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# THE MISSIONARY REVIEW OF THE WORLD.

VOL. XIII. No. 1.—*Old Series*.——JANUARY.——VOL. III. No. 1.—*New Series*.

## I.—LITERATURE OF MISSIONS.

### IS THERE TO BE A NEW DEPARTURE IN MISSIONS?

[EDITORIAL.—A. T. P.]

Our Lord rebuked those in his day who were more observing and discerning as to the face of the sky and the forecast of the weather than as to the signs of the times and the signals of coming trials and triumphs.

The question is not what would we like to have as signs of the near to-morrow, but what are the actual indications of the approaching future. What we may not be able to shape according to our mind or will, we may be able to accommodate ourselves to and prepare ourselves for. Possibly what we cannot prevent we may direct and control, as sagacious farmers in the valleys of the Vaudois sometimes guide and bank in the current of a mountain stream swollen by heavy rains.

There are some startling—to some, alarming—signs in the horizon which betoken some new movement in the direction of missions. Ultra-conservatism may complain and criticise, and even seek to arrest these developments, but this may be found to be only a new attempt to sweep back ocean tides. Why not calmly survey the situation and prepare to take our part in giving a wise and winning guidance even to an excessive and inconsiderate impulse of enthusiasm? Some movements that seem purely human have God back of them; and in seeking to “overthrow” them we may “haply be found to fight even against God.”

I. The first sign on the horizon to which we call attention is the *infusion of a new spirit of enterprise into missionary work.*

Enterprise is the characteristic feature of our modern civilization. The world in this nineteenth century no longer moves on its axis, or through its orbit, at its former rate and pace. Travel and transportation, postal and telegraphic communication, the rapid rate of living—yes, and of dying, too; the speed of making and marrying great fortunes; the sweep of thought to the bounds of the earth and the bounds of the visible universe; the quickened pulse of physical, intellectual and social life; the intensity and extensity of scholarly research and

scientific investigation—these, and a thousand other similar signals, fly, like flags in the wind, to show both the direction and the rapidity of this social cyclone. Where everything else is moving as with lightning pace, the cause of missions must yoke a sanctified enterprise to its car or be hopelessly left behind. God means that the church shall quicken her march, and catch up with the times. Why should the world, the flesh and the devil monopolize all the enterprise of the age? Because Christ said that the children of this world *are* in their generation wiser than the children of light, we are not to infer that he meant they *should be*. It will no longer do to act and talk as though we had countless years and even centuries before us wherein to evangelize this world. We have often said, what now we calmly and deliberately repeat with emphasis, that with one tithe of the “dash” and “push” with which all worldly enterprises are carried forward, the thirty millions of Protestant church members now on earth would not let ten years pass without belting the globe with missionary effort and bearing the good tidings of the gospel to every family of man! We yearn to see the church of God take up this work as though she felt that the time is short and eternity only is long; that millions of unsaved souls die every year, and a whole generation in less than forty years; as though she saw that God has given her opportunities and facilities that multiply her responsibilities a hundred fold. There must be an apathy and lethargy that are next to criminal, if the children of light stand still, or move so slowly as to allow the children of this world to outrun them in this race, and not only to carry all modern inventions, but all modern devices for destroying bodies and souls, into the regions beyond, ahead of the gospel-message! The Prince of Darkness is pushing his missions and publishing his message fast enough, however sluggish may be the messengers of the Prince of Peace!

II. We mention next, as a sign of the times, the *unparalleled uprising of our young men and women*. Nothing like this has been seen before in the centuries of church history. It reminds the student of the middle ages of the enthusiasm kindled by Peter the Hermit, and has given to this movement the name of the “modern crusade.”

This uprising is by no means in a solitary quarter or a single direction. It began nearly fifty years ago in the formation of that first Young Men’s Christian Association in London, under George Williams, whose seed was in itself after its kind, and which has so rapidly multiplied that it now covers the earth with its shadow. Countries that then were hopeless heathen and pagan are now dotted over with these associations and sending native representatives to the great international conventions. Before the Y.M.C.A. began to be, young men, and especially young women, were comparatively scarce awakened to activity in the service of Christ. The denominations

stood apart, as sects, eyeing each other with jealousy and envy, quarelling over minor differences which were practically divisions; the rigid line between "clergy" and "laity," drawn not in apostolic days but in the dark ages, practically separated the ministry and the lay-membership in the matter of soul-saving. There was but little general training in Bible knowledge or personal work for souls. We have seen all these conditions changed within forty years. No doubt the movement has at times swept beyond legitimate lines and bounds, and even threatened to obscure, if not obliterate, important distinctions. But, on the whole, the Y.M.C.A. has done a wonderful work for God in uniting all disciples upon the fundamental truths of our holy faith, in increasing knowledge of the Bible and power in using it, in developing general activity in Christian work, and expanding capacity for it. The Young Men's Associations naturally suggested the Young Women's, and the consequence has been that now all our Christian youth find new avenues open before them for both training and serving.

Then who can look on these "Societies of Christian Endeavor" that, with incredible rapidity, are enclosing the round world in the network of their organization—inside of ten years increasing to thousands of societies and hundreds of thousands of members—without feeling that God means to infuse new and young blood into our Christian work? If those that are older are not on the alert, they will find themselves hopelessly in the rear, if not left high and dry on the shore, like some old battered hulk when the ocean surges recede.

What shall we adequately say also of that "Students' Uprising," which, taking definite form at the Summer School in Mount Hermon, Mass., a few years ago, has now enrolled nearly 4,000 volunteers for the foreign field? The critical, cynical sneer that this is "all gush," and that when time has "sifted this bushel of wheat it will be found that the biggest part of it is all chaff," may do for a sneer, but this movement cannot be laughed down. It has shown too much vitality for the arrow of ridicule or the dart of denunciation to destroy it. No doubt time will liberally deduct from this number of volunteers; many now willing will be found reluctant and unready in the crisis; and Divine Providence will block the way of many who will be both ready and willing. But, from present appearances, it is far more likely that the great practical hindrance in the path of these volunteers will be that the church is so fettered by conservative methods, or so hampered by illiberal giving and lack of holy enterprise, that no way can be found to send volunteers to the field and support them on the field.

Even now, as we write, a circular has just come to our hand announcing what is perhaps the most significant sign of the times, of them all, in this direction. It tells us that the Sons of Kansas have

heard the Macedonian cry, and the missionary spirit is abroad in the land; and that since the organization of the State work no movement has ever grown with a rapidity so amazing, and none has arisen so replete with prophecies of good and opportunities of service. A number of the most active workers in the Y. M. C. A. in Kansas, Nebraska and Minnesota have already decided to be the pioneers, in preparing the way of the Lord, for the carrying of the gospel tidings to densely populated and benighted Africa. These men propose to enter by way of Liberia and the Kong Mountains, the Soudan of the Niger and Lake Chad, where are nearly 100,000,000 of people without a missionary, and to form a living tie between the African field and the home churches and associations. Think of young men leaving secretaryships of the Y. M. C. A. in our northwest, and pioneering the way into the almost unknown and forbidding region of the Soudan!

There are those who deprecate this whole movement, and think Dr. Henry Grattan Guinness showed little judgment in his appeals to the Kansas young men, and still less judgment in giving direction to the enthusiasm which his appeals aroused. But there is a wiser way than to stand off and criticise. The herdsmen on Western prairies never try to stop or turn back a stampede among their cattle. Those thousands of hoofs would soon trample them into a bleeding mass of lifeless flesh. No, they spur their broncos into the very midst of the flying herds, and by degrees turn them about and guide them so that they swing round a circle and return to their pastures. When great movements take place, in which youth and enthusiasm need the guidance of mature judgment, let wise counsellors get into the current and sympathetically give it direction. God be thanked in this age of apathy for anything that breaks up stagnation! If this world is to be evangelized, it must be young men and young women that take up the work and put into it a consecrated spirit of enterprise and enthusiastic endeavor. Surely the Holy Spirit must be moving, where men leave positions of honor and trust as well as of comfort, and go as pioneers into the depths of the Dark Continent simply to prepare the way of the Lord! There is a sublimity in such consecration.

III. We think we see also, among the signs of the times, a *marked tendency to establish a more direct tie between the churches and the missionaries*. This drift has been strongly resisted by the Boards, and not without reason. They say it tends to narrow instead of to broaden sympathy; to foster favoritism in the choice of certain attractive fields and the neglect of others; to cripple the general work in attention to local fields, etc. We see sound sense in all this. Yet is it worth while to resist a growing demand of the day? The churches say that to have a worker located somewhere who is immediately supported by the particular church, and from whom letters come from time to time, feeds the flame of missionary interest; that

it makes the appetite for missionary intelligence more keen, cultivates intelligent sympathy, and renders the whole work more fascinating. Those who have tried it say that money can be more easily raised for three missionaries, than for one on the old plan of putting money indiscriminately into the missionary treasury to be disbursed generally. Wide-awake pastors affirm that the trial of this method proves that the church will not only contribute cheerfully to support the missionary, but to supplement his salary by such additional sums as help his schoolwork, hospital work, and out-stations. And why not? The moment a church comes thus into sympathetic contact with a particular field, there is aroused a feeling of identification with that field, which makes giving easy and natural; and there is a sense of responsibility for such field as under the care of that particular church. Why cannot the Boards assign particular fields, still remaining the channels of communication, and put the church at home into vital union with the needy multitudes abroad? What reason is there why every church of average numbers and resources may not have its missionary abroad as well as its pastor at home? Why may not church finances be so controlled as that provision shall be regularly made for the one as well as the other? What more practicable way can be found for distributing the wide-world field than to assign a definite work to each congregation, and encourage every church to work in its foreign parish as systematically, liberally, prayerfully as in the best cultivated city parish at home? In many a church enough money is spent on a quartette choir to sustain three missionaries in the centers of heathenism!

IV. There is also an undeniable tendency to *independent effort on missionary fields*. It is natural and almost inevitable. Not to speak of the singular success of that man of God, Rev. J. Hudson Taylor, in placing over 300 missionaries in Inland China without dependence on boards, committees or collections, and in supporting them upon funds received in answer to prayer, there is an obvious reason why independent movements are becoming more and more inevitable. There are many volunteers offering whom the Boards have not means to send out and support. Several young men now in the senior year of a prominent theological seminary visited the writer to ask advice. They wish to go out together, like the monks of the middle ages, as a band, electing one of their number captain, and to take possession of some unoccupied territory, say in China, Siam, Arabia, Africa; and, after acquiring under missionaries adequate knowledge of the language, etc., disperse within a limited area and undertake to evangelize it, acting in co-operation. The Board of their own church declines to send them: first, as not having funds; secondly, as unwilling to place them together in any one field. This is no hasty impulse: they have been considering the matter for two or three years, and came to ask

advice as to undertaking the work independently, getting support direct from the local churches to which they belong. They propose no antagonism to the Missionary Boards as such; but simply to undertake what their policy does not permit them to do as missionary organizations. This may be another instance of enthusiasm run mad. But the question is, what shall be done with such cases? Shall we leave such independent movements to spring up in every direction, or shall the churches and Boards so modify their existing policy as to throw about these movements a sheltering and guiding arm? At the same time there is a tendency to organize colonies of men and women, representing different trades and callings, to go into destitute fields after the manner of Pastor Harms' Colonies from Hermannsburg, to settle as germinal communities and even to undertake self-support. Is it wise to shut our eyes to the signs of the times and be either indifferent or inactive in view of these developments?

As human history moves forward methods must be modified. A growing boy cannot be kept in last year's breeches: he will extend beyond them in more ways than one. It is worth while considering at least whether we are not trying to wear outgrown garments.

V. The demand for a *shorter course of preparation for missionary fields* is an open secret—it is now heard without concealment in our great ecclesiastical meetings and assemblies. One of the conspicuous professors of theology in our land says he not only deprecates this movement, which he denominates a “short cut to the ministry,” but that, if he could control ministerial education, he would compel a young man to *double* rather than *halve* the time spent in getting ready. We can understand this sentiment, and can even sympathize with it. Having spent nearly fourteen years in preparation for the sacred calling, and having found even then that our resources were taxed to the utmost to do the work of the pulpit and pastorate, we can see why it is perilous to rush into such a sacred office with its daily demands on time, strength and learning. But at the same time we can all see that, as an army does not need to have all its soldiers trained at West Point, and that, while leaders of the highest sort are needful, the private soldier can do effective fighting without this elaborate training; so, in the work of preaching the gospel, there are fields where a very common man may, with a very ordinary education, tell the gospel story effectively without being qualified to be a translator, a college professor, or a great leader of missionary enterprise. The question is whether or not this great mass of common disciples cannot be adequately trained for evangelistic work at home and abroad without such a tax upon time, money, and prolonged study as may put such preparation out of the power of hundreds of willing workers.

Rev. David Allen Reed in Springfield, Rev. M. R. Deming in

Boston, Rev. H. C. Mabie in St. Paul, Rev. Geo. C. Needham in Kansas, Dwight L. Moody in Chicago, and others are establishing training institutes for the laity, and they are successfully doing this work. It fell to the writer to conduct the studies of a class numbering from 150 to 800 during the month of October in connection with Mr. Moody's Institute, and the conviction grows upon us that there is a legitimate work to be done by these persons of ordinary education, and that therefore a special course of training for such work is legitimate.

The power of the early church in evangelism has never yet been equalled; and there was then scarce one in a hundred who had any pretensions to scholarship. Some of them were not only ignorant but had not even the advantage of training in the school of Christ. The woman of Samaria had never been to college or received a license even as an "exhorter," but what an earnest, evangelical, experimental and successful preacher! "They that were scattered abroad" and "went everywhere preaching the Word" had not an apostle or ordained preacher among them; yet the "hand of the Lord was with them, and many believed and turned to the Lord." We believe in a highly educated ministry. There is more room than there ever was for such profound thinkers as John or such close reasoners as Paul; but if we can get publicans to leave their benches, and fishermen to leave their nets, and farmers to forsake their ploughs, and carpenters to lay down their saw and plane; or better still, perhaps, hold fast their honest and honorable callings and make them handmaids to the preaching of the gospel, is there less room for such workmen now than in apostolic days?

How is this world ever to be reached with the gospel if we insist on limiting the work to the graduates of colleges and theological seminaries? The whole drift of New Testament teaching is toward constituting every believing hearer a herald.

VI. There is likewise a tendency to the *critical investigation of the actual work of missions and Mission Boards*, which is another conspicuous sign of the times.

Never before, since the days of apostolic evangelism, have so many assaults been made on missions by professed friends. We regard this as unavoidable. In the first place, the work of missions has challenged universal interest, and perhaps critical comment, by its just claims to a most marvellous success. And, in the second place, such vast sums of money are now controlled and disbursed by missionary societies that it is inevitable that they shall be called to account where the disbursement seems to be lacking in economy or in efficiency. For ourselves we welcome the criticisms of professed friend or open foe. There is nothing to be feared. Even misrepresentation will only lead to investigation and correction; and if anything be



designedly hidden as needing concealment, that is just what we want brought to light.

But one thing must be remembered: while independent investigation—untrammelled by any official connection with boards and societies—is to be welcomed, it is not every investigator who can either *elicit* or *perceive* the real state of things. To no one who is not manifestly a spiritually minded observer will the most devout laborers uncover their real work, nor will any other sort of observer be able to enter into the secret heart of missions, even were it unfolded. There is a natural reserve and reticence in speaking of what is peculiarly sacred until we are drawn to do so by the perception of a right mind and heart in others. To some visitors a true missionary will be unconsciously indisposed to be confidential, and some visitors lack that magnetic touch that opens the inner doors within which lies what is, after all, the divinest part of the work of missions. When a man goes to explore mission fields he must go filled with the spirit of missions. If he has a spirit of criticism it will close the very mouth that would gladly open to speak of the sacred things, and such a spirit even veils the observer's eye so that he sees only what he is disposed to see. The trouble with many independent investigators is that they have not only a warped judgment, but go through the central fields of missions without seeing the fruit which only a vision cleared by sweet charity, sympathy, and spirituality can detect. The visit of Dr. William Fleming Stevenson and his wife to the Oriental fields will never be forgotten by the missionaries. That great heart, now still in death, beat so grandly in sympathy with their trials and triumphs; so magnanimous was his bearing, so tender his cautions, so wise his counsels, so acute his perceptions, so appreciative his comments, so affectionate his spirit, so fraternal his interest, that all felt moved to lean on him and tell him every secret joy and sorrow of the missionary life. He would stand in a school and watch the dusky boys and girls in silence, big tears rolling down his face as he heard them recite the words of scripture or sing the songs of the new life. His questions were keys that unlocked at once the secret chambers of the missionaries' experience; his suggestions were the fruit of a wisdom that was paternal and a gentleness that was like that of a mother.

Let us not give up the visiting of mission fields to the professional tourist or the mercenary self-seeker, to the curious traveler or the self-constituted critic. Let our great-hearted, spiritually minded men and women visit the homes of lonely exiles, who for Jesus' sake bury themselves in these far off lands, and yearn for the benediction of a loving smile and sympathetic touch as for the ministry of angels.

## EDUCATION AS AN EVANGELISTIC AGENCY.

BY JAMES JOHNSTON, F.S.S., LONDON, ENGLAND.

As secretary of the late Conference on Foreign Missions in London, and editor of the report of its proceedings, I trust that I shall not be considered presumptuous if I offer to the Christian public, through your pages, the conclusions which I have arrived at on some disputed points in missionary operations—opinions which have been formed, not under the brief excitement of missionary meetings, or the study of papers and speeches, though much assisted by them, but on practical experience as a missionary and a lifelong study of missionary operations.

In choosing the subject of Education as an evangelistic agency I am influenced by two considerations. First, it is a burning question in England at present. It is discussed in missionary magazines, in the columns of newspapers, in the pages of our reviews, and forms the subject of hot disputes in ecclesiastical courts and public meetings. Second, because my first impulse to missionary service was given by the founder of Educational missions—Dr. Duff; and my first study of that kind of work was under the guidance of Mr. Anderson of Madras—as great an educationist as Dr. Duff, and a man who “agonized for the conversion of souls” with an intensity greater than I ever met with in the mission field. But, though going to China under such influences, and with full powers to establish a mission on the same lines in that country, I abandoned the cherished idea on discovering that, *at that time*, there was neither a call nor opening for an educational mission; which is not the normal form of missionary agency and is only justifiable in exceptional conditions of society, of which India is the most typical example.\*

After this personal introduction, which will, I trust, be pardoned as my *apologia* and before we discuss the question on its merits, let us get rid of some misconceptions which have prejudiced many earnest students, and in the hands of controversialists have given the appearance of victory to the opponents of educational institutions for missionary purposes.

First of all, it is said that Dr. Duff revolutionized the whole system of missionary effort by the introduction of his system. As one boldly puts it: “After six weeks’ investigation, Duff, a young man, revolutionized the whole system of missions in India.” There are two gross misstatements in this brief sentence. First, the scheme was not Dr. Duff’s at all. It was the outcome of the mature mind of Dr. Inglis, an ecclesiastical statesman of the Church of Scotland, and Duff was only the fitting instrument chosen by him for carrying it out. The only point on which he deviated from the plan laid down for him

\* The question of education, as an essential condition for the development and efficiency of a native church, is not touched on or alluded to in this article.

was in choosing Calcutta as the sphere of his operations instead of some rural district, as Dr. Inglis proposed; and second, the statement that Duff *at once* revolutionized missionary methods in India is entirely unfounded. It was forty-five years before it was approved by any great body of missionaries, and Duff never wished, and never did materially alter or affect the methods of former missions.

Nothing could be more erroneous and mischievous than the misrepresentations on this point. One writer, to whose statements great prominence has been given, has the boldness to say that "mission schools and colleges have been diverting from evangelistic work the energies and talents of at least *three-fourths* of the ablest men sent out by all the Protestant Missionary Societies." Leaving out that invidious and unmeasurable quantity, by which the writer guards himself, but which only reveals the fact that some of the ablest men do choose this method of evangelizing India, what do we find to be the real state of the case? I have before me two estimates from the statistics of missions in that country made by two independent authorities. The one says: "According to the *Asylum Press Almanac* there are 264 European and American missionaries in southern India. Of these exactly forty devote the main portion of their time and strength to 'mission high schools and colleges.'" That is only fifteen per cent., or less than one in seven, in the most educational region of India.

The other says: "Taking the latest reports of sixteen missions in different parts of the country, including the Panjab and Madura, Calcutta and Bombay, we went through the names of all foreign missionaries and found that between a seventh and an eighth of the total number is devoted to educational work—in many cases very partially, in others more fully." Both these witnesses give the estimate for the great educational centres, including the capital cities of the principal provinces. If they had taken the whole of India there would have been found *one in ten of the foreign missionaries*, and if we include the native ministers and evangelists there would not be one in twenty or thirty engaged in this higher education, and of both classes it may be said that, of those engaged in teaching, many give only a part of their time to mere teaching; much of it is devoted to directly evangelistic work. Dr. Duff never meant his system to form more than a fractional part of the missionary work of the church even in India. As for the rapid revolution, no system of missionary effort has ever been more stoutly opposed both at home and in India. It was not until the year 1879, forty-five years after its introduction, that it received in Bangalore anything like an unanimous approval from any missionary conference. But there and then a resolution was passed, proposed by the most ardent evangelistic missionaries in southern India, expressing the most unqualified approbation of the

higher education as one most important form of missionary work. It took forty-five years to win this entire approval from the missionaries of India, and it is the greatest proof of the value of Duff's method that it has fought its way to such universal acceptance by reluctant but the most competent witnesses. We may call the system Duff's because but for his devoted and persistent perseverance and advocacy it would not have accomplished the great results it has.

*The Rationale and Results of Educational Missions.*

The true grounds on which Duff's system of operations can be fully justified are such as the following: First of all it is strictly evangelistic in its aim and methods. This is a feature overlooked by some and denied by others, but from the first this has been its characteristic. Duff in Calcutta, Wilson in Bombay, and Anderson in Madras, were all of them ardent evangelists, and openly declared to both parents and pupils that their great object was the conversion of every youth under their influence, from the day they entered their schools or colleges; and any one who saw these men at their work would have felt that no missionaries in India were more ardent and devoted than they. On the occasion of a visit which I paid to Madras, I accompanied the missionaries engaged in all kinds of work to their varied spheres of labor, and have no hesitation in saying that not one of them had such audiences and opportunities for preaching the gospel as the missionaries in the great educational institutions, and none were more faithful and zealous in pressing the truth on their hearers than they were. To have a thousand of the most intelligent youth at the most critical and hopeful period of life under their daily influence, with the direct teaching of Scripture in every class every day, besides the frequent opportunities at other times, was the highest privilege a missionary could well desire; while the fact that they were cheerfully teaching their young hearers that secular truth which would fit them for taking their part in the life on which they were about to enter, and to rise to the highest positions open to their countrymen, tended to secure their respect and affection. Many have the impression that Duff only aimed at the education of the youth of India as a means to prepare them for the reception of the gospel. In dealing with individuals he had no such idea. He knew human nature better, and had too firm a faith in the adaptation of the gospel to all men, and to all conditions of life, to trust to secular education as a preparation for repentance and faith. He might use science and geography or history to show the folly of the old creeds and idolatries, but the missionary in the bazaar did the same. In seeking the conversion of the individual he went straight to the conscience; but he did regard education as a preparation for the eventual overthrow of idolatry and the destruction of caste, and the final emancipation of the Indian empire from its social, moral, and religious degradation. It is true that

conversions in our schools and colleges have been few, but this, as we shall show, is owing to social and religious conditions with which Christianity had never before come into conflict.

*The System of Caste and "Book Religions."*

In calling on the church, as many are now doing, to conduct her missions on exactly the same lines and in the very forms in which they were carried on in Apostolic times, it is forgotten that the Apostolic Church never had to contend in the Gentile world with a state of society and with a religion at all like those which exist in India. The early church never came in contact with a system of caste, nor with a religion based on the sacred teaching of religious books of great antiquity and authority. No parallel can be drawn between the books which had a kind of sacred character among the Greeks and Romans, and amongst the German and Scandinavian tribes, when they were brought under the power of the Christian religion, and the sacred books of the Hindoo and Mohammedan races in India. The Jews were the only apparent exception—an exception which confirms our rule, for the Apostolic Church had never conquered them as a people, and as a nation they stand as stubbornly opposed to Christianity as the Pharisees in the days of Peter and Paul. It is true they made many converts; but, apart from the sovereignty and power of the grace of God, there were conditions at that time which explain the success of the early evangelists among the scattered tribes of Israel. The best part of the nation were in a state of chastened expectancy. Under the long oppression of their enemies, they were longing for a deliverer, and Jews and Gentiles alike were prepared for the advent of the Messiah, who came "in the fulness of the times" as the "desire of all nations." The Aryan races of the West were prepared by the Greek language and philosophy, which had shaken the foundations of their faith in the gods of their fathers—the same work which is now being done by our educational system for the Aryans of India. In this work the mission schools do only a fractional part. They educate only about 200,000 out of the 4,000,000 now under instruction in government and native schools. I well remember an illustrative example. When in Madras I visited a school which was started by the heathen for the purpose of giving the culture of the West, free from all taint of or tendency towards Christianity. The first lesson that was proposed for an examination was the elementary parts of geography. Finding that they were quite familiar with the usual proofs of the earth's form and motions, and knowing that their sacred books taught a very different theory on divine authority, I asked the head teacher what effect this teaching had on their faith in their old religions. His reply was: "These boys laugh at the religion of their parents." Secular teaching is doing this work in India, under British rule, as surely as the same work was done for the Roman Empire by the con-

quests of Alexander and the Greek language and literature which he introduced.

*The Aryan Races and the Cities of India.*

Almost the only conquests of Christianity in India have been among the Dravidian races of the South and aboriginal tribes scattered throughout India—races which have never been brought fully under the power of the Hindoo system of caste and religion, and who have no sacred books in their own tongues, while the aboriginal tribes have scarcely anything of a definite or formulated system of religion of any kind. It is admitted on all hands that almost the only cases of conversion among the Aryan races have been the fruit of educational missions. It is equally certain, and fully admitted, that in the great cities of India very few converts have been made except through the schools and colleges. Even in the Dravidian city of Madras, where the Aryan race is present and their religious system exerts its crushing power, there are almost no converts made by preaching in the bazaars. The few churches which have been formed are almost entirely the fruit of educational missions. There were, when I visited India more than thirty years ago, three missionaries of the most pronounced evangelistic character—men who would have nothing to do with education, but spent their whole time in preaching in the bazaars, all of them men far above the average in talent, devotion and piety—Lacroix in Calcutta, Scudder in Madras and Bowen in Bombay. These men spent a lifetime, much above the average duration, in untiring efforts to convert the natives, without succeeding in getting two or three converts to form the nucleus of a church in these towns. It is not our aim to explain the causes of this state of matters; we only call attention to the notorious fact that, if the Aryan race is not to be hopelessly abandoned to idolatry, we must employ the educational methods; and if the cities of India are to be made the citadels of Christianity as those of the Roman Empire were in apostolic times, we cannot dispense with our Christian schools and colleges as missionary agencies. Abandon our educational missions, and we declare that the church has no gospel to reach the dominant races of India as represented by the Hindoos and Mohammedans, and that Christianity must hide itself among the rural population and savage tribes—unlike the early church, which subdued the cities, while the name for a village remains as the equivalent for heathenism.

*Educational Missions and National Education.*

The educational system as now in force in India is comparatively satisfactory and progressive. It is assuming proportions which may be called national. Nearly four millions of boys are now in schools, less or more under the inspection of government, and the education of girls is fairly begun. But to whom does India owe this western culture? Its origin and development may be directly traced

to the example and influence of Dr. Duff and his educational missions. When engaged as Secretary of the "Council on Education in India" it was my privilege to come into frequent and intimate intercourse with the late Lord Halifax, the author of the Education Despatch of 1854, well called the Magna Charta of Indian education. He repeatedly told me that, but for the practical demonstration of the possibility and the advantages of the education given in Duff's schools and colleges, they could not have attempted the introduction of such a scheme as that which he, as head of the then Board of Control, sanctioned, and which Lord Northbrook, then his private secretary, so admirably drew up.

In the report of the recent commission on education in India it is frankly admitted that in almost every province of India it was the missionary college which prepared the way for the Government Institution; and as for female education, it could not have been attempted but for the preparation of the way by the missionary. The influence of government education, with all its faults, is unquestionably of great importance in elevating the standard of morality, however far the pupils may come short of it. Associated as it is and influenced by missionary colleges, it gives a higher ideal of character and helps in the formation of a national conscience—India's greatest need.

*Educational Missions and the Moral Elevation of India.*

Some make light of this moral effect of Missions, and look at nothing but the conversions which can be expressed in arithmetical numbers, or recorded in official reports. It is not thus we understand the commission of Christ, and the duty of His Church. Although conversion is the highest and primary aim of all Missions, it is not to be thought a small matter, if right views of man's duty to God and his fellow men are successfully implanted in the youthful mind. At the time Educational Missions were begun, the teaching in native schools was not only erroneous and defective, it was positively pernicious and corrupting to the entire youth of the country. The books taught in Hindoo schools were most injurious to morals. They chiefly consisted of stories of acts of injustice, lies, cruelty and lusts of their gods. These were taught in the most literal and gross way. The apologetic and idealistic schools had not then got beyond the very limited class of the illuminati. It was the influence of Christian teaching which brought these to the front. These were not like similar stories in the Latin and Greek classics in an English school. These are known by every boy to be mere myths. To the child and teacher in the schools of India, they were the most sacred and living realities, which it was impiety to doubt and no discredit to imitate.

To have got these books banished from the schools of India, and books teaching a pure morality substituted, was of itself a great work, and is due to our Educational Missions. Government tolerated school books teaching both idolatry and vice, until the agent of the Christian Vernacular Education Society called attention to the evil and

got the offending passages expunged. It is possible that the passages, being in the Vernacular languages, escaped the notice of the English members of the "Education Department," until forced upon their reluctant attention by Dr. Mudoch.

In this work of moral elevation, we give full credit to the secular schools and colleges of the Government, only in a less degree than to those of the Missionary Institutions. The professors, it is true, were not unfrequently sceptical, or broad in their religious views, but they were, as a rule, moral and upright men; and the ingenuous youth of India, who looked up to them for their scholarship and character, could not come into daily contact with honorable and cultivated English gentlemen without being influenced for good. They learned to look upon uprightness and truth and manhood in a new light, and unconsciously acquired a new sense of honor and self-respect. In many important respects, there is no doubt that the men trained in secular colleges are morally superior to the corresponding class among their own countrymen. It is true that, with their new intellectual acquirements, which raised them so far above the common level of the men, even in their own grade in society, they were apt to be vain and supercilious; and being newly emancipated from the degrading superstitions of their fathers, they lost not only reverence for the gods, but respect for man; and too often fell into the dissolute and vicious habits of which they find many examples among the European population. We trust, however, that these evils will diminish as the increase of the educated class lessens the rare distinction of these new accomplishments, and the sobering influence of the discovery of new truths counterbalances the frivolity arising from the sense of emancipation from old errors. We are also hopeful of good results from the greater importance which Government now attaches to moral and religious teaching, and the means to be taken to supply it. The powerful influence of the teaching of English language and literature was brought out in a little incident which occurred in a Government college in Calcutta. One of the students came, in a towering rage, to his professor, charging one of his fellow-students with having called him a liar. The professor, with a sardonic smile, said, "I thought that you Bengalis did not care about being called liars," using the Bengali word for liar. "No," said the indignant youth, "if he had called me a liar in Bengali, I would have laughed at it; but, sir, he called me a liar in English, and I won't stand it." We hope that this elevating influence of the English language will yet impart new moral significance to the words of the native tongues of India, as many words in Greek were ennobled by the moral and spiritual ideas infused into them by the spread of the Christian religion.

But this influence of the literature of England in secular schools extends beyond the teaching of morality. The most careless professors in Government colleges cannot teach the English language without teaching Christianity. I shall never forget the impression made upon me by an incident which occurred in a Government college, when I was in Madras. I had been invited by the principal to examine some of the classes, and before I reached the senior class in English literature, it was time for dismissal. The whole class, however, enthusiastically volunteered to stay in an hour, if needful; and a finer body of young men, no one could well wish to examine. More than fifty of the first youth of Madras, in point of intellect and posi-



tion, were before me. After putting to them some questions in general literature, I asked them to recite some of their favorite pieces in prose or verse. The finest in the form stood up, and gave with the greatest accuracy and expression the opening passage of Milton's *Paradise Lost*:

"Of man's first disobedience and the fruit  
Of that forbidden tree, whose mortal taste  
Brought death into the world, and all our woe," etc., etc.

The following questions and answers came in quick succession. More like what I had been accustomed to in a Sunday-school at home than a secular college in India.

"What act of disobedience is here referred to?" "The disobedience of Adam." "Who was he?" "The first man." "Whom did he disobey?" "God." "In what did he disobey God?" "In eating of the fruit of the tree of the knowledge of good and evil." "What does the poet say was the effect of eating of that forbidden fruit?" "It brought death into the world, and all our woe." After some more questions I asked another to stand up, and without the slightest hint or prompting, he gave that passage in Shakespeare in which the words occur:

"Over whose acres walked those blessed feet,  
Which, eighteen hundred years ago, were nailed  
For our advantage, to the bitter tree."

Such questions and answers as the following were put and answered with the greatest promptness:

"What land is here referred to?" "Palestine." "Whose feet are said to have walked there?" "The feet of Christ." "And who was Christ?" "The Son of God." "What was done to those feet?" "They were nailed to the cross for our advantage." "What advantage did we derive from Christ being nailed to the cross?" "He died that our sins might be forgiven."

After a few more questions I turned to the Professor and said, "I thought that religion was not taught in Government colleges in India, and here we have had both the fall and the recovery of our race clearly brought out by your pupils." The answer was ready and conclusive: "How can I teach the English language without teaching Christianity? I am not teaching parrots to repeat words by rote. These youths have minds and will get the meaning of what they repeat whether you will or no. I must teach them to understand the meaning of the references of the authors they read." I could not but express my acquiescence and satisfaction; and by this time the class was entering into the enjoyment of the dilemma of the English Government in requiring that religion should not be taught, while they at the same time put the English classics into the hands of the pupils. One of them said quietly, "We have a Christian teacher," "and," added another, "this is a Christian school." It is a well known fact, that of the scholars who are converted after leaving school, a fair proportion can be traced to the Government colleges.

On the evening of the following Sunday, it being known that I was to preach, there were more than a hundred of the highest Braman youth in Madras amongst my hearers, who listened with thorough intelligence and unflagging attention to a discourse, which, I am ashamed to say, was more than an hour in length; and at its close most of them remained another half

hour to talk over what they had heard. They frankly admitted the supreme claims of Christianity on their allegiance. They felt that, logically, they were bound to accept it. But between that logical conviction and the open profession there is a wide gulf, which cannot be passed without a supreme act of self sacrifice on their part, and a superhuman influence on God's; and while caste and custom demand the youth of India to forsake literally everything they love in the world and hold sacred in their family, we cannot wonder that they shrink from openly embracing Christianity.

It is often said that these youths leave college with an aversion, if not a positive hatred, to Christianity. For such assertions there is no sufficient proof. We have the best evidence that the opposite is the case. That a good many talk loud in opposition to Christianity, is no matter of surprise. That some have a positive feeling of hatred to it is to be expected. Those who have most strongly felt the claims of truth on their conscience are the most likely to be of the latter number; and when we see how many Europeans are the leaders in scepticism we need not be surprised that youths in a country like India, who have been rudely driven from their old religions by the frigid logic of science, should be found in the popular ranks of the enemies of Christianity. But it is the general experience of missionaries that, when they enter a village where a youth trained in a Christian college resides, they find in him a friend, and often a helper in securing a favorable hearing for his message.

#### *Educational Missions and Caste.*

Our modern visitor to India in the cold season has little conception of what caste was fifty years ago, and still less conception of the influence by which it has been so greatly modified, and in many cases broken down. Many influences have been at work to modify the severity of caste rule, and to the visitor it will probably appear that railways and English manufactures have done more than anything else to bring about the present anomalies in the system of caste, which are such a source of uneasiness to the orthodox Hindoo and are rapidly rendering it ridiculous in the eyes of the masses. There is no doubt that these are the chief agents which are now disintegrating the system, but to those familiar with the progress of opinion in the country, it is known that but for the preparatory processes that had been going on for a generation before English railways and manufactures were introduced, it would have been impossible to get the people to submit to these modern innovations. Education was the great factor in this preparatory work, and it was the schools and colleges of the missionaries which prepared the way for the national system of education which has for the last thirty-five years been breaking down the prejudices and moulding the minds of the population of India.

We have treated this question of the value and importance of Educational Missions as if the present form in which they are conducted were the best or only way in which they could be carried on.

This we regard as far from being the case. There is great room for improvement in many ways, by which far greater moral and spiritual results might be secured; but on the consideration of these I cannot enter. I am prepared to leave the settlement of the question to be decided on the work and the results to which we have called attention. Taking into account the difficulties with which these institutions have had to contend; the prejudices and antipathies of the natives on the one hand, and the crushing competition with the secular education of the Government on the other, it is a marvel that so much has been accomplished. This is felt by every great missionary agency in India of the present day that has any experience to look back upon. The outcry at home is a mere revival of old prejudices, with which the system was assailed at the first, and will soon disappear when facts and reflection have had time to have their due effect upon the minds fired with zeal, but not sufficiently tempered with knowledge.

So long as Educational Missions only divert *one in ten* of the foreign missionaries from the purely evangelistic work, which must ever be the great characteristic feature, no man who really knows India will call in question the wisdom of setting apart this tithe for education. No reasonable man asks for more. Duff diverted nearly all the missionaries of the Church of Scotland and of the Free Church to this form of service, but that was when no other churches made it a specialty, and even he never meant it to be more than a fractional part of missionary enterprise, and only in exceptional circumstances would we set apart even a tenth for purely educational work.

We are glad of these recent discussions; they will clear the atmosphere and lead to some improvements which will place our Educational Missions on a higher platform and give them greater power for promoting the future well-being of the youth of India and setting up the Kingdom of God in that great country.\*

## THE MIRACLES OF MISSIONS.—No. XV.

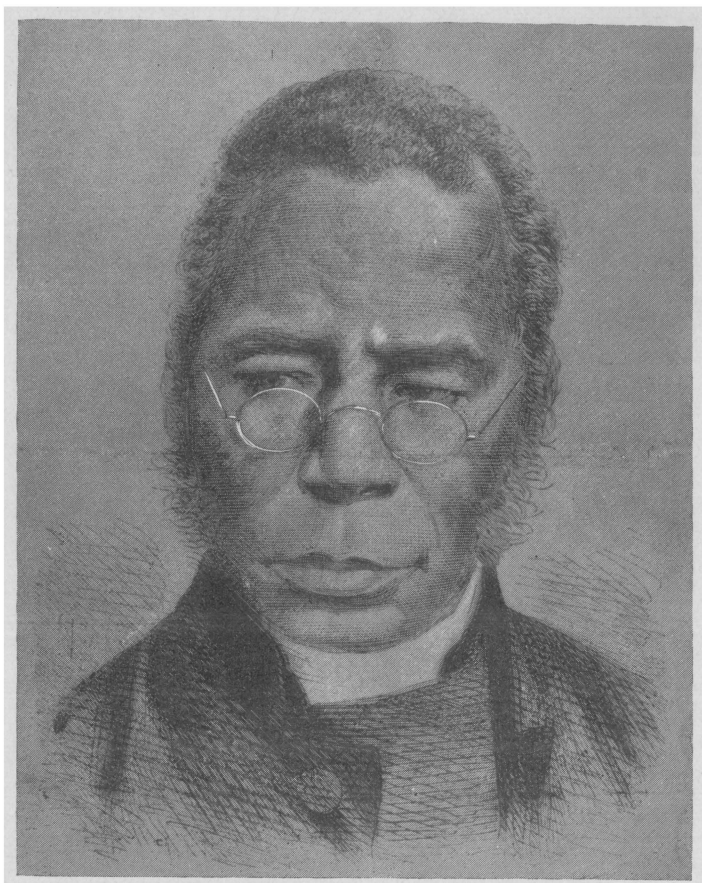
THE BISHOP OF THE NIGER.†

[EDITORIAL.—A. T. P.]

WHEN Bishop Weeks, of Africa—at that time not having been promoted to wear the mitre—was traveling in England, a gentleman who was in the same railway carriage with him began to attack him as a friend of missions. “What,” said he, “are the missionaries doing abroad? We do not hear much about their movements. We

\* The strictly religious results of Educational Missions we could not estimate without extending our remarks far beyond the limits of this article. If weighed, not counted, they will be found of far greater value and amount than is generally supposed. In one sentence I may say that the secular education by Government is doing for India what the Greek culture did to prepare the nations for the preaching of the Apostles; while that of our Christian colleges is commending Christ and Christianity to the hearts and consciences of the young of India in the form best fitted to their nature and conditions.

† Samuel Crowther. By Jesse Page. F. H. Revell & Co.



*Samuel A. Crowther  
Bishop, Niger Territory  
Oct 19 1888*

pay them pretty well, but hear nothing from them. I suppose they are sitting down quietly and making themselves comfortable."

There sat beside Mr. Weeks another traveler, as black as any of the natives of the Dark Continent, and himself an unmistakable negro. He quietly waited until the stranger had exhausted his tirade against missions, and then, making a sign of silence to Mr. Weeks, begged to be permitted to reply to the strictures of the critic. "Sir," said he, "allow me to present myself to you as a result of the labor of the missionaries whose work you have been depreciating." Pointing to Mr. Weeks, he continued, "I am an African, and this man is the means of my having become a Christian and of my coming to this country in the capacity of a Christian minister."

The man who had thus impulsively assaulted Christian missions looked upon the black man beside him with a look of mingled embarrassment and amazement. He could not be mistaken: there was a genuine typical African, flat-nosed, thick-lipped, with retreating forehead, and short curly hair; yet that man had addressed him in the elegant language of an educated and accomplished Englishman. He had felt all the refining power of the gospel of our Lord Jesus Christ, and there were in the very tones of his voice, and his whole manner, the unmistakable signs of a Christian gentleman.

The accuser of missions sank into a reverie. He had no more to say as an objector. That one man was both a compensation for, and a vindication of, Christian missions. And soon he resumed conversation, but in a different tone: he began to talk with Mr. Weeks upon missionary topics as an interested and engrossed listener.

That black man was none other than Samuel Adjai Crowther, afterwards consecrated as the first native Bishop of the Niger! We propose sketching his remarkable history as one of the proofs that the gospel has not lost its wonder-working power, even upon the most unlettered and degraded races of men. No face or figure that appeared on the platform of the great Missionary Conference of 1888 in Exeter Hall, in London, proved a more powerful magnet to draw all eyes to itself than that of the venerable white-haired Bishop, who was born in 1808, and is consequently over four-score years of age.

Early in the year 1821, in the midst of the Yoruba country, the Mohammedan Foulahs were ravaging the land to seize and enslave all whom they could secure even at the price of bloodshed. They pursued those who took refuge in flight and flung lassoes over their heads, bringing them to the ground half suffocated, like a bison on the prairies. Among the captives was Adjai, then a boy of twelve and a half years. His father died in the defence of his wife and children, but the boy was dragged away tied with ropes to other victims.

He was traded away for a horse, and afterward, separated from his mother, was sold to a Mohammedan woman, with whom he went

to the Popo country on the coast where the Portuguese purchase slaves. On the road he passed the smoking villages that marked the track of those who traffic in the "souls of men," and saw the human heads nailed to the trees as a warning to all who would not yield to their fate.

So great was Adjai's horror of slavery that he tried to strangle himself with his waistband. At Lagos he saw the first white man, and it was not calculated to draw him to the white man's God, for the Portuguese who afterwards bought him scrutinized his "points" as he would examine a horse; and then, chained with other captives, the boy was packed in a barracoon, where the heat was intolerable, and on the least provocation was cruelly beaten with long whips. Early one morning he was hurried, with a hundred and eighty-six others, on board a slaver, where they were all crowded into the hold and compelled to remain, the dead, the dying and the living all in horrible contact.

Two English men-of-war gave chase to the slaveship and mercifully liberated these prisoners, and Adjai was taken to Bathurst. Sierra Leone had been colonized in 1787. Mr. Granville Sharp took some 400 negroes and formed a settlement on a sort of peninsula whose fancied resemblance to a lion gave it this romantic name; and this colony became the refuge of the refuse of slaveships. No one but an eye-witness could have believed what a degraded and destitute community this was, and how like one of the mouths of hell, until 1816. Missionaries were then sent to Sierra Leone by the Church Missionary Society—notably William A. B. Johnson, whose apostolic career has been already outlined in these pages. Six years after, the Lord Chief Justice publicly testified that in a population of 10,000 there were but six cases for trial and not one of them from any village where there was a school!

Adjai made good progress in study, and, best of all, it was here that the little slave boy found the liberty of a child of God, and in 1825, at seventeen years of age, was baptized, taking the name of Samuel Adjai Crowther. He was taught a trade as a carpenter, and often used in his mission work the skill he acquired.

In 1826 Mr. and Mrs. Davey took him on a visit to England, where he became a pupil in the school at Islington. During his year's sojourn he kept his eyes and ears open and learned much by observation. Then returning to Sierra Leone he became the first native student enrolled in the new Yourah Bay College in 1827, where he soon became assistant teacher, and where he formed the definite purpose, henceforth to devote his life to work for the elevation and salvation of his own people. The little girl, Asano, who, like himself, was rescued from a slaveship, and had grown up in his society, baptized as Susanna, became his wife and the mother of his six children. We may anticipate here, and say that two of his daughters became wives

of native ministers, two of his sons have wielded a noble influence as Christian laymen, and one is the Archdeacon of his father's diocese; so that we have, not to look outside of Bishop Crowther's family, a little church of eight godly souls, all the fruit of the converting grace of God.

