.) Medical Missionary Work in China by Lady Physicians—Dr. M. Niles.

(3.) Orphanages, Asylums for the Blind, Deaf and Dumb, and other Charitable Institutions—Rev. F. Hartmann.

(4.) Value and Methods of Opium Refugees—Dr. H. T. Whitney.

(5.) Statistics and Resolutions on the Evils of the Use of Opium—Dr. J. Dudgeon.

Sixth Day.—The Native Church.

(1.) Method of Dealing with Inquirers, Conditions of Admissions to Church Fellowship, and Best Methods of Discipline—Rev. R. Lechler, D.D., and Rev. H. Corbett, D.D.

(2.) Deepening the Spiritual Life, and Stimulating the Church to Aggressive Work—Rev. R. H. Graves, D.D.

(3.) Best Methods of Developing Self-support and Voluntary Effort—Rev. G. L. Mason.

(4.) How far should Christians be required to abandon Native Customs? Rev. F. Ohlinger and Rev. H. V. Noyes.

Seventh Day.—Education.

(1.) History and Present Condition of Mission Schools, and what Further Plans are desirable?—Rev. N. J. Plumb.

(2.) How best to adapt Christian Education to the present state of Chinese mind and life—Rev. D. Z. Sheffield and Rev. C. W. Mateer, D. D., LL.D.

(3.) The best Method of selecting and training efficient Native Assistants (preachers, school teachers, &c.)—Rev. M. Schaub and Rev. J. Lees.

(4.) The place of the Chinese Classics in Christian Schools and Colleges—Rev. A. P. Parker, D.D.

Eighth Day.—Literature.

(1.) Report of School and Text Book Committee: What has been done and what is needed—Rev. A. Williamson, LL.D.

(2.) Scientific Terminology: Present discrepancies and means of securing uniformity—J. Fryer, Esq.

(3.) Christian Literature in China: Its Business Management. A Discussion of Dr. J. Murdoch's Report (published at Shanghai, 1882)—Opened by Rev. E. Faber, D.D.

(4.) Christian Periodical Literature—Rev. J. M. W. Farnham, D.D.

(5.) Current Chinese Literature: How far is it antagonistic to Christianity—Rev. J. Edkins, D.D.

Ninth Day.—Comity in Mission Work and Relation to Government.

(1.) Division of the Field—Rev. J. W. Stevenson.

(2.) Co-operation—Rev. J. McCarthy.

(3.) Relation of Christian Missions to the Chinese Government—Rev. T. Richard.

(4.) Ancestral Worship and Kindred Obstacles to the spread of Christianity—Rev. W. A. P. Martin, D. D., LL.D., and Rev. H. Blodgett, D. D.

Tenth Day.

- (1.) Direct Results of Missionary Work in China and Statistics—Rev. J. W. Davis, D. D.
- (2.) Indirect Results of Missions—Rev. J. MacIntyre.
- (3.) The Aboriginal Tribes of Formosa—Rev. T. Barclay.
- (4.) The Chinese in Singapore—Rev. J. A. B. Cook.
- (5.) The Chinese in Bahmo—Rev. F. A. Steven.
- (6.) The Miao-tsu and other Tribes of Western China—Rev. Geo. W. Clarke.

Subjects for Evening Lectures.

- (1.) The Relation of Christian Missions to the Foreign Residents—Ven. Archdeacon Moule.
- (2.) How Chinese view Christianity—Rev. A. H. Smith.

—THE INTERNATIONAL MISSIONARY UNION holds its next annual meeting at Clifton Springs, N. Y., June 12-19. All persons who have served on foreign missions are invited to be present. For particulars, address Rev. W. H. Belden, Bridgeton, N. J.

V.—THE MONTHLY CONCERT OF MISSIONS.

BY REV. F. F. ELLINWOOD, D.D.

India.

WHY SHOULD AMERICANS PROSECUTE MISSIONS IN INDIA?

The fact that nearly all the great religions of the world have found in India the field of their successive conquests, and have there shown their comparative power, renders it one of the most interesting theatres of Christian effort. And the fact that, although Hinduism, Buddhism, Mohammedanism and Zoroastrianism have there enjoyed unlimited opportunities for influence through many centuries, Christianity, in the comparatively brief period of its occupation, has done more for the regeneration of society than all these together, is a fact full of encouragement for extended and continued conquests.

But the question naturally arises, why should America carry missionary effort into a part of the British Empire? Why not leave India to the missionary societies of Great Britain? To say in reply that the present generation of India's millions will pass away before British missionaries can reach any large fraction of their number would be conclusive, were it not that there are millions elsewhere whose case is equally urgent.

But there are some considerations which give to India exceptional demands, and so long as the vast work exceeds all that Britain can possibly do, those considerations are in force with Christians in America.

First, India—especially now that it is

under the British sceptre—is a centre and source of influence for many surrounding nations. This point is illustrated abundantly in the fact that India has in the past extended her philosophy and religion over almost every portion of the Asiatic continent. And there is reason to believe that Christian influence, once firmly established, might radiate along the same lines and to the same extent.

In the second place, all nations, not excepting our own, are alike indebted to India for influences which have greatly affected the world's civilization. No other country has influenced all lands and races so widely as India, and that not by her conquests but by her vanquishments. From a very early period, the wealth of India has been the lure of stronger races on the north and west. Persians under Darius, Macedonians under Alexander, Mongols, Tartars, Afghans, Arabs, Portuguese, Dutch, and Britains, have successively invaded India in pursuit of wealth. Though passive for ages, she has stirred the currents of conquests and of all human enterprises. Even when not invaded, the rich trade of India has attracted the nations of western Asia and eastern Europe, and the late Dr. Duff said truly that whatever nation possessed for the time the key to India's trade rose into ascendancy and even supremacy.

The Phœnicians were made rich and powerful by that overland caravan trade which supplied products for

the lading of their ships. Alexander built a fleet for what he considered a brilliant commercial intercourse with India, and founded Alexandria as a gateway of commercial transit by way of the Red Sea. The rich and powerful city of Ghazni, in Afghanistan, was virtually created by the spoils which Mamoud won by ten successive invasions of India. Venice was made opulent by a maritime monopoly of the products which came over the deserts from the far East, and her power declined when Portugal found a passage to India by the Cape of Good Hope.

The impulse which developed the civilization of western Europe was largely derived from this trade of the Orient; it quickened the spirit of discovery, perfected the art of navigation, filled the minds of men with a broader enterprise, gave them increased wealth and means of culture, stimulated invention and all mechanic arts. For successive generations the one great object of search was a nearer passage to India. It was this one great and all-absorbing quest which stirred the ambition of Columbus and led him to the discovery of our own continent. Indirectly, therefore, we are indebted to India for the vast resources of this hemisphere, and for many of those quickening influences which raise our condition so far above that of mediæval Europe.

India has also been productive of widespread evil influences which have extended over modern Europe and over America, and those influences seem not likely soon to cease. The extent to which modern German philosophy of various schools has drawn upon the ancient systems of India, can only be known by those who have traced the parallel between the two. Christianity on the continent of Europe has suffered for more than half a century from this source, and no part of our own country has been exempt. In some ways we are feeling the influence of Indian phil-

osophy to a greater extent even than the countries of Europe.