To follow step by step the career of this marvellous man would consume ten times our available space; we can only touch the salient points of his useful life. In 1830 he is in charge of the school at Regent's Town; two years later at Wellington, with a more important trust; finally, back in the college, training students for high positions of service in Africa.

His natural aptitude for linguistic study fitted him for noble usefulness in translating and in editing books. During his life he translated the Scriptures into the Yoruba dialect and tongue of the inland tribes, and prepared a valuable dictionary of the Yoruba tongue, a primer, the prayer book, etc.

Samuel Crowther was too gifted a man to be remanded to obscurity. There was no province of serviceable labor in which he was not in demand. In 1841 he was appointed to accompany the exploring party who ascended the Niger, and in the *Soudan* sailed for the heart of Africa, with no weapons but those of peaceful conquest.

Owing, as it was thought, to the green wood stowed away in the bunkers, this expedition was marked by one awful word, *failure*. At one time fifty-five persons lay helpless on the decks, and even the doctors succumbed to fever and death. For twelve years public opinion in England forbade another exploring tour of the deadly Niger. But one thing had been demonstrated amid this failure: that Crowther had in him the mettle of a true man and missionary; and that such a dangerous field must be worked by native agency, mainly by such as were acclimated to the risks of the African country.

In 1842 Crowther was again in England, and in 1843 was ordained deacon in the English Church, and a little later priest. This marks a new era in African missions, in the emphasis laid on a *native agency* for the evangelization of the Dark Continent.

In 1843 he is again at Sierra Leone preaching his first sermon in English to a crowd of native Christians, and administering the sacrament to a large number of negroes.

Several refugees from the violence of the Foulahs founded a new city, *Abeokuta*, "under the stone"—called from the great rock that uplifts its head like a sentinel above the town. Here in 1846 the missionaries came, hailed with joy; and here Crowther had the joy, after over twenty-five years' separation, of meeting his old mother! They were both dumb with joy, and could only look into each other's streaming eyes with the mute language of mingled rapture and amazement; and here in Abeokuta his mother became the first fruits of the new mission.

In 1849 the mission, only three years old, could show 500 attendants, eighty of whom were communicants, and 200 more of whom were candidates for full membership, while many more outside the mission circle had flung away already their idol gods.

He found the Ibo people offering human sacrifices, dragging the victim about by the legs till he died and then flinging the body into the river, or tying human beings to trees beside the stream till they died of hunger; killing infants who first cut their *upper* teeth, as among the Onitsha people all children are slain which are born twins.

It was about this time also that the Egba chiefs sent by Mr. Townsend their memorable letter to Queen Victoria, saying:

"We have seen your servants the missionaries; what they have done is what we approve. They have built a house of God; they have beside taught the people and our children the word of God. We begin to understand them." And yet "missions are a failure!" Not so evidently thought the Egba chiefs. In reply came the Queen's gracious message, with two elegant Bibles, respectively in English and Arabic, and a steel corn-mill from Prince Albert. Crowther not only taught the people in the Word, but encouraged among them all manner of handicrafts.

Again Crowther was in England, arousing sympathy for the natives of Africa. Then in 1854 he went on a second expedition up the Niger, planned partly in hopes to rescue Dr. Barth, who was believed to be lost in the interior. While at Lagos Crowther observed another fruit of missions—plantations of cassava and maize, with tillers of the soil, where before slave barracoons used to be with human beings in chains and agonies.

When the *Pleiad* anchored off Ibo it was found that the promises made thirteen years before, that the white man would return, had been remembered by the King. But so long a time had elapsed that he began to believe that the promise had been forgotten by the white man. Obi himself was now dead, but his son and rightful successor, Tshukuma, was found a ready listener to the gospel message.

Along the Niger's banks the explorers encountered constant proofs of the ravages of the Filatas, that, like the Youlahs, aim not so much to slay as to enslave. *The whole right bank of the river* was cleared of its towns and villages to the number of about one hundred, and all who survived the strife of war were sold as slaves! Oftentimes they found the natives fleeing in terror or preparing to resist violence, but as soon as the peaceful purpose of the explorers was made known they were kindly received everywhere. This expedition was as successful as the former was disastrous. The Niger was proved navigable, and, better still, it was proven that the people of the Niger valley were accessible to the gospel.

On Mr. Gölefimer's return to Europe, Crowther took his place at



Lagos, and attempted oversight of missions on the coast. When in 1857 the Niger Christian Mission was organized, Crowther sailed on the *Dayspring*, planting the first stations of the Niger Mission. Some of the main obstacles confronted in this work were those which were owing to *previous familiarity of the natives with Europeans!* Oftentimes the missionaries would have been thankful had no shuttle of commerce or contact woven acquaintance between the degraded Africans and the enlightened Europeans.

The wreck of the *Dayspring* compelled Crowther and his party to tarry awhile at and about Rabbah. He found the Niger worshipped by the people as mother of all rivers, very much as the Egyptians held the Nile in veneration. The basis was laid for mission work in Onitsha, 140 miles up the river and on Ibo territory. Everywhere the people were found not only willing but eager to hear the gospel. One morning a woman came to Mr. Taylor, begging him to follow her, and she led him two miles away to a company of twenty-four persons, one of whom rose up and said, "We have sent for you to come and speak to us the word of God: we thirst to hear it; please do help us!"

We come now to the closing period of Samuel Crowther's life. The slave boy becomes a bishop.

In 1859, with Mr. Taylor he established a mission at Akassa, at the mouth of the Nun river, the navigable entrance to the Niger. He visited Onitsha, where he found twenty-eight waiting for baptism; he went again to Ghebe, where he found similar evidences of the grace of God, and gathered the first fruits of the new Niger mission. He passed along the Niger's banks and here and there set up the cross amid the "wastes of many generations." At Ghebe he led around the mission buildings the messengers of King Masaba, of Nupé, and sent by them this memorable message to the king: "We are Nazarenes: in our schoolroom we teach the Christian religion; our only guns are our cotton-gins, and our powder is the cotton puffing out of them; the cowrie shells (the currency of the country) are our shots, which England, the warmest friend of Africa, desires to receive largely."

Crowther is once more in England pleading in Exeter Hall the cause of missions, and the main attraction of the anniversary exercises of the Church Missionary Society. A converted and educated negro was telling his own tale of missions; and it was an illustrated lecture, the speaker himself being the living illustration.

In 1864, in Canterbury Cathedral, Samuel Adjai Crowther was consecrated first Bishop of the Niger, and there were not in that vast audience many eyes that were tearless as that negro knelt to receive the typical investiture of the overseer of Christ's flock. Mrs. Weeks was there, the wife of the missionary who first taught him the way of salvation. Bishop Crowther at once returned to the Niger valley and

at once sought to form a Christian Church at the Delta, where even the awful practice of cannibalism was not yet wholly abandoned, and the people were trodden under foot by the Juju priests. The New Year, 1872, opened with a little mission church daring to utter its testimony to the Lord, and becoming a church of the martyrs. Isaiah Bara and Jonathan Apiafe, persons of distinction, were among the converts, and when bound and doomed to die by slow starvation, they simply declared their "minds made up to remain in chains till the Judgment Day," if need there be, rather than bow to idols; and quaintly affirming that "*Jesus had taken charge of their heart and padlocked it, and the key is with Him.*" For twelve months they endured the painful bondage, and would have died but for food secretly conveyed to them by their brethren.

Three years passed, and the wife of a chief known as Capt. Hart died. She had been the Bloody Mary of the persecution, but her husband would not be comforted; and seeing his fetish idol had failed to save her, he heard the word of the Lord from Bishop Crowther, and as he came to die renounced his faith in his idols and ordered them thrown into the river. On the day after his funeral this was done: the people, in a rage, executing wrath on the Jujus, breaking them in pieces and flinging them into the stream.

The era of persecution passed away with the decease of Hart and his wife, and "Bonny became a Bethel." A woman of high position and large influence became nursing mother to the infant church, and her own house became a place of assembly. Another house of worship was built, and both were thronged; and Archdeacon Crowther was put in charge of this mission. Meanwhile the titular king of Bonny, George Pepple, visited England, and when with renewed health he was about to return, he sent a letter in advance declaring himself a convert and asking for a special service of praise to be prepared that he might on arrival at Bonny offer up thanks to God. Led on by this converted king, Bonny became one of the centres of godly influence in the lower Niger district.

Those who depreciate missions should have visited Bonny when Bishop Crowther preached; should have seen an orderly congregation of over 500 gathered attentively listening, and King George and his sister among them. Again in the afternoon the audience gathered, many of them walking through the tide, which was over knee deep in the beach path. Such cavillers should have been in the mission house when those converts came to buy books from the village Ayambo, which they aptly entitled the "Land of Israel," because there was no more to be found in it *a single idol!* In 1883 persecution broke out in Bonny; but it only brought out the martyr spirit. Even timid women would not recant at peril of life.

In the Kingdom of Brass, which is one outlet of the Niger, other

marked victories have been won. The King, Oekiya, in his latter years, publicly confessed Christ. In spite of his Juju men he renounced idolatry; and we saw his cast-off idols in the mission house in Salisbury Square. King Oekiya not only gave up idolatry, but polygamy, and thus not only showed how real was his change, but set a beautiful example to his people. In that same land where Bishop Crowther himself a few years ago found horrid cannibalism, and superstitions whose name was Legion, he has since found praying rooms where chiefs gather twice a day with their families for worship.

Bishop Crowther maintains that, on account of the prevalence of Mohammedanism in Africa, the Arabic should be taught to the native catechists as the sacred language of the Koran, and so be a means of reaching intelligent natives through the Arabic bibles and testaments. He found on the friendly waters of the Galadima an avidity for the books printed in Arabic, and gave presents of Bibles in that tongue to the Galadima himself and others. When Crowther explained to the Mohammedans he met, the difference between the formality of the fast of Ramadan and the fasting of the Christian unto God, the common reply was: "Yes, you are true persons; your religion is superior to ours." He found the work and influence of Islam such that whenever he referred to Adam, Noah, Abraham, etc., and even Jesus, the natives recognized these names as common to the faith of Mahomet as well. He advises that Mohammedanism be wisely dealt with, that missionaries and native preachers and teachers be prepared to utilize all that is common between the teachings of the Koran and the word of God, and at the same time resist and expose the folly, superstition and immorality fostered by Islam.

In 1875 Bishop Crowther's mother died, at the age of 97, the death of a saint, and passed into the unseen glory.

This really great man has left on all the mission work the impress of his ability and piety. He started the Preparandi Institution at Lokoja for the training of native catechists and school teachers, and it is a centre of spiritual light and influence for the whole west coast. Wherever he goes blessing comes, and no living man is doing more than he for the elevation and salvation of his degraded fellow countrymen.

Paul wrote to the Colossians that his aim and object in preaching were to "present every man perfect in Christ Jesus." When the great day of Presentation comes, with what joy will Mr. Weeks present to the Lord, Samuel Adjai Crowther as the fruits of his ministry in the Lord! And then for the first time will he realize what ultimate blessing hung on the leading to Christ of a humble slave boy of Yoruba land.

The negro has been described as "God's image carved in ebony."

"I don't care much as to what I am carved in," said one of the colored speakers at the late Baptist Anniversaries in this city, "so long as I am 'in the image of God.'"

## THE HISTORICAL GEOGRAPHY OF THE CHRISTIAN CHURCH.

BY PROF. HENRY WOODWARD HULBERT, MARIETTA, O.

### *I.—Introduction. The Purpose and Plan.*

The last few years have seen great advances in the study of historical geography. Germany has taken the lead, and trained minds in many lands have gone more and more into this line of investigation. Professor Bryce's epoch-making book, "The Holy Roman Empire," gave a decided impetus to researches dealing with the great movements of events within the limits of Europe, and that impetus received an added momentum from a still more elaborate treatise in two volumes from the workshop of Professor E. A. Freeman, of Oxford, entitled, "The Historical Geography of Europe." Masses of facts are marshalled in this latter treatise with a master hand, which in another place has shown its power in the most minute researches of special study. Professor Freeman embodies in himself the two tendencies in historical studies prominent in our day—the tendency to extreme specialization, which builds up from the foundation on the inductive plan, and the tendency to deal with facts from a broad outlook, and which brings into play the profoundest philosophical grasp of events, and gives us wide generalizations in the departments of the philosophy of history and the history of civilization. These two tendencies are rarely found successfully developed in one man, and when they are found they mark him as a leader in the department of history.

Neither of these tendencies should be allowed to exclude the other. The specialist does elementary work. He extracts the crude ore from the mines (often abandoned ones) and gets it into shape for higher treatment. The work at this stage is but just begun. It is stating a truism to say that history cannot be cut into isolated fragments. It would be history no longer. The unity of human life and events becomes more and more evident. History unrolls itself to the eye of the intelligent observer as one grand plan. Our age is peculiarly fitted to grasp such an idea. The great object lesson of unity—material, commercial, political and religious—is ever before our eyes. Space and time are dwindling. The world is growing more and more into one comprehensive family of nations. The time is hastening apace when what Professor Freeman has done for Europe must be done for the world. It is true that the pursuit of studies in historical geography is in a certain sense a superficial one, for it deals mainly with results and immediate causes. Yet it paves the way for a line of investiga-

tion which deals with profoundest questions as well as with some very practical ones. Most of the international quarrels to-day are over questions of historical geography, and the proper treatment of the great race movements will tax the genius of our best statesmen.

It is the purpose of this paper to call attention to a subject matter far better fitted in many important respects for treatment at the hands of the historical geographer than are the conglomerate and often conflicting elements of a purely secular and national life. What Professor Freeman has done for the historical geography of the political affairs of one continent should be done for the Christian Church throughout the world. The ideal unity of the Christian Church as outlined by the solemn, prayerful words of its Master would point it out as a theme of magnificent proportions, and of entrancing interest. At its very inception it was made universal, and its whole progress and expansion lie in the white light of history. It was a divine force left in the world by Christ which, under the special guidance of the Holy Spirit, was to carry out His divine plans for and in the world. It was to go up to the conquest of a kingdom that should be limited only by the extent of the human race. The globe was made a magnificent battlefield—the theatre of a campaign. The forces of Truth and Error are joined. There are two lines of conquest—horizontal and perpendicular—(1) the surface of the world and its multitudes; (2) the depths of human nature, the subsoil, the experience, the individual life. The historical geography of the Christian Church deals with the spread of Christendom, and has to do largely with acreage and numbers—in one sense the superficial items in the struggle. The history of a Christian civilization tells how deep down into the subsoil of human nature and national life the benign doctrines of Christianity have penetrated. When the Christian Church shall have reached every remotest region of habitable earth, and the gospel is proclaimed in every tongue, the work will have been just begun. It is a mighty task to *reach* fourteen hundred million human beings; it is a mightier task to bring them out into the *full liberty* of the gospel. As the late Dr. Roswell D. Hitchcock was accustomed to say, “We must rechristianize Christianity.”

But despite its seeming superficiality the Historical Geography of the Christian Church demands thorough treatment. Our century is especially interested. We have found that the best way to rechristianize Christianity at home is to enlist its sympathies in carrying out the last command of the blessed Master. The door is open to-day for truth or error to enter in. Truth must not hesitate a moment. We must *prevent* untruth even at the risk of superficiality. We must plant good seed at least. It is a strangely interesting and almost universal fact that, wherever evangelical truth has been preached and the Bible has been translated into the vernacular, no forces of opposition—phy-

sical, intellectual, or moral—have been powerful enough to wholly eradicate the gospel truth. Extreme cases of this fact are found in Abyssinia and in Persia, and the only exception now in mind is in North Africa.

The science of missions looms up in grand proportions. We are leaving the realm of experiments and establishing ourselves on a more and more scientific basis. We are learning the *laws* that must be obeyed. The science of war becomes strategic. The universal inquiry now is—as it was when the cannons of Gettysburg were booming—How goes the battle? What progress has been made in winning the ground of the enemy? And that we may fully understand the answers that come flashing across the wires to us, we ask again, How has the battle been going from the first? The Historical Geography of the Christian Church attempts to tell us the story of the campaign—the manœuvres, the advances, the retreats and the general progress—“beginning at Jerusalem,” under the divine leadership of the “Captain of our salvation,” only to stop at the “ends of the earth.”

The story of this march should be prefaced by a statement of the geographical conditions under which the Pentecostal Church found itself—(1) the conditions imposed by the Roman civilization, and the commercial and military relations of this civilization to outlying barbarism; (2) the conditions imposed by the spread of languages; and (3) the conditions resulting from the scattering broadcast of the Hebrew race, which was so largely to be the recipient of the new truth and the promoter of its rapid expansion. A map of the known world of that period will display before our eyes a sketch of land and sea a few thousand miles east and west, and still less from north to south, with a great cloudland of unknown territories and unnumbered millions still awaiting the discoverer.

We shall then see how, with the point of our finger, we can on the largest map cover up all the territory occupied by the centripetal Pentecostal Church. The Apostolic Church, with a mighty centrifugal force, went forth to service and to martyrdom. By the year 100, A. D., men, women and children were ready all around the Mediterranean to die for the Christian faith. The church of the second and third centuries, although in hiding from the most malignant persecutions, betrays itself at thousands of points all over the known world; and the year 312, A. D., with its imperial decree of amnesty to Christians, reveals that for a century the Roman Empire had been honeycombed with Christian churches. The politic Constantine did not cast in his lot with the minority when he adopted the Cross as his standard in war and peace. Under the founder of Constantinople and his successors paganism went slowly to pieces by a sort of spontaneous combustion; getting a new lease of life now and then, it is to be regretted, through the persecuting ardor of the church, which still felt

the old sores of three centuries of wounds inflicted by a dominant paganism.

But immediately in the new light of imperial favor, not waiting for the last gasp of expiring paganism within the pale of civilization, the church, true to its divine mission, went forth to convert the barbaric world, and the era of foreign missions proper began. Imperial legates and humble missionaries worked hand in hand at the centres of national life. Christians captured in frontier wars gloried in their opportunity to bring their rude barbarian captors to the foot of the Cross. The Armenian nation submitted to the new doctrine; the Abyssinians, under the fervent preaching of Frumentius, became Christians. Ulfilah did pioneer work among the Goths on the lower Danube, and left the Gothic Bible to be the foundation of all Teutonic literature.

Thus the campaign was carried into the three continents of the known world. Then followed the rapid expansion in the days of Theodosius the Great and Justinian, in which, behind the veil of the Alps and the Carpathians, that work was progressing which acquainted the rude northmen with the a b c's of Christianity, largely under its Arian form, so that when the Western Empire fell, a reverence for the Christian symbols controlled to some degree the barbaric ruthlessness of her conquerors. Nestorianism, under fearful embarrassments, pushed eastward through Persia into India, across the steppes of Central Asia, and set up its Christian monuments in China. From the Pacific to the Atlantic Christian prayer was heard.

In the struggle of nations there were occasional disasters by which whole lands were suddenly lost to the faith. The Saxons seemed to efface for a while Christianity in southern and eastern Britain. But in the days of Gregory the Great new vigor was aroused. The broken columns were re-formed and the march began again in earnest. Ireland from her island retreat gave Christendom an electric charge, and Rome herself for a while felt the tingle in her veins. The Franks, the Frisians and other Teutonic tribes yielded to the piety of devoted missionaries. Slavs and Picts and Huns and Norsemen and even the relentless invaders of Britain learned the truth about Christ.

Then came the sudden apparition from the Arabian desert to scourge an idolatrous and decaying church. The Saracens, more respectful at first toward "the religion of the book" than were the rude northmen, or even at times more than were the Christian coreligionists towards each other, swept over the fairest gardens of the church—Palestine, Syria, Mesopotamia, Egypt, North Africa and Spain fell in rapid succession before the iconoclastic followers of the prophet. Leo the Third at Constantinople saved eastern Europe from the first serious onslaught. The whole North African Church was swept out of

existence, but Charles Martel rolled back the Muslim tide at Tours, and Europe had a respite.

Then followed the gloom of the middle ages, lit up at points by flickering lights among the Mozarabes of Spain, the Abassides of Bagdad, the luxurious and corrupt court at Constantinople and the schools of Charles the Great and Alfred of England. The Saxons in Germany tardily submitted to the Cross forced upon them by the gleaming argument of Charles the Great. The Wends, the Danes and the Swedes received Christian missionaries. The Moravians and Bulgarians were converted. Bohemia, Franconia, Bavaria and Belgium were won over, and the gospel was preached among the Tartars of the Crimea. Even the darkest days of the tenth century were relieved by progress in some directions. Rollo, the Norman, became a Christian. The colonial principle was used in Sleswig to propagate Christianity. The German emperors zealously used their swords to spread the faith. The barbaric Prussians were the objects of missionary activity. Poland was reached, and Hungary saw her patron saint. In 988, A. D., Wladimir the Great and all his immediate subjects went down together into the Dnieper at Kiev to a Christian baptism, and Russia abolished her idols.

During the eleventh, twelfth and thirteenth centuries the vigor of Christendom was turned into the useless and hopeless task of recovering and keeping the "Holy Land" from the Saracen and Turk. Mission work was greatly obscured, yet it went on with faltering step. Far-off Iceland and Greenland were converted. The Finns and Pomeranians were brought under Christian influence. The good work went on in the vast spaces of northern and eastern Russia. A Tartar prince, the mysterious Prester John, was won over by the Nestorians, and their missions flourished in Central Asia. The "Order of Christ" (Sword-brothers) and the "Order of Mary" (Teutonic order) carried the gospel with their swords up along the Baltic shores.

The fourteenth and fifteenth centuries saw a decay in missionary zeal. Disasters came thick and fast. What was lost at one part of the field was gained at other points; still the Christian Church has not yet recovered entirely from the heavy adverse blows of those centuries. The little light of Christianity in China seems to have gone entirely out. The ruthless Tamerlane destroyed the larger part of the Nestorian Church and sapped its vitality to such a degree that it has never since been aggressive. Islam penetrated further and further into Central Asia. The faltering Christian Churches in Arabia were lost in the Muslim sirocco. Russia fell under the sway of Mongol hordes. The Ottoman Turk appeared upon the scene and marched steadily westward, engulfing the Byzantine Empire, sweeping up to the walls of Vienna and laying desolate the Christian churches of the entire Levant.



As an offset to all this, at the very close of the period, we see the armies of the Catholic Ferdinand and Isabella free Spain forever from Muslim domination. Russia, after weary centuries, comes out from under the sway of the "Golden Horde" and becomes the champion of the Greek Orthodox Church. Franciscan monks made headway in northwestern Persia. The west coast of Africa received missionaries, as did also the newly discovered islands off the coast. Just at the close of the century a new world, with its teeming possibilities and grave responsibilities, dawned upon the vision of man, and the Christian Church began to grasp the full geographical scope of the kingdom committed to its care.

The inevitable internal struggle between the monarchical and the constitutional or republican principle in the Christian Church came to a head in the sixteenth century. The contest between reformer and ultramontanist for a time obscured all other subjects in church life. During the Reformation era the Protestant world was so fully occupied with its fight for life itself that little foreign missionary work could be expected from it. Gustavus Adolphus and Gustavus Vasa carried on missions among the Laplanders, and Coligny and Calvin attempted a mission at Rio Janeiro. Natives of Virginia were converted through English missionaries. With these exceptions the aggressive work of the church was mainly done by the Roman Catholics. Canada, with the vast interior regions of North America, Florida, Mexico, Peru, Brazil, India, China and Japan, were reached. The devoted Xavier set an example of heroic service for the whole Christian world.

The seventeenth century was also essentially a century of Roman Catholic missions. The Dutch carried a formal Protestantism with their merchant fleets to the East. John Eliot and his fellow-missionaries in New England counted their Indian converts by the thousand. But the great territorial conquests for the Cross during this and the following century were made by Franciscans, Dominicans, Jesuits and other Latin orders. A mere list of the names of the countries they entered and which received permanently their presentation of the Cross is too long to be quoted here. They poured out their treasure of human life with unstinted hand. Whatever else we might be prompted to say we must accord to these zealous propagandists the honor of having extended widely the superficies of Christendom.

The eighteenth century saw the work of evangelical missions well under way, and the nineteenth century has thrown itself into the thick of the conflict; so that in spite of the material wonders of our day that have changed the looks of the world, our century will, in the long future, be pointed out as the age whose most prominent characteristic was not the steam engine, the telegraph or the railroad, but the missionary of a Christian civilization, bringing new life to nations

buried in heathen darkness or living in the twilight of an eclipsed faith. Before our century shall have come to a close there will not be a land or a nation or a language uninfluenced by the gospel of Christ. The expansive march of the church will have then reached its limit. It will not find time to weep for new worlds to conquer, for its work here will have been only begun. The true test of a faith is not its expansive power, but its *penetrative* power.

This, in brief, is the scope of an historical geography of the Christian Church. It involves the historical geography of every religion with which the Christian Church has come in contact. It involves to a large degree the political growth of the world as well as the commercial expansion, for the church has penetrated into every department of human life. This whole investigation will show how vitally the Cross of Christ has affected the history of mankind. The true dividing line between ancient and modern history is the line traced by the Cross. Modern history in any nation begins when Christianity begins to be the power that shapes its life. This line historically appears like a zigzag isothermal line running across the chart of history, beginning low down where the first centres of civilization in the Roman Empire became Christian, in the fourth century, and ending close upon the year 1900, when the last nation shall have heard the Master's name and shall have felt His transforming power.

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### ASCETICISM IN MISSIONS.

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

It is a sign of progress in the work of missions that it has awakened a surprising amount of discussion as to ways and means. It is no longer looked upon as a harmless scheme of a few visionary people; it is marshalling the great forces of the Christian Church. Accordingly, it finds a conspicuous place in the monthly magazine and the daily newspaper, and even in the official correspondence of statesmen and diplomatists. It has not only stirred up the old Oriental systems of error—it has attracted the attention of infidel writers in Christian lands and called forth their efforts to thwart its purposes and prevent its success. And it has awakened still another class of critics who have no special interest in the subject further than that it affords topics for speculation or ridicule. Particular attention has been given to questions of economy, and to romantic ideals of what a missionary ought to be. It would be difficult to say why it is that the idea of self-immolation has always been somehow connected with this particular enterprise—why one who enters upon it should be supposed to be indifferent to comfort and to all those things which nine-tenths of the activities of mankind are busied with seeking.

There is not the same idea in the popular estimate of the ministry at home, though that also abandons the pursuit of wealth and seeks

as a life work the moral and spiritual edification of men. It is understood that the average pastor ought to be at least comfortable, and no congregation is quite willing to allow any special degree of hardship or privation on the part of its minister. Oftentimes there is a degree of care which amounts to coddling. This is supposed to be generous and praiseworthy.

But with the foreign missionary it is very different. He forsakes home and friends and fatherland. He renounces all prospect of gain beyond his bare support, casts in his lot with poor and despised races of men, submits to the influence of unfriendly climates for his work's sake. But this is not deemed sufficient. The more barren his lot of all comfort, the greater the degree of self-denial and privation that can be encountered, the better. What he has really undertaken is to carry the Gospel to the destitute, and so to live as to secure the longest, fullest and most complete career of usefulness along that line. But this is not the view of the malcontents. They regard him as a spectacle, an ascetic, an object lesson in self denial. It is not so much what he does, as what he suffers. The chief end is the impression which he makes on men's minds by his self-mortification. Such is the logic of Canon Taylor's teachings, and of U. S. Minister Denby's recent official despatch on the death of Rev. J. Fisher Crossette. Mr. Crossette, once a most useful and devoted missionary, had for a long time been laboring under serious mental aberration. He suffered the lashings of a morbid conscience and took upon himself a degree of privation which no civilized man ought to assume, and by which his life was doubtless brought to an untimely end. His sincerity and devotion to suffering humanity were worthy of all praise, but there are scores of missionaries in China whose real usefulness has excelled his fifty fold, but who call forth no special tributes, because lacking that morbid element which always impresses the uninformed and sympathetic. The fact that he drew no regular salary, "taught no creed, and did not strive to proselyte"—though this is an error—but fed perishing beggars, sharing with them his last crust,—this is the ideal.

Is it then more important to feed here and there a poor beggar than to establish Christian churches, schools, colleges and hospitals, and to proclaim to an entire nation those great principles which bring all reforms and all benevolence in their train?

A few weeks since a farewell reception was given in New York to a veteran missionary and his wife just returning to Japan, where many years ago they had the honor of being the very first Protestant missionaries to that Empire. They had watched the progress of the whole marvellous work wrought in that land, and had had a large part in it from first to last.

This able missionary, Dr. J. C. Hepburn, had given to Japan a

massive and complete dictionary, which did more than almost any other one thing to open up communication between the Japanese and the English speaking world. He had accomplished much also in Bible translation—thus helping to place the Scriptures in the hands of all the people. Moreover, he had constantly maintained a dispensary, and in his medical work alone had done a work worthy of a lifetime. He had maintained a high spiritual influence over the lowliest, whom he was always ready to succor, while at the same time winning the esteem of all the better classes, both native and foreign. How had all this been accomplished? Simply by a rare combination of piety and common sense. Simply by living plainly, but comfortably, and in such a way as to make the most of his life and labor for the glory of the Master and the lasting good of the people.

He had refused offers of educational service under the government which would have increased his small salary many fold. He had resisted the temptations to engage in a general medical practice which might have secured a fortune, but he had been no ascetic; he had taught and exemplified, not a morbid, but a healthy Christianity—just precisely that which was needed to regenerate Japan. Would the supporters of missions have had it otherwise? Would they have preferred a cloistered ascetic, fed only from his beggar's bowl?

Canon Taylor has found his ideal in a half-dozen unsalaried missionaries from Oxford who are laboring in Calcutta. Sir. W. W. Hunter has also accorded to them the highest praise, as models.

They are, no doubt, under the influence of a most sincere piety, and ever cherish only the most thorough respect for their self-denying devotion; but how many such men is the worldly and easy-going church of this age likely to produce? Has the Christianity of proud and wealthy Britain any fair prospect of impressing itself deeply upon the Indian Empire by delegating here and there a handful of men to perform a duty which the whole church should unite in performing?

It may be true, as both Canon Taylor and Sir W. W. Hunter assert, that such persons represent the common idea which Hindus associate with the religious life, but one might suppose that asceticism, with all its forms of self mortification, had been tried long enough in India and throughout the East. What have the tens of thousands of Indian saints and mendicants ever accomplished? The moral and religious life of the nation has gone to corruption and decay in spite of hoards of beggars and fakirs. We must take issue with all such ideas of missionary methods.

We may go still farther, and ask what has been the result of those many historic instances in which the church has, in fact, copied the asceticism of the East? What have the monasteries of Sinai and of Lebanon done for the regeneration of the Holy Land?

What did a celibate and cloistered priesthood accomplish for Mexico through three hundred years of undisputed sway ?

That the example of the Calcutta brotherhood, so far as it promotes consecration of spirit, will be useful, no one will question; but that India, or any country, is to be reclaimed by such agencies, is more than doubtful. There is need of a healthy and aggressive movement which shall subsidize the gifts and prayers and efforts of the whole church. Not the touch of a small separated class, but the spiritual sympathy and life of all Christendom must be applied to the dead faiths and effete civilizations of the East. Asceticism would fail. As well might the old prophet have attempted to raise the dead child with the tip of his finger, instead of overlaying him with his whole pulsing life, mouth to mouth, hand to hand, and heart to heart.

If the church is to exchange her own regular methods for any other agency, let it be the armies of the Young Men's Christian Associations. Let there be fellowship and activity and the massed influence of numbers. Let there be a constituency at home that is abreast with the representatives at the front, and therefore in the fullest sympathy with them.

But, while welcoming every agency and means of good, the church cannot lay aside or delegate to others her own direct work for the evangelization of the world. It is acknowledged by all that the success thus far accomplished in the modern missionary movement has been the work of the regular organized missionary agencies. The great Christian denominations have sent forth chosen representatives, as Barnabas and Saul were sent from Antioch. Guided by the providence of God, in the choice of fields, they have raised the common standard of the cross in many lands, till already the headlands of the continents and the chief islands of the sea are occupied. They have translated the Scriptures into hundreds of languages and dialects, trained native preachers and teachers, organized churches, established schools and colleges, multiplied religious books and tracts, founded hospitals and dispensaries.

The missionaries of these boards and societies have generally been married men, and not the least among their elevating influences has been the object lesson of a Christian home. It is impossible to measure, still less to tabulate, the subtle influences which have gradually changed the Oriental idea of woman's place and influence, until now in India Zenana doors are wide open, and both Hindus and Moham-medans are beginning to emulate Christianity in the higher female education. Even the fanatical Moslems of the Turkish Empire are seeking the benefits of Protestant schools for their daughters. But these immeasurable results have attended the organized methods of modern Protestant missions. They are no longer experiments.

Celibate missions had been carried on for at least two centuries by

missionaries of the Roman Catholic Church—many of them devoted men. Scores and hundreds of lives were spent in self-denying labor, in Congo, among the American Indians, in Japan and China, in India and the islands of the Indian Archipelago; but in all these lands they failed to regenerate heathen society. The Greek and Latin churches of the Levant, following similar methods and lacking the domestic element, have scarcely held their ground; they have received from Islam a deeper impress than they have given. Why, then, should Protestant Christendom yield to the cry of those who, in the very midst of increasing success, would turn to the effete agencies of the past?

But still it may be claimed that whatever may be said of missionary methods, the labor should be cheaper, the salary should be only sufficient for a bare subsistence, if not waived altogether; the work should be one of faith.

In reply to all such claims, it may be asked, first, whether any special providence is supposed to attend foreign missionaries, as compared with the Gospel ministry at home? If not, can any greater risks be assumed in a heathen land, where the people are out of all sympathy with the truth and where no means of employment and self-help are offered, than in the prosperous communities of our own land. Or is a comfortable and homelike dwelling less necessary to a missionary's wife in a dreary heathen community, where she finds perhaps no white woman besides herself, than to a pastor's wife in an American village? Of all women in the world, those who are weighed down with the sense of loneliness and the depressing contact of degradation and misery which are incident to missionary life need most the sanctuary of a home to which they may resort after the wearisome labors of the day—a bright little spot where they may find not merely comfort but the nameless objects of taste which shall remind them of the old home far away. Depression of spirits is often a more fatal cause of ill health and of failure than either the work or the climate.

An article in the *Cotemporary Review* of July, 1889, by Meredith Townsend, presents these very sensible thoughts on "Cheap Missionaries."

The writer discredits the idea that merely living poorly produces any favorable impression on the natives. "They understand real asceticism perfectly well, and reverence it as a subjugation of the flesh, and if the missionary and his wife carried out the ascetic life as Hindus understand it, and lived in a hut half or wholly naked, sought no food but what was given them, and suffered daily some physical pain, they might stir up the reverence which the Hindu pays to those who are palpably superior to human needs. But in their eyes there is no asceticism in the life of the mean white, the Eurasian writer or the Portuguese clerk, but only a squalor unbecoming a teacher and

one who professes, and must profess, scholarly cultivation. Even if the cheap missionary could induce a fitting wife to share such a lot, he will think of the children to come, and he perceives, from examples all around him, what, on such an income, their fate must be. They will be boys and girls, with the white energy, who have been bred up as natives—that is, they will, unless exceptional persons, belong to the most hopeless class existing in the world.”

But there is a new standpoint from which to consider the question of ascetic missionaries, and of cheap missionaries ; it is the standpoint of the church itself. Never before was so great wealth placed in the hands of Christians. Never before was there so much danger to spirituality from superabundance and luxury and mammon worship. On the other hand, never were there so many opportunities and facilities for the united effort of all good people in reclaiming the world as now. So far as home interests are concerned, there was never so much actually done by the rank and file of laymen and of women for the cause of truth and humanity. Is this then an age for delegating the work of the distant waste places to an exceptional few ? Or is it quite becoming to the tens of thousands of professing Christians who are imperilling the bodies and souls of themselves and their children by the very surfeit of self-indulgence, to turn the last screw of impoverishment on the ambassadors to heathen lands ? Would the hollowness and insincerity of such a policy be likely to impress heathen nations with the moral earnestness of our propagandism, or even of the divine reality of our Christian faith ?

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#### TRANSLATIONS FROM FOREIGN MISSIONARY MAGAZINES.

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

—The *Lund Missions-Tidning* describes the Gallas, in Northeastern Africa, as probably the people among whom the Swedes will principally labor in time to come. This tribe extends from Abyssinia southward, and some of its superior families have established themselves as royal lines of other tribes as far south as the Victoria Nyanza. The royal family of Uganda are Gallas. The Swedes, of course, only think of laboring among the Galla tribes, not of following these transplanted dynasties.

—The Neukirchen Mission in Germany has three missionaries on the island of Java, with seventeen congregations. The statistics of 1888 were: Helpers, 5 ; elders, 2 ; communicants, 88 ; catechumens, 27 ; scholars, 30 ; attendants, 283.

—In the *Allgemeine Missions-Zeitschrift* for April, 1889, there is an article by Herr A. Merensky on “Opinions of Travellers Respecting Christian Missions among Native Africans,” from which we give some extracts. The author remarks that, in colonies where the natives form a large percentage of the population, the value of the missionary work is often very cordially acknowledged by the authorities, but that as yet the accounts of travellers are so subjectively colored that they vary according as the traveller looks upon the natives as men, or as only a higher species of animal. If the former, he is apt to judge missions favorably ; if the latter, he will esteem them absurd. We train a horse or dog, but we do not endeavor to convert them. Such travellers

look upon missionaries as amiable lunatics. Some, however, are more bitter. Thus Mr. J. S. Little declares that some of the missionaries in South Africa are of evil lives, and says that "the scandalous proceedings at the Moravian station of Caledon are alone enough to prove this." Of course it would be strange if, of so many missionaries, some did not turn out unworthy. But his proof is a broken reed, for there is no Moravian station at Caledon, and there is not even a German station there. Mr. Little, therefore, has been catching up a report without knowing either the nation or the denomination to which it has reference. Such a man's unfavorable testimony cannot be worth much; yet even he acknowledges that the missionaries, as a whole, are an excellent and self-denying body of men. But of their converts he judges most unfavorably. However, he is good enough to add that it is not the missionaries that are to blame, but the contact with civilization. However, he knows very little about the missionaries, as appears from his accusing them of having burdened the Zulus with a perfectly arbitrary orthography—the contrary, says Herr Merensky, being demonstrably the fact. He adduces "Cetewayo" as an instance of perverse spelling. It is that; only it does not happen to be the missionary spelling. Yet after all he breaks out with, "The much-abused missionaries, as well as the Boers, have been the pioneers of civilization in South Africa, and even on this ground are entitled to be regarded with all honor!"

—Mr. J. Nixon judges very differently. He declares of Magata, a chief near Pretoria, where the Hermannsburg missionaries are working, that not even in England has he met with a more perfect gentleman, in the best acceptance of the word. Speaking also of the chief Kchama, he declares that he is a chief whose word can be depended on. "He is a noble example of successful missionary work. His Christianity is nothing nominal, like that of so many other blacks, as well as whites, but is life, which exerts a pronouncedly good influence upon him and his people. He has abolished drinking in his land, and is always intent on some reform. His word is always trusted, not only by the missionaries, but also by traders and hunters, who are mistrustful of everything accomplished by missions. He is sincere, courageous, and manly, and if all Caffre chieftains were like him, Caffreland would have a very different look from its present one."

—Comparing the poorer white Boers in the west of the Transvaal with the Christian Barotsis, Mr. Nixon says that, while many of the former cannot write, a number of the latter, taught by the missionaries, can read and write well. Their fruitful fields also are in strong contrast with the dry Boer places, without gardens or any sign of cultivation. The Barotsi, Mr. Nixon says, owe their happier circumstances to the zeal and pains of a German missionary, Herr Jensen, who had taught them how they might sow and reap and dispose of their produce to advantage. The Barotsi, he says, were prosperous for natives and had ploughs and wagons in plenty.

—Mr. Nixon also spent some months in Bechuanaland, and remarks that many of the so-called savages were as well educated as their Boer neighbors, and had quite as good a claim to be respected. The labors of Moffat, Mackenzie, Livingstone, Price and other missionaries, though with many a failure, had exerted christianizing and civilizing influences on the masses. Dr. Holub also, the eminent German traveller, who is understood to be a Catholic, gives the following glowing description of Kchama: "What I mentioned even in my first work, I can to-day, some years later, do nothing but re-attest, namely, that King Kchama does his best to civilize his Bamangwatas. Happily he has only accepted the good of civilization from the white man, and it is this with which he seeks to inoculate his people. His success is acknowledged



by every stranger, and is especially visible to whoever had previously visited his capital of Shoshong, whether it were when the heathen regime of superstition yet prevailed under Sekchomo or Matscheng, or later, during the early reign of Kchama. The difference between now and then proves itself to be a mighty one, in which the good falls altogether on Kchama's side. Kchama has the fullest right to have his government described at length in an historical work, on account of its good success and the iron energy of the ruler. What he has accomplished in Southeastern Africa may well be esteemed something unique in the history of Southeastern Africa, and must never be passed over when the general capacity of the blacks for culture is in question. The advancement of prosperity and progress among his people is Kchama's most ardent wish, an aim which he has pursued for years with ever increasing zeal and success. His subjects are more and more abandoning the heathen customs; it is only some of the very old people that murmur at having to comply with the innovations, with which, nevertheless, they do comply. The amulets of lions, leopards and ralis teeth, etc., which used to be worn around people's necks, are no more to be seen. The orgies have ceased, especially the corrupting orgies of circumcision, formerly a national rite, a momentous solemnity, from which everything was dated, a man's age and fitness to serve in war, and the regiment to which he should belong. The power of the rain doctors is forever broken in this tribe; the beer-carousals and their attendant orgies have come to an end. The spirituous drinks of the Europeans are forbidden in the whole land, and even to Europeans the use of them is only permitted within their own four walls. A drunken white in the open street must look to be banished from the country. Ten years ago visitors prophesied that Kchama would not be long able to enforce this prohibitory law, but would be absolutely powerless to oppose any permanent resistance to this curse of civilization. Well, these prophets, thank God, have turned out false prophets. Kchama's laws stand fast, and we will hope that they have already so thoroughly naturalized themselves that Kchama's future successors will also be constrained to conform themselves to them." Dr. Holub declares, in conclusion, that he wishes thus to secure to this "noble man" a monument in writing which shall perpetuate his memory. And, as the editors of the *Zeitschrift* remark, Kchama is not alone in these endeavors among the chieftains of South Africa, though he far overtops other Christian chiefs.

—In *De Macedonier* Herr E. Haan, who has been ten years a missionary in Java, gives an extended report of the reasons for the comparative unfruitfulness of the missionary work in that great island. Besides that most of the people are Mohammedans, he brings the very severest indictment against his countrymen as respects their treatment of the Javanese. The Dutch have always been noted for the cold severity and extortionateness of their rule over subject races, and they seem to be as bad as ever. Herr Haan says: "The Javanese is viewed by the European as a thing with which he can deal at his pleasure, and which only exists for the convenience of Europeans, in order to secure to these a comfortable, easy and wealthy living." As an instance: Every Javanese, if he occupies land set apart by the government or by individuals for coffee culture, is compelled to set out a certain number of coffee trees, to tend them, and to deliver all the coffee they yield at 14 francs for 125 lbs., while the same amount in the market brings 45 francs, 55 centimes. "Does the Javanese even receive for his coffee money enough to live on? Hardly. Indeed, it not seldom happens that in place of rice he is reduced to eating the leaves of trees." "No wonder, then, when the Javanese are dealt with after this step-motherly fashion by the intruding European lords, that they are filled

with bitter hatred towards the Europeans. They have experienced neither love from them nor benefit from their religion, and in requital they hunger for the moment when everything that is white shall be put to the sword." Again: "The Javanese hate the Europeans with a deadly hatred, they thirst for their destruction, and the many insurrections of later years, as yet fortunately discovered by craft and suppressed by force, prove only too clearly how the fingers of the Javanese itch for the extirpation of the white man."

—Herr Haan is convinced that it is hopeless to convert the Javanese by means of Europeans. Only native Christians can do the work. "For, to speak plain, a European missionary in Java can accomplish absolutely nothing with the gospel. All the missionaries, without exception, confess this by word and writing, and it is proverbial among them that, being unable to reach a single Mohammedan, they bestow their time in the translation of Christian works, yet with so wrongheaded a lack of concurrence, so absolutely without a plan of campaign, that it sometimes is the case that two missionaries are translating the same work at the same time, of course each in the hope of seeing his own translation printed."

—No white nation has much occasion to boast itself as to its treatment of inferior races; but among Protestant nations Holland, and among Catholic nations Spain and Portugal, enjoy a peculiarly bad eminence in this respect. There is this difference, however, according to Mr. Mackenzie, in his history of Spanish America: the Spanish Government and the Spanish Church, in the prime of their dominion, were unwearied in their efforts to restrain the harshness and rapacity of covetous adventurers, who had a long way the start of them, and very slowly did prevail against them; whereas the Dutch Government itself is still the main extortioner. We are glad to see that sections of the Dutch Church are beginning to bear a faithful witness against this iniquitous tyranny.

"The native helpers," says Herr Haan, "must be the pathbreakers of missions, and can be so, because they can converse with Mohammedans without arousing prejudice against themselves, and without awakening suspicion can bring the gospel into the hearts and houses of their brethren according to the flesh." "Facts show that wherever they come they find souls eager for the Word that speaks of atonement and grace"—ideas wholly foreign to Mohammedanism, which makes absolutely no provision for the inner wants of the soul.

—The Rev. C. J. Sandegren, of the Leipsic Mission, in South India, who attended the great Mula-Linga festival, says: "The demeanor of the temple-priest towards us was very noteworthy. For although we had come in the avowed design of preaching the gospel and testifying against heathenism and idolatry, yet this exceedingly liberal and large-minded heathen priest conducted himself in the most friendly manner towards us. Indeed, he even came to us and himself urged us to preach to the people, assisting us personally to maintain order and attention. He also sometimes stayed with us at our quarters, listening to our singing and conversation. But yet we could discover in him no real longing after salvation. It is true, he mocked at the people's idolatry, but imagined he must put a good face on the mummery, and fulfil his office as priest, because he had his living by it, and because it brought in to him and his family no small profit. As temple-priest, moreover, he not only enjoyed a good revenue from this festival, but also has in his possession the extensive temple-estates, from which he and his kindred derive an ample income, and enjoy an eminent and respected position in the land. And how is it easily possible to renounce all these things? thinks the good-natured man. Our preaching and

Christianity doubtless are good, true and useful, but self-denial, the surrender of earthly advantage—that, he fancies, would be very foolish, not at all after his taste; for riches, enjoyment and voluptuous pleasure formed the real god of this heathen priest."

—"Speaking generally, a mission-period falls into three stages, which, it is true, are neither sharply distinguished from each other nor have everywhere the same length of duration. The *first* stage is that of sending forth, strictly speaking, of the slow foundation work of the foreign missionaries, of individual conversion, of the initiation of a process of fermentation, of the impregnation of the intellectual and moral atmosphere with new views and elements of life. The *second* stage is that of the erection of a first story on the foundation laid, of the extended co-operation of the natives, of the organization of the growing congregations, of the leavening of the popular life with the forces of the gospel. The *third* stage is that of national Christianization in the stricter sense, the collapse of a heathenism already undermined, the winning of the masses. This mostly comes to pass as a result of important historical events, *e. g.*, the acceptance of Christianity by reigning personages," etc.—*Allgemeine Missions-Zeitschrift*, September, 1889.

—The *Macedonier* gives some extracts from the South African German Missionary Merensky, "*Erinnerungen aus dem Missionsleben*," which are interesting, as distinguishing more sharply the various native tribes from each other. We are accustomed to call them all, except the Hottentots and Bushmen, Caffres, or Kaffirs. And, indeed, they do in a general way belong together; but while the Zulus are Caffres proper, the Bassutos and Betchuanas, who are very closely related to each other in appearance and language, are but remotely related to the Zulus. Herr Merensky, therefore, informs us that we ought not to call the former Caffres. "As respects their bodily build, among the Bassutos we find many tall and powerful forms, but also many weak people—far more than among the Zulus." Merensky attributes this in part to the greater wealth of the latter, which enables them to use meat more freely, in part to the privations to which the Bassutos were exposed at the time of their oppression by the Zulus, but in part to the fact that an unchaste life has already, among the Bassutos, made its way even into the world of childhood.

—"Young people may often be called handsome, especially among the girls: the finely formed ears and small hands draw the eye. Old people, however, are, as a whole, very ugly. This, however, is far from being true of the Christians." Merensky, even in unfamiliar mission-stations, recognized the Christians by their faces. At a station of the South Bassutos he was astonished at the sight of handsome old men and venerable old women. The missionaries had already been there thirty years, and these people had grown old as Christians. Merensky wishes, therefore, that in popular works, when portraits are given, it should be indicated whether they represent Christians or heathen; and it would be of much interest, from lands where heathenism and Christianity are wrestling, to be able to compare portraits of both.

#### LATEST FACTS ABOUT MICRONESIA.

Rev. Frank E. Rand, of Ponape, of Caroline Group, Micronesia, being interviewed by Dr. Pierson, says:

The whole group—Caroline Group—extends nearly 2,000 miles east to west, and embraces a hundred or more islands; this is the only group where there are high mountainous islands. Ponape island is the largest in the group, rising in centre about 3,000. All of the group, save from six to ten, are low and

coraline, with large lagoons. The Ruk lagoon is a hundred miles by about forty.

About 5,000 inhabitants on Ponape, missions established about thirty-seven years ago, and the island is now semi-christianized; thirteen churches on the island, and about half the people attend, and two missionaries and families were there eight years before the first three converts; but twelve years after the Ponapeans were carrying on foreign missions among the neighboring islands. Pinglap, 150 miles east, was approached in 1872 by the Ponapeans, but repulsed; two young men, however, of the Pinglapers were found on Ponape on the return of the missionaries, and became converted, and one of them ultimately became pastor of the present church on Pinglap. Some of that church are now helping the Ponapeans to carry the gospel afar. Two years after, in 1874, three young men and their wives, Ponapeans, landed at Mortlock Islands, about 300 miles west, a group of six coral islands, population of 4,000, found the people in primitive paganism, having had little or no contact with foreigners; language differed from Ponape, and hence conversation was impossible. They were left there, and communication began through a man and wife who had lived on Ponape. They were left there, knowing the *Morning Star* would not return for twelve months, the chiefs promising to protect them, and having supplies only for a few months. Their houses were comparatively hovels. In a year they were visited again by the *Morning Star*, and found each of the families living in a good house, having also three large churches, the largest holding 600 to 700; all had acquired the language; one of these native teachers, the wife of one of the missionaries, had translated a portion of the gospels and hymns from Ponape into Mortlock tongue, and each family had a large school in which pupils read and wrote in their own language and beginning to cipher, and some twenty-five in each parish awaiting baptism.

At the present time there are in one of those churches from 300 to 400 members, and instead of three churches, *nine*.

Since then there has been a greater work done on the island of Ruk, where the first missionaries went in 1880. It has always been called the *Terror of the Pacific*, from cruelty shown to crews of vessels. The coral reef encloses about 15,000, or more, speaking the Mortlock language. One missionary was left there in 1880, "Moses" by name, from the Mortlock Islands. He was landed at his own request on one island in this lagoon, with a population of about 4,000. Mr. Rand visited this island a year after, and found Moses, within two months after landing, had been in great risk of life, but saved his life by singular tact and courage. Mr. Rand found him likewise living in his own large house, having built a large church with some twenty-five ready for baptism, with day school and Sunday school; but with marvellous influence over the nation in restraining war among themselves. Now there are some eight or nine churches, and a prosperous community. Chiefs now send to Moses for teachers to come to them to instruct them not to fight.

The principal work on Ponape is *Training Schools* for young unmarried men and the married men and wives, to prepare them for Christian work. In 1888-9 they had forty-five boarding pupils; twenty of them have gone into the work in the beginning of 1889, and there is a girls' boarding school with thirty-eight pupils. There are two more training schools at Island of Kusaie—one for Marshall Group and the other for the Caroline Group, and at the same place a girls' boarding school.

## II.—GENERAL MISSIONARY INTELLIGENCE.

**Africa.**—A correspondent of the *Manchester Guardian* writes encouragingly of the development of commerce which is checking the slave trade on the Congo river. Steamers from Liverpool are now plying direct to Boma and Matadi, stations on the river. These are becoming the chief ports from which produce is being shipped, and are gradually drawing the ivory trade away from Zanzibar. A regular ivory market exists at Stanley Falls, and here the Arab traders can now sell their ivory instead of kidnapping slaves to carry it to the east coast. Under the old method of slave labor it often took one or two years for the ivory to reach the coast, and the former slave dealers are now settling down into a peaceful colony near Stanley Falls, evidently appreciating the advantages of modern facilities for trade. When the Congo railway is complete, the Congo route will be more used than at present. The railway will start from Matadi. A further blessing both to the traders and the natives is the discovery of the river Lomami, which runs parallel with and to the left of the Congo. It is navigable and of good depth, and will be a great benefit in facilitating communication between Niangwe, the chief Arab settlement in the high Congo, and Stanley Falls. The frequent falls and rapids on the Congo in this part have rendered communication by it almost impossible between the two places. The ultimate benefit, however, of thus opening up Africa for trade will depend upon the number of Christian men engaged therein. Between heathenism and civilization without God, there is little to choose.

—**Italy and Africa.**—There has been of late an acrimonious dispute between the journalists and politicians of France on the one hand and Italy on the other touching the claims of their respective countries to possessions on the north coast of Africa. The Italians maintain that France had no right to estab-

lish a protectorate over Tunis, where the Italians outnumber the French ten to one. They add that at the Berlin congress Mr. Waddington disavowed any claim to the Regency. The French answer that Tunis was offered to them at the congress by Bismarck and Beaconsfield as a counterweight to Cyprus, which was acquired by England, but that they should not have availed themselves of the offer, had not the Italians made surreptitious efforts to supplant them in the good graces of the Bey. Meanwhile they desire to know why Italy has not laid hands on Tripoli, a section of north Africa uncoveted by any other European power. To this latter suggestion the astute Italians make no reply. They know a trick worth two of that. The possible outcome of their protectorate over Abyssinia, and of their assertion of authority over the whole sea-coast of East Africa from Warsheekh, near the second degree of north latitude up to and including Massowah, may be found to have some day a weighty bearing on the status of Italy in the Mediterranean. For few things are more certain than that the advent of the Gladstonians to power in England would be followed by the recall of the British army of occupation from Egypt. To what power would England then be more likely to turn over the duty of protecting the Nile country than to Italy? It has been largely through the moral support of the British Government that the Italians have gradually acquired control of the southern part of the Red Sea and of the Straits of Bab-el-Mandeb. We may rather say that they alone divide control with Great Britain. Owing to the weakness of their navy, they could never be dangerous to British commerce, and they could be trusted to shut the Suez Canal against a French or Russian fleet. Apropos of this suggestion, it is well to remember that the Italians took possession of Massowah under an understanding

with the Gladstone Ministry, and for the purpose of effecting a diversion against the Mahdi. Co-operation with England, with regard to Egyptian interests, was, in other words, the motive of their first important demonstration in East Africa, and it will probably turn out to be the ultimate result of their Abyssinian protectorate. The Italians constitute a much larger proportion of the European residents in Egypt than do the French. Of Levantine countries generally the same thing may be said. In this respect they are the natural heirs of the Venetians. Candia, for instance, should the Porte be constrained to surrender it to any European power, ought to go to Italy in her capacity of the heir of Venice, from which the Turks wrested it, after it had been the property of the Republic for many centuries. The island is of too great strategic importance for England to suffer it to fall into the hands of Greece, which would practically make of it a Russian naval station. On the other hand, if the Italian flag were planted in Candia and Alexandria, the Mediterranean would be as truly a British lake as it is now.—*The Sun* (New York).

—**The Nile has Three Peculiarities.**

1. It has a constantly diminishing volume of water as it flows to its mouth for more than 1,000 miles. 2. It floods during the dry season. 3. It has no tributaries for 1,100 miles from its mouth. In the great expanse of the Soudan there are few rivers, and the Nile is the only one worthy the name in all Egypt. Up in the heart of Africa it has many feeders, and rushes down into the sandy plain of Egypt a mighty torrent; but it hardly forms its great trunk by the junction of the White and Blue Niles before it begins to diminish in volume. Literally, the thirsty sand licks it up. And though the junction with it of the great Atbara gives it a new supply some hundreds of miles below, it soon again loses volume. It is a large river in Egypt, but far inferior to its majes-

tic volume as it enters that country. But, fortunately, when it is most wanted for irrigation—during the dry season—it gives the greatest volume; for then it is the rainy season in the Nile sources.

What would Egypt be without the Nile? The country knows no rains, or at least so seldom that a shower is a marvel; and though, during some months, the parched earth is relieved by heavy dews, its dry season would be intolerable without the overflowing of this grand river.—*African News*.

—**The Sultan of Zanzibar** has decreed that all slaves entering his dominions are henceforth to be free. Also that the children of slaves born in his dominions after January 1 are to be free. These are great steps forward, and lead us to hope that the entire suppression of slavery in East Africa may be looked for in the near future. Another important mark of progress is the establishment of a new direct line of mail steamers from London to Mombasa and Zanzibar, which, with those now running, will make a fortnightly service.

—**The Abyssinians and their Christianity.**—The change of rulers in Abyssinia promises to inaugurate a new departure in the public policy of that historic country by opening it to Western influence, and thus preparing the way for the rejuvenation of its stereotyped and formalistic Christianity. The new king, Menelik, formerly sovereign of the southern province, Shoa, and then nominally, but scarcely in fact, vassal of the late Negus, or King John, has all along been favorable to the representatives of Western civilization and Evangelical Christianity. King John was a typical Semitic, conservative to the core, and naturally hostile to all new and progressive ideas. He not only expelled the Christian missionaries, sent there by the London and Basel societies, from his domains, but attempted to come to an understanding with that larger branch of the Christian Church which, in its character

and kind, agreed most with the sterile faith of his own people, namely, the Greek Orthodox of the East. Menelik has already made a decided move in the opposite direction. He has assumed friendly relations to the Italians; his ambassadors were recently the sensation in Rome; and his land is being re-opened for Christian mission work. The veteran Flad, who for two decades of years has been in vain waiting for an opportunity to continue his gospel mission, so auspiciously begun under his leadership thirty or more years ago, has, notwithstanding his years, determined to return to Abyssinia and work while it is day.

As matters now stand, the Church of Abyssinia is a ruin, in its way as instructive as the pyramids of Egypt and the tablets and bricks of Assyria. Practically, it represents, in stereotyped form, the Greek Christianity of the fifth century. The shape and form have been retained, while the spirit has been lost; the hull is there but the kernel is gone. Abyssinia was converted to Christianity early in the fourth century, and viewed its first bishop from Athanasius. It is the only Semetic people that ever as such embraced the Christian faith and established a national Christian Church. It is one of the anomalies of history that Christianity, although springing from Semitic soil and developed in a Semitic people, was, on the whole, rejected by them, and the spiritual inheritance of Shem passed into the tent of Japhet. The Abyssinians, too, were converted under Greek or Aryan influence, and for a century and more constituted a not unimportant element of the Oriental Church. In 451 came the separation. Together with the Church of Egypt, with which it was then and is now yet organically connected, that of Abyssinia embraced the Monophysite faith. The condemnation of this heresy by the synod at Chalcedon led to the withdrawal from all connection with the Church general, and the isolation of the Mono-

physite Church as a natural consequence followed.

This isolation, voluntary at first, became one of necessity soon after, when the Mohammedan invader overran the East and devastated Oriental Christianity. It is the great distinction of the Abyssinians that they, in their mountain fastnesses, were the only people who did not bend their necks to the Moslem conqueror, nor yield their faith to Islam. The struggle against Arabic aggression, which is now the question of life and death for the future of the Dark Continent, is really one of more than a thousand years' standing. Against fearful odds the Abyssinians have maintained their struggle for existence, and, though often wounded and bleeding, have retained their national and ecclesiastical existence and organization.—*Prof. Geo. H. Schodde.*

**Belgium.**—The French Protestants are divided into two sections; one, represented by the Protestant Evangelical Churches, which are State churches; and the other, by the Belgium Missionary Christian Churches, whose name admirably sets forth their spirit. The latter have 27 churches and stations, with 59 annexes or places that are regularly evangelized; 50 temples and halls; 38 Sabbath schools, 17 day schools, 22 pastors, 4 evangelists, 7 Bible readers, 5 colporteurs, 47 laymen, who take direct part in the work; 7,850 meetings took place last year; 215,500 tracts have been distributed. The churches have a membership of 4,647, and their Sabbath-schools are attended by 2,366 children. More than 500 members have been added to the church during the year; and notwithstanding the deaths and emigration, the increase has been 275 adults and 171 children. A station has been founded, two churches built, services begun in several new localities, 70 villages where the Gospel is not regularly preached have been visited by the missionaries;

while the colporteurs have worked in 200 villages.

The expenses of the year have reached 139,714 francs, and the contributions of these churches have amounted to 63,000 francs.—*Rev. J. C. Braeq.*

**Hawaii.**—The last report of the Hawaiian Board of Health shows that there were, March 31st, 1888, 749 lepers in the district of Molokai set apart for them. These are provided for religiously by two Protestant and two Catholic churches. The report of the Hawaiian Evangelical Association for 1887 shows that one of the Protestant churches has 225 members. The membership of the other is not given; but as it reports more than half as many deaths as the former church, we may be sure it has over 100 members, and that it is perfectly ridiculous to speak of the lepers of the Sandwich Islands as not cared for now or before Father Damien came to them. The idea of giving him credit for revolutionizing the care of lepers is laughed at in Hawaii. It is clear that the lepers have been so well cared for that many have sought admission just to get the generous support given by the State. The last report of the Board of Health makes no mention of Father Damien, but they "cannot say enough of the inestimable and disinterested services of the sick rendered them by Mr. J. Dutton, who is a trained nurse, and came to the Settlement on his own account, for the purpose of living with the lepers and devoting his life and entire time to their benefit; and who may be seen busied from morning to night cleaning and healing the many sores of the lepers, and administering to the many ailments of the sick, and very much to the satisfaction and comfort of the sick." It is made clear that the contagion of leprosy comes from violation of laws of cleanliness or morality.—*The Independent.*

—The 26th annual report of the Hawaiian Evangelical Association gives a full, and on the whole encouraging,

account of Christian work at the Hawaiian Islands. The 56 native churches report a membership of 5,747, besides other churches for English-speaking residents and Chinese, having a membership of 679. These native churches contributed for pastoral support \$9,531, and for home and foreign missionary work, if we rightly understand the treasurer's report, something over \$20,000. Eight pastors have been installed during the year, seven of whom were ordained. The Chinese mission, under the care of Mr. F. W. Damon, has been prosecuted with success. Daily evening schools have been well attended. Four new Sabbath-schools for the Chinese have been opened in different parts of Honolulu. There are 22,000 Chinese now residing in the Hawaiian Islands. The Japanese work, begun so recently, has had a remarkable development, both in Honolulu and in other parts of the islands. The North Pacific Missionary Institute, under the care of Dr. Hyde, has graduated eleven students and received ten in their place. These graduates are all at work in different localities.—*Miss. Herald.*

**India.**—Writing of the Mission Sunday-schools in Jubbulpore, Bishop Thoburn says:

"They are so many in number and are attended by so many pupils of all ages that an impression has gone abroad that no real work is done in them. It has been alleged that no real teaching is done, that the same persons do not attend two days in succession, and that inasmuch as nothing is taught nothing is learned, but these boys disprove all such assertions. They had evidently attended often, and had learned both hymns and catechism. I took occasion to examine the register of attendance, and was surprised to find that the attendance varied but little from week to week, the total number for the week preceding my visit having been 3,268. Of these 1,300 had been boys, 639 girls, 920 men, and 409 women. Perhaps the most hopeful feature of these schools is the fact that so many women are in this way brought within the sound of the gospel. Many who could not be tempted to join an ordinary audience of men, have no hesitation in doing so when they see that the crowd is chiefly composed of children. The attendance of girls also is remarkable. Many of these 'Sunday-schools' meet on week



days, and hence they are sometimes called Bible-schools. Whatever name they may bear it is evident that they can be successfully used in giving large numbers of the people a clear outline of the blessed truths of Christ's gospel."

—**The Current Literature of India.**

—The latest official returns of the issues of the Indian press are for the year 1886. The total number of books and periodicals published in that one year is 8,961. In the Indian vernaculars alone there are published annually about 200 newspapers, the most of them being dailies. The variety of subjects treated in Indian literature is astounding. It reflects not only the polyglot character of the race-stems, but also the mixture of faiths. Among the books issued in 1888, in the Punjab we find such a heterogeneous compound as the following: "The Little Office of the Immaculate Conception of the Blessed Virgin," "Praises of Mohammed by His Followers," "Attacks on the Prophet by the Christians," "Stories of Krishna," and "Talismans from the Koran." In the same region, the North-west Provinces, there is one treatise on astrology and another on electroplating. In Burma the list of books includes a volume of songs in praise of the "New Umbrella for the Dægen Pagoda." In the Central Provinces a collection of astrological calculations was published in an edition of 500 copies. The Bengali publications comprise works on polygamy, the Brahmo discourses, and songs on the loves of the Krishna. A gratuitous edition of 1,059 copies of a work on astrology, in the Tamil, appears on the list of issues for 1882. Several other books on the subject are published for general sale, among them one in an edition of 400 copies. It is claimed to be an ancient work 2,000 years old. Another Tamil work denounces Christianity, animal food, and intoxicating drinks. An edition of 500 copies of this work appeared in 1882. In the same language appear two other books of antagonistic tendencies, one a book of verses in favor of the Virgin Mary, and another a

prose tale of a demon with a thousand heads. Among the works published in the year 1886 are the following: A book on architecture, containing notes on the lucky and unlucky times for beginning a building, a biography of Faraday, adaptation of Shakespeare's "Comedy of Errors," "Winter's Tale," and "Merchant of Venice," Milton's "Paradise Lost," "The Diseases of the Elephant," "Cholera and Its Cure," a Marhatti version of Goldsmith's "Hermit," the "Perils of Youth," a work telling young men not to run off to Christianity or any other religion before examining their own, and annotated editions of Goldsmith's comedies, "The Good Natured Man" and "She Stoops to Conquer." There is a large increase of important missionary publications, of works by the Hindu reformatory associations, and of native attacks on infant marriages and other lingering abuses. Another important triumph must be added to the long catalogue of philological achievements of the missionaries. In Bhamo, Burma, a Kachin spelling-book has been published by two missionaries. It is the first attempt to reduce the savage Kachin dialect to grammar. Many of the native publications classed as religious are purely controversial. They are attacks on Christianity. Both Hindus and Mohammedans are quite willing to attack Christianity in print. From the first, missionaries have indulged pretty freely in controversy. This spirit has been latterly on the decline, as if the missionaries were now thinking the game hardly worth the chase. In some sections Hindus and Mohammedans have taken up the cudgel against one another. On the other hand, controversial works have been written, in a very hostile spirit, by rival sects within the same religious fold.—*Bishop Hurst, in the Chatauquan.*

—**A Writer in The Bombay Guardian,** on Jesuit missions in India, shows that it is a mistake to assert that Protestant missions have not prospered

as have those of the Jesuits. The latter entered India about 350 years ago, and their educational institutions are numerous and ably manned, but their adherents, who are now estimated at 1,000,000, have not increased at anything like the ratio seen in the Protestant missions. For instance, in the decade from 1862 to 1872, the Roman Catholics increased twelve per cent. against fifty-one per cent. among the Protestants. The Jesuits do not preach to the heathen, one of them saying, "This is not my work, which is to look after my people, not the heathen." But the chief point of difference between the methods of Jesuits and Protestants is in regard to the Scriptures, concerning which the writer in *The Bombay Guardian* says: "For 350 years the Jesuits have had a succession of learned men in India, yet they have never translated the Scriptures in whole or part, so far as we know, into any of its many languages. On the other hand, the Protestant missions have, in 90 years, translated the Scriptures, in whole or part, into over forty Indian languages and dialects, including the Gondi. By the one method the Indian peoples can read the Word of God for themselves in their own tongues; by the Jesuit method they have been, and are, deprived of it as rigorously as the Sudras are of their sacred books by the Brahmans."

**Japan.**—Dr. Griffis, author of "The Mikado's Empire," says:

"It is of interest to all who want to see Japan a Christian nation to know that the 'reformed' Buddhists expect to furnish their countrymen and all inquirers with a religion. Alert, keen, not over-scrupulous, they will doubtless have a neo-Buddhism all ready. They are already patrons of Western learning; have studied at home, in India, at Oxford, and in America, the situation; have introduced physical science in their splendid, new, brick-built colleges at Kioto; make the New Testament a text-book, and the Bible and its learning subject of lectures. They will Buddhaize Christianity, if they have power and opportunity. Let Christians study the past and take warning."

### **Syria. — An Assyrian Library Thirty-five Hundred Years Old.**—

Prof. Sayce gives an interesting account of the recent discovery of long buried tablets and inscriptions, which have an important bearing on certain test questions in Biblical criticism:

From them we learn that in the fifteenth century before our era—a century before the Exodus—active literary intercourse was going on throughout the civilized world of Western Asia, between Babylon and Egypt, and the smaller states of Palestine, of Syria, of Mesopotamia, and even of Eastern Kappadokia. And this intercourse was carried on by means of the Babylonian language and the complicated Babylonian script. This implies that, all over the civilized East, there were libraries and schools where the Babylonian language and literature were taught and learned. Babylonian appears to have been as much the language of diplomacy and cultivated society as French has become in modern times, with the difference that, whereas it does not take long to learn to read French, the cuneiform syllabary required years of hard labor and attention before it could be acquired. We can now understand the meaning of the name of the Canaanitish city which stood near Hebron, and which seems to have been one of the most important of the towns of Southern Palestine. Kirjath-Sepher, or "Book town," must have been the seat of a famous library, consisting mainly, if not altogether, as the Tel-el-Amarna tablets inform us, of clay tablets inscribed with cuneiform characters. As the city also bore the name of Debir, or "Sanctuary," we may conclude that the tablets were stored in its chief temple, like the libraries of Assyria and Babylonia. It may be that they are still lying under the soil, awaiting the day when the spade of the excavator shall restore them to the light. The literary influence of Babylonia in the age before the Israelitish conquest of Palestine explains the occurrence of the names of Babylonian deities among the inhabitants of the West. Moses died on the summit of Mount Nebo, which received its name from the Babylonian god of literature, to whom the great temple of Borsippa was dedicated; and Sinai itself, the mountain "of Sin," testifies to a worship of the Babylonian Moon-god, Sin, amid the solitudes of the desert. Moloch or Malik, was a Babylonian divinity like Rimmon the Air-god, after whom more than one locality in Palestine was named, and Anat, the wife of Anu, the Sky-god, gave her name to the Palestinian *Annah*, as well as to *Anathoh*, the city of "the Anat-goddesses."

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

#### Brazil.

[While we do not fully sympathize with the writer in all he says, yet we deem the following communication worthy of consideration by all missionary societies. It is desirable that full and explicit reports be made of all expenditures. There is not sufficient fulness and skill shown in many of these reports. Our own effort to analyze and give a scientific and intelligent account of the "Statistics of Missions" has already demonstrated to us the necessity of a great *reform* all along that line, and we urge the duty upon the attention of all whom it concerns.—Eds.]

#### SOLIDARITY IN FOREIGN MISSIONS, LETTER FROM REV. J. BEATTY HOWELL.

JAHU, Sept. 20, 1889.

A significant sign of the times, of profound interest to all engaged in foreign mission work or connected with it, is the undoubted fact that the mechanical benevolence of former days is being largely replaced by an intelligent interest, on the part of contributors to every good work, in the final destination and practical results of their gifts.

During the past year several missionary societies have found themselves seriously embarrassed by a considerable diminution of their regular income, due to the falling off in legacies. It is becoming increasingly the custom on the part of churches, Sunday-schools and individual contributors, to forward their contributions directly to some friend on the field, to be used for certain definite and designated objects. Our secretaries are constantly bewailing the discouraging fact that funds contributed by our church members are diverted from denominational channels to outside enterprises conducted by irresponsible parties.

A single explanation covers all these facts. There is a growing desire on the part of contributors to follow up their gifts, and a growing sense of responsibility for the way in which these are employed. Those whom God has entrusted with means, and into whose heart he has put the desire to use them for his glory, are, to a very noticeable extent, planning and carrying out the distribution of these consecrated funds in their own lifetime.

The criticism of mission methods, and the doubts thrown upon their results, of which their has been so much lately, has naturally had the effect of rendering contributors suspicious and inquisitive; but such is the incom-

pleteness of our foreign mission reports that they have no way of knowing what becomes of their gifts after they are once absorbed into the general fund, and so prefer giving in a way which will enable them to judge for themselves if their money has been economically and wisely employed.

The largest givers are usually the most conscientious. They give from principle, and for that reason feel a responsibility for the way in which their gifts are used. If then there is the slightest ground for suspicion that the money which they have given, with the sole motive of building up the Kingdom of their Lord and Saviour, is uselessly dissipated in ill-digested schemes of inexperienced workers, or is used in such a way as to pauperize the new converts, or simply promote general civilization or secular education, they cannot but feel that their accountability to Him whose stewards they are requires them to withhold, or at least to limit, their gifts. It is quite possible that we have here the true explanation of the undeniable fact that our foreign mission work is not receiving that whole-hearted and enthusiastic support on the part of many large givers which it deserves, and in former times received.

Something must be done to bring the contributors into closer relations with the work, and to lead them to feel that they have a voice in the application of the funds contributed. The solidarity of home givers and foreign workers must be recognized and emphasized. A practical application must be made of the principle that the givers have at least an equal voice in the application of the funds with those who are entrusted with the distribution. Missionaries and secretaries have a right to advise, plead, urge, but nothing can deprive the givers of the right to determine where and how their gifts shall be applied.

The first and most important step in this direction must be a change in the method of giving mission information, especially in the department of statistics. Some plan must be devised for enabling contributors to know just what is being done with the mission funds, and what each department of the work costs. At present the church is only given the general totals of so much expended upon mission work in China, so much in India, etc., with no means of ascertaining the proportion of funds expended upon different departments, the comparative cost of each, or the part of the burden borne by the native Christians.

It would be a new departure in missionary matters for most of our societies, and would, no doubt, at the beginning involve some extra work, but we respectfully suggest that the attempt be made to give the church *topical reports* of the work, instead of by countries, as

heretofore. In the annual reports of the societies let all accessible information from all parts of the field be grouped under the heads of common school education, higher education, publication, medical missions, itinerant and evangelistic work, Sunday-school work, theological seminaries, native pastoral work, lay laborers, including Zennana visitors, Bible readers, colporteurs, etc., buildings, self support, indirect influence of missions, religiously, politically and socially.

Let the persons best qualified and best informed write up these subjects for the different fields, giving, along with general information and practical reasons for carrying on each department of the work, full statistics showing what has been done, the part of the expense borne by the mission, and the part borne by the native church. This would certainly make a report more readable and more instructive than the one now sent out annually. If the material for the Monthly Concert of Missions were arranged in the same way, it might help revive the interest in these meetings, which pastors agree in saying has been on the decline for some time past.

Having taken this preliminary step, it would then be possible to invite contributors to designate the department, or departments, of work to which they wished their contributions to be applied. If it were thus possible for contributors to use their funds for the promotion of the kind of work which seemed to them most important or promising, money would doubtless flow into the treasury which is now withheld.

There are invincible practical objections to a scheme of mission operations based upon contributions for special objects, such as the support of individual preachers, teachers, schools, pupils, etc., which do not hold against contributing for general departments of work. The very furthest that specialization can be carried without injury to the cause, is indicating, along with the department of work, the field in which it is to be done, e.g., Publication in Syria, Medical Work in China, etc.

It may be objected that to leave the proportion of funds to be expended upon any department of the work to be determined by the wishes of the donors, would have the effect of causing some needful departments, but which are not specially interesting, to be neglected, and others to be disproportionately developed. It is possible that this might be so at the beginning, but in this respect we must trust to the enlightened interest of the givers, instructed by the missionaries or other competent persons. There will always be a large amount of undesignated fund, which could be applied to supplement the special contributions in those departments where it might be necessary. Besides, there is no reason to suppose that the judgment of the consecrated workers on the field is any surer indication of

the will of the Great Head of the Church as to the way in which His work is to be carried on than the judgment of the consecrated givers at home. Both of these factors must have their due weight in our calculations and plans for work. The foreign workers have made many mistakes and learned much by experience; it would not be wonderful nor alarming if home givers should do the same.

The fact that the amount available for any department of work would depend largely upon the interest which the home churches took in it, would furnish the strongest incentive for the special writers to make the fullest and plainest exposition of the facts in regard to the different departments, and the motives for carrying on each branch of work; and thus tend to the general instruction of the people in regard to the whole work. The careful study of the various departments of the work, for the sake of deciding to which funds should be contributed, would have a powerful educating influence, while enlarging the sympathies of the givers.

An incidental result of the clear recognition of the different departments of the work, might be the appointment, in the different fields, of *Superintendents of Departments*, to whom should be entrusted the collection and preparation of information in regard to the needs and possibilities of his special department, thus leading to a more systematic, thorough, and symmetrical development of the work than would otherwise be the case.

## China.

### FIRST IMPRESSIONS IN A CHINA MISSION.

LETTER FROM REV. JOHN G. FAGG.

CHANGCHEW, 30 miles inland from Amoy.

I am a missionary prophet of only a year's standing. I question whether my vision is sufficiently adjusted to give a reliable forecast. I will, however, cite a few facts. The notable feature of missionary effort, in this part of China, has been a strong movement inland.

The southern half of the province of Fuhkien is worked by three societies, London, English Presbyterian, and Reformed. Amoy is the natural headquarters. Until last year no missionary family had ever lived inland from Amoy. Missionary work was carried on by constant touring.

Since March, 1888, four missionary families have moved inland. Two families are at Changchew, thirty miles from Amoy; two families at Giokhe, sixty miles from Amoy; two gentlemen have settled forty miles south from Amoy, at Changpoo; three hospitals have been opened, one at each of the places mentioned. The hospitals have been largely patronized.

Another feature of encouragement has been the increased willingness to hear the gospel. Native preachers have frequently remarked

recently, that the past year was the best in their experience. Years ago they were scolded, abused, stoned. To-day they go into villages where chairs are brought out to rest them. They are entertained to tea and sweet-meats. They are invited to come again. Gamblers are requested to leave their seats and the preacher is invited to declare the doctrine.

These are rifts in the clouds. The darkness is still deep. Idolatry is most powerfully entrenched. In this city of 150,000 inhabitants alone, there are over 300 temples. Thousands of dollars are spent every month on theatricals and other demonstrations in honor of the gods. Even small, poor villages have several thousands of dollars filched from them every year. Idolatry is a gigantic system of robbery.

Our religion has formidable opposition yet to overcome. The foreigner is hated, suspected. The opium curse, the cruelties of East Indian coolie traffic, Chinese expulsion in America and Australia, are associated with the white-faced foreigner. His doctrine may be good, but it seems most improbable that he is heralding it from pure motives. All this prejudice and suspicion can only be lived down. It cannot be talked down. We are under perpetual surveillance.

However, we already have two thousand converts; we have a hundred stations at strategic points; we have five hospitals; we have an efficient native ministry. There is a Christian conscience bearing testimony against the rottenness of heathenism. There are living examples of Christianity's transforming power. There is a native foreign missionary society to the Hokkas, to the south and west among the hills. Statistical tables are no gauge of what is being done, of the influence that is exerted. Thousands hear the gospel message every year. Unseen, unheard, the day of China's redemption hastens. For the coming of that day we continue to labor and to pray.

In a note from Rev. Arthur H. Smith, dated P'ang Chia Chuang Shantung, June 29, he says:

"We have just held the meeting of our mission for the year, and have planned for enlargement in many directions. We are asking for twenty-six new people, to fill up the old stations and to open three new ones. Doubtless we shall get some, but Japan is so clamorous, and seems to many so attractive a field, that we do not at all compete with that mission, to say nothing of other fields, such as those in India and in Africa, which are really worse off than ours. We have for many years had a high school and theological seminary at T'ung Chou, and we are now unanimous in the conviction that the time has come to make it into a college, and we have asked for

\$10,000 for that purpose. It only needs to have two years added to the course. It will not aim to be a 'University,' like the Methodist Institution in Peking, but will be content with the field of general education and theology. Although our mission has been in existence nearly thirty years, we have never yet seen our way to the ordination of any men to the ministry, but this year we have decided to take that step in the case of six graduates of the theological school whose record for three years has been such as to make it appear to be the right thing."

### France.

#### FRENCH FOREIGN MISSIONARY SOCIETY FOR 1889.

BY REV. J. C. BRACQ, SECRETARY AMERICAN MCALL ASSOCIATION.

The annual meeting of the *Société des Missions Évangéliques* gathered, not only the numerous friends of missions, but, also, some Tahitian converts, brought to Paris by the French government, for the Exposition.

M. Beugner, the distinguished Secretary of the Society, read a report, as remarkable for its form as it was interesting for its contents. It is interesting to see, in the city of Paris, a man devoting such talents to the cause of missions. We give a summary of his report, though it must necessarily mar it. "If there is," he says, "an imperious necessity for an army, it is to feel that its actions are harmonious with the will of the general, and correspond exactly to his plans. So it is with the army of Jesus Christ. To do one's duty with joy and courage, the least of his soldiers must have the assurance that he is in the place, and at the work, appointed.

"What, in this respect, is the situation of this detachment of Christ's army known as the *Société des Missions Évangéliques*? How are its present plans connected with the general advance of God's work in the world?

"The new impulse given to the evangelization of the world forces itself, as a great fact, upon the mind of all careful observers. The representatives of all missionary societies, gathered in London, last year, were unanimous upon that point. The 'Signs of the Times' have spoken. The 'Pillar of Cloud and of Fire' is advancing. Everywhere, under the combined action of explorers, commerce, and colonization, the doors are opening—the appeals are heard. It is, for the Church, the hour marked of God, to take possession of the desolated Inheritance of the Lord.

"This call of God, our Society has heard. We have come into possession, first of all, of an indispensable instrument of progress, the *Maison des Missions*. The construction of this much needed missionary school, and the abundance of pupils that have come to us since, are the chief factors in our increase of activities during these last years. From the

month of December, 1888, to the month of June, 1889, we put eight new missionaries in the field. These facts show that the present year might be called the year of departures—better still, the year of *envois*; in other words, a year of missions, in the truest sense. Last year, at one time, we had eighteen missionary students; after the departure, we had but twelve; yet we doubt not, that, next autumn, the number will be larger than ever."

He then gives a review of the French work at Tahiti, pointing out the progress made by the converts; their profound attachment to the Word of God; the general observance of the Sabbath; the regular attendance of worship; their Christian liberality, etc. But he deplored the fact, that, with the missionaries, their religion still localizes itself too much in the Church, and does not radiate in good works and wholesome influences. There, as in Africa, the converts and missionaries have to cope with the hydra of intemperance.

The French missionary work in the Lessouto Land is probably the most interesting of all the fields worked by the French Protestants. There, their great difficulties are the increasing hostility of reviving Paganism, and the competition of Ritualistic and Roman Catholic missionaries who are untiring in their efforts to ruin the Protestant work. Altogether, the Church of the Lessouto Land received, last year, 514 new members, which makes the total present membership 6,543. The class of catechumens has naturally lost what the Church has gained, but these losses have been soon compensated for by the numerous admissions, making their present number 3,332, or 80 less than last year. By adding the number of catechumens to the number of communicants, we reach the number of 9,875 Christians. These results have been followed by an increase of home missionary work. The number of Annexes has risen from 94 to 110; and the number of native workers, catechists, and school-teachers, from 176 to 194. The missions of the Lessouto Land contributed, last year, for home missions, 19,984 francs; which sum represents the aggregate pay of 104 evangelists and school-teachers.

The French efforts to evangelize the Zambesi have so far entailed the greatest sacrifices: "The seed which our missionaries are planting, and which they water with their tears, is not the gospel that they preach, but it is their very life, which they carry in their hands and spend in detail. Ready are they to give it entirely if the Master demands it." Among the sacrifices already made are the children of M. Collaird's two colleagues, and the death of Dr. H. T. Dardier. One can hardly realize the greatness of the dangers to which these noble pioneers of the gospel are exposed. However, their courage is beginning to be rewarded; and among other favorable signs, may be mentioned the influence

which M. Collaird seems to have exercised upon the mind of King Lewanika. It is pitiful, indeed, that, when M. Collaird has made such efforts to open that country, and when he calls, in a most soul-stirring way, for reinforcements, the *Société des Missions Évangéliques* is able to send him but one man.

After a review of the work in Senegal, he referred to the attempts made by this Society to evangelize the French Congo. Two missionaries have been sent to study this field. The great sacrifice of lives, made by the English Baptist Society in that part of the world, has taught lessons that the French could not fail to heed. There are already three French school-teachers and one missionary artisan working there, with an American Presbyterian missionary society. The presence of the latter has led the French authorities to feel more kindly toward the American missionaries. It is well known that the Society entered this field at the request of some of the French government officers. The administrators of several French colonies are now asking them to send missionaries, and to establish Protestant schools in the territories under their jurisdiction. The London Missionary Society has offered to surrender to them the English work in the entire Society Islands. But the French Protestants have contributed, during the past year, 313,962 francs for their own work; and that sum, though large compared with the resources of the French Protestants, scarcely justifies them in undertaking new work, especially as the Society closes the year with a deficit of 23,000 francs.

In the light of these facts it is interesting to listen to M. Beugner's conclusion: "This situation compels us to ask once more if our churches have come to understand the extent of their duty towards missions; and if their divine Chief, whose approval, alone, is of importance, can be satisfied? What He expects of us, brethren, is easy to ascertain. Is it not clearly expressed in the sketch of the work just unfolded before us? Does not the magnificent impetus of our mission in Lessouto Land show the triumphs that God can achieve through our feeble churches? Is not Tahiti there to show that, in missionary lands, as well as at home, French Protestants—ardent patriots like their Fathers—know, also, like them, how to defend the sacred trust of the Word of God? Have we not seen, by the work of the Zambesi, that the old Huguenot blood is not degenerated, and that it has been reserved for our missions in Pagan lands, now, when the heroism of martyrdom can no longer be exercised at home, to restore to us the heroism of Apostleship; necessary, inasmuch as the Church cannot exist without heroism; let us say, rather, without devotion unto death? Does not the mission in Senegal, in spite of its failures and its difficulties, speak to your consciences? And these doors that are

open before you; these appeals that are addressed to you; here, by tribes and their chiefs, and there, by a government that formerly viewed us as adversaries—do not all these facts unite to tell us that God has reserved, in the conquest of the Pagan world, a great and beautiful place for French Protestantism? He has endowed it for that task. He has encouraged it in its first efforts. He calls it now to accomplish its mission in all its fullness."

### Japan.

LETTER FROM SECRETARY L. D. WISHARD.

TOKIO, September, 1889.

The Young Men's Christian Associations are an established fact in the East. Eight months personal study of the situation in Japan assures me that this is eminently true in this country. While the association has only effected a beginning here, it has secured such a firm foothold and has been so heartily welcomed by missionaries and Japanese Christians as to fully justify the belief that the application of the same general methods of work which have succeeded in the United States will accomplish at least as great comparative results in Japan.

The hearty call for a national secretary, extended by sixty-five missionaries and leading Hindoo Christians in the presidency of Madras, India, and the endorsement of the movement by Bishop Thoburn of Calcutta, and other prominent missionaries throughout India, justifies the expectation that the association has a definite and important career before it in that Empire. The acceptance by Mr. David McConaughy, of Philadelphia, of the call to India, confirms this expectation. I have talked with leading missionaries from China during the past summer, and am encouraged by them to visit that country with the expectation of finding a wide and permanent field for the association.

Surely the favorable situation in Japan, and the hopeful outlook in India, and even in China, to say nothing of promising openings in Syria and Turkey, warrant the associations in expecting a great work in the East and in preparing for it.

The present expectation is that a large force of foreign secretaries will not be called for. It is very probable that not more than one leader will be located in each of the different countries to develop the native young men.

The financial system or plan which in my judgment should be adopted, is suggested by the policy of the churches. Let every association, as far as possible, contribute regularly—monthly—to the foreign work, through the American International Committee, thus furnishing the committee with a fund with which to meet the demands for aid that are sure to increase with the extension of the work. There may be cities on the foreign mission field whose current expenses may demand some help, at least temporarily. Buildings

must be erected at central points. Association literature must be translated and published. To a limited extent native general secretaries may require partial support for awhile. The work may suffer serious delay if the associations defer their contributions until such secretaryships are offered them. I do not believe we can improve upon the well-matured financial methods of the church missionary boards.

The financial obligation of the associations is, of course, to work for young men on the foreign mission field. The associations will have as large demands upon their treasuries in this line as they can supply. If they assume financial obligations to general missionary work, either of a denominational or undenominational character, they go unwarrantably outside their distinctive province and field, and so far deprive themselves of the privilege of aiding this special work for young men which they exist to carry on. Their foreign mission work will suffer in proportion.

Do not misunderstand me as reflecting upon the privilege and duty of individuals to subscribe liberally to general foreign work, denominational or undenominational. I simply suggest that the foreign mission contributions of the associations should be applied to work for young men, the support of which must come from the associations if it come at all. I maintain, as I have ever done, that so far from allowing the contributions to our special work for young men to diminish the present church missionary contributions, it should be the rule and aim of every one of our members to increase his present church contribution by a sum at least as large as that which he gives to foreign work for young men.

There should be one medium of communication with the foreign mission work. It is very important that this work be conducted in harmony with the fundamental principles and methods of the work at home. Many perplexing questions will be encountered in opening the work in the different countries. In every new field we must be in a position to avail ourselves of the best judgment afforded by the experience of fields already opened. Independent movements by individual associations, or states, or sections, will be attended with the same danger which would defeat our work at home, if such movements were instituted in extending it. The best results can be attained only by such harmonious development of the work as can be secured through the oversight and direction of a central head, which is guided by the settled principles and methods of association work. The American associations have acted wisely in entrusting this important responsibility to their international committee by their unanimous action at the International Convention in Philadelphia. Their co-operation with the committee in financial support, and the location of foreign

mission secretaries, will, it is hoped, be followed with as satisfactory results as have been attained in the American work itself by the same system of co-operation.

The relation of the association to missionaries and native churches is the same as its relation to pastors and churches at home. The missionaries and native pastors welcome the work with the understanding that it is auxiliary to the denominational work; that we propose to work beside them, not to go forward as pioneers into fields unoccupied by churches, or to carry on a work which cannot be immediately conserved by the churches. Any departure from this principle will be attended with the same disasters which have already followed similar undenominational work at home and abroad. Our work is interdenominational rather than undenominational, and as such can only have a healthy existence where denominations are established.

We are in the very beginning of this foreign mission enterprise. Other principles and methods will be suggested as the work progresses. The recognition of the above seems to me indispensable to the permanent success of our work. If we will plan and work in harmony in the Orient, as we have in the Occident, I believe we will establish the association so firmly that it will stand for centuries in these slowly changing nations, and win its greatest victories for Christ in Asia and Africa, which contain the vast majority of the young men in the world.

#### SYNOD OF NEW MEXICO.

DEAR EDITORS: The following action of the Synod of New Mexico may be of interest to you, coming, as it does, from the very centre of the work among the Pueblos and the so-called wild tribes of Indians. In its meeting at Albuquerque, New Mexico, the Synod adopted this paper:

Whereas, this Synod is deeply interested in the work of Indian evangelization, and, whereas, for many years our Church has done, and is

now doing, mission work among the Indians, within our bounds; and whereas, the importance of the work among the families is increasing as the children return from the schools—therefore:

Resolved, that the Presbyteries and the Board of Home Missions be earnestly recommended to press this work at once.