A modern and altogether novel phase of Indian speculation appears in the changes which have come over our American spiritualism. We now seldom hear of it under the old names. There is less said of spirit rappings and table movings, but all the crude superstitions of occultism still survive among us under the name of Indian Theosophy and Esoteric Buddhism. If we do not convert India, India will demoralize America. The grapple of truth with error has fully come, and old superstitions which breed new and strange progenies among us here, must be met in the very sources of their power. It is said by English writers that the American temperament is specially suited to these vagaries, that the most favorable soil for those Oriental exotics is just here, and that there is a sort of fitness in the fact that the high priest of Theosophy is an American. While we dissent from these allegations, it is true that America is no idle spectator in this great war of truth and error. The Christian Church of the world should have a part in the religious conquest of India, and all the more for the reason that that conquest is not an easy one.

Let us consider some of the difficulties: 1. As we have already intimated, the philosophico-religious systems of India are the most subtle and inveterate the world has ever known, and they have existed from time immemorial in one form or another. The Hindu faith extends back of all ascertainable dates. Buddhism, originating there 500 years before Christ, was but an offshoot of the old cultus, and, though the system has disappeared in India, it has left its influence upon all Indian thought.

Mohammedanism has existed there at least 800 years, and now claims 40,000,000 of the population.

The religious literature of the country is vast, varied, subtle, and full of the self-conscious wisdom of countless

sages. Indian metaphysics are often so subtle as to dissolve the clearest western conceptions into seeming vapor, and so comprehensive as apparently to match every truth of the Christian faith. Missionaries have found that nearly every doctrine which they present is met by a plausible counterpart. If they teach the doctrine of the new birth, "Yes," say the Brahmans, "we also are twice born; first in the natural birth, and second at our initiation into the full privileges of Brahmans." If we speak of sin, they too recognize sin, and claim that no other people in the world undergo such self-mortifications as they to break its power—the difference being that their idea of sin has no reference to God; it is not an inward corruption of the heart; it is a fault of ceremonial observance, a breach of custom, a violation of caste, an unfortunate entanglement of mind with matter. If the missionary speaks of the incarnate Saviour, their gods also have become incarnate. If the future life is mentioned, they answer, "Yes, of course we look forward to a succession of future lives by transmigration." Worst of all obstacles is the dread of breaking away from kindred and friends, and encountering bitter persecutions. The pride of race also is touched, and the honor of that venerable antiquity in which India glories, and whose prestige rises like a wall of adamant against all change.

This pride of race and pride of an old and venerated faith has in late years taken a very significant form. Christianity has achieved remarkable results even in the *numbers* gathered from heathen error. To this fact many prominent administrators and statisticians of the Anglo-Indian Government have borne recent witness. But it has wrought a far more wonderful influence as a general leaven in the native communities of India. The cruelties and the corruptions of heathenism have been put to shame

in the estimate of all the more intelligent people. Purer morals, a more humane sentiment, a better degree of common sense, and with it a disgust for vile and puerile ceremonies, have appeared. Meanwhile, with the help of European scholarship, the old Sanskrit literature has been revived. With its purer Aryanism of the early days it has risen up in condemnation of the superimposed corruptions of modern Hinduism, which all intelligent men now condemn. And now what is the last result? It is this: The leaders of Indian thought have borrowed without credit many of the noble sentiments which, for a century at least, Christianity has impressed upon India, and have laid them as comely garments upon the jejune figure of the old Aryanism, and they are now shouting on every hand, "Great is Diana of the Ephesians!" "Not unto the Christian Bible, but unto the Vedas be all the praise!" It is true that the simple nature-worship of the Aryan invaders of India was purer than that conglomerate of all superstitions known as modern Hinduism, but it was powerless to effect the marvellous change which has been wrought. It was dimly monotheistic, and retained clear reminiscences of that knowledge which all men once possessed of the true God; but that all vitality and regenerative power had long since departed from it is clear from the increasing degeneracy which the centuries have witnessed. In the recent years wonderful transformations have occurred. They are wholly due to Christianity and Christian civilization. India welcomes the change, but denies the true source, and claims all the credit for the Vedas! There is accordingly a widespread Aryan revival. Infidel writers of the West have strengthened the Brahmans in this claim by their apologetic and fulsome laudations of the old Oriental systems. They have refreshed their fading memories of their Aryan pedigree and the proud

history of that name, which they, amid many branches of a common stock, have longest retained.

The following hymn, copied from the doctrinal catechism of the *Arya Somaj*, reveals the proud spirit which has thus been fostered and which constitutes no slight obstacle to the influence of Christian missions :

We are the sons of brave Aryas of yore,
Those sages in learning, those heroes in war;

They were the lights of great nations before,
And shone in that darkness like morning's
bright star--

A beacon of warning, a herald from far.

Have we forgotten our Rama and Arjun,
Yoadhishtar, or Bisma, or Drona the wise ?

Are not we sons of the mighty Duryadan ?
Where did Shankar and great Dayananda
arise ?

"In India, in India," the echo replies.

Ours the glory of giving the world
Its science, religion, its poetry and art;

We were the first of the men who unfurled
The banner of freedom on earth's every part,
Brought tidings of peace and of love to each
heart.

Another difficulty which has been and still is encountered, arises from the influence of Europeans and Americans claiming to represent Christian nations, but belying the whole spirit of Christianity, and putting stumbling blocks of a most serious nature in the way of winning the people to Christ. The late Dr. Duff has said, "There is a most striking contrast between the early representatives of the British East India Company and the Mohammedan rulers and leading personages who preceded them. The Mohammedans never failed to put forward boldly, and at all times, the peculiarities of their faith, and even their public documents were prefaced by the legend, 'There is no God but God, and Mahomet is His Prophet.' Whereas, those who represented Christian England studiously concealed from view their faith and all that belonged to it--nay, denied their faith, fostered heathenism, repressed and forbade missionary effort, persecuted missionaries, and, in a word, turned the whole tide of their influence against the truth and in favor of error." Al-

though that order of things is at an end, so far as the influence of the government may go, the same spirit still lives in the lives and influence of thousands who ought to represent more truly the genius and spirit of a Christian nation.

But, on the other hand, there are great encouragements. God has, by some remarkable providences, rebuked the sins of those who misrepresented the truth in the early days. We have not forgotten the terrible scenes of the Sepoy mutiny and the lessons then taught, and we have not ceased to be thankful for the fact that such men as Lord Lawrence and others heeded the rebuke of Providence, put an end to the wretched habit of catering to heathen error, and repressed the persecution of those who adopted the Christian faith; that since that rebellion the full establishment of the British Government in the place of the East India Company has given the missionary work a nobler and more advantageous position, and that from that time to this, scores of the greatest of India's administrators have recognized its success.

There is a special encouragement for Americans to labor in India, in the fact that their efforts are warmly welcomed by Government officials and other British residents. Men like Dr. Robert N. Cust, who have seen every phase of Indian life, and have been keen observers of missionary work, have frequently paid generous tribute to the faithfulness, the intelligence and common sense, the practical methods and eminent success of American missionaries. By intelligent natives they are known to be entirely disinterested, as they have no connection with Government, cannot be even suspected of being influenced by hopes of preferment, or of having a national sympathy with alleged Governmental wrongs. They are understood to be simply and purely ambassadors of Jesus Christ.