Resolved, that in the opinion of this Synod the proper method of reaching the masses of Indians and protecting and encouraging the school children on their return to their homes, is, by the sending of consecrated married young men who will devote their lives to the work, and preach the Gospel of Christ, in their native tongue, to the Indians.

It was the testimony of three men, intimately connected with this work, that the majority of the Pueblo Indians can be reached by the Spanish language. This is true, also, of the Navajo tribe. As the Spanish language is fully developed, it can be learned much more easily than any of the tribal languages; and so the people can be reached more quickly and with better results. Some time ago I read a very *sentimental* article on giving the Indians the gospel in the vernacular language, but the bald facts of the case are that the majority of the Indians of Mexico and New Mexico, especially those living in Pueblos (towns), speak Spanish like their neighbors, the Mexicans; and as they now, in their Roman Catholic worship, hear Spanish sermons, can be most readily reached in that language. As rapidly as possible the missionary should learn the tribal language, but that will require long years. In some cases there is no alternative; the language must be mastered before the gospel can be preached. A notable successful example of this is our Rev. Chas. Cook, of Sacaton, Arizona, who recently reported a church of sixteen members, gathered in spite of the hostility of a government agent. Yours truly,

J. J. GILCHRIST,  
Director of "El Anciano."

EAST LOS VEGAS, New Mexico, Oct. 14, 1888.

## IV.—INTERNATIONAL DEPARTMENT.

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

### Health in the Tropics.

There is still need for education in the matter of the physical adaptation for enduring hot climates, by persons born outside the hot belt of the earth. There is more need now than hitherto of popular information concerning it, when scores of missionaries go to such climates where one went a score of years ago. There is yet intenser need of wide instruction in the matter when

the area of reinforcement is being extended amongst thousands of our best young men and women in our colleges; and, if added emphasis can be put on the need, it is to be found in the increased tendency to proceed on individual responsibility to foreign service, without the quarantine of Boards and Committees, who are at least supposed to have given the subject some special attention, however



careless or incompetent experience may show them often to be.

It scarcely seems necessary to write of the simplest facts, in this connection. Yet, the sacred trust of a human career is not to be thrown away without culpability, from lack of inquiry concerning the alphabet of hygienic or hereditary conditions of the individual. It is because of the conviction of the increasing need for popular instruction and caution concerning some of the simplest of these conditions, that we turn aside from so much else that presses for consideration to summarize portions of an admirable article in the October *Asiatic Quarterly Review* on "The Constitutional Requirements for Tropical Climates." The article, it is true, was not written to furnish hints for intending missionaries, but as physical laws are not held in suspense for saints, what the writer, whom we propose to follow, has to say of those venturing into tropical climates for commerce or for a civil or military "career," is—the necessary changes being made—equally of force to the missionary candidate. It seems, therefore, that young persons, looking forward to missionary service, might wisely, first of all, give themselves pause to ask whether the preparation is a useless one for them, under their physical conditions. We now refer only to those physical conditions of which they are as competent to judge before starting for a foreign field, as after arrival there, and, possibly, even before the first step is taken in preparatory mental equipment.

The writer, whom we shall follow too loosely to admit of quotation, points to the fact of what he calls "idiosyncrasy" of constitution. Some persons are unfitted for sustaining heat and will be a nuisance to others who feel cool and comfortable in the same temperature. Some persons cannot take quinine without such disagreeable accidental results as practically preclude the use of this medicine, and that in conditions of climate

when the lack of ozone may demand it. Some persons are peculiarly subject to bowel complaints, from mental causes, thus predisposing them to cholera or similar complaints, when others, not so predisposed, have an immunity from it, under the same exposure. Intense fear of disease, or of snake bites, in a country where poisonous snakes often select the bedroom or the ottoman as a retreat; or overfondness for taking medicines, or some constitutional make-up by which the person "cannot bear" the natives of the country, are among the items which, at least, increase the chances of a physical break-down in a tropical climate.

Age is a most important factor in considering whether to attempt a tropical life. The Sanitary Commission of Great Britain advises that no one be sent to the tropics not twenty-five years of age. Young persons in India are said to be specially subject to enteric fever, and, at best, are liable to remain "weak and weedy," as a consequence of exposure to continued heat. This is of special force in the case of women, and twenty-three is a minimum of age which presents favorable conditions for women enduring these climates. Nor is it well, as a rule, that persons attempt a residence in the tropics who have passed their fiftieth year. This does not apply to visiting the tropics, nor to persons who, residing there, pass this "milestone" in life.

Temperament is to be considered. "It is usually noticed that Europeans of a bilious temperament, or, still better, of a bilio-sanguine temperament, have enjoyed the best health in India."

"But," the writer says, "there must be no predominance of the nervous temperament, which has long been regarded as the basis of nervousness, hypochondriasis and hysteria." We venture to quote the writer's description of the infelicities awaiting "nervous" people in India:

"A sensitive and sympathetic nature is not most conducive to health and happiness when submitted to the daily, and even hourly, ills and irritations inseparable from life in the tropics." . . . "There is the irritation caused by the prickly heat, and the noise made by cawing crows, cooing pigeons, chirping sparrows, squeaking squirrels, and creaking wells about the house in the day time. At night there are animals gamboling on the roof, barking pariah dogs, bleating goats, more creaking wells, native tom-toms, singing, 'lights and country music.' . . .

"Then there are irritating things that do not make a noise, the mosquito in battalions, the ubiquitous fly at some seasons in legions; in the rains the hosts of various other winged insects, frogs, rats, scorpions, centipedes and snakes. If in camp, there is probably the roaring of the camels, the howling of the jackals, and the clapper of the irrigation wells. If a dust storm blows, ink-pot and ears are filled with sand, every object in the room or tent is covered with it, and food is rendered gritty by it. Now all such matters may be regarded as minor ills, and not worthy serious attention; but by their very perpetuity they rarely fail to make an impression on the typical nervous temperament. Work is performed with difficulty by the nervous man when he is subjected to the periodical bite of a mosquito on his finger, the frequent visit of a fly to his nose, the harsh and sudden caw of a crow looking in at his window, and a couple of sparrows chirping and fluttering over his head in the persistent endeavor to find a hole in the ceiling wherein to build a nest. Then, worse still, owing to the nuisances mentioned, the typical nervous individual passes sleepless nights; and not to sleep well in the tropics is to prepare the system for disease. In short, the numerous disagreeables of tropic life act as a metaphorical shirt of Nessus over the whole moral epidermis of the nervous temperament, which is least of all unfitted for a hot climate."

If this long quotation serves no purpose of instruction as to adaptation to endure the tropics, we are sure it will at least be recognized by every "old Indian" as a most graphic and not overdrawn picture.

*Constitutional tendencies and hereditary predisposition to disease* come next in our author's catalogue. No person in whose family there are any traces of insanity should go to reside in the tropics. Heat alone tends to excite the mind, and the accident of a sunstroke would render it still more imminent. So of "fits," epilepsy and hysteria. An hereditary history

of diabetes, which is a common disease of the tropics, or of asthma, which is excited by the malarious influences of hot climates, or to insomnia, should be very carefully weighed before seeking a residence in these climates.

We do not say that all such persons are absolutely precluded from entering these fields. We do say they must expect, other things being equal, increased risk, an hindered service, and probably an early retirement from the field.

### Chinese Characteristics.

#### INABILITY TO CONSERVE TANGIBLE MEMORIALS OF THE PAST.

BY REV. ARTHUR H. SMITH.

There is no nation existing on the planet which has a greater regard for antiquity, and with more reason, than the Chinese. But there is no country in which it is possible to find so few material relics of the distant past as in China. We have already spoken of the Chinese hunger for fame, as well as of the "disregard of foundations." We have now to notice the relation which these two characteristics bear to one another, and their connection with the instinct of conservatism. The Chinese are very desirous of transmitting to those who come after, as well as of making known to contemporaries, a knowledge of whatever tends to make themselves, their families, or their dynasty great or notable. This is an impulse which they share with the rest of the human race. The means by which they seek to accomplish this end are the erection of memorial temples, memorial portals, "P'ai-fang," stone or wooden tablets, and, in the Ming dynasty, the use of stone figures of men and animals lining the avenues to cemeteries. Of the swift ruin which overtakes every form of building constructed on a Chinese plan, and of the ruin of the public roads, we have already spoken. Strictly speaking, there are no old temples in China, because no Chinese temple can withstand the elements more than

a few score years at most, when it gives way to a new and revised edition, if it does not totally disappear. Temples, like fruit trees, have a definite period of life, and if that is to be prolonged, they must be perpetually grafted, or else new scions must be raised from the seed. The wooden lacquered tablets, which are so highly ornamental when new, and so dismal when old, and which play so important a part in gratifying the Chinese desire for "face" and "fame," have but a limited duration, and then disappear for ever. More permanent by far are the portals which are erected to the great scholars, famous officers, virtuous widows and maidens who may be so honored as to have the right to them conferred by imperial favor. When these structures are made of well cut stone, are of the most advantageous size and well situated, they are the finest representation of Chinese architecture to be met with in the Empire. A wealthy citizen of Paris, London or New York, who wished to confer upon these cities a gift which should convey an accurate and attractive view of what the Chinese can achieve in ornamentation, could not do better than to order one of these P'ai-fangs, and have it set up in a public park, where it would be admired for many generations. The Chinese lavish great sums on these structures, which are to be seen in immense numbers, just in proportion to the proximity of a supply of stones. If stones are not to be had, the portals are made of wood, as in Peking, and very much less than one generation is required to reduce them to a condition of ruin. Like all other Chinese erections, they give way at the bottom, the tall posts begin to lean in different directions, the lacquer scales off as if they had the leprosy in an exaggerated form, and large sections of the complicated ornamental woodwork at the top are seen to be on the point of falling. The same thing occurs in the case of the stone portals, but on a

more impressive scale. Although built of materials which ought to endure for centuries, and although put up at great expense, it is rare to find specimens which are thirty years old and yet in good repair. The foundations sink, the strong iron clamps give way, the heavy transverse blocks of stone are wrenched from their mortises, and crack. Every projection appears to be starting from its socket, and however interested the traveler may be to ascertain the age of the work, or to study the curious carving which it displays, his first and instinctive anxiety is to get out from under it, before it falls. It is impossible to refrain from speculating as to the length of time ere the crazy framework will come down, and whether the law of chances will admit of its fall without killing any one. If comparative brevity of existence is true of such massive structures as the portals, it is much more the case as regards stone tablets, which constitute the ordinary vehicle for the conveyance of fame to posterity. If erected on a large scale, they stand on the back of a gigantic tortoise, emblem of longevity, and appear at first adapted to execute the commission with which they are charged, to perpetuate fame for "an hundred generations," if not for "ten thousand antiquities." But the same vicious mode of construction, or rather destruction, rules the tablet, the portal and the temple. The foundation is inadequate, and sooner or later they all go down. The tortoise is decapitated by the attrition of ages, and buried up to the stump of his neck in the soil, while the precious fame-bearing tablet lies prone on the earth, or shattered into many pieces, the fame being thus administered in what the physicians call "divided doses." Or if the tablet, as a whole, holds together, it may form the seat at a wayside restaurant, a door-step, or even the pavement to a bridge. In any case the inscription has been cut so

shallow that it is almost or quite illegible. The traveler may penetrate half of the provinces in China, may examine every venerable tablet which he sees, and yet not find one which dates as far back as the Mongol dynasty (500 years ago), except in some "Forest of Tablets" in a large city, under special care.

We began by remarking that no nation has a greater regard for antiquity than the Chinese, but contrast this wretched poverty of memorials of the past, with the overflowing wealth of the cities of the ancient empires, now extinct, at the other end of the Asiatic continent, Babylon, Nineveh and Baalbek. Instead of lofty columns of porphyry, the ruins of an ancient Chinese city consist of an unlimited supply of bits of tiles and brickbats. The only way to identify the site of such an ancient city, as, for example, the Khanbalik of Kublai Khan, near Peking, is to trace the mounds of earth, which give the mere outline of what was once one of the world's great capitals. Khanbalik was a comparatively modern city. What was the situation of the ancient capitals of the Yin, the Tang and the Sung dynasties, as compared with the cities now to be found in the neighborhood, the traveler finds it very hard to ascertain, for in China there is most literally no continuing city. That the Chinese *wish* to keep in remembrance the situation of ancient places, is evident from the fact that in the historic parts of the empire it is common to find inscriptions over city gates, certifying that this was the "ancient" such and such a chou. In some instances this tradition is kept alive simply by the pasting of a strip of red paper over the gate of a small market town, with characters conveying the announcement, although it is impossible to find a single person who can give the exact location of the ancient city.

The preservation of that historical knowledge of the past, for which the Chinese have so great a respect, while

it cannot be entrusted to temples, portals, or tablets, for the reasons which we have already given, might be expected in the form of carefully prepared maps showing the old, the intermediate, and the new designations of places which for two or three millenniums have been historic. Works of this sort certainly do exist. One of them rejoices in the formidable title of Li Tai Yü Ti Yen Ko Hsien Yao T'u, or Map of the Imperial territory under successive Dynasties, with their changes. This appears to be exactly what is wanted by the student who wishes to revive the mighty past, and he sits down to an examination of the sixty or seventy maps, with a confidence that now at last the darkness of the bygone ages is to roll away, and light is to break forth in its place. We have spoken elsewhere of the Chinese "disregard of accuracy," and these maps furnish fresh illustrations of this characteristic, whatever they may furnish in the line of ancient geography. They are drawn with the purpose of exhibiting both the ancient and the modern names at the same time, the former in black ink, and the latter in red. As the scale of the maps is not a large one, one result of this plan is to crowd out altogether a great many ancient names which ought to be noted, and as Chinese characters take up considerable room, another incidental result is to lead to the printing of the black characters immediately over the red, to the obliteration of the latter. Not only so, but extensive notes and explanations, instead of being put at the edges of the maps, where there is always about one-third of the space vacant, are printed wherever it suited the fancy or convenience of the block cutter, entirely covering up hundreds of square miles of territory, and in several cases literally stamping out of existence such important cities as Si Ngan Fu and Peking, with all the country adjoining. These infelicities, however, are trifling compared with another,

which defeats the very object for which a map is made, to wit, to exhibit the relative situation of places on the earth's surface. For example, under the map of the Contending Kingdoms, it is impossible to determine either how many kingdoms are represented or what were their boundaries.

Let us suppose, for example, that we wish to ascertain the situation of the state called Yen, the "Kingdom of Swallows," and of its capital, the Khanbalik of Kublai, the modern Peking. Not far from the ancient Yen, was the ancient Yu Chou, the modern Tungchow, which is about twelve miles east of the capital. Now by a minute inspection of some forty-five of these maps, we discover that in eighteen of them neither of the cities Yen and Yu is marked at all. In eight of the remaining maps Yen is noted, but not Yu, in others Yu but not Yen, and in only nine are both to be found. Judging then from these phenomena only, one would suppose these ancient cities to have been like a modern revolving lighthouse, visible only at intervals, and at intervals of great irregularity. But this is not all. Sometimes Yen is called Yen Kuo (the State of Yen), and sometimes it appears to be merely the city. In the map representing the "Seven Kingdoms," Yen has gone east about one geographical degree, and is perched on the Great Wall, while some centuries later it went as much to the northwest, though still adhering to the Great Wall, and is called "Eastern Yen," fully justifying by its rapid flight its name of the "Swallow Capital." But if Yen was peripatetic, Yu Chou was not less so, and in the ten times in which it emerges, it contrives to make a complete circuit of the modern Peking, appearing now on the east, then south, south-west, north-west, and north, its movement bearing some resemblance to the revolution of the constellation Ursa Major about the Polar Star, though in a reverse

direction. But it must have been some time before even this erratic orbit was adopted, for in one of the earlier maps Yu Chou has gone eastward about seven degrees, and is discovered calmly seated at the edge of what is now the barrier between Corea and Shingking!

It is, we repeat, a singularly suggestive circumstance, that a people so exceptionally conservative of the past as the Chinese, should have so few enduring monuments or public works. All that can be said to come under this head are the Great Wall, the Grand Canal, the walls of cities, and river embankments. The Great Wall is doubtless a wonderful monument of human energy, and it has been remarked that it is the only artificial structure which would arrest attention in a hasty survey of the surface of the globe. But the Great Wall has been subject to constant renewals, so that it is impossible to determine the real age of any particular part, and throughout a large portion of its course it is reduced to a mere heap of rubble. The same questions of identity of structure which occur in regard to the Great Wall, are constantly suggested by the many hundred city walls all over the empire. Few of them can be proved to be of any great age, all of them are subject to constant renewal of the external facings, and many of them have been moved bodily from one place to another at irregular intervals.

### The Proper Attitude of Foreign Missionaries toward Conflicting Faiths.

BY REV. JAMES HERRICK, BRATTLEBORO, VT.

The great object to be aimed at by missionaries is the salvation of the present generation of the people to whom they are sent.

Their attitude toward conflicting faiths should be that of persons thoroughly convinced that the Bible is the word of God. That in accordance with its teachings "there is one God, and one Mediator between God

and men, the Man Christ Jesus, who gave himself a ransom for all." That "in none other is there salvation," and that opportunity for salvation is confined to the present life.

Missionaries should feel a warm sympathy for people of other faiths, as members of the human family, and show a disposition to meet them, not as enemies, but friends desiring to do them good. They should be more ready to make known the excellence of their own religion than to attack the religion of others. Though prepared to show that other religions are not true, they should avoid giving unnecessary offense. While carefully teaching the principles of Christianity and the duties it enjoins, they should insist upon doctrines and practices that are *essential*, rather than those which, though not essential, seem difficult and burdensome to people newly embracing Christianity.

In his efforts to convert people, the missionary should depend chiefly upon the force of Divine Truth, made known to them in the vernacular language, accompanied by the Spirit of God. In his intercourse with the people, and his work among them, he must show that he loves them. He must treat all with kindness, especially those in trouble. Sympathy shown, and favors given in the time of need, will do much, not only to incline people to listen to the gospel message, but to teach them the nature of the Christian religion. It must not be supposed, however, that kind treatment or secular help will alone make people Christians. They must not be left to believe that a professed desire to become Christians will entitle them to receive such help. Under all circumstances people should be treated with kindness, but not with too much indulgence, either before or after becoming Christians. So far as may be, the missionary should help them by teaching them to *help themselves*. He should strive to promote self-reliance, and not allow people to depend upon others to do for them

what they might do for themselves. As a general rule, they should be expected to pay, according to their ability, for articles or services costing money, the value of which they appreciate and which they wish to receive.

It is desirable that missionaries should mingle with the people, holding as free and familiar intercourse with them as circumstances will allow. The difference in manner of living, etc., should not be greater than necessary. Much must, however, depend upon climate and the condition, habits, and character of the people. It cannot be expected that missionaries from England or America will pursue the same course among savages in Africa, that might be pursued by Mohammedan missionaries from Egypt or Arabia. Nor, that in such a country as India, foreigners will adopt the habits of the natives in regard to food and dress, or live in houses of the same kind, and as destitute of furniture as the houses occupied by most of them. Civilization is one of the things incident to the spread of Christianity not to be disregarded, though of secondary importance. As respects matters of this kind, no general rule can be given. Let the missionary, mindful of the fact that foreigners are often disposed to hold the natives at too great a distance, be careful to avoid extremes, and follow the guidance of his own best judgment.

Though preaching the gospel to people in their own tongue is the special instrumentality to be relied upon, teaching must not be neglected. From the first, those professing a desire to embrace Christianity must be taught, adults as well as children, the leading doctrines and precepts of the Bible. So far as practicable, children of both sexes should be gathered into schools open to persons of other religions as well as to Christians. In some cases, missionaries in India have established schools in which the English language is taught for the

special purpose of teaching the Bible to heathen of high caste, and have met with a good degree of success. The advisability of such a course will depend much upon circumstances. Where the middle and lower classes, who generally constitute a large majority of all, and many of the higher classes, may be reached through the vernacular, it cannot be the duty of most missionaries to spend much time teaching English.

Missionaries should be inclined to teach native converts, and place responsibility upon them. Steps should early be taken to fit promising persons of both sexes to take part in the work as school teachers, and young men as preachers and pastors. Candidates for such services should not be encouraged to go abroad for education. Most, at the present day, can find ample opportunities for needed education in their native countries. If they go abroad for their education they will be in danger of losing interest in their own people, for whose good they should expect to labor in the future. They will also be in danger of forming habits which, though not increasing their ability to be useful, will increase the cost of their future support, and interfere with the object greatly to be desired—that mission churches early become independent of foreign aid.

Having introduced native converts into employment as helpers, the missionary should cherish toward them such feelings as Paul entertained for Timothy, and be ready to help them, as need may be, by words of admonition to those in the earlier stages of the work, and of counsel and encouragement to all.

### Changes in China Affecting Its Progress.

BY REV. H. D. PARKER, M. D., CHINA.

(Concluded from last number of the REVIEW.)

Coincident with all these changes has been the changing aspect of the government toward the Christian religion. The toleration of that religion, Protestant and Catholic, held in its

germ the secret of the new intellectual, moral and spiritual renewal of China. The Protestant religion, during the past twenty years, in China, has spread into every province of China; it has found its way into hundreds and thousands of the little villages. It has its secure seats and large interest in each of the open ports, and in the interior it has spread its educational and benevolent institutions. It has gone everywhere spreading the Word. No longer an illicit religion, at the centres of influence, it has commanded the respect of the government, while in the interior it has gone to the call of sorrow and need, and allying itself with the people in famine and flood, in destitution and fever, it has disarmed prejudice among the peasantry, and won its way by all human sympathies to an assured position of dignity, influence and prospective persuasive power. The young thinking men and the wise progressive leaders have awakened to the discoveries that the multitude of missionary colleges and schools are sources of intellectual hope for China. They have discovered a large literature already wrought out for them, and they are seeking the wide outlook of knowledge which the missionary has quietly placed in their way. They have found in the scores of hospitals and dispensaries, planted in multitudes of missionary centres, the signs of a true sympathy with men. And the half million of natives, from the imperial family down, who have been helped and comforted when sick and diseased, carry henceforth only gratitude to the men whose doctrines they may once have despised.

When the children of the great Viceroy are taught the English language daily by a missionary, and the principles of Christianity therewith; when they are healed by the missionary physician, and thus realize the purpose of his coming, we may measure the severance with the past and the outlook for the future.

This changed aspect of people and government may be seen in the greater readiness to settle the disputes which so frequently have arisen as to the purchase of property in the interior. The government has undoubtedly undertaken to withdraw all possible complaint and to act fairly in dealing with difficult cases.

Not only is this true respecting Protestant, but respecting Roman Catholic missions as well. In fact, the rehabilitation of the Catholic churches in China is one of the most significant signs of the times. By treaty in 1861, all lands, once the gift of an Imperial Hand, but confiscated, were returned.

In Peking they built over against the palace a model church. It was a source of long hostility and scandal. But two years ago a truce was made, a commission went to Rome to effect an exchange. The wise diplomats of Rome made due concession. The North Church in Peking, with all its fine surroundings, was exchanged for a larger and better site. The offensive cathedral was pulled down, and a new one built in the new position.

On the first of December last, this new and magnificent cathedral, whose value in our money would be no less than \$300,000, with all the additional and completed enclosures of schools, hospital, nunnery, museum, printing press, with a value even greater than the cathedral, were dedicated and newly instituted. The ceremonial was unique and magnificent. Every foreign ambassador and minister was present. All departments of the Chinese government were present. It was the sign of amnesty between Rome and China. It was the imperial seal of rejoicing in the reinstatement of the Christian Religion in the capital of China.

In this outward display the Protestant Church takes no other part or share than to note the fact and the aspect of glad change in the relations between the imperial and official power and the Christian religion.

Protestantism in China rejoices in this change. She sees large results in the near future. Conscious of her own intellectual and moral supremacy and leadership in the race toward spiritual enlargement in China, she rejoices in whatever enlightens the minds of the officials, or points to the allaying of fears, hostilities and enmities among the people.

Let us ask then, in conclusion, what bearing have these changes upon the future of work in China, and what is the immediate outlook. We are reminded that in every one of the twenty-two open ports in China, in all her great centres of influence, in scores of cities and interior towns, are to be found, well started, some of them with large equipment, fertile of great resources, missionary organizations. We recall that God has placed in China, at this hopeful stage of progress, no less than 1,100 men and women as consecrated, energetic, enthusiastic missionary workers. Half of these are women. Surrounding this small army of Christian workers are about 190 ordained native ministers and 1,400 unordained native workers. That more than 35,000 native communicants represent the results gathered in. That this number represents about 140,000 persons largely interested and believing in Protestant Christianity.

We are to recall the long series of colleges, schools, theological seminaries, girls' schools and day schools, reaching from Peking to Canton, from Shanghai to Chungking, into which are gathered 15,000 young men and women, in whose intellectual moral and spiritual progress so much of the future depends.

We are to be reminded that a band of seventy medical missionaries, increasing every year there their well-founded hospitals, dispensaries and general philanthropies, meet personally half a million of the native population every year and pour into willing ears the sweet stories of the gospel. We are



to notice that missionary literature, in a vast variety of forms, is receiving an ever increasing interest. We are to observe that great floods and terrible famine have brought the missionary, with his pitiful heart and helping hand and gospel of redemption, into hundreds and thousands of homes, and the way is prepared for the pouring in of vast comfort, vast intelligence, vast spiritual light, into this the once celestial land.

In all these converging lines, whether of diplomacy or commerce, or industrial energy, or intellectual awakening and opportunity, or of

spiritual outlook, we see the Divine Hand preparing the way for the redemption of this great and noble empire in the East. Let us stimulate our efforts with the largeness of the hope now set before the Church, and ere we are aware of it the vast and sorrowful mass of men in China will be girdled with an awakened thought and interpenetrated with the silver lines of spiritual energy and hope. In every aspect the hope for the future in China is great. We are in the battle. Let men toil in the hope of assured success, and the generations that are coming will send up the shouts of joyful victory.

## V.—THE MONTHLY CONCERT OF MISSIONS.

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

THE LAST DECADE OF THE CENTURY.

"Watchman, what of the night?"

It was a cherished habit of President Edwards to keep a lookout in the secular papers for every event, every promising indication, every mere suggestion, which seemed related to the advancement of the Redeemer's Kingdom in the Earth; and these were the matters of his chief satisfaction.

Very meagre must have been his sources of information in the last half of the eighteenth century, compared with the thickly crowding and often marvelous changes which pass before us at the opening of the year of our Lord eighteen hundred and ninety.

Every morning the daily press presents us a new moving panorama. To the Christian, the march of contemporary civilizations toward one common goal—the well being of all humanity—is the movement and unfolding of a Divine plan. It is the coming of a kingdom of righteousness in the earth. While others look upon it as an evolution, according to an ill-defined and blind law, the servant of Christ finds that which cheers his courage, strengthens his faith, calls forth his gratitude, and gives him new encouragement to pray "Thy Kingdom Come."

What are some of the facts which

group themselves about the opening of the New Year and of the closing decade?

First of all there are some things which interest alike all intelligent men of whatever faith. That an empire of South America should enter upon the year 1890 as a republic, and thus complete that revolutionary movement which began in Mexico nearly eighty years ago, and by which every trace of Spanish and Portuguese dominion is now swept from Central and South America, is an event stupendous in itself, and far-reaching in its influence. In more respects than one, it is a step in advance. The character of this bloodless revolution, as contrasted with the dark scenes of the French Reign of Terror, a century ago, or with the countless struggles of Mexico, marks a marvelous change in the spirit and quality of statesmanship, a great advance in wise moderation and humane sentiment. In its religious, as well as its political aspects, it seems auspicious.

It is a harbinger and a guaranty of religious liberty. It removes the dark shadows of the threatened reign of a fanatical empress and an ignorant subserviency to the priesthood and the Pope of Rome. Considering the temper of the people, and the certainty that

such a reign would have led to conflict with the liberal sentiment of the country, it is a matter of rejoicing that the change was made while an emperor was still in power who could temperately view the situation and gracefully yield to the wish and the interest of the nation.

It was only as a result of peculiar circumstances, such as the temporary exile of the royal family of Portugal in America, and the moderation exercised toward the party of liberty and advancement, that Brazil was prevented from joining the Republican movement of the other South American States long ago.

But what a stride has been made since the days when the theory everywhere prevailed that the people were created for the ambition and glory of kings; when only a century ago the "Man of Destiny" on the one hand and successive Bourbons on the other, could plan campaigns without the slightest reference to the sufferings or welfare of their subjects, but only as subserving the interests of their dynasties. And now it is a Bourbon and a Hapsburg that so nobly proclaims to this new generation that emperors are to retire when the peace and prosperity of a nation demand it. Surely the world moves: The kingdom of righteousness is advancing.

The new decade will open with a closer fellowship among the American republics, as a result of the recent International Congress. Whatever results of other kinds may follow, political and commercial, the new departure cannot fail to stimulate the advancement of general intelligence, freedom of opinion, and moral elevation. What the best have attained, all will come to emulate.

The Bible, the school, the newspaper, the Christian home, all of which have done so much for the great Protestant republic of the North will be welcomed by the Roman Catholic republics of the South, in spite of priestly protest and opposition. Ultra-

montanism in the Church cannot co-exist with civil liberty in the State. It required a half century for Mexico to learn this fact; all will learn it more readily now.

The year 1890 will mark, as it is confidently hoped, the era of constitutional government in Japan. The chief danger is that the sordid and unjust demands of foreign diplomacy may interpose such barriers to the reform of oppressive treaties as to balk the purpose of Japan to place herself in the great family of civilized nations, to which equal rights are accorded. National policy is not yet so far sanctified as to prevent the interests of trade from sometimes overriding the most sacred rights of feeble governments and races. The year 1890, so important and so crucial to Japan, should therefore be one of earnest prayer. It should begin with supplication to Him in whose hands are the hearts of all men, and who can turn them as the rivers of water are turned. There is just now no little anxiety in the minds of missionaries in Japan, since a favorable issue of the treaty questions may throw open the doors to Christian evangelization more widely than ever, while a rebuff from Christian nations might cast a disastrous blight upon the great missionary work which hitherto has been so successful.

The outlook in China, at the best, can only be considered *mixed*, like the alternate sunshine and cloud of an April day. There is advancement. The new sensation of riding upon a railroad train is coming to be appreciated. It is seen that the *funshuay* is, after all, not so badly upset; the sleeping ancestors do not rise in protest from the trembling earth; the course of the world continues, and China bids fair to experience an increase of general prosperity, and to be prepared in due time for the defense of her coasts from the outrages of Western powers.

The work of the Chinese missions

has been greatly prospered of late, on all hands. A new demonstration has been made of Christ-like charity in supplying the needs of thousands who were perishing from famine, and the people, rendered impressible by suffering and grateful by timely relief, are ready to receive the truth, and yet there are dark shadows in the picture. The people are preplexed by contradictions in their Christian neighbors.

"How is it," they say, "that those who are ready to give us thousands of dollars for the starving, and to send scores of missionaries to spend their lives in faithful labor among us, are yet so intolerant to our citizens who land upon their shores—so utterly recreant to solemn treaty obligations, and so unjust in all their legislation respecting us? Why are we, to whom such cordial and even gushing overtures were made in the treaties of twenty-five years ago, the only people on the globe who are so cruelly excluded? What is it to be a Christian nation?"

To us these questions are easy of answer; but how long may it be before the great Chinese nation, or even the government, shall be able to distinguish between a so-called Christian nation and the real friends of Christ, to whom His cause is greater than the balance of political power.

Of Corea it would hardly be safe to venture a prophecy. The government is still young in its foreign policy; it is not free from opposition and danger; it is ever open to foreign as well as domestic intrigue; it has difficult financial problems before it; but when we reflect that not a decade has yet passed since the new regime began, we are filled with wonder at the progress that has been made, and we must, on the whole, admire the prudence and sagacity which the young king has shown in his administration of affairs.

The advancement of commerce, of education, of missions—especially of medical missions—has been far greater than would have been thought possi-

ble when considering the extreme conservatism which has marked the past.

Caution is yet observed by the government, and great prudence is essential to the missionary; but, looking at the whole situation as it is, there is reason to hope that, with God's blessing, the closing decade of the century, the second only of Protestant missions in Korea, will be crowned with noble successes. It is a worthy topic of prayer.

In the missions of Siam and the Laos country the membership of the native churches has increased in the last decade just about 500 per cent. This a good keynote for the next ten years. The ratio should be maintained.

The government, so far from receding from its favorable attitude towards missionaries, has of late given increased encouragement to their labors. They are supplied gratuitously with buildings and other facilities for medical work, and one of their number has recently been called to the superintendency of the government hospitals. In some instances royal gifts have been made to Christian schools. Everywhere there is as great freedom accorded to the preaching of the Gospel as in any State of the American Union.

The "Dark Continent" is still dark as the closing decade opens; but one only needs to recall what the last ten years have accomplished, to gather great encouragement for the ten years to come.

As the crowning achievement of his remarkable career, Henry M. Stanley has solved at last the problem of the Nile, while others have found a more available route to the country of the upper Zambezi.

The work so bravely inaugurated by the African Inland Mission has grown into greater proportions under the American Baptist Missionary Union, and the feasibility of established and successful missionary enterprise in the

interior of Equatorial Africa has been demonstrated.

The missionary enterprises, undertaken by Bishop Taylor and his heroic followers, on the branches of the Congo, whatever may be the final verdict on their feasibility and success, have certainly traced a high watermark of moral earnestness in the midst of this easy-going age—have given new assurance that the apostolic spirit is not dead, nor the faith that can endure hardness an obsolete grace.

But, in the African outlook, as a whole, there is no ground for the unreflecting optimist. The conquest of such a continent is not an easy one. Noble martyrs still fall victims to the caprice of heathen rulers, or to the deadly influences of climate.

Fanatical Mohammedanism is still triumphant and defiant on the upper Nile, and Mohammedan tyrants still spread devastation on the borders of Western Soudan. The horrors of the slave trade still continue, and the humane sentiment of Europe and America has been to prevent it. That twin enormity, the liquor traffic, deluges still the west coast, and finds its way up the rivers, spreading disease and death to soul and body.

Has the new decade any remedy in store for these terrible evils?

Two auspicious facts, however, are now before us :

(1) The Sultan of Zanzibar has decreed freedom to all slaves brought into his dominion, and has promised freedom to all children of slaves born after January 1, 1890.

(2) A Congress of European powers is to be held in Brussels to devise measures for the suppression of the slave traffic.

If we turn from the contemplation of the mission fields and consider the general outlook of the cause at home, we find also both light and shade.

It is a time of transitions, especially as to methods and departments of Christian effort.

The obstacles are such as these:

(1) The fact that more or less of agnosticism, hesitancy, or indifference appears in the churches.

(2) There is less of certainty in reference to creeds, and many even extend their questionings to the Word of God.

(3) There is an open alliance between the scepticism of Christian lands and the heathen systems of the mission fields.

(4) Tourists, newspaper correspondents, naval officers, and even discouraged or disaffected clergymen, are discrediting the work of missions on the fields and advocating the false systems as better adapted to their environments than the Christian faith.

But, on the other hand, there are many cheering elements in the outlook.

We have always the promise of the Master that He will be in the midst of His own work, always, even unto the end of the world.

We have already seen how His Providence is working for the general advance of His kingdom, in the great movements of the nations.

Over against all the misrepresentations of the enemies of the cause, scores of disinterested statesmen and administrators of colonial governments, as a result of careful and protracted observation, are commending the work of missions in strong terms.

Our educational methods, our medical work, our general efforts to raise the sphere of woman,—to some extent our preaching,—is copied by the devotees of error, who see the manifest power and blessing of the Christian faith.

Notwithstanding the doubt and indifference of many, there is more of Bible study than ever before, more of the missionary spirit, more of organized effort, more of generous giving, for the spread of the Gospel.

The great increase of interest and of activity, among the young, is one of the very brightest auspices of the

time. In this view, these coming years are full of promise.

The work on the field is owned of God in the manifest power of His spirit. An examination of the actual statistics of growth for ten years, or for five, always fills us with new surprises.

#### IS IT AN ANSWER TO PRAYER ?

All branches of the Church have been taken more or less by surprise by the uprising of a very large number of Christian young men and women, mostly students, who have volunteered under a partial pledge to give themselves to the work of Foreign Missions. This striking movement has been explained by one and another on such theories as seem to each most plausible, the theories, however, differing widely from each other. Whether it was an impulse borrowed from a similar movement in the Universities of Great Britain, whether it was mainly due to the great influence of that earnest and devoted man, Dwight L. Moody, of Northfield, or whether it was a response to the stirring appeals of young men sent out from Princeton to labor in the colleges and seminaries, are questions which have been discussed but never settled.

In sympathy with the volunteer movement, there has appeared a general enkindling of the spirit of missions in colleges, and where, but a few years ago, the merest trifle was contributed for the cause of Foreign Missions by students, large sums are now annually raised.

Coupled with this movement is a new departure in the Young Men's Christian Associations of the country. There is a widening out of their plans. They are looking across the sea and asking themselves, "Why may not the globe be belted with similar organizations, embracing the young converts on the mission fields, training them and organizing them for work among their countrymen?" With this great end in view, Rev. Mr.

Wishard has been sent abroad for a labor of two or three years along these lines. He has thus far met with marked success, not only in organizing associations but in quickening the spirit of the young men, especially of Japan.

May we not also regard the rapid and remarkable development of the work of Christian Endeavor Societies in the churches as a part of this general movement and as due largely to the same causes? The young of both sexes who are soon to assume the great work of the world's evangelization are quickened in zeal throughout this country and in other Christian lands.

What are the causes of this general movement among the young? Has the Church any right to look with surprise as if something strange had happened, something not to be accounted for on ordinary Christian principles? We dare not speak positively, but there are some things which are worthy of notice by way of suggestion.

Twenty or twenty-five years ago the Christian women of the churches of this country as well as of Great Britain were moved by the Spirit of God to undertake the work of enlightening and reclaiming the benighted women of heathen lands. It was one of the most remarkable movements of our time in its depth, its extent, and its moral elevation. It appeared to be so divinely guided as to avoid extravagances, and it worked with the utmost loyalty to the instituted authorities of the Church of Christ. It disclosed great ability and organizing power, but what was most noteworthy was the fact that everything was done in the spirit of prayer and supplication. Prayer for missions had declined. The Monthly Concert had fallen into disuse or had ceased to emphasize the wants of the heathen. The week of prayer had become almost wholly subsidized for interests nearer home. Prayers for missions in the pulpit were, for the most part, con-

fined to set phrases when not omitted altogether.

But the Woman's Boards bore the work of missions to the mercy seat. Many of their committee rooms became Bethels. The great work was taken to their homes and their closets. There was coupled with the prayer not only the consecration of their means but of their children. The work of missions became a topic of conversation at the fireside as it had never been before. To the children it became a household word. At the same time they were organized into missionary bands and furnished with facts, maps, and catechetical exercises, until in a few years they really possessed greater knowledge of the mission fields and of the mission work than many adults had possessed before, and greater than some had been able to boast who were pastors of churches.

The Church of Christ proceeds upon the assumption that the whole work must be divinely guided and inspired. "Without faith it is impossible to please God." He that cometh to Him must believe that He is, and that He is the rewarder of all them that diligently seek Him, and he must not be overtaken with awkward surprise when his prayers are answered.

On this principle it ought not to be thought strange, after twenty years of prayer, that multitudes of the young are rising up and saying, "Here are we, send us." It is the very thing that should have been looked for with earnest expectation, and if now the blessing has come, there is reason to ask that God will enlarge the faith of His people in another direction—in one word, *that the wealth, as well as the children of the Church, may be consecrated to missions.*

## VI.—EDITORIAL NOTES ON CURRENT TOPICS.

### College Missionary Lectureships.

Through the generosity of W. F. Graves, Esq., of Syracuse, N. Y., a Lectureship of this kind was recently endowed in Rutgers College. It was begun last year, provision being made for six lectures, which were given by six different persons as follows: 1. Mr. Stout on the Unique Features of Mission Work in Japan; 2. Dr. Wherry on Islam in India; 3. Dr. Kip on China as a Stronghold of Heathenism; 4. Dr. Hamlin on Fifty Years of Christian Education in Turkey; 5. Dr. Ellinwood on the Testimony of Heathen Religions to Christianity; 6. Rev. J. H. Wyckoff on the Philosophy of India.

Our associate, Dr. Pierson, has accepted the entire Lectureship for 1890, and we feel at liberty to announce the theme and the subjects, viz.: *Christian Missions as a Divine Enterprise*. 1. The Idea of Missions a Thought of God; 2. The Plan of Missions a Scheme of God; 3. The Work of Missions a

Fellowship with God; 4. The Spirit of Missions an Inbreathing; 5. The Field of Missions an Assignment; 6. The Success of Missions the Seal of God. A grand outline surely! And in such hands the execution will be worthy of the theme and the subjects. We venture to promise that no pains will be spared to make the course a brilliant and eminently useful one, and we also venture the suggestion that other colleges might avail themselves of this course of lectures to great advantage. Dr. Pierson, doubtless, would be willing to repeat it. The growth and development of the missionary spirit in the colleges of this country and Canada during the last three years are among the marvels of the age. We can conceive of no human means more likely to increase and intensify this movement and set these colleges aflame with holy enthusiasm, than a course of lectures on these topics by such a master in the realm of Missions.

J. M. S.

### Mr. Moody's Training School.\*

As much misapprehension exists in reference to the purpose and character of this institution, our readers will be glad to have the following statements of Mr. Moody himself, made to our associate and written down by him for publication.

J. M. S.

Mr. Dwight L. Moody, speaking of the recently published article over the signature of the Rev. D. R. Breed, says it is in the same line as a number of other criticisms by representatives of various denominations, and that Dr. Breed is laboring under a misapprehension. Concerning his plan for Christian work Mr. Moody continued:

"I found hundreds of families in cities like this never coming in contact with churches or their representatives. The bulk of our church members are taken up with their own household and business cares, and unless some persons are set apart and trained for this work I do not see how it can be done. It seems to me that we ought to have a corps of men and women who shall make this their business, as is already done in the Church of England.

"My idea is not to originate new church enterprises, but rather to fill up the present churches. Men who frequent saloons and such places will never be reached by Sunday meetings. Even if they stray into such meetings, any impression which is made is all dissipated before next Sunday. If we are going to reach these classes we must have some places open every day in the week. There is a class of people that practically have no homes, and they go out in the evening into some places where they have genial companions and amusements. This is a source of vice and crime. My thought has been to establish places of meeting open every night for these people, where they might find some up-lifting influences. Then they will find their way to the churches.

"There is far more demand for trained lay workers than is commonly apprehended. This morning's mail brought me eight applications for such workers, and I could place fifty if I had the proper persons to recommend."

"What studies do you propose shall be pur-

sued in your training-school?" asked the reporter.

"Mainly three. First, I shall aim to have given a sufficient knowledge of the English Bible; as far as may be, a practical mastery of it. Second, I would have the workers trained in everything that will give them access practically to the souls of the people, especially the neglected classes. Third, I would give great prominence to the study of music, both vocal and instrumental. I believe that music is one of the most powerful agents either for good or for evil."

"How are these workers to be maintained while they are in the school?"

"There are few people who have developed any fitness for Christian service who have not either some means of their own or some friends who would be glad to assist them in obtaining higher fitness, or whom the churches to which they belong would not willingly assist for a time by their gifts, in qualifying themselves for a life of service. I see no practical difficulty in the way of their support any more than in the way of trained nurses."

"What is your idea of affording women equal facilities with men for this work?"

"I have found women to be equally effective workers as men. Women only can reach women in many cases. Besides this, a great many of these women will become the wives of Christian men and be mothers of children, and can be, in their way, better helps to their husbands and better trainers of their children by the education for Christian work which they received in this school."

"What did you mean by saying that the 'ministers are often educated away from the people'?"

"That there is a large class of the community whom the ordinarily educated minister does not and cannot reach. For instance, there is a large class of mechanics; they are busy through the day and cannot be seen except at their shops. In the evening they go to the saloons and places of amusement. None of the churches reach them. Since they will not go into the churches, let us go into the highways and hedges, and so compel them to come in. Again, there is a large class of mothers in such a city as this, who, if they are to be reached at all, it must be by carrying the Gospel to them and by cottage meetings in their homes."

"Did you mean any assault upon the educated ministers, as such?"

"Not at all. I believe they have their place

\* Appropriate to these sentiments is the following note from one of the foremost men of this country, just received by the editor:

"These upstart training schools are catching it all along the line, especially just now from Baptist and Presbyterian papers. But I see clearly that we must have a large reinforcement of common men—knowing only the Bible, and being filled with the Spirit—in order to do the work in foreign fields. Every man of this sort whom we have sent out has done well—I speak of those employed in our A. B. M. U. So I am going to do my utmost to receive such.

and are necessary to church life and growth. But there is a class of people whom no man can reach successfully except one of their own number. Let me give you a matter of my own experience. When I was in London I went by invitation, one Sunday, to what is known as the Bird Market. I had never been there before. When I was down there I was asked to preach. I found a great company of people with almost every kind of animal for sale. Men were there in hopes to get up a cock fight and bet on the result. I spoke as best I could. I told them a lot of interesting stories. Men would stand there with their fighting cocks right under their arms, and they and the roosters would look up at me as I preached, but I found it was hard to hold them. Men might start the cock-fight right in front of me while I was preaching. After I got through, one of their own number, who had been converted, took the stand, and began to address them. He was familiar with their own dialect; he knew their habits; he had the inside track to their hearts. They stood there and shed tears while he spoke in his simple fashion."

"Did you say you hoped to fit ministers for their work in three months?"

"I said nothing of the kind. I am not seeking to make any short cut to the ministry. I do not consider this work to be in conflict with the work of the theological seminaries."

"Are you trying to establish what is practically a new denomination?"

"No. On the other hand, I think we have too many denominations already, and my only effort has been rather to unite existing denominations than to make any new ones. I see no reason why the Presbyterian and Congregational, to which I belong, should not be united; they hold the same doctrines and are separated only by a trifling matter of church government."

"Why did you make this Chicago Avenue Church undenominational?"

"All the leading denominations had churches between here and the river, and moved away because they could not be self-supporting. My own desire is to help qualify honest, yearning, Christian men and women to be the means of saving souls and to supplement the present work of the churches. I have no personal ambition to gratify."

"Have you seen any workers actually developed by such methods as you are here putting in operation?"

"Yes; but not as if they had had such opportunities as are now proposed to furnish. For instance, in my school at Mount Hermon, about forty or fifty efficient young men have been trained for service, and our great difficulty has been that there is such demand for such workers in the churches, that they are all tempted away from our training school before finishing their course, by the opportuni-

ties of immediate work and ample compensation."

"Have you any assurance that competent teachers will come to your aid?"

"Abundant. For instance, Dr. Gordon, a leading Baptist of Boston; Prof. Weidner, a leading Lutheran; Dr. Moorehead, United Presbyterian of Xenia; such men as Mark Guy Pierce and Price Hughes of England, and others."

"What provision have you in buildings?"

"We have already three good houses for women workers on La Salle avenue. The buildings for men will be done by December 1, and in the two we can then accommodate about 150."

"Is it true that the bulk of your funds have come from Presbyterians?"

"Yes, a large share; but we have had no opposition from business-men of any denomination on denominational grounds."

"Has it been your experience that this kind of work alienates from the churches?"

"No. On the contrary, I believe I am myself a proof that such work rather draws men to the churches. I believe I am of more value to them, as I have more experience in this kind of work."

### Conference in Behalf of the Jews.

At Mildmay, in October last, a grand conference was held in behalf of the Jews. To us, as to those who called this assembly, the time seems very opportune for holding a special convention concerning God's ancient and beloved people, Israel, who "continue to be the perplexity of the unbeliever, the unanswerable and miraculous proof of the truth of God, a byword among the nations of the earth, and, alas! neglected and ignored by large sections of the Church of Christ.

"The careful reader of history and observer of the times sees that the Jews cannot much longer remain unnoticed. Nations and statesmen who do not take them into account will find their reckonings delusive. The national life of the Jewish people is stirring now as it has not stirred for many centuries; they are conscious of their increasing influence; their wealth and natural abilities are indisputable; they can stand erect and unabashed in all the great capitals of Europe. Whether there is much long-



ing for a return to their own land, we need not now inquire. Our concern is with their spiritual condition, which is lamentably low and saddening; and the question for every Christian heart is, how can we help in awakening them from the sleep of unbelief; how press home the truth concerning Jesus of Nazareth as their true Messiah and King?

"For this end we need to turn to the Inspired Record, and review the purpose and promises of Jehovah concerning His chosen nation, His present dealings with them, and His glorious future assured to them. Unless we see clearly in God's light, our plans will miscarry, and we shall only be hinderers of His work."

In such words as these, Sir Arthur Stevenson Blackwood, Mr. James E. Mathieson and others affectionately invited all lovers of Israel, within reach of Mildmay, to gather on 1st, 2d and 3d of October last for consideration of the announced topics, the Monday previous being occupied with preliminary prayer-meetings for the Lord's special guidance and blessings on the work of the three days of Conference.

The programme embraced the following themes.

They present a fine model for similar conferences elsewhere.

Tuesday, Oct. 1st, 1889. The Past. "God's Purpose in Israel," as illustrated in History, Type, and Prophecy. Isa. xliii. 21. Gen. xii. 3. Isa. xliii. 7. Isa. xliii. 10-12. Psa. cxlvii. 19-20. Rom. iii. 1, 2. Rom. ix. 5. "God's Promises to Israel." Their nature, security, and guaranteed fulfillment. Gen. xii. 2. Gen. xvii. 7, 8. Amos. ix. 15. Isa. xlv. 17. Ps. lxxxix. 34-37. Rom. xv. 8. Rom. ix. 4.

Wednesday, October 2d. The Present. "God's Dealings with Israel." Between the first and second Advents of our Lord. Isa. xliii. 28. Hosea ix. 7. Jer. xii. 7. Matt. xxiii. 38, 39. Rom. xi. 5. Rom. xi. 28. Rom. x. 12, 13. "The Church's Duty to Israel." Between the first and second Advents of our Lord. Mark xvi. 15. Acts i. 8. Rom. i. 16. Rom. ii. 10. Rom. xi. 23. Rom. xi. 30, 31. Rom. xv. 27.

Thursday, Oct. 3d. The Future. "God's Plan Realized" in Israel's restoration and salvation. Ezek. xxxix. 28, 29. Psa. lxxxv. 1, 2.

Psa. xcvi. 3. Isa. lx. 1, 2. Isa. lx. 20-22. Isa. lxi. 9. Isa. lxii. 12. "God's Plan Realized"—David's throne reoccupied; the Millennial Kingdom; Israel a blessing to the world. Psa. lxxxix. 3, 4, 29. Isa. ix. 7. Luke i. 32. Dan. vii. 13, 14. Zech. xiv. 9. Psa. lxvii. 1, 2, 7. Zech. viii. 23.

A verbatim report will be issued by J. F. Shaw & Co., 48 Paternoster Row, E. C., London. A. T. P.

We call the attention of our readers to the *Bound Volumes of the Missionary Review of the World* for 1888 and 1889. Substantially bound in crimson cloth, with gilt back, imperial in size, thoroughly indexed, so that every article, every report, every item or fact can be instantly found—they are a *Library of Missionary Literature*, each containing 150 full articles from the pens of the ablest missionary writers in the world. At the same time they are an invaluable *Cyclopedia of Missions*, containing a vast amount of the latest and most authentic information on every subject connected with Christian missions, and the Statistics of the World-Field, collated, tabulated, and scientifically arranged, as they can be found so complete in no other book or periodical. These volumes will be an ornament and a treasury of knowledge in any library. For constant reference, they are indispensable to every student of missions. Rev. Dr. Schauffier, of New York, said a year ago in reference to the first volume: "The bound volume, which I have also, is a very encyclopedia of grand and useful knowledge, and has already been used by me in my work many times." The matter in the two volumes would fill a dozen ordinary volumes.

### "Honor to Whom Honor."

In justice and as a matter of courtesy acknowledgment is due where a writer or paper quotes at considerable length an author or from another paper. We are always glad to have our Review quoted, as it is, extensively, and, as a rule, with due credit. But there are a few exceptions, and

some of them are such gross evasions or violations of the recognized rule as, after long forbearance, to call for friendly protest. Thus one of our leading weeklies, month after month, would make up its missionary column from items taken verbatim from our REVIEW, without any hint of their source. Another reputable paper divided one of our leading and thrilling articles into a half dozen papers, giving each a separate heading, and so gave the entire paper to their readers as original, none suspecting that every word, save the headings, was stolen from our columns. And another still, with absolute *meanness*, as well as injustice, gives a weekly column of "Missionary Items," "Prepared by ———." By great ingenuity the choicest of our month's items of interest are gleaned verbatim and credit given for a single item only. From the November issue, the substance of Dr. Chamberlain's paper on Brazil is quoted, filling a whole column, and so adroitly is it arranged that, while the writer, in connection with Prof. Agassiz, is named in one of the paragraphs, no reader would infer that either Dr. C. wrote the article or that it was copied from our REVIEW, which is not even alluded to. This may be smart, but is it fair or honest? J. M. S.

### Our New Departure.

We hope our readers will be pleased with the mechanical appearance of this number of the REVIEW. While we were tolerably satisfied with our original cover, some of our friends were not; and more still complained of the use of so much small type. Our only excuse for that was the superabundance of our material. We shall henceforth use less of the small type. We have now one of the best printers in the city, which insures good proof reading and greater clearness and perfection of the letter press. So much for the *mechanical* side.

As to the *matter*, we only fear a *superfluity* of good things. We could

fill two such magazines with first-class material. Our pigeon-holes are full of grand articles waiting their turn. We have added a score of home and foreign writers, of the first order, to our corps of regular contributors. Among them that prince of Missionary Literature, the secretary of the late London Missionary Conference, whose grand article in this number will be read with profound interest. While Dr. Pierson has been taken from us for a brief season, to plead the cause of missions in Scotland, our beloved Dr. Ellinwood, in addition to his monthly article during the year, has kindly consented to conduct our Monthly Concert Department, which means work of the highest character. Dr. Gracey will magnify the "International" feature; and Rev. Edwin M. Bliss, editor of the Encyclopædia of Missions (in preparation), will carry out his wise and far-reaching plans in our Statistical section, for which difficult work he has special qualifications.

We therefore enter upon our *third* year with renewed hope, and, with God's blessing, mean to make this year one of decided advance all along the line. We invoke the generous sympathy and earnest prayers of all who are laboring with us in the grandest cause that ever enlisted the sympathies and efforts of men or angels. Our friends also will kindly remember that we have no society, no organization, no resources of wealth behind us in this enterprise. Two lone men, with busy hands and not deep purses, bear the mental and the pecuniary responsibility of the task to which we have pledged life and heart and work, and all that God has given us; not for reputation or money, but for our common Master's glory in the evangelization of the world for which He gave Himself. Help us, Brethren! Help us to make this agency a mighty power in all the earth! Help us by bringing the REVIEW to the notice of your friends,

and to widen the circle of its readers, and broaden the channel of its influence.

As this number begins a new volume—the third of the series—the present is a favorable time to extend its circu-

lation. We do not wish or aim to supplant the denominational periodicals, with which we are in cordial relation, only to *supplement* the invaluable service which they render each in their particular sphere. J. M. S.

## VII.—ORGANIZED MISSIONARY WORK AND STATISTICS.

### Foreign Mission Work of Women's Societies.

Date of Organization.	UNITED STATES.						Total under Instruct'n.	Auxiliaries and Bands.	Income.
		Missionaries.	Medical Missionaries.	Native Helpers.	Boarding Schools.	Total Schools.			
1861..	Woman's Union Missionary Society....	58	3	109	139	1,743	178	\$ 41,562	85
1868..	Woman's Boards (3) Congregational Ch.	178	7	326	38	36,500	3,303	160,381	04
1870..	Woman's Boards (6) Pres. Ch., North...	296	10	186	39	20,287	5,136	294,267	85
1889..	Woman's Societies, Pres. Church, South	...	...	...	...	...	600	22,832	71
1889..	Woman's Board, United Pres. Church...	13	1	10	...	...	737	16,704	00
1890..	Woman's Board, Cumberland Pres. Ch.	8	...	2	...	...	939	10,614	49
1869..	Woman's Board, M. E. Church, North...	92	10	406	26	245	5,449	225,000	00
1878..	Woman's Board, M. E. Church, South...	25	1	54	9	33	2,742	68,729	65
1879..	Woman's Board, Meth. Protestant Ch.	4	...	3	...	...	80	7,500	00
1871..	Woman's Bapt. For. Miss. Societies (4)	75	7	170	20	150	4,315	108,000	00
...	Woman's Baptist Miss. Societies Conv.	...	...	...	...	...	1,259	18,716	28
1873..	Woman's Miss. Society, Free Baptists...	14	...	...	...	...	250	7,279	27
1871..	Woman's Auxiliary, Protest. Epis. Ch.*	22	1	...	...	...	1,361	119,380	58
1875..	Woman's Board, Christian Church....	4	2	...	...	...	1,421	36,279	17
1875..	Woman's Board, Ref'd (Dutch) Church.	30	...	6	...	...	263	17,437	59
1875..	Woman's Miss. Assoc'n United Brethren	7	...	7	5	192	464	10,798	63
...	Woman's Society, Evangel. Association.	1	...	...	...	...	116	2,352	06
1879..	Woman's Societies, Evangel. Lutheran*	4	1	...	...	...	507	32,331	35
1881..	Woman's For. Miss. Societies, Friends..	11	...	...	...	...	250	15,465	30
Totals.....		850	43	+	+	+	29,670	\$1,157,032	90
CANADA.									
1871..	Canadian Woman's Board For. Missions.	...	...	...	...	...	...	\$ 958	42
1876..	Pres. Ch., Woman's For. Miss. Soc. (3)	30	2	...	...	...	670	34,298	17
1876..	Bapt. Ch., Woman's For. Miss. Soc. (3)	10	...	...	...	...	355	11,111	22
1881..	Methodist Ch., Woman's Miss. Society†	16	...	...	...	...	244	19,070	38
1886..	Congregational Church, Woman's Bd. ‡	1	...	...	...	...	39	1,281	56
1886..	Church of England, Woman's Aux. ‡	2	1	...	...	...	200	18,675	81
Totals.....		59	3	+	+	+	1,508	\$85,395	56
ENGLAND AND SCOTLAND.									
1834..	Society for Prom. Fem. Ed. in East....	40	...	...	275	19,976	...	\$35,000	00
1837..	Ladies' Society for Female Education in India and South Africa.	34	2	181	6	7,108	627	£11,892	10 10
1837..	Ladies' Association for For. Missions...	26	1	106	...	2,500	...	£7,657	11 0
1845..	Ladies' Association for Christian Edu- cation of Jewish Females.	6	...	...	5	673	...	£414	18 6
1852..	Indian Female Normal School and In- struction Society, or Zenana Bible and Medical Missions.	63	4	175	66	4,340	...	£11,577	00 0
1859..	Ladies' Aux. Wesleyan Miss. Society...	29	5	...	18	268	12,704	87	£7,000 13 6
1867..	Ladies' Association (Baptist) for Zenana Work and Bible Women in India	42	...	114	...	50	2,900	...	£9,641 2 7
1873..	W. Assoc. for Prom. Christianity in East§	8	1	56	...	14	1,000	154	\$14,000 00
1875..	Ladies' Comm. L. M. S.	36	...	288	15	130	9,870	...	£6,471 4 2
1878..	Woman's Missionary Association.....	15	...	12	5	9	...	139	\$11,000 00
1880..	Ch of England Zenana Mis'y Society...	105	8	507	4	192	10,157	...	£24,866 5 11
1880..	U. P. Ch. of Scot. Zenana Mis'y Soc'y	21	1	56	...	11	...	...	£2,752 0 4
.....	Ladies' Soc'y in Connection with S. P. G.	61	...	105	...	18	4,250	...	£6,351 0 0
Totals.....		488	26	+	+	+	+	+	\$488,556 70

\* Home and foreign. † Not complete. ‡ Organized for both home and foreign missions. § Ireland.

## I. Woman's Union Missionary Society.\*

Corresponding Secretary, Miss S. D. Doremus, 54 East 21st Street, New York. Publication: *The Missionary Link*. 41, Bible House.

This Society is now in the 29th year of its existence.

*Fields and Force.*—It sustains missions in India at Calcutta, Allahabad and Cawnpore; in China at Shanghai; in Japan at Yokohama. In Calcutta it has 1,000 pupils in 50 schools, and a suburban work of 14 schools. It issues in Calcutta *The Child's Friend*, *The Christian Bandab*, and *The Mahila Bandab*, besides has circulated 10,000 pages of tracts. Its orphanage has 140 pupils. At Allahabad it has 398 pupils, 320 of whom are in Zenanas. At Cawnpore it has 968 pupils, 184 of whom are in Zenanas. At Shanghai it conducts medical missions, with hospital, and the Bridgman Memorial Home, with 40 girls.

At Yokohama it sustains schools and medical work, with 21 Bible women and 134 scholars. Over 1,500 patients were treated last year.

It contributes to other missions in Burmah, India and Paris. It has 58 missionaries, with 97 other salaried workers. Its income last year was \$67,765. The report contains no summary of its home auxiliaries.

## II. The Woman's Board of Missions (Congregational).

Miss Abbie B. Child, Congregational House, Boston, Mass. Periodicals: *Life and Light for Woman*, circulation 15,222; *The Mission Day Spring for Children*, circulation 18,195.

*Fields and Force.*—Africa, East, Central and West Central; European Turkey, Monastir, Philippolis, Samakov; Western Turkey, Constantinople, Marsovan; Central Turkey, Aintab and Marash; Eastern Turkey, Harpoot, etc.; India, Bombay, Madura and Ceylon; China, Foochow, North China; Japan, Kioto, Osaka, etc., Northern Japan, Seudai, etc.; Micronesian Mission, Western and Northern Mexico, Spain and Austria. It supports a total of 107 missionaries, 143 Bible women, and 27 boarding schools. This work is of great importance and interest. The receipts amounted last year to \$124,801. Of this amount, \$13,668 was from legacies. Auxiliaries and bands, 1,500.

### 2. Woman's Board of the Interior.

Mrs. E. W. Blatchford. Rooms, 53 Dearborn Street, Chicago, Ill. Periodical: *Life and Light*. Income, \$48,373.44. This Board supports about 60 missionaries, 10 boarding-schools and 36 Bible women. Auxiliaries, 1629; and has missions in connection with A. B. C. F. M. as the Woman's Board of Missions.

### 3. Woman's Board of the Pacific.

Mrs. J. H. Warren, 1316 Mason Street, San Francisco, Cal. Periodical: *Life and Light*. Auxiliaries, 53. Missionaries, 6. Income, \$4,409. During the year the work of this Board has been divided, and a secretary appointed for Oregon and Washington Territories.

### 4. Woman's Board of the Pacific Islands.

Mrs. Geo. P. Castle, Honolulu, Sandwich Islands.

This Board has raised over \$1,000 during the year, but we have no detailed report at hand.

## III. Presbyterian Societies (North).

### 1. Woman's Foreign Missionary Society, Presbyterian Church.

Office: 1334 Chestnut Street, Philadelphia. Periodicals: *Woman's Work for Woman and Our Mission Field*, and *Children's Work for Children*. Circulation of the former, 16,000; subscribers to *Children's Work*, 20,000. Both self-supporting. These are the only foreign magazines of the Presbyterian church, and the organs of the various Boards.

*Fields.*—This Society has work in India, Japan, China, Syria, Mexico, Africa, Korea, Persia, Siam and Laos, South America, North American Indians, Chinese in California and Japanese in San Francisco. Number of missionaries, 136; at home on furlough, 17; missionaries sent out during the year, 14; native helpers and Bible women, 84; missionary teachers and visitors, 8; boarding-schools, 34; day-schools, 140. Income for past year, \$143,488.

### 2. Woman's Board of the Northwest.

Room, 48 McCormick Block, Chicago, Ill. Occupies the same fields, and reports 1,760 auxiliaries; 687 of these are young people's bands.

Number of missionaries supported, 74; Bible women, 23; native teachers and pastors' wives, 21; boarding-schools, 26; day-schools, 104. Income, \$80,236.

### 3. Woman's Board of Foreign Missions.

Office, No. 53 Fifth Avenue, New York. Its home force, 501 auxiliary societies; 97 young people's societies and 338 bands. Supports 52 missionaries. Income, \$55,000.

The Society works in India, Siam, Africa, Japan, Korea, Persia, Syria, China, Mexico and South America.

### 4. Woman's Foreign Missionary Society, Northern New York.

Mrs. H. B. Nason, 10 Washington Place, Troy, N. Y.

Home Statistics: Number of organizations, 211; of these 112 are bands. Income for year, \$10,065.

This Society supports 4 missionaries, 5 native pastors, and 51 schools and scholarships, and contribute to the work in Africa, China, Guate-

\* We are indebted to Mrs. Dr. J. T. Gracey, Buffalo, N. Y., for this account of woman's work in the foreign field. Mrs. Gracey writes: "I have found great difficulty in getting the reports, and, when I do get them, I find there is no uniformity in methods of reporting."

mala, India, Japan, Korea, Laos, Mexico, Persia, Siam, Syria, and the North American Indians.

**5. Woman's Board of Missions of the Southwest.**

Miss B. Burnett, 1107 Olive Street, St. Louis, Mo. Organized for home and foreign work.

This Board supports 12 missionaries in the foreign field, and 12 in home field. Its foreign work is in Chili, S. A. ; Korea, Siam, China, Persia, and Dehra Doon, India. Work is supported in Utah, Alaska, etc. Income, \$15,327. It has 376 auxiliary societies and bands.

**6. Woman's Board of the North Pacific.**

Presbyterian Mission Rooms, Portland, Oregon. President, Mrs. W. S. Ladd.

This Board was organized in 1888. Have no particulars of work.

**7. The Occidental Board.**

Headquarters, 933 Sacramento Street, San Francisco, Cal.

This Board has been organized only a year, but, while we have no details, it is reported as growing very fast.

**IV. Ladies' Foreign Missionary Society Presbyterian Church in the United States (South).**

This is not a separate Society, but contributes to the general Board. There are 536 societies, which raised last year \$24,822. Their missions are in Brazil, China, Mexico, Greece, Italy, Japan, and among the Indians. They support 39 female missionaries. They have a woman's department in "The Missionary," the magazine of the Board.

**V. Woman's Board of Missions of the United Presbyterian Church.**

Miss Margaret Shaw, Secretary, Pittsburgh, Pa.

This Society does home and foreign work, and has about 18,000 contributing members. Its foreign work is mainly in Egypt and India, where there is a large and interesting work among the women. Twenty-one unmarried missionaries are supported, three of whom are medical. They publish "The Woman's Missionary Magazine." Income about \$20,000. Have not separate report.

**VI. Woman's Board of Foreign Missions of the Cumberland Presbyterian Church.**

Mrs. J. C. McClenkin, 1105 Chestnut St., Evansville, Indiana. Periodical: Woman's Department of Missionary Record; published in St. Louis, Mo.

*Force*.—Auxiliary societies, 793, with a membership of 7,900; young ladies' societies, 8, with membership, 130; children's bands, 138, with 1,741 members; making total organizations, 932, and total memberships, 9,771. Amount contributed last year, \$10,614—an increase of \$2,956 over previous year. This has been raised in the regular channels. Of the 12

foreign missionaries sent out by the Board, the women support five. Work is carried on in seven stations in Japan, also in Mexico and the Indian Territory.

**VII. Woman's Board of Foreign Missions Reformed Church in America.**

Mrs. J. P. Cumming, Yonkers, N. Y. Periodical: Mission Gleaner, 26 Reade St., New York.

Total number of auxiliary societies, 263. Income for the year, \$17,437.

The Society has work in Japan, at Nagasaki and Yokohama. The Ferris Seminary has 144 pupils. In China, at Amoy, is a successful children's home, girls' boarding school, Bible school for women and medical work. In India work is carried on at Vellore, Tindranam, Coonoor, Palnawair and Madanapalle.

**VIII. Woman's Baptist Foreign Missionary Society.**

Corresponding Secretary, Mrs. O. W. Gates, Newton Centre, Mass. Publication: The Helping Hand, with 22,529 subscribers, and a children's paper, The King's Messengers, with 19,377 subscribers.

*Fields*.—In Burmah it has separate missions to the Karens, Burmese, Shans, Chins. In India, among the Telugus, Eurasians, and Assamese. In China, at Swatow, Shaohing and Kihwa-Fu. In Japan, at Yokohama and Tokyo. In Africa, on the Congo; also in France, Germany, Sweden and Spain.

The Society supports 154 schools, 5,256 pupils, of whom 2,089 are boys; also 56 Bible women. It has 74 missionaries in the field.

*Home Force*.—Mission circles and contributing churches, 1,377, with 29,187 contributors; 644 bands, with 12,358 members.

Its income for year '89 was \$70,668, an increase of \$4,000.

**2. Woman's Baptist Foreign Missionary Society of the West.**

Corresponding Secretary, Dr. C. H. Daniels, 122 Wabash Ave., Chicago, Ill.

The same general fields are occupied by this Society as the Baptist Society in the East; also the same periodicals are circulated. During the year just closed the Society has supported 30 missionaries: 14 in Africa, 7 in India, 5 in China, 2 in Japan, and 3 in Africa. They have 23 schools, with nearly 1,700 pupils, and 44 Bible women.

*The Home Force*.—1,321 circles, 209 young ladies' societies or guilds, 294 boards. Members not given. Total cash receipts for year, \$33,722.

**3. Woman's Foreign Missionary Society of California (Baptist).**

Office, San Francisco.

This branch of the Baptists raised over \$1,000 last year, but no report is at hand of their work.

**4. Woman's Foreign Missionary Society of Oregon (Baptist).**

Headquarters, Oregon City.

This raised about the same amount of money as the above Society, but no report has come of its work.

### IX. Woman's Missionary Societies—Auxiliary to Southern Baptist Convention.

Corresponding Secretary, Miss Annie N. Armstrong, 10 E. Fayette St., Baltimore, Md.

These societies are auxiliary to the Convention, and their funds aid their Board in work in China, West Africa, Italy, Brazil and Mexico. The treasurer's report shows for the year: foreign missions, \$17,882, an advance of \$3,500, and for home missions, \$11,810, an advance of \$5,000; making \$30,000 for both Boards. The Journal says, "Never has such a showing been made in our history."

Publication: The Baptist Basket, Louisville, Ky.

### X. Free Baptist Woman's Missionary Society.

Corresponding Secretary, Miss K. J. Anthony, 40 Summer Street, Providence, R. I. Periodical: The Missionary Helper. Published in Boston.

The annual meeting of this Society has just been held, and statistics are not yet at hand; only the amount of money raised, both for home and foreign work, amounts to \$38,000, of which \$25,000 was for foreign work.

A successful work is carried on in India, and with the reinforcements sent out this year, 20 missionaries are in that field. Their principal stations are Midnapore, Jellapore and Balasore.

### XI. Woman's Board of the Seventh Day Missionary Society.

Corresponding Secretary, Miss Bailey Milton, Wisconsin.

This Society works in connection with the Church Board. They have missions in China, Holland, and among the Jews at Galica. One young lady has just been appointed to China to take charge of a girls' school in Shanghai. One medical woman is in Shanghai, who, during the past year, has attended 2,822 patients.

Receipts for year, \$12,238.

### XII. Woman's Foreign Missionary Society of the Methodist Episcopal Church.

Mrs. H. B. Skidmore, 230 West 59th Street, New York. Periodicals: Heathen Woman's Friend, subscribers, 19,834; Heiden Frauen Freund, subscribers, 2,829. Published at 36 Bromfield Street, Boston.

*Fields.*—Japan, Korea, China, India, Burma, Straits Settlements, Bulgaria, Italy, Mexico and South America.

The Society now has 98 missionaries in active service. Ten of these are medical. Three hundred Bible women, and 100 assistants and teachers are employed. Over 200 day-schools are supported. There are 500 pupils in orphanages. Medical work is carried on most success-

fully in Korea, China and India. Ten missionaries have been sent out the past year.

### XIII. Woman's Missionary Society of the Methodist Episcopal Church (South).

Corresponding Secretary, Mrs. H. D. McGarack, Nashville, Tenn. Periodical: Woman's Missionary Advocate. Published at Nashville. Subscribers, 11,500.

*Fields.*—China, Brazil, Indian Territory and Mexican Border.

The Society supports 25 missionaries, 54 teachers and assistants, 9 boarding schools, and 24 day-schools.

*Home Force.*—Auxiliary societies, 1,852; members, 38,203. Young people and children's societies, 890; members, 27,263; making total societies, 2,742, and total membership, 65,466.

Receipts for year, \$68,729.

Home work represented as follows:

Auxiliary societies, 4,305; members, 111,623; young ladies' societies, 632; members, 13,366; children's bands, 594; members, 10,240. Total organizations, 5,531. Total members, 135,229. Increase of 82 auxiliaries during year, and members, 8,051.

Receipts for year, \$226,496; an advance of \$20,187.

*The Woman's Home Missionary Society* works in Alaska, among the Indians, Chinese, and foreign classes in this country.

### XIV. Woman's Foreign Missionary Society of the Methodist Protestant Church.

Corresponding Secretary, Mrs. M. A. Miller, Pittsburgh, Pa. Publication: Woman's Missionary Record, Pittsburgh, Pa.

This Society has 20 branch societies, 320 auxiliaries, 60 mission bands, 3,200 members, and have raised \$30,000.

They conduct work in Japan, but report difficulty in finding competent Christian teachers. They say their school at Yokohama has met with discouragement because of poor and unhealthy location, and the system of supporting girls on scholarships does not work well. The school at Nagoya "is increasing and its prospects are encouraging." Income, \$3,483, from 16 branches and 1 "conference."

### XV. Woman's Home and Foreign Missionary Society—General Synod of the Evangelical Lutheran Church.

Miss Mary H. Morris, Corresponding Secretary, 406 North Greene Street, Baltimore, Md.

This Society has 423 auxiliaries, with 84 young people's bands, making a total of 507; membership, 13,000. The number of synodical societies, 20. Income last year, \$32,431.

There is a woman's department in the Lutheran Missionary Journal, published at York, Pa.

This Society has work in India and Africa.

Twelve schools, with 800 pupils, are supported in India; 14 Zenana helpers are employed. Three missionaries are in the field, 1 a physician, who, in 2 years, treated at home and dispensary, 4,772 patients.

#### XVI. Woman's Missionary Society of the Evangelical Association of North America.

Corresponding Secretary, Mrs. C. F. Rassweiler, Napierville, Indiana. Periodical: Department in Missionary Messenger, published in Cleveland, Ohio.

*Home Force*.—Auxiliaries, 115; with 2,398 members. Bands, 39, with 1,067 members. Income, \$2,187.

The Society has work in Japan and Germany.

#### XVII. Woman's Foreign Missionary Union of Friends.

The various societies of friends have become consolidated and independent in their missionary work.

Publication: Friends' Missionary Advocate, 341 Dearborn St., Chicago, Ill.

Missionary work is supported in Mexico, Syria, China, and Japan, and among the Indians.

Missionaries supported, 18; native helpers and Bible women, 5; number of schools, 4; number of pupils, 805.

Total receipts for the year, \$16,348; a gain of over \$2,000 for the year. A church has been organized in Tokio, with 22 members, and a boarding school there has 20 pupils. In Mexico there is a prosperous school, with 150 girls. In Palestine is a training home, with 18 pupils. Two missionaries have been sent to Palestine this year, one of them medical. At Rasel Metu, Syria, is a school with an attendance of 130.

#### XVIII. Woman's Auxiliary to the Board of Missions, Protestant Episcopal Church.

Corresponding Secretary, Miss Julia C. Emery, 21 Bible House, New York.

This Society does both home and foreign work. Foreign work is supported in China, Japan, and Africa. Woman's medical work

is carried on at Wuchang, China, and 33 missionaries are supported in the different fields. At home, work is done in 48 dioceses, and 12 missionary jurisdictions, by 53 diocesan and parish branches and individual members of the Woman's Auxiliary.

Domestic Missions, including Indian and Colored Work.....	\$18,388 72
Foreign.....	23,034 29
	<hr/> \$ 41,423 01
Specials sent through Treasury.....	\$21,250 34
Specials not sent through Treasury.....	56,706 63
	<hr/> 77,956 97
Total....	\$119,379 98
3,456 boxes, value.....	\$184,593 15
	<hr/> \$303,973 13

#### XIX. Woman's Missionary Association of the United Brethren in Christ.

Corresponding Secretary, Mrs. L. R. Keister, Dayton, Ohio.

Periodical: Woman's Evangel, published at Dayton, O. Subscribers, 12,900.

This society has work in Africa, at Coburg, Germany, and among the Chinese of the Pacific Coast.

*Home Force*.—Auxiliary societies, 367; members, 5,412; young ladies bands, 24, with 2,173 members. The society supports 7 American missionaries, 14 native assistants. Receipts for year, \$9,162.

#### XX. Woman's Missionary Work of the Christian Church (Disciples).

Corresponding Secretary, Mrs. S. E. Shortridge, 358 Home Ave., Indianapolis, Ind.

Publication: Missionary Tidings. Published at Indianapolis.

This Society does both home and foreign work. Its foreign work is in Turkey, India, Japan, and China.

They report about 900 auxiliary societies for last year. Have failed to get their report for this year. Amount of money raised, \$25,000.

[The limitations of space compel us to defer the reports from Canada and the European Societies, though in type, until February.—Ed.]

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

**Africa.**—Jesuits Expelled. The London Missionary Society has heard from their agents at Zanzibar that the East Coast route was still blocked, and that although letters from Urambo and further inland are believed to be on the way between Mpwapwa and the Coast, there is danger of the mail men being waylaid, as a prominent Arab is known to be on the lookout for them. A letter received by the agents from Kisskwe reports

that the Jesuit missionaries at Unyanyembe have been expelled from their station. A communication dated June 25 reached London at the same time from the Rev. D. P. Jones, of Twambos, *via* Nyassa, reporting that all at that station, and also those at the south end of Lake Tanganyika, were well, and, considering their trying position, in fairly good spirits.

—Mr. F. S. Selous, the South African traveler, in his recent expedition, visited the

French mission on the Zambesi, where he found the families of Messrs. Jeanmairet and Jalla at Sesheke. He says that the mission has passed through the greatest difficulties. They are shut out from communication with the outward world, the receipt of letters depending upon chance travelers or merchants. The crocodiles devour all their domestic animals. The kindness of the missionaries is having great effect upon the people, but Mr. Selons says that the Barotse valley is in a deplorable condition on account of the periodical inundations of the Zambesi, and the fevers which result therefrom.

—William Taylor has done more to turn the eye of the Church toward Africa than any other man. Others have called the attention of political governments to the Dark Continent, but no man ever turned the Church toward it as William Taylor.—*Dr. Leonard.*

—East Africa has of late engrossed so much attention that readers may be in danger of forgetting the claims of missions and the progress of the Gospel in other parts of that vast continent. The venerable Bishop Crowther, who has recently arrived in England, speaks highly of the immense strides which Christianity is making among the West African natives; a very encouraging feature being the self-denying enthusiasm which converts display in helping on the good work. For instance, on the river Bonny they have themselves built an iron church to accommodate 1,500, but which has frequently a congregation of 2,000, and they have built three churches in the interior for their use when attending the oil markets. European Christians may learn a lesson of self-help from their brethren of the Dark Continent.

—If Stanley has succeeded in obtaining the control of all the country about the upper Nile for England, as is reported, he must be credited with the founding of a second African Empire which will rival the Congo Free State in importance and promise.

—The Sultan of Zanzibar has granted the British East African Company the control of 700 miles of coast.

—The Italian Government has declared a protectorate over Abyssinia.

—In the midst of serious dangers, says the *Presbyterian Messenger*, the missions are prospering at Nyassa. The Free Church of Scotland has opened a new station at Malindu, on a high plain at the north of the lake. Malindu is surrounded by 17 villages, embosomed in gardens of magnificent bananas.

**China.**—Exeter Hall was the scene, on Monday evening, of one of those intensely interesting missionary farewells, to which the China Inland Mission has, of late years, made us happily accustomed. There were on the platform twenty-nine friends on the eve of setting out for the far East, to swell the ranks of the workers in that vast mission field—

seventeen ladies and twelve gentlemen. Of these only three—Mrs. Stott, and Mr. and Mrs. Nicoll—are returning; all the others are fresh recruits.

—No mission in the world, perhaps, can show a more notable record than that of the Canadian Presbyterian Church in China. At the end of 16 years' work, and with a small staff of laborers, it reports 2,650 baptized members, 2 native pastors, 64 elders, 60 deacons, and 37 native preachers. It maintains 2 mission houses, 50 chapels, a girls' school, and a training college. The credit of these results is due, under God, to Dr. Mackay, one of those remarkable men who are born missionaries.

—The Chinese Religious Tract Society, of which A. P. Happer, D. D., is president, is a society formed for the dissemination of Christian and scientific literature in the Chinese language throughout China. This society publishes in Shanghai *The Child's Paper* (illustrated), and *The Chinese Illustrated News*, in addition to numerous books and tracts.—*Chinese Evangelist* (New York).

**Egypt.**—Along the valley of the Nile from Alexandria to the first cataract are 70 mission stations and 70 Sunday-schools, numbering 4,017 scholars, while the day and boarding-schools have over 5,200 pupils. There has been an increasing demand for Bibles, 6,651 having been sold the last year, with 8,933 volumes of religious literature, and 17,179 educational books.

**England.**—The second anniversary of the West London Mission, in charge of Mark Guy Pearse and Hugh Price Hughes, was held in the last week of October. This remarkable enterprise, inaugurated only two years ago, in the wealthiest part of the city of London, has accomplished results worthy of the men who have taken it in hand. Not only have thousands been attracted to the religious services, but many of the poor and wretched have been relieved and rescued, and branches of the work established in several parts of the city. The movement has been imitated in other large cities, and other denominations have been stirred up to follow the example of these zealous Wesleyans. The Lord Mayor of London, who presided at the anniversary meeting in St. James Hall, said, after hearing the financial statement of the treasurer, that in the whole course of his experience he had never heard an abler financial statement or one which made so small a demand when the great interests involved were taken into consideration. He also subscribed £50 to the enterprise, and then proceeded to make a brilliant speech, in which he commended the various branches of work undertaken by the mission in most enthusiastic terms.—*Christian Advocate* (New York).

Miss Janet Hunter, M. D., of Ayr, sailed for India last week, with several other ladies, to engage in medical missionary work at



Madras, in connection with the Ladies' Society of the Free Church of Scotland for Female Education in India. Miss Hunter is a distinguished student of the London School of Medicine for Women, and has taken the double qualification from the Royal Colleges of Physicians and Surgeons, Edinburgh, and the degree of Doctor of Medicine at the University of Brussels. She has recently spent some months in further medical study in the hospitals of Vienna and Prague. During her residence in London Miss Hunter was a member of Regent-square Presbyterian Church.

**Hawaii.**—The Rev W. H. Barnes, Honolulu, says that there are 20,000 Chinese in the Sandwich Islands; that two congregations of them are connected with the English Church Mission, and that they make good Christians.

**India.**—Dr. Parker reports of the Methodist Episcopal mission work in the Rohilund province: "In this province there are 26 separate circuits, which include 160 centers of work, in which a teacher or preacher resides, or a school is taught by a Christian evangelist, and about 600 villages in which persons have been baptized, and in which they now reside. There are in the province 1 high school, 8 middle-grade Anglo-vernacular schools, 11 upper primary Anglo-vernacular schools, 153 vernacular schools, and over 5,000 pupils in attendance in all the grades. This work is carried on by a force consisting of 7 American missionaries, 75 regularly licensed native preachers, and 226 native teachers and evangelists in the regular work. This calculation does not include the work or schools of the Woman's Society, nor the pastors supported by the churches. The expense of this work to the Missionary Society and to the friends who personally support schools is \$27,000 per year."

—The *Intelligencer* shows remarkable progress in the Telugu mission of the English Church Missionary Society. The total number of Christian adherents within this mission in 1849 was 65; in 1859, 177; in 1869, 1,726; in 1879, 3,998. It thus appears that from 1869 to 1879 the Christians had multiplied at the rate of about 131 per cent. From 1879 to 1888 the increase has been at the rate of 121 per cent., a yearly average of 475. This record suggests what may be done in India in the coming years.

—A Brahman in Calcutta told Dr. Baumann that he had read through the New Testament eighty-three times and the Old Testament twenty-seven times.

**Italy.**—Protestant Mission in Elba. This little island has for some years been the station of a Protestant mission, carried on under the auspices of the Vaudois Church, but supported by private contributions, collected by Mr. Jonathan Richardson, Killeaton, Dunmurry, County Antrim, Ireland. It was on hearing how this mission was established that

Mr. Richardson was led to interest himself in its welfare.—*The Christian*.

**Japan.**—Dr. and Mrs. H. M. Scudder have been compelled, on account of the illness of their daughter, Miss Scudder, and their own age and infirmities, to retire from their important station at Niigata. This makes a sad breach, as their son, Dr. Doremus Scudder, and wife are obliged to accompany them.

—2,129 converts were received into the churches of the American Board in Japan during the year ending April 30, an average of more than 43 to each church. 43 of the 49 churches are self-supporting.

—The Board of Foreign Missions of the Reformed Church have resolved that in the Japan Mission the main strength shall be expended in the development of the Sendai Theological Training School and the Miyagi Girls' School. Rev. J. P. Moore has been appointed the permanent evangelist of the mission. Rev. A. D. Gring is no longer connected with the mission.

—According to the new constitution of Japan neither Christian ministers nor Buddhist priests are allowed to hold seats in the Imperial Diet.

—The missionaries of the American Board in Japan have sent a memorial to the Prudential Committee "asking for new missionaries." This large reinforcement is requested, says one of the missionaries, "not with the view to extend our present limits or for experiments, but simply to occupy eight more large cities that are centres for about five million people, which fields God has opened to us, and in which our churches have already begun work." And yet, "the American Board has its largest single mission in Japan. It numbers 85 adults, and costs annually \$75,000." Fifteen years ago there were only two little churches, with about a dozen members each; now fifty churches and 8,000 Christians, contributing annually about \$30,000.

**Jews.**—From the Record of the Free Church of Scotland we learn there are 47 Protestant Jewish missionary societies laboring among the Jews. They employ 377 missionaries, with a total expenditure of about \$500,000. It has been estimated that during the century fully 100,000 Jews have been converted to the Church of Christ.

—Dr. John Dixon, of the Mildmay Medical Mission to the Jews, reports 11,121 visits of old and new patients to the dispensary in 1888, and 2,489 visits of doctors to the patients in their own homes, besides the work of the deaconesses in connection with the mission. In this way over 5,000 Jews and Jewesses have not only received medical help, but have heard the Gospel each time they visited the mission.

—*Friend of Missions*.

**Jews in Palestine.**—Russia continues to expel the Jews wholesale. This is a deplorable state of things, though not in the

least surprising. Mrs. Finn, Secretary of the Society for the Relief of Persecuted Jews, writes: "The Shaftesbury Memorial Fund has been applied each year since Lord Shaftesbury's death to the employment of Jews at Abraham's Vineyard, Jerusalem, where a few are trained in cultivating the ground and other industries. But there are tens of thousands destitute in Palestine. We are ready to give them the work without which they perish of starvation. We last year aided about 300 cases of urgent need in London, and this year as many in proportion, many of them in finding homes in America and elsewhere."

**Madagascar.**—The Drink Traffic. A conference has been held of all the missions working in Madagascar, except the Roman Catholic, on the subject of the Drink Traffic. It took place in the committee-room of the London Missionary Society on the 2d of August, and resulted in the appointment of a representative committee, of which the Rev. B. Briggs is convener, to collect information and frame proposals for a memorial or petition to be addressed to the Queen and the Prime Minister.

—The young native preachers in Antanarivo, the capital of Madagascar, have banded together for the purpose of sending some of their number to the heathen in the outlying districts of the island.

**New Guinea.**—A telegram to London reports the killing of Rev. E. B. Savage, a missionary of the L. M. S., on Murray Island. It is also reported that some of the native teachers were also murdered. Mr. S. went out in 1885, and the work of the Society in Eastern New Guinea of late years has been encouraging. The natives of Murray Island are cannibals, and yet the Christians recently sent \$150 to aid the L. M. S. in its work.

**Scotland.**—Dr. George Smith, in the *Free Church of Scotland Monthly*, reviews the last ten years of the foreign missions of that Church. In 1878 the adults baptized were 277; in 1888, 815; in 1878 the native communicants were, 3,317; in 1888 they were, 6,272; the pupils had also doubled, and the contributions from native churches and the number of native Christian agents. The revenue has also increased in the same proportion. It was £48,775 from all sources, in 1878, and £97,542 in 1888; the home donations being £31,263, as against £64,999, and the foreign £17,512, as against £32,543. Starting now on the next decade with what is practically £100,000 a year, it is to be hoped they may again double it. This little church has a missionary record of which it may well be proud.

**Syria.**—The population of Syria and Palestine, together, is estimated at about 2,000,000. The prevailing language is Arabic, though many languages are spoken.

—The mission of the Free Church of Scotland on the Lake of Galilee, in Palestine, is

prospering. A liberal friend of the cause in Scotland has promised \$6,500 to build another house for the missionaries at Tiberias. This is chiefly a medical mission.

**United States.**—Missionary Statistics. We are glad to notice that The Missionary Review of the World proposes to tabulate each year the statistics of all missionary societies in the world. The work of the former editor, Mr. Wilder, though imperfect, was exceedingly useful; and every missionary editor has undoubtedly greatly missed these annual tables since Mr. Wilder's death. It can hardly be the case that any editor of a denominational missionary magazine would have the time to prepare these annual tables. But this Review is the place where they ought to appear, and we offer the editors our hearty encouragement in their effort to give every year a summary of the missionary statistics of the world, which is promised to be the most complete and satisfactory ever published. It will be a strong feature of their already exceedingly valuable publication.—*Baptist Missionary Magazine*.

**Miscellaneous.**—Colonel Olcott, the travelling theosophist, has touched at Belfast, and lectured in that fine city at a shilling a head. He is cheaper than a blaspheming "Colonel" who remains on this side of the water. Colonel Olcott did not secure a large audience in the old Presbyterian town, and the indifference with which he was listened to appeared in the fact that when he closed no one was found ready to move the customary vote of thanks. The Colonel's lecture, semi-Buddhistic, and wholly infidel, does not seem to have been very luminous, especially in the statement of his theosophic vagaries. In Dublin a gentleman rose in the audience, after listening intently to the lecturer, and asked the Colonel to state in brief what he had been talking about, as he had utterly failed to understand him. There was no response.

—In heathen countries Protestants occupy 500 separate mission fields, containing 20,000 mission stations, supplied by 40,000 missionaries. In these 20,000 mission stations there are 500,000 Sunday-school scholars—an average of 25 to each station. In the 20,000 Protestant mission stations there are one million of native communicants, or an average of 50 to each station. There are also 2,000,000 of adherents who are friends of the evangelical faith and hearers of the Gospel preached from the Bible—an average of 100 to each station.

—The Star of India says that among the countries barred to Protestant missionaries should be named Nepal, between India and Thibet, a most interesting country.

—Dr. Abel Stevens says that the old Asiatic heathendom is generally giving way before the continually increasing power of Western thought and Christian civilization.