Moreover, some of our American

missionary boards and societies have many sacred investments in the religious history and religious life of India. The American Board was one of the noble pioneer agencies of the early part of this century, sending men like Judson and Rice, when as yet there was no welcome for them, but only Governmental rebuffs, and a bitter prejudice on the part of British residents. As men now view it, it is an honor to any church to have had her missionaries sent away; an honor—considering the tardiness of the Christian church in evangelizing heathen lands—to have knocked at the barred doors, and by the very inhospitality of their reception to have brought about that reaction in the public sentiment of the British nation which rather hastened the work of missions in the end. The churches of Great Britain have reason to thank the American Board for those early and seemingly futile efforts.

The Presbyterian Board also has sacred investments in India. During the Sepoy invasion eight of its missionaries, with two little children—after days and nights of horror—were marched out to the parade ground of Cawnpore and shot by order of the demon Nena Sahib. I have since visited the place, and could find no headstone, no grave, no trace of these noble martyrs; but “their names are written in heaven,” and their voices cry out from the very ground unto their countrymen to carry forward that great work for which they gave all that they had to give—their lives. The sacred spot on which they fell ought to be regarded by the Presbyterian church as a sacred trysting place with Him who came to seek and to save that which was lost, and whose covenant cannot be broken. We ought to pray in earnestness and faith that the blood of that martyrdom may be the seed of great spiritual success.

The Methodist Episcopal churches of America shared something of the trials and sacrifices of that same sad

history. Though with less tragic results, its missionaries bore for several weeks the awful strain. The churches at home were wrought up to a higher consecration and a more earnest purpose and effort, and few branches of the church have reaped richer harvests in India than the Methodists of America.

The Baptist churches of America have also a rich investment of experience in Indian missions. The lesson of the “Lone Star” of Telagoo has proved a legacy of great value to the entire Christian life of the denomination. There, where for a score of years almost, no fruit appeared; where missionaries still toiled on in faith, though many in the home churches, and, perhaps, even in the Board of Administration, considered Telagoo a forlorn hope,—there the friends of missions were destined at length to see a modern Pentecost in which thousands of native Christians were gathered to the church.

The mission of the Reformed Church of America has also had abundant reason to rejoice in the labors it has put forth in the Arcot Mission and among the Santhals. It has been no mistake that these American churches have made in stretching forth the right hand of sympathy and of help to India. In spiritual impulse, gathered from thrilling histories, from the lives of men like Judson and women like Harriet Newel, from the character of faithful laborers who have fallen asleep amid the scenes of their toil, and martyrs who have poured out their blood upon the harvest field,—from all these, the American churches have received back double into their own bosoms, and have thus been brought under renewed obligation to carry forward the work till He shall reign whose right it is.

During this present year of 1890 a new summary of results will doubtless be made. From decade to decade, the ratio of increase has constantly risen, and we are prepared to find that ratio higher still.

As to divisions of the mission fields between the American churches and those of Great Britain, the example has been set before us of paying little regard to the question of national boundaries. The missionary societies of Britain have not confined their efforts to their own vast colonial possessions,

but have sent representatives to all lands where the darkness and the need were greatest. They have virtually challenged us to forget all other bounds than those of Christ's universal kingdom, and to go forth, side by side and hand in hand, with them till the world shall be won to His sceptre.

VI.—EDITORIAL NOTES ON CURRENT TOPICS.

Dr. Pierson's Work Abroad.

Our foreign exchanges make very favorable mention of the great interest everywhere manifested in his mission. He is doing a great and successful work in stimulating interest in missions among the Scotch and English churches. He has been laboring thus far chiefly in the west of Scotland, and in London and vicinity. During the months of February and March he was to devote himself mainly to the middle and southern counties of Scotland. In a letter just received, under date Feb. 22, 1890, he says: "As far as now appears, I am likely to take a trip to France and Italy and Vaudois Valleys in April, and to sail for New York June 1. The work here rather grows than diminishes in magnitude. I have now made 116 addresses to an aggregate audience of over 100,000 souls."

The Christian, of London, noticing the work already done, says: "Dr. Pierson's addresses were everywhere characterized by most intimate knowledge of the missionary work of the world, heart-moving appeals for increased devotion to the service of the Lord, and remarkable spiritual freshness and power. The attendance exceeded the most sanguine anticipations of the promoters. In several places, though the largest available churches and halls had been secured, hundreds were unable to get admittance. The cordiality of the co-operation of the churches and missionary societies was a striking feature of the movement." J. M. S.

The thought of evangelizing the

world in this generation is taking hold of various persons, and various plans are forming to carry out the project. Dr. Pentecost proposes to go out to India with from 25 to 50 men and women, who shall go at their own cost, and settle down for a time in certain districts, to give up their time to a united work of evangelization, in addition to existing agencies already at work. This duty and privilege of reaching the whole world with the gospel during the present generation, and even century, has been often urged on the readers of this REVIEW. We rejoice to see that thought working in many other minds throughout the church, and cropping out in so many directions. Rev. J. Hudson Taylor, in his paper in this REVIEW, February number, page 106, says: "In 1877 the Conference of Missionaries, assembled in Shanghai, appealed to the Christian Church to evangelize China in the present generation, and many hoped it would be accomplished within the present century. More than half the time before the close of the century has passed, and not one-hundredth part of the people have been reached, yet this generation is the last of sixty since our Saviour gave the command, which, as Dr. Pierson has well pointed out, has laid the responsibility on the church of each successive generation to give the Gospel to each individual living in its own period." A. T. P.

Apropos of the suggestion in the opening pages of this year's volume, of the direct support of missionaries by individual congregations, we have

a private letter from that venerable and beloved pastor, Dr. Andrew Thomson, one of the grandest men in Scotland: "I notice in the January number of your MISSIONARY REVIEW some approving remarks on the practice of some congregations adopting individual missionaries for special support, not disturbing their relation with the general mission board of the church, but securing regular correspondence with them and benefit of intercession for each other at the throne of grace, as congregation and missionary. We, in Broughton Place Church, stand in this relation to *four* foreign missionaries. It has been our practice for fifty-nine years, and I am not disposed to abandon it.

"We had our annual missionary meeting last night, in the midst of an angry storm of sleet and snow, but there was no appearance of chill in the meeting. We had two foreign missionaries among our speakers and a pastor from the Waldensian Valleys. I reminded the meeting that Christendom had entered on the last decade of the century, and suggested that this decade should not be allowed to run out *without some great work that would be its fitting close*. Shall not *slavery*, before that time, be swept entirely and forever from the face of the earth? Shall not the Gospel have been preached to every nation and kindred and people on the face of the earth? Would it not be well to ring changes in your REVIEW on the question: 'In what way shall we fill up the closing decade of the nineteenth century?' Yours,

"ANDREW THOMSON.

"EDINBURGH, Scot., Jan. 21, 1890."

The Jews and Jerusalem.

In 1841 the number of Jews in Palestine was but 8,000, but in 1883, 20,000, and in 1888, 70,000, about as many as returned from the Babylonian captivity. The "latter rains" have been restored to the land, after centuries of comparative drought.

These facts are very noticeable, for they are in the exact line of literal fulfillment of prophecy. Mr. Blackstone, of Oak Park, in his recent visit, observed also that much building is going on outside of the wall; and he took a map and carefully drew the line of the new wall as indicated in Jeremiah, xxxi: 38-40, and elsewhere in Prophecy, and he found the new buildings to fall *just inside this line*.