# THE MISSIONARY REVIEW OF THE WORLD.

VOL. XIII. No. 2.—*Old Series*.——FEBRUARY.——VOL. III. No. 2.—*New Series*.

## I.—LITERATURE OF MISSIONS.

### PROTESTANT MISSIONS A HUNDRED YEARS AGO AND NOW

#### RESPONSIBILITY AND ENCOURAGEMENT.

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

In our pamphlet, "A Century of Protestant Missions," we fixed on the year 1786 as the period of their commencement, and we have seen no reason to alter that date as a fair approximation. Four of the greatest missionary societies in the world can trace their origin to within a few months, if not to that very year; not in the formal organization of their outward framework, but to what is the true birth of missions, the union of spirit for prayer on behalf of the heathen, and the earnest desire for their conversion by the preaching of the Gospel. Not only the fathers of the Baptist Missions, but the founders of the Church Missionary Society, and the London Missionary Society, had their spiritual birth at that time; and the Rev. Dr. Coke was sent out to found missions among the heathen in our colonies in the West Indies that year by Wesley and his fellow laborers.

Missions, like their Master, are born from above. Born of the Spirit, and that was the period of the Epiphany of the missionary spirit, which is ever latent in the Christian Church, though it may long lie dormant, and even seem to die.

It has often been in my heart to follow up that pamphlet, "Century of Protestant Missions," which was of set purpose written to arrest thought on the great work which still remains to be done in the vast unoccupied fields of the heathen world, by another, showing the means for a much greater work in the future, and the encouragements to prosecute it with new vigor and hope. "A Century of Christian Progress," which came out in an incomplete form, owing to the pressure of other duties, was confined to one aspect of the subject; and the limited time at my disposal will only allow me now to put together a few facts, which may, with God's blessing, stimulate and strengthen the Churches of Christ; in the words of Carey, "to attempt great things for God, and to expect great things from God."

## I.—THE MISSION FIELD.

Let us glance at that field, which "is the world." The first thing that strikes us is the great increase of our knowledge of the world and its inhabitants. A hundred years ago the vast regions of heathenism were comparatively a blank to the minds of most Christians. Of the hundreds of millions in China, we knew little beyond the meagre information to be gathered from the journals of The Polos, and of Roman Catholic Missions, and from a few traders on the coast, ignorant of the language of the people. Vast tracts of India were untrodden by the feet of our countrymen, whose almost sole concerns were trade and conquest. Africa was a *terra incognita* beyond a few miles from Egypt and the Cape, except for a few bold but imperfect explorations up the Nile and the Niger. Our maps of the interior were either a blank or a blunder—deserts and plains, where lakes and rivers, and mountains have been discovered, with a teeming population and fertile soil.

This vast increase of our knowledge acts in a two-fold way on the Christian Church. First, it excites interest in, and sympathy for, the poor and the perishing; and second, it awakens a sense of responsibility for those with whom we seem by our knowledge to be brought into personal relations. The question, "Who is my neighbor?" acquires a new meaning and a wider scope. Our fellow man who has fallen among thieves, is now found by the Samaritan spirit in the Church, not on the way down from Jerusalem to the neighboring city, Jericho; he is found wounded by sin, and robbed of his Divine inheritance by the idolatries of heathenism and the deceptions of the false prophet in all lands.

This feeling of sympathy and sense of responsibility are greatly intensified by the facilities for easy and rapid communication with all parts of the world. It makes us realize that we are now in that period of prophetic history, when "many shall run to and fro, and knowledge shall be increased." The whole world is now at our door. It is only a few weeks easy travel by land or sea to reach the most distant parts. By post and telegraph we know daily what takes place in the most remote regions. We seem to hear the sounds of sorrow and woe in the dark places of the earth, and to feel the anxious beating of the hearts of the thousand millions of the world's inhabitants who are ignorant of God and of His Christ.

## II.—THE OPENINGS IN THE MISSION FIELD.

If we compare the world a hundred years ago with what it is now, the calls to work and sense of responsibility will be intensified a thousand fold. When our Protestant missions began China was hermetically sealed. It was death to preach the Gospel in Japan. India was closed against all missionaries; even our own countryman, Carey, had to seek shelter on a little plot of ground owned by a foreign

power. South America was tabooed by the Church of Rome. The difficulties experienced by African travelers were enough to deter the most adventurous, and Asia Minor was inaccessible, while Mohammedanism stood in its pride and independence.

These countries from which the missionary was thus excluded were peopled by the highest and most advanced races outside the pale of the Christian Church. Almost the only peoples accessible to the missionary were the inferior and debased races, inhabiting the soft and enervating islands of the South Seas, or the freezing latitudes of the Polar regions; races living under conditions inimical to a high development, and, in most instances, races which were dying out under the double pressure of native vices and the evils attendant on modern civilization. Along with these, missionaries had access to certain tribes of Africa, on their native soil, or transplanted to America and the West India Islands, under the degrading influence of slavery.

These were not the races whom the wisdom of man would have selected, and but for the overruling providence of God shutting up the new energies of the awakened Church to the degenerate and apparently hopeless specimens of the human family, they would probably have been thought beneath or beyond the reach of the Gospel remedy. That such beings have not only been delivered from idolatry by the simple preaching of the Gospel, but made to shine with the beauty of holiness, giving all the evidences of a nature regenerated by the spirit of God, and abounding in the fruits of righteousness; the strongest proof of the Divine origin and power of Christianity on the one hand, and the clearest demonstration of the disinterested character and aim of Protestant missions on the other. There was nothing to be gained by the churches from conquests over such as these, save the blessing of the Lord on those who obey His commands, and thus enjoy His favor.

But now the whole world is open to missionary enterprise; we can not even name the countries which have been thrown open. It would occupy too much of your space. There is only one isolated little nook from which missionaries are absolutely shut out—the one exception which confirms the rule, and, if we mistake not, even that one exception is likely soon to cease to be one. By her insults to Britain's power and attacks on British interests, Thibet is preparing the way for the overthrow of her clerical exclusiveness.

There is one feature of the great change which has come over the world during this last century, for which the Church is not sufficiently grateful; of which, in fact, no one seems to take note, viz.: that among the nations of the earth *there is not one Kingdom ruled over by an independent idolatrous Ruler*. The small States in India, under Hindu Rulers, are no exception. They are all under British dominion or influence. Even Assam, Tonquin, Corea, and

such like powers, are directly under the influence or control of the British, French or Chinese governments; and even the last is monotheistic in its national worship. Thibet, the one apparent exception, is under Chinese protection. The tribes under the yoke of naked savages we do not reckon among the nations and kingdoms of the world.

This overthrow of idolatrous rulers is not the work of Christian missions; but it has been chiefly brought about by Christian powers, and is surely a part of the Divine purpose for preparing the way of the Lord. That the rulers of all civilized or semi-civilized nations—in fact, all nations with anything corresponding to or resembling civil government—are *monotheists*, is well fitted to encourage the missionary spirit, and the hopes of the Church. He who has put down the idolatrous power will fulfill His prophetic word, “the idols he will utterly abolish.”

### III.—THE ENLARGEMENT AND INCREASED RESOURCES OF THE CHURCH.

The altered position of the church in relation to the heathen world, is a cheering fact, and should be a powerful factor in the future. A hundred years ago the numbers of professing Christians of all the three great sections of the Christian Church, were less than 200 millions, now they are over 430 millions; and of this great increase in a hundred years, by far the larger share falls to the Protestant Church. While the Roman Catholic and Greek churches only doubled their numbers, the Protestants multiplied nearly four fold. The numbers, as given in our “Century of Christian Progress,” stand thus :

	1786.	1886.		
Protestants.....	37,700,000	137,000,000	Increase	4 fold.
Roman Catholics.....	117,000,000	205,000,000	less than	2 fold.
Greek Church.....	46,000,000	89,000,000	“ “	2 fold.
	<hr/> 200,700,000	<hr/> 431,000,000		

In our brochure, “A Century of Protestant Missions,” we called attention to the fact, that while Protestant missions had gathered three millions into the fold of Christ in a hundred years, the heathen had increased, by the ordinary birth rate, by 200 millions, in the same time. But if we take the entire increase in the nominally Christian population, which was in the same period 230 millions, we alter most materially the relative numbers, and find that the Christian is rapidly overtaking the heathen and Mohammedan population of the world.

In 1786 the entire population of the world was probably about 1,000 millions, of which professing Christians were 200 millions, forming 20 per cent. of the whole, and 25 per cent. of the 800 millions of heathens and Mohammedans. In other words, the Christians were 1 in 4 of the heathen and Mohammedans. In 1886 the population of the world was estimated at 1450 millions, but the Christians of all

denominations had risen to 430 millions, that is, 43 per cent. of the 1000 millions of the heathens and Mohammedans, or about as 1 in 2, or more nearly 1.02 $\frac{1}{2}$ .

If we take only the Protestant population at the two periods, the relative change is more striking still. In 1786 the 37 millions of Protestants were to the 960 millions of heathen and Mohammedan population only 4 per cent., or as 1 in 26. In 1886 the 137 millions were to the 1313 millions, 10 per cent., or as very nearly 1 in 10. But the gain is not only in numbers; in learning and science, in wealth and power the gain is greater far.

Take this rapid and great increase in the numbers and resources of the church in connection with the opening up of the whole world to evangelistic enterprise, and have we not a clear instruction of the design of God? The one condition, without the other, would have had little significance. If the world had been open, but the church poor and weak and few in numbers, there might have been an excuse for indolence, although the memory of Pentecost and the little company in the upper room, might have inspired even a feeble few to attempt great things in the name of a risen Redeemer. If the church had been large and strong, but the world closed, she might have taken it as a plea for attempting little. But when we see an open world, easy of access, and a church so prosperous and powerful, there is not the shadow of an excuse for idleness. There is every encouragement, and the loudest call to a supreme effort for the evangelization of the world. The heathen are calling, God is commanding His people to arise in His might, and to take possession of all nations, in His name. It is at her peril that the church of Christ neglects the call of Providence, which is the voice of God.

#### IV.—FACILITIES FOR MISSION WORK NOW, AND A HUNDRED YEARS AGO.

The advantages for a new crusade are inconceivably greater in our day, as compared with what they were in the days of our fathers. Then the work was new and untried. The few specimens of work done were not models of wisdom, or examples of success. Some were of value as a warning, rather than encouragement. Everything was new and strange, all had to be built up—the very foundations had to be dug. Can we wonder that mistakes were made? It would have been a miracle if they had not. The condition of the savage tribes among whom they began was so entirely different from anything in home experience, we can only wonder at the courage, and faith, and wisdom, of the early founders of our missions.

The tools with which they were to work had to be invented and made. Languages had not only to be learned, they had to be fashioned and clothed in the forms of written speech. The fleeting sounds from the lips of savages had to be coined into visible words, and construed in harmony with the strange usages of people innocent

of grammatical rules. Dictionaries had to be made out of the crude materials of these hitherto unformed tongues, requiring the greatest nicety of ear, and the utmost accuracy in reducing sound to its equivalent in words; and last, but not least, the translation of the Word of God had to be made unto these newly formed languages, and fickle and restless savages had to be taught to read the sacred page.

The amount of this kind of work that has been accomplished is almost incalculable and incredible. All this is clear gain, which does not need to be repeated in these languages, which now number probably 400, in all parts of the habitable globe. New missionaries, going to these nations and tribes, find their work in acquiring the language of the people comparatively easy—a clear gain to the church in time and money and men; making spiritual results, under God, more easy and rapid.

Compare also the present with the past in respect of the number of laborers with which we start this new era in missionary effort. Our fathers had to begin with a mere handful of laborers, untrained and inexperienced, with no knowledge of the habits and customs and modes of thought of the various peoples among whom they were to work. They had no native helpers or preachers to assist them in their work. Everything was against them. The possibility of the preaching of the Gospel saving and sanctifying such depraved natures as those of cannibals, was an untried problem. The natural way would have been, like the first Moravian missionaries, to prepare them by education and civilization for the Gospel message. But, with a sublime faith in the Divine commission to preach the Gospel to *every creature*, they went forth with no weapons of modern science or learning, but with the sword of the Spirit, and with that they fought and conquered.

Now, how different are the conditions in the mission field, with 7,000 European and American missionaries at work, half the number ordained ministers, and nearly all of them educated men and women, acquainted with something like 400 languages, or distinct dialects. But what is a greater advantage than these for aggressive work, are the native evangelists, now making little short of 30,000, and of these, nearly 3,000 are educated native pastors, placed over congregations of their countrymen. Greater than even these advantages, are the three million of converts, two-thirds of whom are either active or passive witnesses for Christ in the midst of their heathen countrymen—lights, all the more conspicuous from the darkness which surrounds them.

Take in connection with these advantages in the mission fields of the world, the vast increase in the number and resources of missionary societies at home, with the augmented means, their more complete organization, their knowledge and experience of the methods.



which have been most owned of God for the conversion of the heathen, their closer touch with the churches, the increase of missionary spirit in England and America, the great wealth in the hands of Christian men, the favorable disposition of most of the ruling powers of the world,—and we have a condition of matters such as could not have been dreamed of a hundred years ago, and which lays an immeasurably greater responsibility on the Christian conscience and on the churches of Christ; while they are fitted to put doubt and unbelief to shame, and to inspire the greatest courage and hope in the breast of missionaries abroad, and Christians at home. Surely God is speaking loudly to all, to seize the present opportunity, and make a supreme effort for an advance along the whole line.

We close with a word of warning. There is a danger of trusting to the great increase of knowledge, and numbers, and wealth, and power. We do well to remember the words, “Not by might, nor by power, but by my Spirit, saith the Lord of hosts.” We have enough to humble us in looking to our sinful neglect in the past, when we think of the generations of men we have allowed to go down to the grave in darkness, while we had the light. We have enough to solemnize us, when we look to the work which lies before us in the future; not only the one thousand millions of heathen and Mohammedans, Christless and hopeless, but the hundreds of millions of the Greek and Roman Catholic churches, corrupting the truth of God and dishonoring the Lord who bought them. Let our attitude be that of humble, earnest, prayerful effort, and devout, hopeful expectancy, trusting “in the living God who will have all men to be saved and to come to the knowledge of the truth.”

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## DR. PIERSON'S MISSIONARY CRUSADE IN SCOTLAND.

[It is known to most of our readers, that in compliance with the earnest request of the leading friends of missions in Scotland, our Associate has gone there to complete the work he began after the rising of the London Conference on Missions in 1888. We give below the first of a series of letters on his mission and its results, which will appear in successive numbers of the Review. If all of them shall possess the extraordinary interest of the first, they will surely be read with heartfelt interest and gratitude to God. We invoke the prayers of our readers in behalf of Dr. Pierson in this mission of love, for such it is. May the reflex influence of this mighty wave of missionary interest on the other side of the ocean reach our shores, and mark a new era in the history of the cause among us!—J. M. S.]

*My Dear Dr. Sherwood:* EDINBURGH, SCOTLAND, NOV. 27, 1889.

There was no need of coming to Scotland to “kindle the flame of a Missionary Revival,” as the brethren of the Committee were pleased to suggest. It is quite obvious to me that a revival of missions is already in progress, and that all I can hope to do will be to feed and fan a flame already burning.

The good ship *Etruria* had a very rough passage, through a very “choppy” sea. We were rolled to and fro, and tossed up and down, and found it quite hard to keep ourselves in our berths at night or

maintain our standing, or even our sitting, on deck by day. Nevertheless we landed at Liverpool quay at about 7 o'clock on Saturday evening, November 16th. The brethren came to meet and greet us, and bid us "Welcome in the name of the Lord," and cheered us as a similar embassy comforted Paul at the "Three Taverns." There is no disposition either in England or Scotland to allow our sojourn to be one of idle lounging or pleasure seeking. We found arrangements made at Liverpool for a series of meetings, beginning with one on the very night of our arrival. In fact, no time could be spared even to attend to "customs," and so leaving our kind host with Mrs. Pierson to look after the luggage, I was hurried off in a cab to Gordon Hall, where a large and select company of the Christians of Liverpool were gathered to offer a cordial welcome. Canon Burbidge was in the chair, and the familiar face of Mr. Reginald Radcliffe beamed close at his side. At this meeting I made a brief address on the "Present Aspect of Missions," and was greatly cheered by observing a very manifest spirit of prayer prevailing. This was my first impression, and that impression has been constantly emphasized and intensified during these eleven days.

As I intimated, my sojourn on this side of the water is not likely to suffer by lack of employment. I left Liverpool for Edinburgh on Wednesday morning, November 20, having already held in that city seven meetings, closing with a grand and enthusiastic gathering in great George Street Chapel, which will hold easily two thousand people. The attendance at all these meetings evinced an intelligent and hearty sympathy with the Missionary cause, and furnished an auspicious forecast and foretaste of the gratifications in store. In Edinburgh, on the night of our arrival, a marvellous assembly convened in the Hall of the Church of Scotland, Principal Cairns in the chair. Rev. Dr. Lowe, Chairman of the Committee, having direction of the meetings, remarked to me that no more significant gathering had ever met in Edinburgh. The various denominations, which have been divided by conscientious differences of opinion, and have sometimes waged wars, not without much bitterness, came together with a profound and sincere sympathy, to further the common cause of a world's Evangelization. Men that had met in the arena of theological and ecclesiastical controversy, and engaged in fierce conflict, came into that Hall on a common footing of cordial good will, rallying around a humble advocate of world-wide missions, forgetful of all past issues and minor differences in the one absorbing object—*giving the gospel to this generation.*

The Chairman was Dr. Cairns, a very proper man about whom to gather. It has been said of him that "no man carries under his hat, through all Scotland, a bigger brain." Eminent as a preacher, a writer, a teacher, an ecclesiastic, he is even more conspicuous as a

Christian. His charity is pre-eminent, and in the atmosphere of its gentle glow, the ice of antagonism and apathy may well melt away. The students made a sort of cartoon, not long since, in which they represented "Principal Cairns' introduction to the Devil." He is made to say to his Satanic Majesty, that he has "heard very unfavorable reports touching his moral character," but that he has "no doubt these reports are very much exaggerated, and that on further acquaintance they will be able to *get on together very well*." The jest, as Horace intimates, hides behind a laugh a serious truth; for the dear Doctor is always looking for and hoping for the best from everybody.

The object of this first meeting was to express a hearty welcome from all the bodies represented, and to assure me of the most cordial co-operation in the purpose of this Mission Tour of the Churches. The welcome was given with all the enthusiasm of true Scotchmen. These people are not so easily moved as some, but when they do move it is with great momentum. Meeting after meeting followed, the details of which space does not allow me to give; suffice it to say, that, as in Liverpool, they have followed each other in quick succession, on Thursday in the great Synod Hall, on Friday in the Free Assembly Hall, mainly for Women, on Saturday morning in Moncrieff Hall, for the students, when even the standing room was all in demand; then after two sermons on Missions, the Sabbath evening found me confronting an immense audience at the U. P. Synod Hall, where the most marked movement of the Spirit of God which I have ever witnessed in such a gathering, subdued and melted all hearts. My subject that night was "Individual Responsibility with reference to Missions," and as the duty and privilege of individual giving, and especially *praying*, was urged, and the grand promises to prayerful souls were arrayed before us, a sudden hush fell upon the whole assembly; there was a painful silence, and many bowed in tears before God. As for the speaker, it was with him as with Daniel, when, in his vision beside the Hiddekel, "there remained no strength in him." (Daniel, x:8.) The sense of the divine presence was positively overwhelming; no man could produce such an impression; it was manifestly of God, and all felt it to be the gateway of Heaven.

Such a meeting has but one explanation. Ever since it was known that this Mission Tour of the Churches was determined on, and that arrangements were definitely made, there has been an unusual *spirit of prayer*. Those who on their hearts bear the precious interests of God's kingdom, in this land of Martyrs and Missionaries, began praying in secret and praying in little circles, for a mighty manifestation of God's presence and power. Instead of looking to any man, there has been a disposition to fix the eye of faith and prayer on God alone, and those that honor Him, He will honor. Of all the meetings I have ever attended, I remember not one in which God more plainly

set all human instruments aside, to speak for Himself in the language that has no human speech as its expression and can be heard only by ears open to the still small voice. Some persons were so moved that they had to leave the hall. When the meeting adjourned all left in silence, and since then, token after token of the blessing keeps coming to our knowledge. The next day we received a note in a lady's hand, enclosing the money which would buy "one pair of four-button kids," in response to an appeal which I made to Christian women to forego luxuries for the Lord's sake, and turn the money to His treasury. The same day brought a half sovereign, the expression of like self-denial; and a letter, enclosing two pounds, ten shillings, the proceeds of a bracelet, sold for the Lord's sake. These are but a few signs of God's presence and of a coming harvest of missions. Every day brings increasing encouragement. We can only praise God, and give glory to Him.

With Sabbath evening's meeting the series of gatherings in Edinburgh closed for the present, fifteen meetings in all since the *Etruria* anchored in the Mersey River, eight days before. With Monday we began, accompanied by Mrs. Edge, recently returned from Canton, China, and Rev. Henry Rice, on a furlough from Madras, India, to visit cities and towns in the neighborhood of this Scotch Athens. On Monday we held two meetings in Leith, on Tuesday in Peebles and Innerleithen, and to-day in Dalkeith. The afternoon meetings are principally for the women, and the evening assemblies, held in the largest available places, are crowded to overflowing. We were told yesterday that meetings so large have not been known even in times of great political excitement. Surely God is marching on, and a new departure in missions is at hand.

We cannot bring this letter to a close without remarking upon the grand men and women who in this great Scotch metropolis are arrayed on the side of Christian faith and Christian Missions. We seem to be back in the times of old when there were "giants on the earth in those days." Think of a series of meetings in the interest of Missions, held day after day, with such men as Principals Cairns and Rainy, and Sir William Muir, in the chair; when such men as Rev. Dr. Andrew Thompson, George Smith, LL.D., Dr. Welsh, Professors Laidlaw, Blaikie and Lindsay, and Thomas Smith, D.D.; Reverends Wm. Balfour, Wm. Stevenson, Wm. Robertson, John McMartrie, Dr. Norman McLeod and Dr. Alison; Duncan McLarew, Esq., and John Smith, Esq., Professors Calderwood and Johnstone and A. R. Simpson, M.D.; with Reverends Wm. Grant and R. Craig, and Lord Kinnaird, from London, Principal Simon, Mrs. Jane Miller, representing the Friends, and a host of others, came together to offer the right hand of fellowship in behalf of all branches of the Presbyterian Church, the Baptists, Episcopalians, Friends, etc.

The Committee having in charge the details of my Tour of the Churches have made singularly complete and satisfactory arrangements. They have secured one or two Missionaries, now at home from their fields, to accompany me. Mrs. Edge is a ready and accomplished speaker and gives vivid glimpses of Chinese home life and social life, showing the marked influence of the gospel in modifying and transforming especially the women and girls of the Celestial Empire. Rev. Henry Rice is one of the most fluent, intelligent and striking speakers on Missions that it has been my good fortune to hear. He touches with rare skill the salient points of Missions, and gives both picturesque and impressive views of East Indian religions and customs. His book, recently published, on "Native Life in India," printed by the London Religious Tract Society, compresses into a brief space an immense amount of interesting and instructive matter. He is full of missionary zeal, and zeal according to knowledge. It is with not a little gratification that we add such a man to our REVIEW list of Editorial Correspondents, and announce a series of articles as about to appear in these pages from his instructive and attractive pen.

The details of these meetings we have given to some degree, because these pages will be read not only in Great Britain and the United States and Canada, but in far off lands where Christ's Godly messengers are telling the old, old story. Such a movement at the great centers of Christendom will be felt at the outermost bounds, as a mighty heart throb pulses warm life blood to the extremities of the body. And we bid all missionaries in God's name, "Be of Good Cheer." There is a revival of missionary knowledge and zeal at home, and it means blessing abroad. The key note struck at the opening meeting was "the gospel to be published through all the world *in this generation*," and this thought seems to be taking possession of the most earnest, prayerful and consecrated men and women on both sides of the sea. God has given us a thousand facilities unknown to our ancestors. He has thrown open the doors to the nations and challenged us to enter in and possess the land. What are we waiting for? All things are now ready. A united movement all along the lines—more men and women to the front, and the Church of God backing them up with more money and prayer and sympathy; more Godly parents giving their children to God and to Missions from the cradle; more enterprise for God, pushing the conquests of the cross as we push secular and scientific endeavor for objects infinitely less important—who can tell what glorious and speedy results may follow a true awakening of the Church of God to the duty and privilege of proclaiming the gospel to every creature!

## THE CHARITIES OF GERMANY.

BY REV. A. H. BRADFORD, D.D., MONTCLAIR, N. J.

[We offer no apology for embracing "Charities" in the gospel of Missionary work. The mission of the Master did not overlook them—nay, specially honored them. The Church of Christ has ever been foremost in this work. The true Missionary will find work to do wherever the poor, the suffering, the unfortunate and criminal classes are found, and they are found in great numbers in Christian lands as well as in heathen. We are sure this paper will be read with interest.—J. M. S.]

Christianity has been called "the romance of the poor." Whatever controversies have marked the history of the Church, and however deeply stained its pages may be with tears and blood, from the first its progress may be traced in the development of charities. It created charity. Paganism had no place for the aged, the infirm, for children without friends. It peopled its schools of gladiators and houses of prostitution from those who, in our time, are beautifully called "the children of the public." Charities are the necessary fruit of Christianity. The world has not yet grasped the significance of the incarnation—God entering into human conditions to save the outcast and the sinful. Wherever Christ has been preached, instantly there have arisen institutions whose object has been the amelioration of human suffering. Philanthropy and Christianity are inseparable.

Lecky, in his *History of European Morals*, says:

"The high conception which has been formed of the sanctity of human life, the protection of infancy, the elevation and final emancipation of the slave-classes, the suppression of barbarous games, the creation of a vast and multifarious organization of charity, the education of the imagination by the Christian type, constitute together a movement of philanthropy which has never been paralleled or approached in the Pagan world." \*

One form of Christianity devotes its energies to making conversions; another form seeks by Christian nurture to place around the children of the poor and vicious such conditions as shall make the new life a second and better nature.

Dr. Channing, in an eloquent passage, says:

"Society has hitherto employed its energies chiefly to punish crime. It is infinitely more important to prevent it. And this I say not for the sake of those alone on whom the criminal preys. I do not think only or chiefly of those who suffer from crime. I plead also, and plead more, for those who perpetrate it. In moments of clear, calm thought, I feel more for the wrongdoer than for him who is wronged. In a case of theft, incomparably the most wretched man is he who steals, not he who is robbed. What I want is not merely that society shall protect itself against crime, but that it shall do all that it can to preserve its exposed members from crime. It ought not to breed monsters in its own bosom. If it will not use its prosperity to save the ignorant and the poor from the blackest vice, then it must suffer, and deserves to suffer, from crime. If the child be left to grow up in utter ignorance of duty, of its Maker, of its relations to society, in an atmosphere of profaneness and intemperance, and in practice of falsehood and fraud, let not the community complain of its crime. It has quietly looked on and seen him, year after year

\* Vol. II, p. 100.

arming himself against its order and peace; and who is most to blame when at last he deals the guilty blow?"

The conception of Christianity which recognizes in it a gospel for the whole life of man, for man physical as well as spiritual—this gospel of a healthful environment as well as of free forgiveness—is day by day coming into fuller recognition.

The subject of Charity in Germany is too large for one paper, and, therefore this is chiefly limited to those forms of philanthropy which are known as "Child-saving." The one exception is that universal charity at Kaiserswerth which could not, with propriety, be classified in any department of philanthropic work but seems rather to embrace them all.

The work of child-saving was begun in Germany in 1695, by August Hermann Franke, in the city of Halle. Franke was a German minister and teacher, and Professor in the University of Halle. "He commenced with a capital of three dollars and a half. When he received it, he said: 'With this I must do a great work.'" Halle is a beautiful city of about 70,000 inhabitants, in Northern Germany. It is best known as the seat of one of the largest German Universities. It has always been a center of evangelical theology. It must be remembered, however, that that term is more inclusive in Germany than in America. The University has been a favorite with American students, especially in its theological department. Halle is distinguished not only for its institutions of learning, but equally for its orphan asylums, which originated as follows: It was the custom for beggars, on certain days, to seek alms at private houses. Not satisfied with merely giving them bread for their bodies, Franke began to catechise them, both the old and the young. He discovered among them such utter ignorance of religion that he began to think of providing a school for them. "He opened a little school in his study; in less than a year he found the place too small. He was pained, however, to see that the children's home-life destroyed what his school had builded up. He therefore formed the idea of taking the entire training of a few children upon himself. A house was purchased for this school; twelve were received into it. The next year a new house was purchased."

Rapidly the institution grew. There was no capital, and yet the work flourished. Faith and prayer were his capital. Franke himself said: "From week to week, from month to month, has the Lord crumbled to me, even as one crumbles the bread to little chickens." A Home for Unmarried Women followed the Orphan Asylum; then a Home for Widows. Around these centers schools were founded in which students of the University became teachers. One curious means of help was devised by an eminent physician who gave the institutions the receipts for some very valuable remedies. The sale of the medicines added greatly to the revenue of the charities. They were widely sold in Germany, and even in America and Africa. Another auxiliary enterprise was the Orphan House Book Establishment, conducted by a man

named Elers, who put his income at the disposal of the Orphan House, and was content to receive clothing and food. The work among the orphans and the poor at home was followed by Missionary and Bible work in Germany and foreign lands.

There is little about the management of these charities to distinguish them from others. Dormitories, laundries, school rooms, and play grounds are everywhere the same. The difference between institutions of this kind is chiefly in the system. The congregate and the cottage systems both have their advocates. The Asylums at Halle belong to the former class. His friend Elers once asked Franke as to who had taught him this work. His reply was, "My mother's love." The secret of his marvellous career is in that answer. When King Frederick William first saw the Orphan House, 1713, and was conducted through the book-stores and the warehouses, he was amazed; and he asked Elers how much he got out of all this? "Your Majesty," replied Elers, "only just what you see." Then the King clapped Franke upon the shoulder and said, "Now I see how he accomplishes so much. I have no such servants."

The establishment still remains, and its influence is boundless. The buildings are a quarter of a mile in length, and six stories high, built around an oblong court-yard. In the court-yard is a bronze statue of Franke, by Rauch. In the Asylum are sheltered about 500 children, while schools, a laboratory, a printing office, and many charitable associations find a home under its hospitable roofs. If Franke had been a soldier and displayed such courage and zeal, his country would have built him a splendid monument in the capital. If he had been a Romanist, he would have been enrolled among the saints. He was both a soldier and a saint, but he needs no monument and no canonization, for his works do follow him.

The ancient city of Erfurt is picturesque and quaint. It is chiefly celebrated because of its connection with the history of Luther. There he was a monk and a professor. There he had that terrible inward conflict which ended with his discovery of the Bible in the library of his monastery. In that old church he preached. There are still the cells in which he lived and worked. The very place where he found the Bible is still in good preservation. If you would find that old church and monastery ask almost anybody for the "Martinstift." The monastery has been born again. It is now a school, and a home for poor children taken from the streets and prisons. The principle of management is not different from that of other institutions of the kind, and the advantages offered are not so numerous as in some other homes. As in the asylums at Halle, the congregate system is in use.

Two things especially distinguish this home and school. First, it is not only for children from the street, but from the prisons also. A prison with children in it is a school where criminals are trained. This was clearly recognized by Rector Charles Reinthaler, who founded the Martinstift in 1819. The second fact which distinguishes this institution is that it is the noblest monument to Luther in all Germany. Germany honors Luther as Scotland honors Bruce. His figure in the attitude of a preacher, or a doctor of philosophy, is at Eisenach, at



Eisleben, at Erfurt, at Wittenberg; but this home for the homeless, which is nobler than any bronze, is his most appropriate memorial; for it is an unfailing benediction to those who are as desolate as he was in Eisenach, where Frau von Cotta was charmed by the sweetness of his voice, and divided with him her living.

Vienna is, in many respects, the most beautiful, and I think in all respects, the most corrupt capital in Europe. Its buildings surpass even those of Paris. St. Stephen's is hardly inferior to Notre Dame, and the Votive Church is, in its way, quite as wonderful as La Madeleine. The University buildings are the most splendid for the purpose in the world.

Two facts conspire to make "child-saving" especially imperative and especially difficult in Vienna. It is imperative because of the vast number of illegitimate, and consequently neglected children.

There are about 50,000 women in Vienna licensed to lives of shame, and, perhaps, as many more who are not licensed but whose lives are equally illicit. The number of homeless children where such moral conditions prevail is always large; and to care for them without increasing vice or diminishing the consciousness of responsibility on the part of those who bear children, is always difficult. The difficulty is increased by the poverty of the lower classes. There are rumors of dynamite conspiracies in Vienna. They were to have been expected. People who are oppressed, as the poor are there, will sometimes break their chains and rebel. Women who work all day on buildings, doing what we call hod-carrying, get 40 cents; masons get 75 cents a day. Women who make shirts get 75 cents a dozen. Farm-laborers are cared for, and get from ten to twenty cents a day for doing what, in this country, in harvest time, a man would get \$4 for doing. Meat costs about the same there as in New York, but meat is not for the poor. Nowhere in the world is woman's labor so poorly paid. Women in the postoffice and telegraph departments get from \$5 to \$7.50 a month, and "find themselves." They never have a home furnished with their work; that favor is only for men, and rarely for them. On the other hand, there are numerous day-nurseries, or creches, provided by the government, where the children of the poor may be placed while the parents are at work. Crime and suffering are compulsory where such wages are paid. When people thus treated learn their power, the existing social order always trembles. That time has already come in Vienna.

Seeking what was being done in that city of splendor and infamy to relieve or to prevent pauperism and crime, I was directed to the Waisenhaus, a Roman Catholic institution, under the direction of "The Brothers of Christian Love."

This, in its equipment, is the most complete institution of the kind I have ever seen. It is supported by its endowments. The congregate system is in use. It has four dormitories, and provides a home for three hundred and sixty boys. After the uniform excellence of the appointments, that which especially distinguishes the institution are the facilities afforded for education. For instance, in the musical department I counted six pianos and three organs, in as many rooms. In other rooms were other instruments. The Museum of Natural History, one of the best equipped in the city and filling an immense space, is in daily use. The wash rooms are as interesting as the school rooms. Each boy has his towel and his box of toilet articles, and the neatness and order are

perfect. The older boys rise at five, and those younger a half-hour later. Their study-hour is from quarter before six to quarter before seven. A very large proportion of these boys are waifs. They have no idea of any other home. No motives of love inspire them. The poorest learn trades, and the higher class prepare to be clerks or to enter the army. The fact that they do not know their parentage does not indicate that their parentage is unknown; on the other hand, it is often known, and it is no contradiction to speak of waifs of "higher" and "lower" classes. The order and advantages of the institution were well nigh perfect. The Brothers were exceedingly courteous, and yet there was something about them which was positively repellant. I left the place feeling that it was not good to be there. "The Brothers of Christian Love" are evidently affected by the moral atmosphere around them. The Superior, for instance, spoke of woman, and of unfortunate children, lightly and flippantly. He seemed to have no profound appreciation of the misery he was seeking to relieve. I may do him injustice. Individuals often receive the censure which belongs to the social order. The Waisenhaus is a wonderful institution, but splendor of equipment and perfection of organization can never compensate for the absence of moral earnestness. Thus one of the most splendid charities in Europe made on me the impression of being simply a great machine for providing for illegitimate children. "The Brothers of Christian Love" may be the noblest and most self-sacrificing of men, but the environment of corrupt social life seems to have affected their ways of looking at things, if not their characters and principles of work. It could hardly be otherwise.

The location of Hamburg is as beautiful as are the buildings of Vienna, and its residences, especially around the Alster Binnen, are worthy of this location. It is the commercial center of Germany, to that Empire what Glasgow and Liverpool are to Great Britain. A few miles out of Hamburg, at Horn, is the Rauhe Haus, which divides with Kaiserswerth the glory of being the most prominent charitable institution in the nation. It consists of a series of buildings around a small park. Each house is a home by itself. The dormitories and school rooms have nothing peculiar about them. What especially impressed me there was the attention given to industrial training, and to the religious nurture of the children. There is a system of mutual education going on all the time. The teachers, "Brothers" they are called, who have charge, are preparing for other work. They are to be city missionaries and are serving their apprenticeship with children from the lowest and vilest city wards. A man who knows a street boy knows a city's darker side. The boys are training the men and the men are training the boys. The "Brothers" remain, I think, for three years.

Three characteristics distinguish the Rauhe Haus. It is a congeries of families, each with its home and home-life; it provides industrial education of a very thorough kind; and is a place for the training of city missionaries as well as outcast children. It has a higher department called the Pensionate, where those fitted for it receive the same instruction as in the best German Gymnasia. This institution was founded by Dr. John Henry Wichern and his mother, in November, 1853. Dr. Wines says: "The fundamental idea of the Rauhe Haus is that of the family, and it is the mother of all those

child-saving institutions, of which the number is continually increasing, that have since been organized on the family plan." Perhaps the finest example of the perfection to which this plan may be carried, is the village of Girls' Homes, at Ilford, Essex, near London, which is a part of the wonderful series of charities founded by Dr. Bernardo. There are thirty beautiful brick houses built around a small park, each with its own "Mother," and family from the London slums. But the Rauhe Haus antedated Dr. Bernardo's Homes by at least forty years.

Some one asked Dr. Wichern how he was able to produce such wonderful changes in the conduct of children under his care. His reply reveals the secret of his success: "By the word of God and music." The religious training of the children is given the first place. Everything is made bright and beautiful. When possible, each child has its own flower bed; flowers help in the work of education. Dr. Wichern once said that "the man who cannot play and enter into the plays of childhood with his whole heart, is unfit to be an assistant in a child-saving institution." I cannot better describe the spirit of this institution than by quoting words spoken at a public meeting held in Hamburg prior to its opening, by Syndic Sieveking. He said:

"The children's institution was not to be a workhouse, nor an orphanage, nor a place of punishment, nor a house of correction; but an institution that allied itself to the family, to the gospel, to the forgiveness of sins, to the first and last thought, that is to the essential nature and work of Christianity."\*

It is impossible even to mention all the names of the distinguished workers in the field of Charity in Germany. Pestalozzi, the founder of the Kindergarten, did a noble work, but in it the religious element was lacking. "At the age of eighty he saw for the first time what he had been striving for for his whole life, when, in 1826, he visited the institution of the venerable Zeller at Beuggen. When the children of that institution presented him with a beautiful wreath, as they sang one of their sweet hymns, Pestolozzi said to Zeller: 'This is what I wanted to accomplish.' His mistake was that, in his school at Stanz, there was no place for religious instruction."†

In these child-saving institutions in the German Empire, there are fewer girls than boys. Some of these Homes are managed by the State, and children are sent to them as punishment; but these must not be confounded with what is done by individuals. There were about three hundred and sixty of the institutions in 1880. Wurtemberg leads all the German States in this work.

"The Deaconess Institution of Rhenish Westphalia," at Kaiserswerth, is the most remarkable charity in Germany, if not in the world. On a dismal day in August I visited Kaiserswerth. The ride from Cologne by train is about one hour to Calcum, and then about a half-hour by carriage. The country around is flat and damp, like most of

\* Wines' State Prisons and Child-Saving Institutions, p. 74.

† Wines' Child-Saving Institution, p. 690.

that along the lower Rhine. We were set down at the post-office, and then sought the institutions. We could find little besides; they make the town. There is a famous Roman Catholic church, but it attracts little attention. But first, how did we come to be interested in Kaiserswerth? By reading the lives of Elizabeth Fry, Agnes Jones, and Florence Nightingale. Elizabeth Fry unconsciously inspired its origin. Florence Nightingale and Agnes Jones both resided there and received the instruction and studied the examples which were to stimulate their lives of heroism and sacrifice. A young German pastor, Fliedner by name, was settled in Kaiserswerth about fifty years ago. A period of financial depression compelled him to seek foreign help for the continuance of his work. He went to England. He met Elizabeth Fry who was in the midst of her career in the London prisons. From her words and example, Fliedner was moved to go home and attempt the same work. Soon after his return a degraded woman, named Minna, a discharged prisoner, came to him for help. There was no room in his own house, but there was a little summer-house adjoining. He gave her a home in that, where she could be under the watchful eye of his wife. Soon another homeless and abandoned woman came to him. She, too, was sheltered in the summer-house. There was no place for them to sleep except an attic in the same building, to which they climbed by a ladder. When they reached this place of rest the ladder was removed. That was the beginning of the Deaconess Institution at Kaiserswerth. Now it contains the following departments of philanthropic work:

The Mother-house and Hospital where the deaconesses chiefly reside; the Penitentiary where women discharged from prison find a home until they can get a new start for a better life; the Training College for teachers, with an infant school; the Orphanage; the Lunatic Asylum for women; the House of Evening Rest for deaconesses no longer able to work; Paul Gerhard's Home for women, chiefly invalids; a school for the training of deaconesses; a school for girls; numerous hospitals, etc., etc.

The exterior of the buildings is severely plain and simple. Many of them are connected. The halls are apparently endless. All is quiet, cleanly and cheerful. In one room children are taught; in another, babies are tended; in another, the sick are nursed; in another, girls just out of prison are trained to industrious and virtuous habits; in another, surgical operations are performed; another is a chapel; another is a parlor for old women; all around are little bed-rooms; and in all is the appearance of a charming and beautiful home. Our guide through these institutions was Sister Charlotte Drude, a tall, gaunt, angular, but exceedingly attractive German woman who has been long in the Sisterhood. Her hospitality and enthusiasm were boundless, and her love for philanthropic work an inspiration. The present Director at Kaiserswerth is Julius Disselhoff, a son-in-law of the founder; and a son, a second Pastor Fliedner, is the chaplain.

Kaiserswerth has literally reached around the world. It is now fifty years old. The Training-school for Nurses, at Salem, near Rati-gen; an Orphanage at Altdorf; a Boarding-school at Heldern; the

Martha's Home at Berlin, with infant and elementary school attached; the Martha's home at Dusseldorf, with infant school; the Home for Prisoners, and the Asylum at Brandenburg; the Convalescent Home for Deaconesses and Children at Wallbaum, are all owned by the same society and managed and served by these Sisters. Outside of Germany, there is the Talitha-cumi Hospital and School at Jerusalem; the School and Orphanage at Smyrna; the Hospital at Alexandria in Egypt; the Orphanage and Boarding-school at Beyroot, in Syria; a Boarding-school in Florence; and minor stations in almost all lands. The Deaconess work of modern times was begun at Kaiserswerth. It has increased marvellously. In 1880 there were fifty-three Central Deaconess institutions, with more than forty-eight hundred Deaconesses working in more than fifteen hundred different places. They were like angels on German battle fields. They nurse, and they preach; they bind wounds, and tell "the old, old, story." For both offices they are trained. No vows are taken. At the consecration to the office, the new Deaconess promises to be true to her calling, and to live in the fear of God and according to His holy Word. They nurse over 50,000 patients annually, and consequently preach Christ to at least the same number. They are the most persuasive preachers, for their message goes to hearts already opened by gratitude. They can leave when they choose, to go to their friends, to marry, to do what they will. Few choose to return to society. Those who wish to become Sisters pass through a course of preparation extending over five years, under the direction of those with whom they are later to be associated. They can be sent anywhere, but may decline any service. None do decline. They realize that their place is in the midst of the world's suffering, and they covet the hardest posts, like soldiers in battle.

The rooms for the Deaconesses are plain, but comfortable. One into which we were shown was decorated with flowers for a Sister who was, in a few hours, expected home from work in a foreign land. She was worn out and sick, and was coming home to rest; and it was a place as sweet and inviting for one weary with anxiety and labor as the most exacting could desire. The Sisters receive no pay for anything they do. Their only reward is the consciousness of serving Christ and humanity. They are cared for while they live, and buried when they die; God takes care of the rest. Some belong to the nobility, some to the middle classes, some to the poor, and all to the Kingdom of God.

This Deaconess institution has started others like it in different parts of the world, and thus its work is both direct and indirect. In England and the United States similar Sisterhoods are already in operation, and the sphere of woman's work in the amelioration of human ills is without discernible limit. The seed sown by Pastor Fliedner has grown beyond his most sanguine dreams. Incidentally he came in contact with Florence Nightingale and Agnes Jones. The

former has revolutionized the war-hospitals of England and all the colonies, and effected sanitary reforms wherever the English armies have gone. The latter, in a few short years of service in the Liverpool workhouse hospital, effected reforms among workhouse hospitals hardly less remarkable in their way than those of her more illustrious sister. The influence of these women is felt in almost all institutions for child-saving and for the alleviation of pain, and the reform of criminals in Great Britain and America. The mustard seed which Flidner planted is already a great tree whose branches reach into all lands.

No attempt has been made in this paper to compare the methods of charity in Germany with those among English-speaking people. In many respects they are radically different, but in more respects alike. It is enough to say that charity is the expression of love, and love is not limited by social or racial distinctions. Its forms of manifestations are everywhere the same, and so charity employs substantially the same methods and works toward the same ends among all people.

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## THE JUBILEE OF THE NEW HEBRIDES MISSION.

BY REV. ROBERT STEEL, D.D., SYDNEY, NEW SOUTH WALES.

In November, 1839, fifty years ago, the "Apostle of Polynesia"—John Williams—gave his life in an endeavor to pioneer the gospel of Jesus Christ in the islands of the New Hebrides. He had heard of the savage cannibals of Eromanga, and of the many atrocities committed by them; but as he knew the effects of Christianity on some of the Polynesian islands, he was anxious to extend its blessings to other groups. He had awakened an immense interest in South Sea Missions by his visit to England and by the publication of his "Missionary Enterprises." No book of its class ever created so great a sensation. The Archbishop of Canterbury, after perusing it, declared that it read like a new chapter of the Acts of the Apostles. Peers and Peeresses not only read it, but sent their donations to aid the work of evangelization in Polynesia. The press reviewed it with favor. In a few years 40,000 copies were sold. John Williams became the hero of the hour, and many sympathizing friends breathed their benedictions as he sailed away on his new mission for the extension of the gospel among the isles of the Pacific. It was not long after his return to the scenes of his triumphs in Raratonga and Samoa that he set his heart on a visit to the New Hebrides. It had been one of his philanthropic utterances: "It is our duty to visit surrounding islands. For my own part, I cannot content myself within the limits of a single reef." He, therefore, took twelve native teachers as pioneers and sailed in the *Camden*, under Captain Morgan, for the New Hebrides in 1839. As the vessel neared the group

he was all anxiety as to whether the savages would receive him in a friendly spirit, and allow the landing of a few of the teachers to prepare the way of the Lord. The first island of the group at which the vessel touched was Futuna, a huge rock which rises up 2,000 feet above the sea. The natives there were friendly, but there was not opportunity for making arrangements to locate teachers. It was otherwise at Tanna. The harbor of Port Resolution was a safe anchorage, and had been visited by European traders. The chief promised protection to the Samoan teachers, and three were left. To Mr. Williams this was a notable event. He wrote of it in his journal thus: "This is a memorable day, a day which will be transmitted to posterity, and the record of the events which have this day transpired will exist after those who have taken part in them have retired into the shades of oblivion."

He little thought that the very next day would be rendered still more memorable, not indeed by the landing of teachers, but by his own martyr death at Eromanga, on the 20th of November, 1839. He landed, along with Mr. Harris, a young man sailing in the *Camden*, and seriously thinking of giving himself to missionary work. Captain Morgan and Mr. Cunningham also landed. All seemed pleasant at first, and the party proceeded inland along the banks of the river at Dillon's Bay. Suddenly a shout was heard. The natives became hostile, and it was necessary to seek safety in the boats. Captain Morgan and Mr. Cunningham were nearest to the shore and got into their boat. Mr. Harris was struck and fell into the river. Mr. Williams was clubbed just as he reached the bay. No help could be given, and their friends in the boat saw the natives spear and kill both Williams and Harris. Arrows flew around the boat, and the men had to pull for their lives. The bodies of the martyr pioneers were dragged into the bush by the infuriated cannibals for their horrid feast. When the vessel reached Samoa great sorrow was awakened by the heavy tidings of the death of John Williams. From island to island the wailing cry arose, "Aue Williamu! Aue Tawa!—Alas, Williams! Alas, our Father!"

But as of old, "the blood of the martyrs was the seed of the church." It was at once resolved by the mission brethren in Samoa that another effort should be made to place Christian teachers on blood-stained Eromanga. The Rev. T. Heath offered to lead the forlorn hope on the condition that if he also fell, another man should take the colors. He succeeded in his effort, and in 1840, six months after the death of Williams, two Christian Samoan teachers were landed. A veteran survivor of that eventful period, the Rev. A. W. Murray, author of the "Martyrs of Polynesia," "The Bible in the Pacific," and other works on missions, visited the island in 1841, when Mrs. Williams was on board the mission vessel on her way to

England and saw the scene of her devoted husband's death in the cause he loved. The teachers were found alive, but they had a tale of living martyrdom to relate, and had experienced so many sufferings and hardships that they had to be removed. In England, after the sad intelligence of the death of the heroic Williams, it was also resolved by the directors of the London Missionary Society to endeavor to plant the standard of the Cross at once as near as possible to the spot where the apostolic pioneer had fallen. Two young missionaries, with their brave wives, were forthcoming, ready to take their lives in their hands and go on the perilous enterprise. Messrs. Nisbet and Turner reached Tanna in June, 1842, and got what seemed a hopeful reception from the chiefs and natives of Port Resolution. "But," Dr. Turner says, "we had not been twenty-four hours on shore until we found that we were among a set of notorious thieves, perfect Spartans in the trade, and like the ancient code of Lycurgus, the crime seemed to be not the stealing, but the being found out." For seven dreary months the little mission party tried all their arts of conciliation in vain. Difficulties increased, and their lives were in imminent danger. At last, in dead of night, they had to seek safety in an open boat, but they were driven back. It was a critical condition for them to occupy; but providentially a trading vessel called the next day, and they got a passage to Samoa, where for many years they rendered fruitful service to the work of missions, and in the closing years of their residence trained many native teachers and pastors and aided the work of translation and revised translations of Scripture, till they carried through the press an edition of the whole Bible with references in the language of Samoa. The London Missionary Society's vessel from year to year sailed through the New Hebrides group, and the deputies on board, as Mr. Murray minutely testifies, watched for opportunities of locating teachers on several islands. Much is due to the brave enterprise of these devoted brethren in connection with the New Hebrides Mission, and it becomes us, as we recall the work of fifty years ago, to record the fact that it was the London Missionary Society that pioneered the gospel to these islands where, in subsequent years, the Presbyterian missionaries had their trials and triumphs. It was their vessel that conveyed the first Presbyterian missionary. It was one of their missionaries that stayed with him during his first year. By their deputies he was visited and cheered from time to time. The Jubilee honors and rejoicings of the mission must, therefore, be shared by that great society.

The first resident missionary on the New Hebrides was a Presbyterian—the Rev. John Geddie. He was a native of Banff, in Scotland, but had been taken in his infancy to Nova Scotia, where he became, in course of time, a student for the ministry. He was



licensed to preach when he was only twenty-two years of age, and was ordained as a pastor at Cavendish, in Prince Edward Island, within a year thereafter. He was connected with a church comparatively small and poor, and unable to afford more than a scanty income, often much in arrear, to its ministers, yet he had the courage to propose that a Foreign Mission should be adopted. It is recorded that when he made known his views "there was not a man in the church who thought it practicable. Many looked upon it as utterly chimerical, and were ready to pour contempt upon it as folly, while even his friends received the proposal with a smile of incredulity." The Church had in all only thirty congregations in the Provinces, and most were poor and struggling. Mr. Geddie, however, persevered, and in the course of a few years, carried his motion in the Synod. When the proposal to seek a missionary was made, it was carried only by a majority of one! The attention of the Board was directed toward the islands where John Williams laid down his life, and at length it was agreed that New Caledonia should be the field of their mission. That island had been named by Mr. Williams to the Secession Church in Scotland as a sphere that might be occupied by their agents. Mr. Geddie belonged to that branch of the Presbyterian Church in Nova Scotia. He offered himself to the work, and was accepted. He knew how little could be expected in the way of support; but he was not to be daunted. After visiting all the congregations of the Synod, and endeavoring to excite a prayerful and liberal interest in the mission, he studied medicine for a time. In November, 1846, he sailed along with his wife and family. He was detained at Boston for two months before he found a vessel sailing for the Pacific, and even then the port to which a passage could be got was Honolulu, in the Sandwich Islands, far from the contemplated sphere in the South Seas. Six dreary months were spent in rounding Cape Horn ere they reached Honolulu, and seven weeks passed before a passage could be got to Samoa. Mr. Geddie had, however, an opportunity of seeing the working of the Hawaiian Mission, and afterwards that of Samoa. When he reached the latter place, he found that no opportunity could be got to reach New Caledonia or the Loyalty Islands for six or seven months, when the mission vessel *John Williams* would call. Besides, there then seemed no opening in these islands, as the energetic Bishop of New Zealand (Dr. Selwyn) had expressed a wish to conduct missionary work there. One of the islands of the New Hebrides afforded a single gleam of hope, and Mr. Geddie, with the advice of brethren at Samoa, agreed to undertake a mission there. The venerable Mr. Murray, who still survives, was a chief adviser and helper of Mr. Geddie during this period. It was proposed that one of the Samoan missionaries should accompany Mr. Geddie for a year, and the Rev. Mr. Bullen was chosen to do so, but amidst preparation

for the expedition Mr. Bullen died. The Rev. T. Powell at the last moment offered to go with Mr. Geddie, and they left in July, 1848. They reached the most southerly island of the New Hebrides—Aneityum—where some native teachers had been settled, but what was the surprise of the mission party to find eight Roman Catholic priests and eight lay brothers already established in the island! The mission vessel then cruised throughout the group, calling at the stations where native teachers had been left. It was hoped that Mr. Geddie might find a home on the island of Fate. An awful tragedy had, however, taken place there the previous year when the *British Sovereign* had been wrecked. The crew were all saved with one exception. The natives appeared at first to treat them kindly, but it was only to allay suspicion. The whole of the survivors, twenty-one in number, each being placed between two savages in a march, on a given signal were brutally massacred, and their bodies, divided among the villages, were cooked and eaten by the cannibal people. It was self-evident that a missionary could not at that time be safely settled in that quarter. The mission vessel returned to the South, and Mr. and Mrs. Geddie, with an assistant, found an opening at Aneityum, where they settled under the protection of the chief at the harbor. The Rev. T. Powell remained with them for a year. The Roman Catholic priests and brothers left soon after and never returned.

The Geddies had to pass through a hard and trying experience in dealing with a people so low and savage. Their property was stolen, their house threatened with fire, and their very lives imperilled. Meantime the horrid custom of strangling widows on the death of their husbands continued. Inter-tribal fighting was chronic, and people were afraid to go from one side of the island to the other for fear of being killed, cooked and eaten. There was little to encourage the mission party. They were, however, cheered by a friendly visit of Bishop Selwyn, who remained a fortnight on the island, and traveled on foot with Mr. Geddie to see as much of native life as he could. He kindly offered the use of a cottage at Auckland to Mr. or Mrs. Geddie should they need a change for a few months to recruit their health. On his voyage in 1852 the Bishop conveyed the Rev. John Inglis and his wife, with all their furniture, house and luggage, to Aneityum. Mr. Inglis was a minister of the Reformed or Covenanting Church in Scotland, and it was a pleasing circumstance that an Anglican prelate thus aided the Covenanter. Bishop Selwyn ever after kept up this friendly relation, and also introduced Bishop Patterson to these brethren. He even asked Presbyterians in New Zealand to contribute, and on one occasion brought over £100 to Messrs. Geddie and Inglis.

By the time Mr. Inglis had settled on the opposite side of the island, the tide had turned in favor of Christianity at Mr. Geddie's station. Fifteen had been baptized, and the Lord's Supper had been

observed on the visit of the London Missionary Society's deputation that year in the *John Williams*. The two missionaries occupied different sides of the island, but labored with equal zeal and great cordiality. They preached, taught in schools, translated Scriptures, composed, and Mr. Geddie printed a class-book, built premises, and exercised an influence for good all over the island. Young people were all taught to read and write, congregations were organized with elders and deacons, fifty day-schools established, and over 2,000 persons admitted into the visible Church by baptism. The whole people were evangelized. It was a marvellous change in a degraded and cannibal people. At length the whole Scriptures were translated, and first the New, and ultimately the Old, Testament were printed by the British and Foreign Bible Society in London, but paid for by the contributions of arrowroot from the Christian converts. After a visit to Nova Scotia in 1863, where he got the translation of the Book of Psalms printed, Mr. Geddie returned with the honorary degree of D.D., from the Queen's University in Canada, to resume his labors. But he had to retire in 1872, prematurely aged by his toils and exposures. He died at Geelong in the end of that year, leaving a widow, one son and four daughters. Two of the latter were married to missionaries on the New Hebrides. He was a noble, self-denying pioneer, and led many into the fold of Christ. He had a happy way of dealing with the natives, and was also very handy in work. It was my privilege, by the kindness of a few friends, to place a wooden tablet to his memory on the wall of the stone church he had erected at Anelgauhat, Aneityum. The record of his labors, inscribed on it in the native language, concludes with these words, "When he landed here in 1848, there were no Christians, and when he left here in 1872, there were no heathens." Since first published, this inscription has gone round the world, increasing in value, as it was retold, until the latest account makes the tablet marble and the letters gold!

Mr. Inglis continued at his station till 1877, and then retired to carry the Old Testament through the Press in London. He also published his translation of the Shorter Catechism and Mr. Geddie's abridged translation of the first part of the "Pilgrim's Progress," and some hymns. He added a Dictionary of Aneityumese. He received the honorary degree of D.D. from the University of Glasgow, and in a green old age still served the mission both by speech and by books in Scotland. His patient toil, his wise management, his clear style of instruction, and his benevolent life, aided by his late excellent wife, did much for the Christianity of Aneityum. It is meet that both Dr. Geddie and Dr. Inglis should be held in grateful remembrance for their successful efforts in bringing a whole island of cannibal people into the peaceful fold of the Good Shepherd. Amidst a decreasing population the cause of Christ has flourished on the island, and the contributions of

arrowroot from the Christian church at Aneityum nearly supported their resident minister—the Rev. J. H. Lawrie. This church was the first of the Papuan race embraced within the visible kingdom of God, and it became the pioneer of others among the thirty islands of the New Hebrides.

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### "TO EVERY CREATURE."

BY REV. J. HUDSON TAYLOR, OF THE CHINA INLAND MISSION.

We are nearing the close of another year, and of an important decade in the history of Missions. In our own Mission the last ten years have been specially important; at their commencement the pioneering journeys of Mr. (now Dr.) Cameron and others of our brethren were not yet completed; woman's work in inland China was barely commenced, and not at all in the western provinces; during this period the number of our stations and out-stations has been about doubled, and the number of missionary workers more than trebled, for in the year 1880 we had but 91 missionaries, including wives, while now it considerably exceeds 300. This decade has witnessed the out-going of the 80 missionaries whom God gave us in response to our prayers for the 70, and in the following year of 40 others, among whom were the well-known Cambridge band; many prophesied the early return of the members of this band, but we are thankful to know that they are all engaged in diligent service in inland China, and that each one has been blessed and made a blessing.

Then we have to praise God for the 100 missionaries given us in 1887, and for the more than fifty who followed them last year, including the first American party. We rejoice in first fruits gathered in many of the more recent stations, and that over 1,000 were added to our native churches by baptism during the years 1887 and 1888, with continued additions during the current year. While some converts have undoubtedly been received prematurely, causing subsequent trial and disappointment (a result which the experience of the oldest missionary cannot always avert), a large proportion are showing by the fruit of the Spirit that they have really been born of God. For the 80 little missionary churches now connected with the C. I. M., we give to God unfeigned thanks, as also for all those gathered in other districts by His honored servants, the missionaries of the various European and American societies.

When we turn, however, from the total number of Protestant communicants—under 40,000—to think of the population of China, the contrast is appalling; double, treble this number to include adherents, and suppose each adherent to be a centre of light to ten of his countrymen, and you reach but 1,000,000 of China's vast population. The Master's words are "to every creature;" how far we are from fulfilling them! 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.

How are we going to treat the Lord Jesus Christ in reference to this command? Shall we definitely drop the title Lord as applied to Him, and take the ground that we are quite willing to recognize Him as our Saviour Jesus, so far as the eternal penalty of sin is concerned, but are not prepared to recognize ourselves as bought with a price, or Him as having any claim to our unquestioning obedience? Shall we say that we are our own masters, willing to recognize something as His due, who bought us with His blood, provided He do not ask too much; our lives, our loved ones, our possessions are our own, not His; we will give Him what we think fit, and obey any of His commands that do not demand too great a sacrifice? To be taken to heaven by Jesus Christ we are more than willing, but we will not have this Man to *reign* over us.

The heart of every true Christian will unhesitatingly reject this proposition when so formulated, but have not countless lives in each generation been lived as though it were a proper ground to take? How few of the Lord's people have recognized the truth that Christ is either Lord of all, or is not Lord at all! If we can judge God's Word instead of being judged by the Word; if we can give to God as much or as little as we like, then *we* are lords, and He the indebted one, to be grateful for our dole, obliged by our compliance with His wishes; if, on the other hand, He *is* Lord, let us treat Him as such. "Why call ye me Lord, Lord, and do not the things which I say?" "If ye love Me keep My commandments." Thank God, an increasing number of His children are truly seeking to crown Him Lord of all, and are searching the Scriptures daily that they may know His will, in order to do it, praying continually, "Teach me, O Lord, the way of thy statutes, and I shall keep it unto the end."

To all such the Master's command, "To every creature," will come with great power; knowing it to be His will that every living human being shall be evangelized, everything that prayer and effort *can* do towards its accomplishment will be felt to be a privilege as well as a duty; each will ask himself, "What wilt Thou have me to do?" Will not the very youngest believers pray and give, and interest their young companions? and what mighty power there is in the simple, trustful faith of a little child who believes in Jesus! Will not those who are older recognize the probability of their being per-

sonally called to missionary labor and make definite preparation for it, that if permitted a share in this holy enterprise they may be the better fitted? Shall it not become a holy ambition to all who have health and youth to court the Master's approval and tread in His steps, in seeking to save a lost world? and shall not Christian parents encourage their enthusiasm, feeling that they have nothing too precious for their Lord who gave himself for them?

There is no impossibility in our Master's command. Were the Government of England to determine on the conquest of a distant land, they would think it a small matter to land 10,000 troops in any part of the world's circumference; and the Church of God to-day could easily, within the next five years, effect the evangelization of every one of China's millions. No very great effort was needed in America to secure the signature of over 3,000 college students to a pledge that if God opened the way they would devote themselves to missionary enterprise. Were the enthusiasm and devotion of *all* our churches aroused, and not merely that of a few individuals, more than that number of effective workers might easily be found on each side of the Atlantic for China alone. But no such numbers are needed in order that every man, woman, and child in China should hear the gospel once, at least. If, in addition to the workers now in the field, one thousand whole-hearted evangelists, male and female, were set free and kept free for this special work, they might reach the whole number of China's millions before the end of the year 1895, and this allowing two years of the five for study of the language and preparation for the work. Estimating the population of China as we do at 250,000,000, there will be about 50,000,000 of families; if fifty families were reached daily for one thousand days by each of the one thousand evangelists, every creature in China could be reached in three years' time, leaving the evangelists two or three Sundays for rest each month. If it be said that unexpected hindrances would be sure to arise, it should be noted that this calculation takes no account of the help to be given by the one thousand missionary workers now in China, mainly devoted to pastoral work, to shepherding and feeding the converts; and it takes no account of the help to be given by native Christians, which would, of course, be immense and invaluable. Shall a work which one thousand workers might accomplish in three years of steady work, after two years of preparation, be thought of as chimerical, and beyond the resources of the Christian Church?

But is it reasonable to suppose that a missionary evangelist could reach on an average fifty families a day, and this all over China? In reply we may draw attention to the fact that a large proportion of the Chinese live in courts or quadrangles containing from four to ten families each; were five the average, then to take the gospel to ten such courts would accomplish the necessary task. And this would

not need to be done unaided, for each missionary evangelist would easily secure the companionship of one or more native Christians as helpers. There are, it is true, a few (though but a few) parts of China where the people are so hostile that we can scarcely call them now open to this kind of effort; but it must not be forgotten that the Opener, who still holds the key of David, has given His word of promise to be with such workers "all the days." And no such effort could be made without an outpouring of the Holy Spirit on the Church universal, which would include the native Christian churches of China, and make the tens of thousands of native Christians, apart from the foreigner, a mighty power for the evangelization of their own people. God gives his Holy Spirit to them that obey Him. Even if the churches were unwilling to take it up, are there not 500 Christian workers in Europe who might go out at their own charges and do this grand work? But shall we suppose that the Episcopalians of England, and the Presbyterians of Scotland and Ireland, have not each among them 100 men and women fit for this glorious enterprise? that the Methodists of the United Kingdom could not provide another 100, and that Congregationalist and Baptist churches could not each supply a similar contingent? We may feel well assured that the United States of America and Canada would not be behind, and thus the 1,000 evangelists might easily be forthcoming.

How shall a project like this be translated from proposition into practice? First, by earnest, believing prayer; this was our Saviour's plan, and it has been left on record for our guidance: "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest." When we sought for the C. I. M. the 70 and the 100 in prayer, and accepted them in faith, we received them in due course from His mighty, loving hand.

Then, if there is to be the fullest blessing, there must be the united simultaneous action of the whole body of believers; it is by "the effectual working in the measure of every part" of the members of the whole Body that its growth and building up are to be effected.

Third, There must be intelligent co-operation and such division and sub-division of the field that one part have not an undue share of workers while other parts are neglected.

Fourth, There must be Christly giving on the part of individuals and churches of their real treasures to the Lord for His service, and Christly service by those who go forth in His name. By Christly giving and service, we do not mean that which is done for Christ's sake merely, but that which is done after Christ's pattern. His service began with emptying Himself, involved toil and suffering all along the line, and ended only with the perfect accomplishment of the object for which He came into the world.

Fifth, There is no time to lose, for if we commence at once, millions of those now living in China will have passed away before the message can reach them.

Will each of our readers join us in prayer that God will send out 1,000 evangelists for China very speedily, and personally ask Him the question : "Lord, what wilt Thou have me to do?" Let us not forget that to preach the gospel to every creature, is not a mere human project, but a *divine command*.

## THE CREDULITY OF SKEPTICISM.

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

The credulity of unbelief has become proverbial. There are instances which would be amusing if the subjects were less serious, and their treatment less bitter. Almost as a rule the wildest and most preposterous theories are held by men and women who have made shipwreck of faith. They above all others are ready for a seven-fold possession.

A remarkable instance of excess of faith was brought to my attention not long since, in a book entitled "The Bible in India." Looking on the title page for the authorship, I at once recognized the familiar name of Louis Jacolliot, an intense French infidel whom Professor Max Muller had mercilessly ridiculed in his lecture on "False Analogies." The book was published by a well-known firm in New York, and has doubtless given great comfort to many a foe to Christianity.

M. Jacolliot, while acting as a judge in the Courts at Chander Nagore in the Madras Presidency, warmly embraced the idea that all the religions of Western nations had been derived from India, and that a little searching would find the sources of the Old and New Testaments in the Sanskrit manuscripts. He gave his leisure hours to Sanskrit. He found pundits who were even more ready to promote his purpose than he had imagined. They produced manuscripts, he translated, and the bonanza which he had struck well nigh turned his head. He had not learned, as had others who had preceded him, that a two-fold appeal to the race pride and the cupidity of the impecunious pundits would bring forth Sanskrit treasures of any desired variety or extent.

The essential history, the ritual, and many of the important prophecies of the Old Testament, were found in a Hindu mould, and the god Krishna, or, as Jacolliot spelled it for greater effect, "Christna," was clearly foretold. New Testament parallels in abundance were also produced, and the mercurial Frenchman was in ecstasies. He could not satisfy his enthusiasm with a plain statement of results; he must work off his overpowering emotion by the following apostrophe to India:

"Soil of ancient India, cradle of humanity, hail! Hail, venerable and efficient nurse whom centuries of brutal invasions have not yet buried under the



dust of oblivion! Hail, fatherland of faith, of love, of poetry, and of science! May we hail a revival of thy past in our Western future. I have dwelt midst the depths of your mysterious forests, seeking to comprehend the language of your lofty nature, and the evening airs that murmured midst the foliage of banyans and tamarinds whispered to my spirit these three magic words: Zeus, Jehovah, Brahma! . . . ”

“How often have I heard on the evening air, hoarse moans, wailing complaint that seemed to rise from desert marshes, sombre pathways, rivers' banks, or woody shades, etc.! Was it the voice of the past returning to weep o'er a lost civilization and an extinguished grandeur? Was it the expiring groan of Sepoys mowed down *pêle mêle* by grape, with their wives and children, after the revolt, by some red-jackets who thus revenged their own pain?”

. . . “Then it was that I sought to lift the obscuring veil from the past, and backward trace the origin of this dying people, who, without energy for either hatred or affection, without enthusiasm for either virtue or vice, seem to personate an actor doomed to act out his part before an audience of statues. How glorious the epoch that then presented itself to my study and comprehension. I made tradition speak from the temple's recess, I inquired of monuments and ruins, I questioned the Vedas, whose pages count their existence by thousands of years, and whence inquiring youth imbibed the science of life long before Thebes of the hundred gates or Babylon the Great had traced out their foundations . . . ”

“And then did India appear to me in all the living power of her originality—I traced her progress in the expansion of her enlightenment over the world—I saw her giving her laws, her customs, her morals and her religion to Egypt, to Persia, to Greece and to Rome. I saw Djenimy and Veda-Vyasa precede Socrates and Plato—and Christna, the son of the Virgin Devanagny (in Sanskrit created by God), precede the son of the Virgin of Bethlehem.”

Jaccoliot's theory applies to the Greek and Latin classics as well as to the Old and New Testament Scriptures. The civilization of Egypt has also been borrowed from “the fatherland of faith, of love, of poetry and of science.” The Justinian Pandects of Rome were traced to the Laws of Manu, and all the best institutions known in Europe were shown to be parts and parcels of the one great heirloom.

The facile adaptation of derivative names was enough to astonish the most learned philologists. They are generally thankful for slight analogies between European and Sanskrit roots, but no sooner had Jaccoliot's pundits been made acquainted with the renowned names of the Greek classics, and furnished with some historic clew, than they brought forward original Sanskrit counterparts whose verbal resemblances and whose meanings were startling.

Hercules was derived from *Hara-Kala*, Rhadamanthus from *Rhada manta*, Andromeda from *Andha ra meda*, Centaur from *Kentura*, Minerva from *Mana rava*, Jupiter from *Zupitri*, Pythagoras from *Pittia-guru*, and Protagoras from *Prataguru*. Other nations of Europe had been favored with vocabularies, and had dared to make only the slightest possible changes. Odin came from *Yodin*, Swede from *Suyoda*, Scandinavian from *Scanda-nava*, Celts from *Kallata*, Gauls from *Galota*, Baltic from *Bala-taka*.

Philologists have found in true Sanskrit abundant resemblances to roots of European languages. Each branch of the race developed many changes, but that one of them furnished names to order for all the others is a unique hypothesis. It is to be regretted in the interest of the theory that the resemblances had not been toned down to fainter lines; the average credulity of readers is overtaxed; the clever work is overdone.

After witnessing the completeness of this linguistic performance no one will be surprised to know that the leading New Testament incidents are reproduced almost entire. What is known as the "Krishna Cult" is worked to the greatest advantage. Nothing of originality is left to the Christ of Judea.

Among the demigods of the Hindu mythology Krishna figured as a good-natured and rollicking Bacchus. Nothing is known of him in the earlier Sanskrit literature, but in the epic known as the Mahabharata and in the Vishnu Purana he appears as an incarnation of Vishnu. After the rise of Buddhism, Hinduism had discovered its lack of a more sympathetic being than had yet appeared—a god among men who should unite with the powers of deity something like the Buddha's sympathy and pity.

Around Krishna, therefore, there grew up an increasing interest—not that he furnished an ethical model, for his history corresponded very nearly with that of the lascivious satyrs of the Roman mythology, but because he was warmly and sympathetically human. The Krishna Cult was not fully developed until the early centuries of the Christian era, and it proceeded along two lines. In its popular aspects it kept pace with the growing corruptions which appeared in the Tantras, and were illustrated in the immoral orgies of Siva worship. The festivals in honor of Krishna were, and to a very recent date have continued to be, occasions of unspeakable vice.

The other line of development was theoretical; Krishna was treated as a Divine Counsellor and friend in the Bhagavad Gita, which—though embracing older materials—was probably composed about the first or second century of our era, and the Bhagavad Gita has, in its high ethics, often been compared to the New Testament, though falling far enough below a parallel. But the legends by which Jacolliot matches "Christna's" life with leading incidents in the life of Jesus were partly the growth of those later centuries in which Hinduism was brought in contact with Christianity in Southern India, and partly the probable work of our author's own subsidized pundits. Even if the scholarly criticism of Max Muller had not befallen this unfortunate author, the Frenchness and pruriency with which he clothed the story of Adam and Eve ("Adima and Heva") in the Garden, as well as the general extravagance of his statements, would have aroused suspicion.

The learned Oxford scholar seems to have felt that some sort of apology was necessary for treating with seriousness so absurd a case of pedantry, and he found it in the fact that so much credence was given to the book. But he proceeds to say that "many of the words which M. Jaccoliot quotes as Sanskrit are not Sanskrit at all, others never have the meaning which he assigns to them, and as to the passages which he assigns to the Vedas, they are not from any old Sanskrit writer, *they simply belong to the last half of the Nineteenth Century.*" He regards them as "simple inventions of some slightly mischievous Brahman who took advantage of the zeal and credulity of his employer." And he adds "that such is the interest, or rather the feverish curiosity, excited by anything that bears on the ancient religion, that Jaccoliot's book has produced a very wide and very deep impression. *In fact, if anything were wanting to show that a general knowledge of the history of ancient religions ought to form a part of our education, it was the panic created by this book.*"

But there had been earlier instances in which zealous opponents of Christianity had sought and found the evidence which they desired to prove that Christianity was a plagiarism upon the Sanskrit literature of the Hindus. Voltaire was carried away with enthusiasm when some one presented to him a copy of a portion of the Veda which corresponded in a remarkable degree with the teachings of the Bible. No time was lost in turning this new evidence against Christianity to the best possible account.

But after a time it appeared that an overzealous Jesuit missionary, thinking that the end would sanctify the means, had written certain Sanskrit texts designed to convince the Hindus that the Bible and the Vedas were to a large extent in harmony. This very immoral and fallacious project, however, proved most futile, and the only result was to dupe the arch infidel, Voltaire.

Some years ago Lieutenant Wilford, who had read Sir William Jones' theory that Greek mythology was largely borrowed from that of India (a theory which Sir William finally abandoned), conceived the idea of tracing the teachings of Christianity from the same source. He proceeded to persuade the Brahmans that a thorough search among their ancient records would disclose not only the Greek mythology, but the Old Testament history. He was persistent against their reserve and reticence. He related to them the principal events of the Old Testament record, and at the same time promised ample rewards for their labor. At last the pundits yielded. They resolved that what he so eagerly sought should be supplied. Taking his stories from the Pentateuch, they adapted them to the Sanskrit style, and brought forth astonishing results. Even Sir William Jones was convinced, and congratulated Lieutenant Wilford on his success. The story of Noah was reproduced with a truly Indian picturesqueness.

But when at last it was found that a forgery had been committed, that upon leaves which had been inserted in the ancient manuscripts the pundits, under pressure, had rendered in correct Sanskrit all that they had heard about Adam and Abraham, Lieutenant Wilford did not hesitate to confess publicly that he had been imposed upon; yet, as Professor Max Muller says in his account of this matter, the mischief had in the meantime been done. Lieutenant Wilford's Essays had been read all over Europe; they retained their place in the volumes of the "Asiatic Society," and to the present day some of his statements and theories continue to be quoted authoritatively by writers on ancient religions.

Speaking further of Jacolliot, Max Muller says "he has no doubt found out by this time that he has been imposed upon, and if so he ought to follow the example of Colonel Wilford, and publicly state what has happened. Even then I doubt not that his statements will continue to be quoted for a long time, and that Adima and Heva (supposed Sanskrit for Adam and Eve), thus brought to life again, will make their appearance in many a book and many a lecture room."

The whole theory of those who would make India "the source of all faith and love and poetry and science," rests upon an erroneous assumption as to the antiquity of Indian chronology. Sir William Jones was among the first to fall under this error, and all his dates have been rectified by the consensus of later scholarship. As for the position assumed by Jacolliot, that Egypt borrowed her faith from India, it need only be said that the chronology and the monotheistic faith of Egypt can be traced from a period at least several hundred years earlier than any well established date of Indian history. There is no certain evidence that either the Vedas or any national records were committed to writing much earlier than 300, B. C., and it can only be a matter of conjecture that Europe or Palestine possessed any extended knowledge of India before the invasion of Alexander and the revelations concerning her institutions which were made by Megasthenes, the ambassador of Seleucos, his successor.

It may be said, with great propriety, that Christians, as well as skeptics, have sometimes been very sanguine and even credulous in regard to those phases of heathen faiths which seemed favorable to their views. Max Muller mentions some instances among the earlier Jesuit Missionaries in China. There were certainly some serious mistakes of the kind on the part of the early Spanish Padres, who fancied that they found many elements of their faith in the traditions of the Aztecs of Mexico. Within our own generation illusive hopes were very generally entertained in regard to the Christian tendencies of the Brahma Somaj in India, and especially the remarkable utterances of Cheshub Chunder Sen. But no such elaborate theories as those of Jacolliot have been built upon these fond hopes, which were "too

good to be true." The persistency and intensity of such illusions can be found in full force only in the minds of those who are too wise and cautious to believe the Christian revelation. Any misrepresentation of missionary enterprises, or of the truth which missionaries teach, has always a charmed vitality.

A malicious story which I found more than a dozen years ago in Japan in relation to the building of a Missionary chapel, has been refuted at least a hundred times only to spring up with fresh life again and again. The scene at first was laid in Japan and concerned the Reformed Mission in Yokohama, but I have since seen it reproduced in new dress, located in Shanghai, and published with great particularity as an incident in the American Episcopal Mission of that city. Two years ago my attention was called to an article in a sporting paper in New York, entitled "Outing." There I found the same old story with the scene laid in Chefou, and given with all the gusto of some ignorant and conceited globe-trotter who had probably either forgotten where he had heard the story, or where it belonged, or who had located it where he was more familiar with the ground or could present it with the most picturesque effect. The story, though false to the core, is annually heard by hundreds of Pacific steamer passengers who receive it as a clear, straightforward record of truth and verity.

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## THE MORAVIAN MISSION ON THE KUSKOKWIM.

BY REV. PAUL DE SCHWEINIT.

A lady missionary, returning from China, says: "One does not have to be a hero any more in order to be a missionary; one goes forth prepared to endure all things heroically, and finds that friends at home have so thought of and cared for every want that there is scarcely any call for heroism at the station." That is as it should be. Those who remain behind by "the stuff" should bountifully supply every need of those fighting at the front. But there are fields of labor, which, even in this day of easy and rapid communication and transportation, and in spite of the warm love of Christian friends at home, remain heroic in every sense of the word. Let the following simple historic narrative of one of the newest of the missions undertaken by the Moravian brethren witness to that. Missionary heroism is still extant among these pioneers of modern missions.

In the winter of 1884 Dr. Sheldon Jackson, of the Presbyterian Church, appeared in Bethlehem, Pa., to plead for a missionary to the Eskimos of Northwestern Alaska. He presented the cause to the Moravians in this wise: That these Eskimos were so degraded, so debased; that the conditions of missionary labor among them were so severe, so dreary, so cheerless; that these forlorn people were literally so God-forsaken, that he could find no one who was willing to carry the

gospel message to them in their inhospitable regions, where they dwelt in unspeakable degradation. As a last resort he came to the Moravians. No man cared for the souls of these degraded heathen savages—would they have mercy upon them? That was an appeal which the Church that had sought out the Hottentots of Africa, and the Innuits of Greenland and Labrador, could not resist. Five of the students who were to graduate from the Theological Seminary that year expressed their willingness to go. Two were afterwards chosen.

First an exploratory tour was undertaken by a veteran missionary, accompanied by one student. They found, as is usual in such northern climates, the Eskimos living only in small groups here and there, scattered over a wide stretch of country. The description of their degradation had not been exaggerated in the slightest degree. Filthy and disgusting in their habits, to an extent that forbids description in public print; their morality at such a low ebb that they may practically be said to have none; parents willingly making prostitutes of their daughters from nine or ten years on, ruthlessly taking their daughter from one man and giving her to another, if they thought they could make more by it; the related crimes of killing off helpless and old people and unwelcome infants being considered the incontestable right of the persons otherwise responsible for their support; and so on through the revolting catalogue. Their form of religion was so low that it could scarcely be dignified with the name. Priests they had none—only “sachems,” *i. e.*, medicine men. They live principally on fish, of which, in the short summer, a sufficient quantity must be caught to last through the dreary winter. However, they met the missionaries in a friendly manner, and the latter felt justified in selecting a site on the Kuskokwim river for a mission station.

Now that it has become fashionable to run summer excursions to Alaska, it no longer seems so out of the world; but these excursions run only to Sitka. Few have any clear idea of the extent of the territory. Roughly speaking, Alaska is as large as all the Northern lakes east of the Mississippi; and the Moravian mission station on the Kuskokwim is as far from Sitka as Baltimore, Md., is from Minneapolis, Minn. There are no means of communication with the station, except *once a year*, and then only through the kindness of the Alaska Commercial Company. When once there the missionaries are absolutely separated from all civilization, from all help, from all supplies, for a whole year. Everything must be taken along, as nothing but fish and some game can be procured there.

Nothing daunted by this report, the little band of missionaries prepared to start. On account of the low moral condition of the people, and the unfortunate relations existing between the few white traders and the natives, in order to avoid all possible sus-

picion of evil, as well as for many higher and nobler reasons, it was absolutely necessary for the missionaries to go out married. They were all young people—the men just a year out of the seminary—and all leaving the refinements of civilization for a desolate country, where they would first have to build a house with their own hands before they would have where to lay their heads. The ordination service of these two devoted young men was impressive beyond description. Their names are worthy of record: The Rev. William H. Weinland and his wife, Caroline Yost; the Rev. John H. Kilbuck and his wife, Edith Romig. The former had been on the exploratory tour. The latter is a full-blooded Delaware Indian, the son of a chieftain. He had received a full course collegiate and theological education. He is probably the first Indian ordained by the Moravian Church. Now he, as a representative of the Church which had reclaimed his people from heathenism, in turn went forth as an apostle to a much more forsaken and degraded people. There is a true apostolical succession! He had served one year among his own people in Canada in the absence of the regular missionary upon the exploratory tour mentioned before. His wife is an American, who married him in the genuine old-time Moravian spirit, being filled with an unquenchable zeal to serve the Lord in this forsaken corner of the earth. One lay brother, Hans Torgessen, leaving his family behind, accompanied them, in order to help them in building a house.

June 19, 1885, the little band reached the Kuskokwim. Battling their way up the river in a violent storm, Hans Torgessen fell overboard and was lost! A year must elapse before help could reach them, yet strong in the strength of Christ these young men, fresh from college though they were, girded themselves to erect a house, and with their young wives prepared to face the unknown horrors of an Arctic winter, ill provided, on account of the loss of time caused by this accident, both in provisions and in shelter, for its hardships. The Church at home waited the outcome in dread suspense—a year. Then came the heroic message: We are, thank God, alive; and we will remain. Send us help and we will start a *second station*! The history of that and succeeding winters was full of thrilling incidents—lack of space alone forbids their narration. There was no wood at hand, the woodland beginning far inland, and laborious journeys up the river had to be undertaken to gain fuel as well as logs for building purposes.

In 1887 a second station was begun at Nushagak, and in 1888 an assistant sent to the Kuskokwim, but the two stations afforded little companionship to each other, as nearly 200 miles of almost impassable country lie between them. That on the Kuskokwim has been christened Bethel; that near Nushagak, Carmel.

In spite of tremendous obstacles missionary work was at once be-

gun. Of course, in order to gain the adults, the language had first to be learned, but for the children a school was at once opened. Only the history of the station on the Kuskokwim can be followed. The missionaries were not in a populous country, as China, Japan or India; the children had to be laboriously sought from village to village, and the only way to teach them was to keep them at the Mission House. That meant to board them, to clothe them. The task thus set the noble wives of the missionaries can scarcely be appreciated by us dwelling amid the conveniences of civilization. All were thus brought into constant personal contact with the most disgusting features of the most degraded heathenism. The work, however, went bravely on.

But, alas ! the vessel which brought the new missionaries to Carmel, to the consternation of the Church at Home, was compelled to bring Missionary Weinland and his family back to the States, completely broken down in health. (He has since undertaken a mission among the Indians of Southern California, in the San Jacinto Valley, made famous by H. H.'s "Ramona.") The Kilbucks heroically resolved to remain alone and hold the post until re-enforcements came, or death called them away—Mrs. Kilbuck the only white woman in that desolate region among degraded heathen.

The next year brought electrifying news. Scarcely two years had the missionary been there, and he could but imperfectly stammer forth the message of the cross in that uncouth language of the North, when its stolid people awoke, and the bleak and desolate land began to blossom with the fruits born of such self-consecration. The simple yet wonderfully impressive Moravian Christmas, and especially the Passion Week services, made a deep impression on the natives. From far and near they gathered, besought the missionary to come to their villages too; that they would build chapels for him; that they "wanted a share of the blood of Jesus to take away their bad" (sins). In Greenland the Moravians labored five years before they made a single convert. When Karjarnak was baptized the hard-trying missionary sent the message home: "*Sie wollen nem*"—they *want* to be saved now. And when this historic message was sent from bleak Alaska, after two years' labor, the Church was thrilled with holy joy. The appeal sounded forth for re-enforcements, for aid for the noble woman, who, alone of her kind, was battling for the Lord in the stronghold of Satan in the North. *Eighteen* responded—four single sisters, three single brethren, one widower and five married couples—some of the latter volunteering to leave their children behind. But before the chosen ones could be sent, a terrible winter had to intervene. Mrs. Kilbuck became sick. It was evident that she would have to go back to the States, or an experienced nurse be sent to her. Think of the dreary months of waiting ! This noble couple resolved to separate. The wife would travel as soon as spring broke to the



States, with the children. The husband would not forsake the post, but labor on alone. Heroism has not died out, and the Moravians are still the *gens eterna*! This resolution had to be, if possible, communicated to the church. They heard of Lord Lonsdale coming down from the Arctic regions, and in the midst of winter Missionary Kilbuck had to start out to meet him. Seventy-three days elapsed before his return to his sick wife, left alone with the assistant. Terrific storms, temperature 59° below zero, tell the story. He was given up for lost. His noble wife resolved then, if the Lord gave her strength, to remain herself alone with Assistant Weber at the post! But her husband, miraculously preserved, returned, the message brought by Lord Lonsdale reached the States in time. But there was no time for a new call for volunteers. Aid had to be sent at once. A person of experience was required. The heroine was found. The official item, without any ostentation, simply announced in Moravian style: "Sister Bachman has received and accepted the appointment to Bethel, Alaska, for one year"—that was all. But those who knew, knew that that meant that the wife of the presiding bishop of the church had been willing to leave her husband and family to serve the Lord among the Alaskan Eskimos!

The re-enforcements are now there. The last message proclaims Mrs. Kilbuck's recovery. With characteristic Moravian caution, only 22 converts have been actually admitted to church membership, but the awakening still continues. Another year must elapse before new information can be received.—So ends this narrative. It has been simply told. Lack of space forbids dwelling on single acts of heroism. All that must be read between the lines. But it shows that Missionary heroism has not yet gone out of date; that there is no nation so degraded that the Lord cannot find some who will go as His apostles; and where His word is proclaimed, there it never returns void unto Him!

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#### TRANSLATIONS FROM FOREIGN MISSIONARY MAGAZINES.

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

More and more it impresses itself on the minds of missionaries, how much less competent they are than the native helpers to reach the inmost minds and hearts of the heathen. These words of a native preacher give us a glimpse of this: "Agreeably to our missionary duty, we go so often as opportunity offers into the various villages and houses and preach Jesus Christ, the crucified. But the manner of preaching, as it is used in the ordinary congregations, does not please the Hindus. They are not accustomed to listen attentively to a continuous and somewhat lengthy discourse. Therefore, it is hard to obtain an auditory for such a sermon. And if any means are resorted to of enforcing attention, they endeavor to disturb the preacher by all sorts of objections. At such times they all talk in a body, to no intelligible effect. Therefore, it is very useful to proclaim the gospel with intervals of hymns and psalms, sung to native melodies. All Hindus are delighted with such songs,

even when they do not understand their purport. For the Hindus hold nothing so high as song. So often, therefore, as we go out to preach to the heathen, we first sing to the accompaniment of violin, cymbals, kettle-drum, and other musical instruments, hymns of our native composition, and thereupon we preach." It seems that in the Madura district the native helpers of the Leipsic mission go through the heathen villages three days in every week, preaching three times every day, relieving each other in turn. The presence of a white missionary, however, they say is a great additional attraction. "On one occasion, when a great idol feast was in progress, and we had come into the neighborhood with music and song, there appeared the priest of the pagoda with his son. They not only urged the numerous company of hearers to be seated and listen quietly, but made us sit in the veranda before the pagoda for three hours, sitting themselves as hearers. Finally the priest despatched his son to perform the ceremonies before the idol, and said: 'All that we do is only for our belly's sake. We know that all that you say is true, and that your Veda (the Bible) shows the way of salvation. Come back here every year, and teach the true religion.' As a farewell honor he offered all of us the usual tribute of betel and areca nut."

—The *Berichte* of the Rhenish Missionary Society remarks, in speaking of the first Christian Chinese family at Bandjermasin, Borneo, of whom it gives a very interesting picture taken from a photograph:

"The first Christian family in a church to be newly established is of great significance. Even in the Acts we find names of the first families that received baptism. So long as only men and youths become believers at a station among the heathen, the Church has no thoroughly constituted existence. There is lacking to it its nerve, the family with its family worship, Christian training with prayer, in brief, Christian domestic life."

—A Missionary of the Rhenish Society in Southwestern Africa, remarking that under the influence of Christianity the natives and half-breeds are becoming weaned from their nomadic ways, and are settling into more steady labor on their stations (aided of late by providential affluence of rains), adds: "That Christianity brings also earthly blessing is plain to be seen in the case of our Church, especially with those who have learned not only 'Thou shalt hallow the Sabbath day,' but also, 'Six days shalt thou labor.' He who learns this with us may assuredly hope for earthly blessing also."