The increase of settlement of Jews is owing partly to the firman of the Sultan allowing them to settle, ten at a time; and partly to the persecution of them in Russia, and the anti-Semitic movement in other countries. Meanwhile, a railway is building from Joppa to Jerusalem, which means a highway from the sea to, and across the land, and to the East as of old. Mr. McIntosh also calls attention to the prophetic cycle of 1260, as about to reach completeness in 1897—1,260 years from the building of the Mosque of Omar in 637, A. D.

It behooves students of Prophecy to examine, in the light of modern developments, Ezekiel, xxxviii., revised version. The battle of Armageddon, the mountain of Megiddo, seems to be approaching. Signs appear in the horizon of marvellous movements, nigh even at the doors. A. T. P.

A Tribute to Woman.

"*Help those women* which labored with us in the Gospel." The sixteenth chapter of Romans gives a glimpse of the already developing influence of Christian women. There are twenty-seven persons mentioned, and some *third of them are women*.

Phœbe is thought to have been a woman of quality and state, who, for Christ's sake, became a deaconess of the church at Cenchrea. Priscilla was one who in her own home received the eloquent Apollos, and taught him more perfectly the way of God. Mary, Tryphena, Tryphosa, the beloved Persis, Julia, the mother of Rufus, the sister of Nereus—all these are men-

tioned with high encomium. And it is curious to note that these women represent all the various conditions and spheres of life. Some were doubtless given to a single life, others were wives and mothers; some presided over church work and some over the household; but all were active in labors for Christ and for souls. What an anticipation of these days, when the Lord having given the word, "The women who publish the tidings are a great host." A curious reversal had taken place already when Paul wrote. At first woman was believed to be virtually a *help* for man, and was so treated for 4,000 years. But when the Gospel redeemed her, socially, as well as spiritually, Paul could say to men, "*Help those women*," as though woman had now become the primeworker and leader in holy activity, and man was now to give her help.

Woman in India.—When Mrs. Armstrong, laboring among the Telugus, sought a winding sheet for a dead woman, she was asked: "Was she a saint or a sinner?" The question meant was she married or a widow; if a widow, she would not be buried in cloth of such quality as if living with a husband. And when she asked one of the many sects of Hindus if there was anything on which they agreed he said: "Yes, we all believe in the sanctity of the cow, and the depravity of woman."

What vast sums could be given to missions if we only exercised self-denial—nay, if our self-denial reached no further than our luxuries! A woman in London was leading about a poodle which had on its neck a collar set with diamonds valued at \$1200, and attached to it was a silver chain worth \$85 more. In one day, in London, \$25,000 are often spent for flowers alone. What if we should but follow John Howard's maxim: "Our luxuries should give way to the conveniences of the poor; our conveniences, to their comforts; our comforts,

to their necessities; and even our necessities to their extremities."

India.—Sodoms. Professor Lindsay saw from the railway, between Poona and Wathar, at Jejuri, a huge temple, frowning dark like a mediæval fortress; and forty miles below Satara, in a secluded glen at Pal, another. Going on to Dhoud, then up to Visapur, and climbing the hills, there was another. They are the three great temples of Khandoba, lord of Jejuri. To them the poor villagers all over the Maratha country look with religious awe; and in fulfillment of vows, bring their young daughters there to deliver them over to a life of nameless degradation. These girls, thus consecrated to a life of infamy in the name of religion, wander in bands over the face of the country, and the places where they mainly congregate are turned into Sodoms.

London Missionary Society.—From May, 1888, to May, 1889.—Missionaries in the field, 190; of whom 36 are women. Fields of labor, China, India, Africa and Madagascar, South Seas and New Guinea. Income for the support of the workers and expenses of home office, about \$625,000 (£125,000). Percentage of funds for home administration, 8 to 9 per cent.

Bible Society.—The British and Foreign Bible Society has, during the 81 years of its history, issued from its *London Depository* alone, 29,000,000 complete copies of God's Word, 32,000,000 Testaments, nearly 12,000,000 portions of the Bible, a total of 73,000,000, or nearly 1,000,000 a year, or enough to furnish every twentieth inhabitant of the globe! Truly England's noblest cathedral is her great Bible Society.

The Missionary Work of American Baptists covers seventy-five years. The first station commenced in 1814, and the first baptism was in 1819, so that the first six years were those of sowing seed only, and not of reaping. At the end of ten years there was one church, with 18 members, in the Asiatic field. This first decade was one

of sore trial—self-denial, discouragement, delay, even imprisonment and persecution, and little besides. But, these ten years included, there has from the very beginning been *one church* organized on the Baptist Mission field, on the average, *every three weeks*, or about 17 a year for this entire period. The baptisms have been about 225,000 in all—over 3,000 every year for the seventy-five years, or *one every three hours* for the whole period. In 1819 there was but one baptism; in 1886, 9,342; in 1824, there were but 18 living members; in 1886, 123,580. In 1814, the treasury contained \$1,230.26, and in 1887, \$351,889.69. In 1814, the whole Mission force was Mr. and Mrs. Adoniram Judson; in 1887 it numbered 1,986. In 1814, the only Mission field was Burmah; in 1886 there were 16 fields: Burmah, India, Assam, China, Japan, France, Spain, Germany, Sweden, Denmark, Norway, Finland, Turkey, Russia, Greece, and the Congo.

Roman Catholics.—In England there are some 10,000 parishes, in 9,000 of which Roman Catholics are not represented. Their total membership is 1,353,514, with 2,252 priests and 1,252 churches. Even the Salvation Army far outnumbers them. And these statistics probably mislead, for the Romanists are wont to include, in their estimated membership, every baptized infant, even though clandestinely brought by some servant in a Protestant family, in order to insure the child's salvation. Even with such basis of calculation, this would give to every church an average of nearly 1,100 members, and to every priest an average charge and curacy of about 600 souls. A. T. P.

Evangelical Alliance.

This Alliance was founded in 1841 to "enable Christians of different denominations, and in all countries, to realize in themselves and to exhibit to others that living and essential union which binds all true believers together in the fellowship of Christ." We glean

some interesting facts from its Forty-third Annual Report:

Nearly 700 new members have been enrolled during the year by the British Council. The two secretaries have visited over fifty towns in Great Britain, where meetings on behalf of the Alliance have been held, as well as in many districts of the metropolis. Several new local auxiliaries have been formed in the provinces, and these, with some of the older branches, hold regular meetings for prayer and conference, which are much appreciated.

The programme of subjects for the **Universal Week of Prayer**, issued in the name of the British and foreign organizations of the Alliance, is now accepted by evangelical Christians generally and in all countries. The document, published in immense numbers in English, is sent into all parts of the earth, and is translated into a great variety of languages and dialects. In foreign lands, and especially among missionaries and native converts, the week of prayer is anticipated with great interest, and the observance is often followed by revivals of religion. Some remarkable instances are given.

There has been a considerable development of the Evangelical Alliance during the year in the United States, Canada, and South America. Energetic action has been taken by the United States branch against the Romish aggressions in regard to education, and special efforts are being made to reach the non-church-going portion of the community, by the cooperation of ministers and laymen of all denominations. The Dominion Branch, too, has made special efforts to counteract the insidious advances of the Jesuits, especially in Quebec; and in this it has been heartily supported by Evangelical Christians throughout Canada. Great National Conferences of the Alliance have been held both in the United States and Canada during the past year. On the continent of Europe, too, progress has been made in several countries, while

a new branch has been formed in Spain.

The Alliance heartily and generously co-operated with Dr. McAll, at the Paris Exposition, in the prosecution of evangelistic work among the multitudes who visited it. The efforts of the Alliance to promote religious liberty are continued, and the results of the past year's labors have been very gratifying. Many instances are given, but two or three will suffice here.

In *Turkey* there is frequently more or less infringement of the religious liberty guaranteed to all subjects of the Porte. The Constantinople Committee of the Alliance keep the Council in London duly informed of all that is passing. Representations are made by the Council to H. M.'s Government, who then instruct the British Ambassador at the Porte to investigate and use his influence in favor of religious liberty. The Turkish Government itself is also approached by the Constantinople Committee, who are supported by the action not only of the British but also of the American Ambassador. Thus, Nicolaki Effendi—imprisoned for many months on account of his religion—was released. A school teacher at Erzurum (Siklemian)—after being imprisoned about twelve months and sentenced to perpetual punishment—was liberated and restored to his freedom.

In *Russia* the persecution of Lutheran Christians in the Baltic provinces continues, notwithstanding the astounding statement of M. Pobedonozeff, high procureur of the Holy Synod of the Greek church, that Russia is the only country where religious liberty is fully understood. In *Spain* also, and in *Portugal*, there have been several cases of petty persecution, and some worse cases of religious intolerance. A Protestant chapel at Criptana has been closed by the arbitrary conduct of the Alcalde, who affirms that the Gospel services will lead to riot. A poor man in Portugal has been sentenced to twelve months' imprisonment for refusing to take off his cap

to a cross carried at a funeral. The publicity given to this case seems to have prevented, thus far, the sentence being carried out.

In view of such results the Alliance deserves the hearty support of Christians of every name and land.

J. M. S.

A Century of Missions.

The Moravian Church has for its missionary organ a quarterly, called **Periodical Accounts**, relating to Moravian Missions. The last number of this magazine, issued December, 1889, completes *one hundred years* since it started. We believe this is the oldest existing missionary journal. The only one of earlier date, of which we have knowledge, was commenced at Halle in 1710, and its first editor was August Hermann Franke, who trained the youthful Count Zinzendorf for his marvellous career. This continued in German, under a variety of names until 1880. "Our own land and language," to quote from *Periodical Accounts*, "certainly possessed no missionary literature, when, in 1790, our Moravian forefathers at length overcame their reluctance to go into print and sent forth a modest pamphlet of sixteen pages, with the hope that it would be 'no unwelcome present to their friends and well wishers.' That was two years before the founding of the first of those British missionary organizations, which, by the Divine blessing, have since had so many triumphs of the Cross to chronicle in their respective magazines.

"From the very first, our quartelies have been published by the Society for the Furtherance of the Gospel. At a committee meeting held March 2, 1790, the Secretary, Christian Ignatius La Trobe, laid on the table the first number of '*Periodical Accounts, relating to the Missions of the Church of the United Brethren established among the Heathen.*' Of this, 550 copies were sent forth, with the prayer 'that our Saviour may lay His blessing upon it, and cause many to read it and to take an effectual share in the support of the work of God in all parts.'

"Already, in 1769, the Society had entertained a proposal to *print* a quarterly, instead of the monthly manuscripts circulated within a limited

circle of friends. But, 'there being a synodal rule that nothing should be printed without previous approbation of the Directory for the time being,' the matter was deferred until *leave* could be obtained from a Synod. It was taken up again in 1787, by C. I. La Trobe, whose plan, altered and improved, was proposed to the General Synod held at Herrnhut just a hundred years ago. In reply, Bishop Spangenberg wrote: 'Your proposal to print a short account, every quarter of the missionary labors among the heathen, for the benefit of the honorary members of your Society and others who feel interested therein, has the hearty concurrence of the Synod.' And so it came to pass that the printed magazine superseded the laborious preparation of manuscript matter for circulation among those who loved the work of the Lord and longed to hear or read of its progress among the heathen. The first number was introductory, and gave a concise account of the whole of our affairs relating to the missions. The second commenced that series of missionary letters, reports, items of intelligence, statistics and accounts of the sums received and expended for the spread of our Lord's kingdom, which has now continued for a century."

But even this venerable and modest body of Christians is in touch with the times and announces a change of policy.

"Our next number for March, 1890, will (D. V.) commence a new century of the 'PERIODICAL ACCOUNTS relating to Moravian Missions.' Surely that will be a good time to move forward in any direction that may be of real advantage to the cause, which we all—writers and readers—have at heart.

"A brief word first on behalf of the Editorial department. We hold it no small honor to edit the oldest missionary magazine. The office has passed through few, but worthy, hands: Christian Ignatius La Trobe, Peter La Trobe, Thomas Leopold Badham, Henry Edwards Shawe. These have been the writers of more than thirty volumes of our missionary annals, each containing ten or twelve quarterly issues. And we trust we have inherited the purpose 'not to emblazon our own (Church's) deeds or to exhibit to the world a picture of our achievements,' but 'to glorify God and magnify His saving grace. We have already endeavored to give our venerable magazine a brighter and more readable appearance within and with-

out, and, while retaining the individuality of the well-known 'blue book,' we intend to move forward on these lines. May the Lord help us still to present true and interesting 'PERIODICAL ACCOUNTS' of a living and blessed work, which is ministering to many the life that is life indeed."

All honor to this noble Church, with its glorious example of self-denial and sacrifice and heroic endurance; and all honor to this venerable "Periodical" which has lived to chronicle so many achievements of missionary enterprise and triumph. May its career in the coming centuries be like the path of the just, shining brighter and brighter unto the perfect day! J. M. S.

China Inland Mission.

It is known to our readers that in the summer of 1888, Rev. J. Hudson Taylor, the founder of this Mission, on his way to China, passed through the United States and Canada, and attended Mr. Moody's Summer School for Students at Northfield. Such interest was awakened in his China Mission at this Convention, and at subsequent meetings, that fourteen missionaries sailed with him in September for China, and others have since followed. The support of many of these missionaries was pledged. Many others offered their services. A Provisional Council was also formed to carry on this work in behalf of the China Inland Mission. †

The arrangements have now been put on a permanent basis, and a "Council for North America" duly organized, with J. Hudson Taylor, Director, and H. W. Frost, Secretary and Treasurer, located at Toronto, Ont. All correspondence should be addressed to the Secretary, at the office of the Mission. The Council will meet quarterly, and on special occasions; but some of the members resident in Toronto will meet weekly for prayer and for the transaction of business. Several candidates have been accepted, and parties will be sent to China as the Lord may open the way. J. M. S.

A Pentecost at Aintab, Turkey.

Dr. Graham, a colleague of Dr. Post in Beyrout, an eye witness of the late remarkable work of grace in Aintab, gives this account of it:

"There are three native Protestant congregations in Aintab, self-supporting and prosperous, with a natural increase from the native membership. The immediate human instrument of the revival was Mr. Jenanyau, a native of Tarsus. He had met Mr. Moody and caught his spirit. The nightly services began in the church that is numerically the smallest of the three. Soon crowds came. On the first Sunday night the place was filled to the door; the windows, the yard, and even the low roofs around were crowded. A remarkable feature was the attendance

of women, who were in the majority. Fifteen hundred would crowd the place to hear the Word; and then the church would be emptied, to be immediately filled again for another service. Work was also begun in the other churches. The work continued with increasing power among Armenians, Catholics and Moslems. The city was never so moved. At the end of four weeks upwards of 600 converts had been added to the churches. The effect on the old Armenian churches was beyond estimation. Armenian women would take their Protestant sisters with them to their own churches and call on them to testify, which they did with great effect. The fruit gathered was almost exclusively from others than Mohammedans. Prayer should be offered for like results among them also."

A. T. P.

VII.—PROGRESS OF MISSIONS: MONTHLY BULLETIN.

Africa.—Alarming tidings of the ravages of the Arab slave traders and conquerors in Africa reach us through Mr. James Stevenson of Glasgow, chairman of the African Lakes Company, whose operations are in the Lake Nyanza country. From this source we learn that those traders still pursue their work of conquest, slaughter and extermination, on lines extending from the Mozambique coast directly west to the countries once depopulated by the old west coast slave trade, north to the Victoria Nyanza, and thence north of the Equator from sea to sea, and to the Nile. West of the Great Lakes, an area 1,000 miles in length and 400 in breadth, has been made a desert, and for 90 miles along Lake Tanganyika, a once populous section has been entirely depopulated. Reference to a map of Africa will show the extent of this cruel desolation of lands recently densely peopled by thrifty, peaceful and industrious natives. All missionary work in this section of Africa is endangered.

—Mr. Stanley has brought a suit into the Consular Court at Zanzibar against Tippu-tib, for losses connected with his expedition, growing out of the Arab chieftian's breach of contract and bad faith. It seems that Tippu-tib has funds at Zanzibar which can be attached, and the evidence of his bad faith is said to be of a startling character. Mr. Stanley knew him well and had no faith in him personally; but believes that by employing him on a salary of \$120 per month he prevented his entering upon some marauding expeditions on the Upper Congo, by which thousands of lives would probably have been destroyed.

—The committee appointed by the Anti-slavery Conference at Brussels to report upon

the most available measures for the suppression of the slave trade has rejected the English proposals for a maritime blockade of the East African coast, and adopted those of the Belgian delegates. The latter look to the extirpation of the evil in its places of origin by the organization of African territory under European rule, the establishment of police stations at strategic points, and the institution of steamboat service on the lakes and rivers, the opening of railroads, and the prohibition of the import of arms and ammunition.

—There are three Roman Catholic and eight Protestant missions in the Congo territory. They support 23 stations and 95 missionaries. The Protestant missions are supported by Americans, English, and Swedes.—*Illustrated Christian Weekly*.

—Thirty colored missionaries for the Sudan mission were secured by Dr. Grattan Guinness during his recent visit to the South.

—The work of the Baptist Missionaries on the Upper Congo is greatly helped by medical practice among the natives, who suffer from many diseases.

—The Gospel of Matthew has been published in the Fiot tongue of the Lower Congo, by Mr. Westland.

Brazil.—The Baptists of Bahia, Brazil, have recently purchased for church purposes what was formerly an inquisition building. Parliament there has recently promised liberty of worship and civil marriage.

Burmah.—An Association of Baptist Churches in Upper Burmah has been formed. It is called the Qung-pin-leh Association, from the place where Dr. Adoniram Judson suffered his cruel imprisonment.

—The translation of the Old Testament into

the Shan language, by J. N. Cushing, D. D., of Burmah, is ready for the press.

China.—The Chinese Coast, 2,000 miles in extent, is lighted at night by as complete a system of lighthouses as the shores of any civilized country.

—Although the Roman Catholic Church has had its missions in China for about 300 years, it has never given the Bible to the Chinese people.

—Dr. Corbett writes to the *Presbyterian Banner*: "One thousand inquirers have enrolled their names, and are earnestly desiring to know the way of salvation. Many of this number are in the late famine districts where so much was done with money sent from Christian lands to save life and alleviate suffering. The need of more laborers was never so urgent, nor the outlook so hopeful, as now.

"Dr. and Mrs. Mateer have decided to defer their visit to America for the present, and remain at their post at Tungchow. Mr. G. S. and Mrs. Hays will return to Chefoo. At the late meeting of presbytery, texts were assigned to six licentiates with view to ordination, and four young men were received under the care of presbytery. No previous year witnessed the establishment of so many Christian schools. Heathen parents are pleading to have their children taught in our schools. The presence of our secretary, Rev. Arthur Mitchell, D. D., and wife, gave much joy to all the missionaries and native members."

Denmark.—At the Jubilee of the Baptist Mission in Denmark, held in Copenhagen, it was reported that 6,000 in all have been baptized, and there are now 2,700 members in the churches. All the Protestant missions in Europe lose many of their best members by emigration to America.

England.—St. Giles' Christian Mission gave an annual supper to the criminal classes (London) Dec. 2, 1889. We give a synopsis of its work during the year:

The number of prisoners discharged from the four metropolitan prisons was about 19,800. Of these 15,978 accepted our invitation to breakfast, and 4,850 signed the temperance pledge. Besides these 8,359 men and boys were assisted in other ways, as follows:

Sent to sea.....	118
Sent abroad (outfit, passage money, and all other expenses being borne by the mission).....	184
Sent home to friends.....	289
Relieved with gifts of money, clothes, tools, stock, etc., and by employment being found	7,768
	8,359

461 convicts were sent to us at their own request, and their gratuities, to the amount of over £2,510, were expended for them in the manner that seemed to the Society best for the men. To a large number of cases additional monetary grants were made from the mission

funds. 1,915 men have availed themselves of the advantage of our Home for Discharged Prisoners, a larger number than ever before. 480 boys, taken from the courts at the request of judges and magistrates, have passed through our Boys' Homes since opening in September, 1887, of the Greville Street Branch. The present inmates number 45, of whom 39 are in employment.

The goods sold and given during the year from the clothing department of the mission comprised 2,025 coats, 2,347 pairs of trousers, 1,949 vests and guernseys, 3,760 shirts, 1,876 hats, and 2,719 pairs of boots.

France.—The French Government has declined to reinstate Rev. John Jones, missionary of the London Society on the Island of Mare, in the Pacific. He has been laboring there thirty-three years, and a large proportion of the people have been converted through his efforts. He was removed from the island at an hour's notice by the French officials at the instance of the Roman Catholic priests.

Hungary.—There are 1,150 Baptists in Hungary, all connected with one church in Buda-Pesth. There are only two Baptist ministers in the country; but they have baptisms every Sunday. The prospect is very encouraging.

India.—Dr. Mary Crawley, of Edinburgh, has been appointed physician to the family of the Maharajah of Patiala, and to have charge of the Female Hospital there.

—The *Christian* gives some interesting statistics showing the gradual diminution of Buddhist temples in the Kyoto Fu. In 1879 there were 3,737, five years later there were 3,506, and this year the number is given at 3,270.

—A Hindu gentleman has called a congress of Brahman priests and learned men for the purpose of incorporating the Bible among the sacred books of India, and officially recognizing Christ as the last and spiritual *Avatar*, or incarnation of Brahm, the supreme deity.

—The Baptist Church at Nursarava petta, of 4,000 members, was recently divided into twelve, each with its own pastor.

—A paper printed in Telugu and Telugu is published by the missionaries in Madras. It has a circulation of 10,000 copies.

—At the Cum-bum station in the American Baptist Telugu Mission, 523 converts were baptized in eleven months of 1889.

—A few years ago the offerings at the temple at Monghyr amounted to \$50,000 during the two days of the annual festival; now they are only \$20,000. The priests say to the missionaries: "You are the reason. Your preaching and your books have taken the fear of us and our gods from the hearts of our people."

Japan.—The Universalists start a Mission. Rev. Geo. L. Perin, pastor of the Shaw-

mut Universalist Church, Boston, has resigned, and goes out under the auspices of the Universalist General Convention. He takes a corps of workers with him, and expects to stay at least five years "to start with," he says. He will make his headquarters at Tokio, and \$30,000 has been raised to back him up. The Episcopalians also have chosen one of their ministers, the Rev. Edward Abbott, brother of Dr. Lyman Abbott, to head their column of workers in Japan. The Sunrise Kingdom as a mission field is taking on new importance in the thought of Boston.

—Nine new missionaries have been appointed to Japan the present year by the American Baptist Missionary Union—an addition of thirty-three per cent. to its working force in that country.

—One-half of the population of Japan is in the southern part, but most of the missionary work has been done in the northern-central portions.

—Lieut. Murdock, of the U. S. Navy, says that the Japanese are so eager to learn that while they care only for secular knowledge, they will take religious instruction with it. This is the great opportunity for missionary work in Japan. The country must soon become Christian; but the Japanese are so independent, they will modify the Christianity of the West to suit Japanese ideas. He thinks they will dispense with our denominational distinctions.

—Translations of the Book of Jonah and Matthew's Gospel in Ainu, by the Rev. J. Batchelor, the Society's missionary to the Ainu, in the northern island of Yezo, in Japan, have been printed at Tokio for the British and Foreign Bible Society.

—The death of Dr. Joseph Nūshima, the founder and head of the *doshisha*, or college of the American Board at Kyoto, is greatly to be lamented. He had visited America several times. Born in Yeddo in 1844, he fled to this country at 20, and was educated at Amherst and Andover by Mr. Alpheus Hardy, of Boston, and was ordained to the ministry in 1874. At the meeting of the American Board the same year he made a powerful plea for Japan, which led to the founding of the *doshisha* at Kyoto. By means of this college or training school for young men, his influence on the religious life of Japan was very widely felt. This was the institution in which so powerful a work of grace under Secretary Wishard's labors about a year ago we recorded, resulting in the conversion of about 100 of the young men connected with it. Who will take his place?

Jews.—Judaism breaking up. The *Jewish Quarterly Review* says that religion among the Jews is a dead thing. In Austria the Jewish teachers have openly broken with Judaism; in Australia Judaism is an anæmic invalid; in America, even more than in Germany, the

boldest, the most liberal, the purest, doctrines of natural religion are preached by salaried Jewish ministers. Both Biblical and Rabbinical Judaism seem to have had their day. The cloak that could not be torn off by the tempest of Christianity and persecution bids fair to be thrown off under the sunshine of rationalism and tolerance.

—Missionaries among the Jews in all the countries of Continental Europe report an increasing interest in Christianity among that people. They are affected by the movement inaugurated by Mr. Rabinowitz, of Kizheneff, Russia.

—It is announced from Constantinople that the Sultan has sanctioned the erection, at Bethlehem, of a chapel for Protestant pilgrims. It is said that this decision is most gratifying to the German Empress, who has had the scheme particularly at heart.

—All the best sites along the hill country of Judea, between Jerusalem westward and the sea, have been bought by Russia, and covered with splendid Greek temples. The great pilgrimages of the day are from Russia to Palestine. Every year about 30,000 or 40,000 Russian pilgrims visit the Holy Land.

Madagascar.—The new hospital in Antananario is built by the Friends Foreign Missionary Society, and not by the L. M. S., as we stated in our September issue. The latter society, however, aids in the work.—J. M. S.

Norway.—Missionary Skresfrud's annual report of the Norwegian Lutheran Mission in Santalistan, states that during the past year 415 heathens and 88 children of Christian parents received the sacrament of baptism. The membership is 5,272, and the number of stations, 14; these are supplied by Norwegian missionaries and native teachers and catechists.

Palestine.—The *Guardian* of November 20 gives the following facts, as stated by Dr. Blyth, Bishop of the Anglican Church in Jerusalem, in an address at the Church of St. Margaret, Lothbury: In 1841, when the bishopric was founded, there were 8,000 Jews in all Palestine. In 1888 there were 20,000, but so great has been the increase of late that in 1888 the number came up to 70,000, about the number that came up from Babylon. The Bishop further stated that while the feeling of these Palestinian Jews towards Christians was losing its bitterness, and an agricultural aptitude developing, the fertilizing rains, known in Scripture as the "latter rains," had been granted for the last two years, although they had been withheld from, perhaps, the time of the exile.

Portugal.—Mr. Herbert Cassels, of Oporto, in order to encourage the circulation of the *Holy Scriptures* in the country, is publishing an illustrated edition of the Bible in Portuguese. The work contains the common translation of the Vulgate, with the text of

the Vulgate itself, and it is first of all being given to the world in penny serial parts. Messrs. Cassell, the famous London publishers, are supplying the engravings, and it is hoped that the attractiveness of the book will induce many to procure it, and enable them to find peace of soul in Christ.

Scotland.—The Church of Scotland Missions have sustained a severe loss in the death (Oct. 21, 1889,) of the Rev. W. Smith, Principal of their Missionary Institution in Calcutta. Their Central African Mission is seriously affected by the recent Portuguese attack upon the Makololo.

South America.—It seems to be a favorable time for pushing out into the South American States, from several of which come tidings of a decided though incipient movement of the people toward Protestantism. In Brazil, for instance, with a territory equal to that of the United States combined, the Presbyterians, Baptists and the Methodists have, all told, but a bare handful of agents at work. The climate, with the exception of a few places along the seaboard, is comparatively healthful, and Protestantism has a well-defined legal status. A similar spirit of tolerance on the part of the government prevails in Chili, where thirteen Protestant churches have already been established, and several natives are just entering the ministry. In Venezuela, with 2,000,000 population, no Protestant missionary society has ever yet planted the banner of the cross, but distributors of the Bible have made the ground fallow for evangelistic sowing. Bolivia and Ecuador are likewise almost totally unoccupied.

—The American Bible Society reports that Bible distribution was fifty per cent. larger last year in South America than during any preceding year. The number of Bibles, New Testaments, or parts, disposed of by sale or gift (mainly the former) was 51,862. That this large increase was not the result of mere spasmodic effort, is evident when we learn that during the past ten years 264,542 copies have been circulated, of which 90,484 belong to the first half decade, and 174,058 to the last half. These figures are exclusive of the work of the Valparaiso (Chili) Bible Society, which sold during the past year 4,563 copies, and during its existence of twenty-eight years has distributed 54,417 copies in the Republic of Chili.

Switzerland has 1,162 Sunday-schools, with 5,459 teachers and 84,000 scholars. Sweden has 3,340 Sunday-schools, with 15,000 teachers and 220,000 scholars. Austria has 140 Sunday-schools, with 312 teachers and 4,519 scholars.

United States.—Sixty-one women's foreign missionary societies are recorded by *Life and Light* (Boston, Mass.) as now at work on the "wide field." Thirteen of them were in Great Britain last year, with an in-

come in 1889 of \$234,000, and nine were in Canada, with an income of \$84,257. In the United States there were 39 organized societies of women, with 25,000 auxiliaries and 8,000 children's bands. There were half a million members of the auxiliaries and 200,000 members of the bands. The total receipts of these societies in 1889 were \$1,250,000;* from the beginning of work from the women's boards \$10,000,000. These societies support, in the aggregate, 1,300 missionaries, 2,500 native Bible women, teachers, and other helpers, and have under charge 2,500 schools of various grades, with 60,000 pupils.—*Christian Union*.

—The Anti-Mormon Victory in Utah is a cause for national rejoicing. At last there seems some prospect, even in the near future, of successfully grappling with one of the greatest dangers to our western life. The enormously wealthy and unscrupulous monopoly of the Mormon leaders had enabled them to bid defiance to all law, so long as they could command a majority of the people of the Territory. Now that they are in a minority, it is hoped their end is near.

—Dr. John Hall is delivering the N. F. Graves course of lectures on Foreign Missions, at New Brunswick, N. J.

—Since our last number was issued, each of the three Northern New England States has enjoyed a week of "simultaneous meetings" in the interests of foreign missions. Never before, within so short a period, have so many meetings been held in behalf of foreign missions in these three States, and we hear cheering reports in regard to the interest awakened. Aside from the aid of pastors within these States, Dr. Creegan has been assisted by Messrs. Gutterson, of India, Stimson, of China, Rev. Dr. Hamlin, the Rev. E. G. Porter, and others. A series of foreign missionary meetings has also been held in Ohio, in which District Secretary Daniels was assisted by Mr. Chambers, of Eastern Turkey.—*Miss'y Herald for March*.

—Receipts of some of our Missionary Boards: The American Board report for the first five months of the current financial year "a gain from donations of about \$20,500, and from legacies of nearly \$53,000. Several churches have recently reported a marked advance in their contributions over previous years. Certainly the good tidings of the manifest tokens of the presence of the Holy Spirit in connection with the work abroad should encourage generous giving here at home.

"Nineteen new missionaries and assistant missionaries have been appointed during the

[* These figures are too low. Receipts in '89 were \$1,731,083; and from the beginning of the work of Woman's Societies some \$14,000,000. See table in Jan. No., '90, of this REVIEW, page 73, and Feb. No., '89, prepared by one of the most efficient secretaries of our Woman's Boards.—J. M. S.]

past three months, eight men and eleven women. Several others, whose testimonials are nearly ready, will probably be appointed before this item falls under the eye of our readers."

—The Methodist Episcopal Missionary Society.—The following table will show the increase in the income of the Society since 1884:

Years.	Conferences.	Legacies.	Sundry Sources.	Totals.	Increase.
1884	\$652,183 99	\$49,970 02	\$28,996 85	\$731,155 86	\$ 95,702 50
1885	694,034 95	101,011 83	30,891 58	825,938 36	165,800 11
1886	836,522 37	133,968 31	21,577 80	992,138 47	166,200 11
1887	923,206 91	35,843 78	76,743 23	1,044,795 91	52,667 44
1888	928,596 38	41,968 67	30,031 19	1,000,581 24	129,556 56
1889	1,014,082 69	92,128 25	23,830 46	1,130,137 80	\$443,225 51
Totals	\$3,057,703 69	\$455,782 76	\$212,111 19	\$3,725,597 64	\$ 64,558 71
	Decrease in 1884.....			\$30,344 04	
	Decrease in 1888.....			44,214 67	
	Net increase in the six years.....			\$878,667 90	
	Total for quadrennium, 1884-1887.....			\$3,046,878 40	
	Total for two years, 1888 and 1889.....			2,130,719 94	
	Amount received in six years.....			\$5,725,597 64	
	The income in 1889 is.....			\$1,130,137 80	
	The income in 1884 was.....			731,155 86	
	Increase in annual income attained in five years.....			\$399,011 94	

The most encouraging feature of the above report is the steady increase in the conference collections. Almost one thousand dollars per day has been added to the annual income of the Missionary Society from collections only since 1884. The exact sum is \$361,893.10. This is the thermometer to watch. It marks the rising enthusiasm of the church for the great cause of missions. This is the first time we have crossed the Million Line by collections only.

—The Presbyterian Board of Foreign Missions reports receipts from May 1 to January 31, 1888-9, to 1889-90:

	1888-89.	1889-90.	GAIN.	LOSS
Churches,	\$130,981 43	\$129,829 89		\$1,651 54
Sabbath-schools,	14,341 90	17,968 18	\$3,926 28	
Women's Boards,	77,772 35	82,443 96	4,670 91	
Legacies,	34,492 86	51,386 12	16,890 96	
Miscellaneous,	34,127 63	32,164 49		1,973 14
Totals,	\$291,719 17	\$312,581 94	\$24,487 45	\$3,694 68
			3,694 68	
Total gain, 1889-90,		\$20,862 77		

This gain is encouraging, but a much greater gain is needed in the three remaining months.

—The Board of Home Missions, of the same church, makes a good showing. Receipts in January \$94,191.76; last year for the same month \$47,509.53, almost twice as much.

—The Reformed Church in America.—Financial statement:
Received in January..... \$9,955 15
Previously acknowledged..... 57,897 89

Total from May 1, 1889,..... \$67,853 04

The excess of January receipts over those of last year is about \$500, and for nine months, to Feb. 1, \$23,527.59. There are still needed to make good the pledge of General Synod, \$33,147. But much more than this is needed if the way is to be made clear for the retention of all our work. The receipts from Feb. 1 to May 1, 1889, were \$48,817. There should be no retreat from this point if the work is to be maintained.

Miscellaneous.—According to careful calculations made by a British clergyman, of note, just published, Protestants have increased during the last hundred years from 37,000,000 to 134,000,000, or nearly fourfold. Roman Catholics during the same period have increased from 80,000,000 to 163,000,000, or twofold. The Greek Church during the century has increased from 40,000,000 to 83,000,000, also twofold.

—Six missionaries of the Southern Baptist Board have voluntarily decided to accept as salary only \$300 each person, with allowances for medical attendance and children when required.

—In different parts of the world, under the auspices of sixteen different societies, there are twenty-seven vessels engaged in missionary work. Six of these are employed in the Pacific Ocean, and sixteen of them along the coast or on the rivers of Africa.

—Moravian Missions.—In answer to repeated inquiries respecting this mission, we are asked to state, once for all, that the American agent for all Moravian Missions, no matter in what part of the world they may be situated, is the Rev. Robert de Schweinitz, Bethlehem, Pa.—J. M. S.

—Medical Missions at Home and Abroad publish a list of medical missionaries at work. There are 125 in all. The Free Church of Scotland employs 22, C. M. S. 19, Presbyterian Church of England 13, United Presbyterian Church of Scotland 10, London Missionary Society 10, Church of Scotland 5, Baptist Missionary Society 3, China Inland Mission 6, Indian Female Normal and Medical Missionary Society 5, Wesleyan Missionary Society 4, Edinburgh Medical Missionary Society 3, S. P. G. 3, various other Societies 22. They are distributed thus: 42 in China, 38 in India, 25 in Africa, 6 in the Holy Land, 15 are scattered over Europe, Asia Minor, New Hebrides and Madagascar; 12 of the number are qualified ladies.