—In view of the terrible increase of necromancy in our own country, the following words of Missionary Fehr, of the Rhenish Society, on the Island of Nias, Sumatra, have more than a far-off interest: "The fact that, in all the sicknesses and distresses prevailing among us, no one of our Christians has allowed himself to be misled into sorcery and sacrificing, is a cause of thankfulness to the grace and protection of God. In such times of trial the thoughts and hearts of men are wont to be revealed, and it then appears whether or not the faith of Christ has already struck abiding root in them. And in truth it does require an energy of faith and no common confidence in God, for people who have grown up in heathenism and idolatry, when they see their nearest and dearest at death's door, to remain steadfast, and to refrain from resorting to any forbidden means of help. Herr Fehr says:

"When people pass over from heathenism to Christianity they commonly suppose that the good God must now be especially gracious to them and bless them, because, they say, he is surely stronger than our idols. And how glad the missionary would often be, if, to such young beginners, especially in cases of sickness, the Lord would give experience of his especial help and kindness, that in this way, too, they might experience and learn that the Lord is the true Helper. But in many cases the Lord does the very opposite of this, that no one may flatter himself with false hopes, and thereby be misled into crooked ways. Here in Lololofaoso, for instance, there was a leading family, which, after long gainsaying, had finally inclined to Christianity, and had begun to visit the public worship. Soon after, however, their little son was taken sick, and, in

spite of all medicine and all our prayers, died. Almost at the same time the child's grandfather was attacked by a very long and painful eye-trouble, so that he was almost beside himself for pain. Under these circumstances the confidence of the family in the cause of Christianity suffered a great shock, yet thus far they have continued uninterruptedly faithful in coming to church. How earnestly, in such cases, one is tempted to wish that he had the apostolic gift of healing."

—It is sometimes said that in Greenland the Danish Lutherans and Moravians have baptized the last heathen Esquimaux. This, I believe, is true as to the natives of the West Coast. But lately the natives of the East Coast have been coming across to the Moravian brethren. This inaccessible region was once far milder in climate, and was, as we know, the seat of a flourishing Danish colony, from which Eric the Red, or his son (I am not sure which), is said to have come down along the shore of New England. But some 600 years ago a sudden lowering of the temperature took place; long piles of icebergs began to line the coast; the last bishop of the colony consecrated at Trondhjern, in Norway, set out for his diocese, but neither he nor his people were ever heard of again. Whether these Eastlanders that are resorting to the Moravians are a mixed race of Eskimos (Esquimaux) and these old Northmen, or pure Esquimaux, I do not know. It is said that a European has lately made his way across Greenland from east to west. If so, we shall know more about the region so long mysteriously secluded. Missionary A. Riegel, in the *Calveer Missionsblatt* of June, 1889, writes: "Having been able in my last report to give account of 6 newly baptized Eastlanders, this letter will report 50 additional baptisms of heathen. The first family dwelt very quietly among us, and we took a good deal of satisfaction in them, although they were little enough advanced in Christian knowledge. The man had a boat, indeed, but got little by it, so that the family was none too rich, especially as in the winter the man fell sick. The sickness increased till spring, and then the Lord took him to Himself. He felt disquieted in view of his family, but was glad to go home. The countrymen of this man, who had returned to the East Coast, kept their word and came back. In September they came to this station and made ready for living here by putting up three houses; expressing the desire to become Christians, they received catechetical teaching, and at Easter were baptized.

'Unhappily they were very sick and wretched, and several died; nor did they earn any too much, for there were fewer seals and birds than usual. As this naturally implied a scarcity of winter provisions, it came sometimes very near to famine with them. Since May all the people, the newly baptized among them, are at the summer-grounds, that is, the seaward islands; yet unhappily we only hear of a very scanty take of seals. This raises forebodings for the coming winter, yet the Lord may secure them an ample autumn fishery. How these neophytes will develop spiritually, remains to be seen. We cannot expect that all will turn out to be of the best quality.

"You believe that there must come a time when the Greenlanders can maintain their churches and their Christianity without European pastors, even though under European oversight; 'and with European money.' If you had added this last, I too should not doubt of the possibility. That the Greenlanders will themselves voluntarily meet the costs of their churches and schools, only he can believe who does not know the Greenlanders. But it will be practicable to maintain paid catechists, upper and lower, at the different settlements, to work under European direction. I believe that is the aim of the Danish Mission, because they can secure hardly any pastors or missionaries for Greenland."

There we see Christianity struggling to live, chiefly because the race that professes it is struggling to live.

—Primitive, uncivilized natures, in whom self-control has never been developed, are subject to very extraordinary mental affections, which, it is true, are sufficiently common among ourselves. In Amalienstein, South Africa, there lately died, aged 71, a cripple, Elizabeth Klaasse, doubtless a Kaffir or a Hottentot, who, in consequence of a church quarrel, in which she had taken part, had sunk into melancholy, and for nearly twenty years had only jumped along like an ape, muttering unintelligibly, and repelling all pastoral attention, until finally Missionary Schmidt succeeded in inducing her to pray with him, and to come to church once more. Thenceforth she was never seen sitting in the church otherwise than with a radiant face; "she followed the preaching as a bird of prey does his quarry, nodding in smiling assent to all that was said."

—Missionary Bieger, writing in the *Mededeelingen* of the Dutch Missionary Society, gives, in a single sentence, a powerful impression of the deadness of soul engendered by Mohammedanism, which knows absolutely nothing of inward spiritual experience, takes absolutely no account of it. Herr Bieger has labored in Java, where the people are almost all Mohammedan, but has lately gone to the little island of Savoe, where they are or have been heathen. He remarks: "What I have not seen in Java in fourteen years, I have seen here in four months—a tear; the genuine witness of the fertilization of the sinner's heart by the seed of the gospel."

—Christianity in the East Indian Islands has the greatest prevalence in the Minahassa, the northernmost of the three eastward stretching arms of the island of Celebes. Heathenism being largely overcome, at least in various districts of the Minahassa, of course the number of adult baptisms will be apt to diminish. In 1887 there were in the Minahassa: Adult baptisms, 476; infant baptisms, 5,021; communicants received, 1,182; school children, 7,240; Christians on the Island of Savoe, 3,783.

—M. Duvoisin, of the French Basuto Mission, speaking of finding himself overwhelmed, in addition to all his evangelical cares, with the labor of building, says: "I have already passed through trials of many sorts, but there is one of which I had not yet had experience, that of feeling one's self overwhelmed on all sides, and of finding one's self anew, day after day, in presence of a task for which one is not made, and from which, on the other hand, he cannot withdraw himself. But I have found that this also is good. I have understood better than hitherto this word of St. Paul, 'Cast down, but not destroyed,' and I begin to realize the fact that when the Lord invites us to cast all our cares on him, he doubtless means all, the task of building not excepted."

—The extensive awakening among the pagans of the Basuto country has declined, although not until after large additions to the churches. M. Duvoisin remarks: "The outward circumstances were only too favorable. In the Lexuto—as elsewhere, I imagine—temporal and spiritual blessings are a little like the two buckets of a well. Now the late harvest has been most abundant, there is in the country a great number of *mabele*; that is, for the pagans, numerous and riotous gatherings around great pots of *yoala*, gatherings which, too often, take place on the Sunday; and for Christians, *leting*, that is, mild ale, at discretion. Unhappily these latter have not yet learned to use all things as not abusing them." "Yet, if there is in our churches a current of evil which draws away more than one, others again yield to the attraction which draws them to the feet of the Saviour, and these latter, I will believe, are the more numerous."

—"The dark places of the earth are full of the habitations of cruelty."

This is painfully illustrated in the description given by M. Louis Jalla of the Barotses, the heathen dwellers on the banks of the Zambezi. "These people are children in many respects, but they are true savages, cruel, ferocious, even in every direction. Their pleasure lies in witnessing suffering. It is very hard to bring our boys to kill a hen before plucking it. How jolly it would be, said some men one day, if we could flay an ox all alive! When a man is condemned to death, they do not give themselves the trouble to kill him. They only half strangle him, fixing their nails in his throat, and then conduct him to an islet in the river, leaving him to die there of hunger."

Yet these same people, who are very fond of receiving visits, are, at home, polite and affable. The women also, at least those of the higher ranks, making an ambition of keeping their houses neat and in good order. They esteem themselves much honored by receiving visits from the missionaries, who seem to be slowly, but surely, weaving a network of Christian influences around them, in a dreary, unwholesome region, one of the most ill-provided in the world with the means of enjoying even common comforts.

—Our French Protestant brethren have a mission in the French possession of Senegambia. The following, by M. Escandre, is a lively description of the Mohammedan negroes, the chief part of the population of the town of Saint Louis: "A new comer recognizes them at once; you see them pass in the streets, furnished with enormous rosaries, which they are telling in a very absent-minded manner. Then, women, babies at the breast, all are loaded with gre-grees (amulets), enclosing fragments of the Koran, which, it appears, possess marvellous properties. Then, when the hour of prayer is called at the corners of the streets, on the square, and chiefly along the river, you perceive files of natives bending to the ground, like a thicket of reeds before a breeze. Take care not to enter one of their shops at this hour, for, in the very middle of your purchases, you would see the merchant leaving his business in the lurch and begin his interminable genuflexions, your oburgations not being of the slightest avail. You needs must summon up your best patience, or walk off, until his *salaam* is at an end. The other evening, from my balcony, I noticed a woman making ready for these exercises, and stationed myself to observe her. You would scarcely believe it if I should tell you that having had the curiosity to count on my fingers the number of times that she kissed the ground, I arrived at the respectable figure of thirty-one. Her *salaam* had lasted twenty minutes by the watch! She must have been, doubtless, a great sinner, some penitent Magdalen, or possibly she had terrible arrears to wipe off, for you are aware that the Koran authorizes such adjustments."

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#### OUR VOLUNTEER MISSIONARY STUDENTS.

"Upon the young men of this generation God lays a responsibility never before known." Who are the *responsible* young men of this generation? They are to be found in our educational institutions, and they represent a host. Two million young men will graduate from our schools and colleges in this generation, and, surely, we ought to be able to give one per cent. of this number to Foreign Missions, which would mean the "evangelization of the world." It does not seem possible that there could be 20,000 young men "willing and desirous, God permitting, to be foreign missionaries;" but the fact is, if the number increases as it has since this movement was inaugurated, it will not be long ere the pitiful cry that is coming from across the seas from the millions in darkness and death, will be heard by thousands of our best educated young men and women. The number of volunteers up to the Northfield meeting was

3,847, of whom at least 1,000 are young women. Since that time, through the aggressive efforts of leading volunteers, the number has increased 500 more. Volunteers may now be found in nearly every country in the world; 195 have already sailed for the foreign fields. These 195 volunteers settled as follows: 29 in Japan, 28 in India, 12 or 13 in Africa, 46 in China, being distributed in 21 different fields, and representing 25 different organizations. Forty-nine institutions in the United States and 5 in Canada are contributing to send out or support their representatives, pledging last year between \$26,000 and \$28,000, of which amount all but about \$3,000 was pledged by students.

A remarkable fact, to be *especially noted* by those who are wont to criticise the movement in thinking that it is opposed to our Missionary Boards, is that, with the exception of five or six institutions, which are *State institutions*, and hence undenominational, all the money has been sent to the several Boards, and the missionary sent out is connected with the Board representing the church of which he is a member.

This, in general, is a bird eye's view of what is being accomplished by the movement. In particular, the work of Mr. R. E. Speer, the present traveling secretary of the movement, is very interesting and profitable. He has been speaking since Sept. 4 in Minnesota, Wisconsin, Michigan, Nebraska, Kansas, Missouri, Iowa, Illinois, Indiana, and is now about to enter upon an active campaign in Ohio. During that time over 500 volunteered, and about \$4,000 were pledged either to the support of some alumnus in the field, or to swell the funds for the Young Men's Christian Association building that is to be erected in Tokio, Japan. Up to November 9, Mr. Speer had visited 27 colleges, 7 city associations, 17 churches, besides attending 5 State conventions. Among the colleges visited were 5 State universities and 4 normal schools, where the religious life is very low. In spite of this drawback, in these 9 institutions there were 65 new volunteers, an average of 7. At a normal school at Fort Scott, Kansas, there were 15 volunteers and \$364 pledged, and at the State Normal School of Missouri, they intend to raise \$500 for the Tokio building, three college professors have volunteered, and the Secretary of the St. Paul Young Men's Christian Association, who has a burning desire to go to the Soudan, when he told his wife of his intention, she answered, "Go! I'll go with you." A missionary of the Presbyterian Sunday School Union volunteered, giving this as his reason: "The fact that the heathen could not get the gospel now even if they wanted it, was enough to call him from a field, needy, to be sure, but where the people could have the gospel whenever they wanted it." A lady physician, whose daughter had already volunteered, offered her services at a young woman's convention in Nebraska. Can any more beautiful sight be imagined than to see mother and daughter ready to leave home and friends for the sake of their dying heathen sister! At the Kansas young women's convention, the *whole delegation*, consisting of 36, volunteered before they returned home. St. Paul had so many volunteers, 26, that they intend to put some of their business enterprise into missions, by sending a colony to the Soudan, and one gentleman showed a determination to have his representative in the field by signing the following paper: "I am willing and desirous, God permitting, to support a missionary from St. Paul." Minneapolis, St. Paul's great rival, has raised a large sum for the Tokio Young Men's Christian Association building. At a meeting in Iowa, an incident occurred which may affect not a few Christian parents. Mr. Speer was telling the story of how an old minister appealed to an audience to make a personal consecration of themselves to missions. When he finished speaking his

own daughter came forward and knelt before him, but raising her the old man said: "I did not mean you, my daughter." The next day, after relating this incident, an old gray haired man came to Mr. Speer, and said: "You have hit me. My daughter wished to go out from the Methodist Board, and they wanted her, but my wife and I held her back," and then he added significantly: "We have not felt so well as before." How many parents there may be who are thwarting the will of God and are saying in their hearts, "We have not felt so well as before."

It will no doubt be interesting, now that so many volunteers are in the field, to hear what they think of the battle while they are at the front.

Mr. F. W. Brown, a volunteer from Hillsdale College, Michigan, writes from India, while on a mission boat on the Byturney river, near Orissa. He says: "How goes the work? Here I am in this hot bed of idolatry. We feel that we are on the eve of a big break here, and are looking for it soon. The Lord hasten it on. I went to Puri to the Ratti Jutra; I saw enough to tire my soul. They stoned us while preaching. I have the stone that a wall opposite me kept from hitting me on the head." Mr. S. R. Gulick writes from Japan calling for 34 volunteers to go out under the A. B. C. T. M. He says the movement is an inspiration to the soldiers in the front, and they are looking for us.

E. W. R.

## II.—GENERAL MISSIONARY INTELLIGENCE.

**Africa.**—Mr. Stanley has emerged on the western shore of the Indian Ocean from his marvelous mid-African march, the most successful explorer in the world. It would be difficult to imagine a narrative more wonderful or fascinating than that of his journey from the Aruwimi to the Albert Nyanza, through a forest larger than France, and through the matted undergrowths of which the starved and dwindling column crept at the rate of less than three miles a day. That awful itinerary, filled with fever and fighting and hideous sufferings, continued for more than five months before the hundred and more thin skeletons emerged into the plain region; and with food and plenty about them, began to take heart and hope. But more fighting awaited them, with the dreary counter-march back to the Aruwimi, disappointment and waiting and horrors on end, consuming nearly a year more, until, in February last, the explorer met Emin and forced his reluctant consent to be relieved. During all this time Mr. Stanley never lost hope or changed his tone, or permitted himself for a moment to be overcome by the new obstacles that rose

in his path, and which to the average man would have seemed insurmountable. True, he is as yet his own historiographer, but there is no reason to doubt a narrative the very simplicity and modesty of which gives it the stamp of truth, and in which the humblest of his followers is made to share in heroism with himself. There is no attempt at advertisement. "Nothing happened," he writes in his account of the march from the Albert Nyanza to the coast, "save a fight or two with the Wanyoro," though on that march he discovered that the Muta Nize was the source of the White Nile, a discovery which other men would have deemed glory enough for a life time. And yet there is a full appreciation of the horrors of the journey, and of the importance of its results, as well as the expression of a reverent and unfaltering faith in God, who had led him on his way, and turned what seemed defeats into success. No other explorer has endured and overcome so much, adding to his own burdens responsibility for others and for results, and yet has so steadily grown in himself and in the estimation of the world. Great cities vie for the honor

of entertaining him, and nations, with African possessions to develop, are bidding for the assistance of the boy from the Welsh poor-house. For he is pre-eminently a man of action, with a genius for the government of barbarous peoples, and it is on the organization and government and development of the black races that the world must rely if anything is to be accomplished in Africa. But while mankind will not withhold its meed of praise from Mr. Stanley, there is a darker side to his success—the fact that in its first great contest with the Arab for control of the Dark Continent, Europe has suffered defeat. The gallant explorer has survived the march through the tangled forests of the Aruwimi, but the darkness of night has closed in behind him, and of all that Europe has won in the past ten years, nothing remains but Egypt, the scattered stations on the Congo, and a few points on the shores of the Indian Ocean. Wadelai, Darfour and Khartoum are garrisoned by Arab armies, as are the Central Soudan States; and encouraged by their recent successes, they are bent on the conquest of Abyssinia, and the re-conquest of Egypt. The tide will turn, of course, for Africa will not be abandoned to barbarism, but more vigor and means will have to be put into the task, and the fact brought home that civilization can march only where there are highways.—*The Interior*.

—“**Stanley and Africa.**”—Dr. Judson Smith, in the *Congregationalist*, writes most intelligently on this subject. We have space for only his closing words:

“What results may we expect from this great expedition? It is too soon to ascertain all the facts, or to draw all the inferences. Without doubt this brilliant and heroic exploit will distinctly add to Stanley’s steadily rising repute as a man, a philanthropist, a scientific explorer, and a military leader. The contrast between

the journalistic reporter who went to find Livingstone at Ujiji in 1872, and the wise, hardy, heroic, broad-minded and indomitable rescuer of Emin Pasha and discoverer of the heart of Africa, is far greater than usually belongs to human life. Few men so distinctly find their mission, or receive such enhancement of personal power and character from rendering the service to which they are called. We may well enter his name in the list of providential men, like Columbus, William the Silent, Washington and Livingstone, raised up for a great purpose and divinely guided till their work is done. It is not the least striking part of our first messages from this man, as he emerges again into the light of ‘blessed civilization,’ that he recognizes the divine hand in the thrilling experiences and deliverances of these three memorable years. And it is an eminent sign of the place he has won in the popular judgment that the secular press, no less than the religious press, takes note of this devout acknowledgment and justifies it.

“For the moment the withdrawal of Emin Pasha leaves the vast and populous territory of the Soudan stripped of every civilizing, restraining and uplifting influence from without, and opens the way for the Moslem faith and the accursed slave trade to revive and flourish in that imperial domain without let or hindrance. But this situation cannot long continue. Stanley’s exploit has powerfully drawn the thoughts and interests of the civilized world to this great center; and it is next to impossible that some one of the great powers should not assume the responsibility of giving order and stable government and protection to the native tribes, and access for foreign commerce and missions, throughout this splendid country. It will be thought an intolerable thing that the path thus first broken by this intrepid explorer should be closed up as soon as it has been opened, and one of the richest and most populous parts of the



whole continent left to fall back again into primeval barbarism, or the deadly blight of Mohammedanism and the infamous slave traffic which it fosters. The challenge to the Christian world to enter this fair domain, and fill it with the Christian faith and the beneficent institutions which flourish wherever that faith holds sway, is as bold and inspiring as we can well conceive.

"Almost the last word which we have from Stanley declares his conviction that the mantle of Livingstone has fallen upon him, and his purpose to devote his life to the exploration of Africa. We would fain believe that above this man's thought presides the same divine purpose which controlled his predecessor's life and shapes the fortunes of the nations and the ages, and that through all his varied and heroic efforts that which was the inspiring aim of Livingston's marvelous career—the evangelization of Africa—shall be hastened apace. May the Church of Christ, in all lands, give heed to the solemn and imperative call of the hour, and see to it that along the track which has thus been broken the light and freedom and heavenly hope, which are the one priceless treasure of history and civilization, shall press in with resistless power to scatter the darkness and redeem the nations!"

**—Missionary Interests in East Africa.**—The massacre of German missionaries at Dar-es-Salam, on the East African Coast below Zanzibar, has been followed by the massacre of an English missionary named Brooks, with sixteen of his followers, at Saadani, a point nearly opposite Zanzibar. These massacres, committed by the Arabs and natives under their control, in the rising against the Germans, were not unexpected. The course of the Germans, who had no experience with African Arabs or natives, was such as to provoke hostility. They established their commercial enterprise last August, and in a few weeks

the Arabs were up in arms. The blockade of the coast maintained by Germany infuriates the rebels because it stops their traffic, and they will, it is feared, massacre all the missionaries on whom they can lay hands.

Missionary interests have become very extensive in East Africa. The Church Missionary Society and the Universities Mission, of the Church of England; the Established and the Free Church, of Scotland; the London Missionary Society, the United Methodist Free Churches, and the Church of Rome, all have missions on the coast or in the interior. The Church Missionary Society has two distinct lines of missions—one with its basis at Mombasa, in the English Sphere of Influence, with eight stations, some of which are on or near the coast and some in the interior. One is in the neighborhood of Mount Kilimanjaro. The second line of stations is that which stretches from Zanzibar to Uganda. There are nine stations in this line. The Universities Mission has twelve stations, one at Zanzibar, four in the Usambara country north of Zanzibar, four on or near the River Rovuma, and three on the east shore of Lake Nyassa. The two Scottish Churches have the Free Church five stations on Lake Nyassa, the Established Church one on Lake Shirwa, at the south of Lake Nyassa. The route to this region is by the Zambesi and Shire rivers. The London Society goes further west than any of the other societies, and plants two stations on Lake Tanganyika. The United Methodist Free Churches have two missions in the Mombasa region, and one in Gallaland. Three German Protestant Societies have five stations—three in Gallaland, one in Zanzibar and one in Dar-es-Salam, where one of the massacres took place. It is the Berlin Society which maintains the last two stations. These are all the Protestant missions between Wito and the Rovuma River; but there are German and French Roman Catholic stations.

In all, there are 13 missions—six British, four Germans, and three French. One society, the Church Missionary, alone has spent \$500,000 in the last 30 years in East Africa.—*The Independent*.

**China.**—One of the most successful of the Chinese Missions is that conducted by the Canada Presbyterians and the English Presbyterians in the Island of Formosa. Mr. Mackay, of the Canadian Mission, has been from the first as one of the people, and has taken a wife from among them. He is a man of apostolic devotion and simplicity, and has wrought a great work among the Formosans. The English Presbyterians occupy a different part of the island, that to the south. They, too, have made large use of native talent in the spreading of the gospel. Recently they held a conference of preachers and office-bearers, all the preachers except one being present. They were examined carefully, and good reports are given of them. In the conference these native preachers spoke earnestly in favor of self-supporting churches, and stated that they would rather receive their salary from the native brethren than from the Missionary Board. Though the money comes to them more promptly from the Board it often subjects them to the taunt, "You preach the foreigner's doctrine because you eat his rice." Each church represented in the conference sent a dollar toward the expenses. The missionaries gave a dollar each for the preachers, and the balance, one dollar, was contributed by the church where the conference met. The conference agreed to recommend each congregation to follow the example of one station, where the worshippers are classified as readers and non-readers, and one of the former told off to teach one of the latter. In this connection the importance of a large-type Romanized New Testament was mentioned, for which arrangements are being made. Each

congregation also was urged to establish a fellowship meeting for the study of Scripture on Sabbath morning. A proposal to visit every household in South Formosa was well received. With a view to its being carried into effect, it was resolved that each preacher on his return to his station should make out a list of the towns and villages in the neighborhood; that the preachers should bring these lists to the next meeting of preachers in May, so that the field may be divided out among the various churches. The subject of self support was most earnestly discussed, and a determined effort to increase the number of self-supporting churches was agreed to. To this end the church where the conference met agreed to help out a neighboring church at Kio-a-thau by contributing what it lacked. After the conference, when the preacher for that station returned to his work, he told his people that it had been arranged that for the four months they were short they were to look, not to the home church, but to the church in Taiwanfoo. This caused them to reconsider the matter—it seemed a shame to get money from a neighboring congregation; and they sent back word that they would not need the money, that they would be responsible for the whole twelve months themselves. This released the church at Taiwanfoo, and it gave the help it had offered to Kio-a-thau to another struggling congregation.

**—Uneasiness at Peking.**—We learn from Peking that there is a feeling there of great uneasiness as to the stability of things in China. The young Emperor and Empress are believed to be unlucky, as there has been nothing but disaster since their accession. There is no loyalty in China in our sense of the word, and there are great fears that troubles will arise from the general distress inevitable in this coming winter; and if there were any man of eminence who saw any advantage to be gained from raising a rebellion

it would go hard with the present dynasty. The misfortunes which have happened since the present Emperor's accession have revived the discontent that was felt at the irregularity of his succession, which found its expression at the time, as will be remembered, in the suicide of one of the Censors. We would earnestly echo the remarks of our New Chwang correspondent, and impress upon the naval authorities that *no treaty port in the empire ought to be left without a man-of-war this winter*. There is no special antipathy to foreigners; but their safety may easily be involved in some tumult that has arisen from causes entirely unconnected with their presence.—*North China Herald*.

**Egypt.**—The Rev. James Cantine, the first missionary of the recently organized Arabian Mission, sailed on the *City of Rome* last month. He will spend the winter in Syria carrying on his Arabic studies. In early spring he will be joined by Mr. S. M. Zwemer, of the Theological Seminary, New Brunswick, N. J. The two will then proceed to their field of work—South-western Arabia—in connection with Keith-Falconer Mission of the Free Church of Scotland. The chief object of this mission is to do pioneer work, and especially (*i. e.*, not exclusively but equally) in behalf of Moslems and slaves. The brief history of the Keith-Falconer Mission shows alike the great need and great encouragement for undertaking this work at once and carrying it forward vigorously. This mission is for the present, at least, independent, in the sense that it looks for its support to any without reference to denominational adherence. This was not the preferred way of founding and carrying on the mission, but it was the way to which the founders were shut up if the work designed and desired was to be accomplished. It was hoped that this mission would be founded by and under the charge of the Reformed Church. The action of the last General Synod led many to

hope that this mission would be added to the other missions carried on by the Reformed Church. Owing to its large and growing indebtedness, however, the Board of the Church felt compelled to decline to assume this new responsibility, while at the same time expressing a great interest in it. Hence the present character of this mission. The funds for its support are contributed upon a syndicate plan. The mission has found a number of warm friends and supporters in various denominations, and the work is progressing in a very encouraging manner.  
J. G. L.

**England.**—Letter from Bishop Taylor.—“I have just arrived from the Congo. My principal business, on a hasty trip, to return to West Africa in a few weeks, is to complete arrangements with the builder of our steamer to send a master builder from his yard to put her together and see her afloat as quickly as possible. Happily, delays are not always failures, but often essential conditions to ultimate success. I believe it will be so in regard to our unexpected delays with the steamer.

“The teaching force of all the facts in the case brings us clearly to the conclusion that the planting of missions extensively in the great and populous countries of the upper Kassai and Sankura, requires that we have a chain of missions, and a transport agency and facilities, extending from the sea to the centre of the Continent, giving us, by the way, a neglected, densely populated region, belonging to the Congo State, on the north side of Lower Congo, 100 by 250 miles in extent. The older missions are working on the south side of the Congo, so that we shall in no way encroach upon them. So, as a part of these foundation arrangements on the Lower Congo, essential success on the Upper Congo waterways, we find that our steamer is needed, by twenty to one, more on the Lower Congo than upon the Upper. We shall

build her at Vivi, to carry missionaries and mission goods from ship's side at Banana 100 miles up the river to Vivi.

"In connection with this we will build a steel launch, to be propelled by oars and sails, to carry up river cargoes through the middle passage of Congo, 88 miles, from Isangila to Manyanga. When this is developed, then we shall require a small steamer for the Kassai and the Sankura. We needed such a boat in 1886, when we had a force waiting at Stanley Pool, who would have met Dr. Summers, who entered by the Angola route, at Luluaburg, but we could not on any of the five little steamers on the Upper Congo, about the time of his arrival, get a passage for one missionary. Now there are a dozen little steamers on those waters, and we can get passage to take up a successor to dear Dr. Summers and others also, to keep our promise to the Bashalange people and other nations beyond, till we can complete arrangements below, as aforesaid, for planting of missions in those far interior countries on a broad scale. WM. TAYLOR."

**France.**—Rev. J. C. Bracq says: "The public schools of France have never before approached their present state of thoroughness and efficiency. It is to the credit of the Republic that she has made greater efforts in that direction than in any other. She has increased her war budget only two-thirds, while that of popular education has risen from 24 millions of francs to 130 millions. The teachers have better preparation in the Normal schools, larger salaries, better houses to live in, while their school buildings form a pleasant contrast with those of the past. They have also large associations for mutual improvement and for the defence of their interests that could not have existed under former governments. Their social position is equal to that of teachers in the United States. While they are much respected in cities, in rural dis-

tricts they come after, but often associate with the mayor, the doctor and the priest. The State considers them to be of such importance that it frees them from military service, pays their salary, and at the age of sixty grants them pensions. The number has become so large that some have asked if the work of the Normal schools should not be suspended. At this time, when the enemies of the Republic try to underrate the services she has rendered to France, I feel it a duty to vindicate the good work she has done. Her efforts to raise popular education have not only been great, but very successful."

**India.—A Hindu Lady Reformer.**

—During Bishop Thoburn's recent visit to Bombay he called on the Pandita Ramabai at her own home. This lady's name is almost a household word in England and America; her devotion to the women of her country is well known. He thus describes his visit: "I found her busy, but not careworn, in the midst of her various projects for elevating her race, and especially those of her own sex. One of her cardinal ideas is that the status of Indian women must be raised to the level of true womanhood. Her little daughter was in the room, and I asked her name. 'I call her Manoram,' she replied. 'The birth of a daughter is considered a great calamity in India, and so I named her "Heart's-delight" as a protest against the bad notion.' The Pandita is giving special attention to temperance reform, and I was only too glad to promise her whatever assistance I might be able to render her in her good work. She is beginning to realize that her work will encounter difficulties in its progress, but thus far she shows no sign of discouragement. Her chief enterprise, that of founding a home for Indian widows, has not yet passed beyond the experimental stage, but she seems satisfied with the success thus far achieved."—*The Harvest Field*.

**South America.**—The American Bible Society reports that Bible distribution was fifty per cent. larger last year in South America than in any former 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 from the

fact that during the past ten years 264,542 copies have been circulated, of which 90,484 belong to the first half of the decade, and 174,038 to the last half. These figures are exclusive of the work of the Valparaiso (Chili) Bible Society, which sold during the year 4,563 copies, and during its existence of 28 years has distributed 54,417 copies in the Republic of Chili.

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

#### Brazil.

SÃO PAULO, Oct. 17, 1889.

DEAR DR. PIERSON: Knowing you to be an ardent friend of foreign missions, I take the liberty of sending you an item of news.

During the late sessions of the Presbytery of Sao Paulo, its licentiate, Senior Benedicto Ferraz de Campos, was examined for ordination. His final examinations and sermon gave evidence of very fine talent. His knowledge in Greek was especially noteworthy. A very large congregation assembled on a Monday night to witness the ordination, when the pastor of the church, Rev. E. Carlos Pereira, preached the sermon, and Rev. Carvalhosa gave the charge to the candidate. Both sermon and charge were especially appropriate to the occasion, but the crowning act was the final setting apart of the candidate by the laying on of the hands of the Presbytery. By invitation of the Presbytery, the representatives of other Presbyteries and of the Methodist and Episcopalian Churches, were invited to take part; so that upon the head of the young candidate were laid the hands of different representatives of the Christian Church. 'Twas a beautiful sight and one which made a solemn impression upon all: that union of sympathy and brotherly love, which could lay aside all differences and unite in so solemn an act. The candidate was very deeply affected. We certainly have reason to believe that "the laying on of hands" in this case brought with it the blessing of the presence of the Holy Spirit. What an inspiration our newly ordained brother has received! "May the Holy Spirit ever bless his ministry."

The two young men, Messrs. Morris and Kinsolinge, sent out from the seminary at Alexandria, Va., are winning for themselves and the church they represent golden opinions. They expect to accompany the newly ordained minister, Mr. Benedicto, to his field of labor, and there study the language, after which they expect to choose for themselves a good wide field of labor, of which there are many.

The Presbytery of Sao Paulo received three

candidates for the Gospel ministry. To the churches of this Presbytery were added during the last year 133 infants by baptism and 187 on profession. Permission was granted to organize two new churches. The reports of all the pastors were very cheering; each one reporting fields much too large for one man to occupy.

This Presbytery, in harmony with the Standing Committee on Home Missions of the Synod, is seeking for means to sustain and teach a class of *eleven young men*, married and single, for a year, in purely Biblical instruction, and then send them out to occupy the many places where the good seed of the Word has been planted and is bearing fruit.

Yours truly,

J. B. KALB.

#### China.

[Do not fail to read this letter from a remote corner of this vast empire.

—EDS.]

SINING, RAUSUE PROVINCE, N. W. CHINA,  
Sept. 24, 1889.

DEAR EDITORS: Your April number of THE MISSIONARY REVIEW OF THE WORLD contained an article on "The China Inland Mission," by Prof. Hulbert, in which are a few statements which require some modification.

He says: "When I say the work is comprehensive, I give no idea of the vast area covered by the Inland Mission. Its laborers may be found from the borders of the Mongolian desert and the boundary line of Siberia on the north, to the banks of the Bramapootra river and the valleys of the Himalayas on the south; from the Pacific ocean on the east to the borders of Turkestan and the unknown plateau of Thibet on the west." Mr. Stevens, of this Mission, is located at Bhamo, on the banks of the Irrawady, in Burma. Mr. Geo. Parker has recently returned from a journey across the desert of Shamo to Hami, Urumtsi, and Ili, making only a few weeks' stay there, and then returning to Lanets. He also visited Kokomor with a Russian exploring party.

With others he crossed the border and entered Mongolia for a few days, from Ninghia and Rweihaachenj, in N. Kausuh and N. Slausi.

Possibly the Mission may be contemplating further extension. But at the present I believe I am right in saying that, with the above exception, the work of the Inland Mission is entirely confined to the provinces of China proper. I suppose it takes as long to get to Sining as to any place in China—four or five months' journey from the coast. Coming here we crossed no excessively dangerous mountains, and no burning deserts. I have not heard of any brethren of this Mission who had any experiences very much out of the common, though we settle often in teeming cities. I have not heard of any member of the Mission attaching himself to Nomadic tribes of Mongol Tartars, living in miserable tents, and roving from place to place, with no fixed home, no familiar fireside, but wandering over the Tartar plains at the will of wild chieftains, or as the scantiness of pasturage for flocks demands.

There are members of the Mission on the Chinese border of Kokonor, and let us pray God that before long Christianity may be knocking at the doors of Lamaistic faith; but though in many cases the Slamas are friendly and kind, I have never heard of any workers of the Mission having had the opportunity offered to them, by Thibetan officials, of entering the country of the grand Slama quietly and without danger of molestation. Mr. Gilmour, of the London Mission, is pioneering in Eastern Mongolia; haven't you got a score of young fellows wishing to join him? Then the Moravian Mission at Leh, and a Bible agent at Iskutsk in S. Siberia. With these exceptions, am I not right in saying the whole of Thibet, Mongolia, Turkestan and Siberia are without a Protestant missionary. "There remaineth yet very much land to be possessed; let us go up at once and possess it, for we are well able, because the Lord of Hosts goeth forth with our armies." We haven't got to wait for orders to go forward; they were given more than 1800 years ago. When acting in obedience to Him, the power of God, the Holy Ghost, is upon us, and then there is no room for failure. You will probably receive this letter as the new year opens. Suppose all who read it pray for at least 20 workers each for Thibet, Mongolia, and Turkestan—in all 60—before the close of 1890. Let us ask for men full of the Holy Ghost; men willing to rough it for Jesus; men who don't mind being cold, hungry and wet, and robbed, and, if need be, dying, because death brings glory.

Dear brother, who reads these lines, come out and join our band. Then let us go two by two through Thibet, to Slaosa, and on to Rashmir; along the high-road through Kausuh to Hami, Urumtsi, Ili; another lot branching off to the north to Kobats, Uliasutai; a third

into Turkestan, as far as Kashgar and Yark, and a fourth to Kokonor and Tsaidami. It matters not which side of the Atlantic you live, come and be spent for Jesus, and take pleasure in "necessities" for Him. Sell all you have, if needs be, to pay your passage out here, and what you haven't got ask God for, and tell his people. Get one of these places right down into your heart, find out every scrap of information you can about it, wrestle in prayer for it night and day, and the probability is that every obstacle now in your way will be removed, and you'll be out, where your heart has been already, before many months have passed. That is something like the way I came to China, and now am being drawn to Thibet.

For Thibet, Mongolia and Turkestan, the Chinese language would be almost an essential, for they are a part of the Chinese empire. The Turkestan party might commence in the Mohammedan towns of this province (Kausuh), getting their Chinese education while picking up useful hints for Mohammedan work. We have Turks, called Salah, within four days of Sining. A knowledge of Arabic would be useful. Persian is more useful in Turkestan. Mongol could, I fancy, easily be picked up here.

For Thibet, at present, the Indian door and Sychuan are closed to us. To work Thibet anyway, will require much prayer; the Chinese are very suspicious of us; but this Kausuh border appears the most open. Passports would be required for all these, and we must pray hard that that difficulty may be removed. Don't let us mind about *fixed salaries*. Get the money to bring you out, and then look to God for the rest. Married or single, come along. £100 per man should bring you from England to this corner of the empire, and give you a bit in hand. Look all the difficulties well in the face, and then make up your mind. If you can't trust God, don't come.

Yours, in the Lord's service.

Cecil Polhill Turner.

#### OPENING OF WORK IN KIRIN.

Our work gradually grew and people began to see we had not come to do them harm, but good. One little boy, whose parents were dead, had for some time been troubled with sore eyes. He spent nearly all his spare money (3s. or so), a great deal for him, upon native doctors, to no avail. By God's blessing on our treatment, he was soon made all right. He, of course, could not keep the good news to himself, but published it abroad, and soon great numbers came thronging to us to have their eyes cured. We were very closely watched by government officials in every thing we did. Soon their favorable report brought us invitations from Mandarins and gentlemen of all ranks.

Thus did God open up our way before us.

We then sought and gained an interview with one of the chief magistrates, and through him got permission of the Governor-General to come and establish a Mission and hospital.

After spending a few days longer looking out for a suitable house, which, however, we did not find, we again returned to Monkden. Thus, through the Divine blessing, the way seems clear for our going up, perhaps early next year, and establishing ourselves in this large city of Kirin, the capital of the northern province of Manchuria.

#### A RESIDENT MISSIONARY.

#### Turkey.

#### THE GREAT REVIVAL AT AINTAB.

[So remarkable a work deserves the fullest information. Although we have given some account of it already, we are quite sure our readers will be greatly interested in this detailed record of it, taken from the diary of Rev. H. G. Jenanyan, of "St. Paul's Institute," Tarsus, who took an active part in the revival. We are indebted to his wife for this graphic view of the memorable scenes.—EDS.]

*Aintab, July 2.*—Having an urgent invitation from the pastor of the Third Church, the smallest one, with a congregation of about 200, to hold special service, this evening I preached my first sermon; only 150 present. Text, "To think of latter end."

*July 3.*—Preached to about 300, one half of whom were Gregorian Armenians. All listened attentively to, "Son, give me thine heart," and the Lord gave the words to speak; hoping for great results, I pray and believe.

*July 5.*—This evening preached from, "Thy sins are forgiven." God gave a blessing to over 500 present. My heart is rejoicing. An inquiry meeting, 22 decided for Christ; 15 backsliders returned to the Lord; an infidel youth is earnestly seeking the light.

*July 7, Sabbath.*—Morning preached from "Christ our pattern;" over 1,000 present; church full; hundreds in the yard. Evening service in First Church; 1,600 present, one-third of whom were Gregorians. "Jesus" was the theme, and the eagerness with which they listened was an inspiration to me. "O! Lord, bless, encourage, and fill me with thy Holy Spirit."

*July 8.*—Went to church *one hour before* service—was surprised to find both men and women's side filled with women coming early to find room, thus crowding out the men. At once began preaching; dismissed the meeting that the women might go and the men come in; but most of them kept their seats on the floor; the men were obliged to stay in the yard while I preached a *second* sermon for all. The need, desire and interest is wonderful.

*July 9.*—At evening service the church and yard were so full the pulpit was placed *in the open door* that all might hear. The Lord helped while preaching from "What shall I do to be saved?" All who were seriously thinking about their souls were asked to raise hands; nearly 100 responded.

*July 10.*—A meeting for men only, but about 200 women came begging to stay; talked about "Saving faith." Two young men, *doubters* for two years, decided to serve and confess Christ.

*July 11.*—A mother's meeting; 400 present; many remained for inquiry meeting; over 20 took part; earnest prayers in Turkish, Armenian and English, offered with tears of repentance, reminded us of "Pentecostal Days." I too could not keep back tears of joy; 35 arose, giving themselves to Christ. "Not unto us, not unto us, O Lord, but to thy name give glory." P. M.—Another woman's meeting. To my surprise the church and yard were full; 1,600 to 2,000 present, most of whom were Gregorians; 8 Mohammedans—a large gathering; pulpit moved to the door so all could hear.

*July 12.*—The Holy Spirit's work among individuals is wonderful. Thus I am taught *what* and *how* to preach. Henceforth our services will be union in the First Church, which holds 2,000 to 2,500. The women's side is smaller, but to-night they filled their own and one-third of the men's. "Not by might, nor by power."

*July 14.*—At morning, in the Third Church, two new Sunday-school classes organized. Church members promised to visit two by two the neighboring houses. Evening service in the First Church. From 300 to 400 could not enter the full house, but crowded near windows and doors. "Almost persuaded" was my subject; asked those who would like to have a prayer meeting to remain; only a few hundred left, but their places were at once filled by the waiting throng outside. In this meeting over 100 rose deciding for Christian life. This was the largest congregation to which I ever preached. I better realize the power of *simple gospel* preaching.

*July 15.*—Much time is occupied with calling, conversation, preparation and preaching. Morning service for women in Second Church: 60 remained for inquiry, most of whom gave good proof of conversion. Afternoon met with Christian Endeavor Society, giving a Bible reading, "Christ our example." These are good workers among the women, and their numbers are now doubled. The following day I preached in the First Church to a full house; 30 arose for prayer.

*July 17.*—Morning held a service in the Gregorian house in the city suburbs; over 300 present; every corner full; a few Protestants, several Mohammedans. Afterward called on two pained women confined to their beds for

years. Among those who called, one man said: "I have done all known wickedness, been in prison three times—one Sunday I heard you preach, since then I am surprised at the change in me; can't tell what and where I am—never prayed before, now praying always; would like to tell others of this change but fear they will not believe, but will try and show them by my life." Evening meeting with young people; two pastors and one college professor took part—it was a season of great blessing.

*July 19.*—Many young people come for personal conversation—three boys and two girls earnestly pleading to be taken in our Tarsus school. Thus far 17 applications from this city, and if we only had accommodations it would be a grand thing to give a Christian education to these young converts, who could be the means of blessing to their people. "My Lord, thou knowest and seest the need, give opportunity as thou givest desire, grant enlargement and blessing to St. Paul's Institute, take away all obstacles for its progress." Evening meeting, where the three pastors took part. Their faith has been greatly strengthened by seeing what the Lord has done in our midst.

*July 21, Sabbath.*—After Sunday-school and a good prayer meeting, a woman came, saying, "Here are three Mohammedan women who would like you to talk and pray with them." I gladly responded, going to where they sat, with faces veiled; knelt down and prayed. Evening, large meeting in First Church, more Gregorians came than ever before. Previously they besought their priests to invite me to preach in their church, but a few wealthy members objecting, the people came to our church to hear the truth. This has been a day long to be remembered for its fullness of blessing.

*July 22.*—Women's meeting. Holy Spirit, at the close of sermon, asked all who wanted to come to Christ to arise; 22 responded, one of whom, 80 years old, was a great opposer to the truth, but now her groans and tears melt many hearts. Afternoon, 11 callers, companions in wickedness, now Christ's followers. Said they: "A month ago if any one would tell us of such a change we would not believe, now we tell others but they believe not."

*July 24.*—Children's meeting; 500 present. Theme, "Christ and the children;" 150 remained for inquiry meeting; many prayed, confessing their sins. We hope all these are accepted by the dear Saviour.

*July 25.*—Missionaries and natives urge me to remain that these services may close with a communion season and accept new converts. We all hope for a grand harvest. Evening service for new converts; 400 present. The prayers and testimonials were very interesting; over 25 took part, even 4 women ventured to pray.

*July 26.*—Rev. T. D. Christie, of Marash, hearing of this revival, came to help us. We are very glad, for there is great need, and he has large experience, and is very valuable in such work. Ever since the Adana revival, where we were together, I have greatly enjoyed working with him. He will give much of his time to personal work among new converts and inquirers. A large gathering in the First Church, Mr. Christie taking part; 45 expressed desire for salvation. To-day a young man came to a missionary, returning several small articles stolen at a fire eight months ago. He confessed his sin with tears, saying he could not rest till his conscience was clear, he having recently given his heart to Christ.

*July 28, Sabbath.*—Morning attended First Church Sunday-school; found 26 children had decided for Christ; their tearful confessions and simple faith was such that I went to the adults, related the fact, while Pastor Mardaros earnestly spoke on "Where art thou?" The meeting was very solemn and blessed; many hard hearts were melted. Afternoon Mr. Christie and I preached; at the close nearly 500 remained for a testimony meeting; 28 took part, giving interesting accounts of their conversion. All hearts are grateful for such an outpouring of the Holy Spirit.

*July 29.*—By invitation, went to an Armenian meeting; was permitted to speak some words of truth, to which all listened attentively; 5 priests expressed interest. Afternoon 22 children and 14 young men came to inquire the way of salvation. Missionaries and native pastors are working heartily and in full sympathy.

*July 30 to Aug. 3.*—These days have been especially devoted to church examination. Preached only once; in the three churches 267 came forward. So many interesting facts and testimonies, I cannot begin to write them. Enemies are reconciled, notorious criminals converted, drunkards reclaimed, parents rejoicing over wandering children, whole families coming together to unite with the visible church. Said Pastor Mardaros: "I have been here thirteen years, and can it be possible that this great blessing has come to this city, even on Aintab?" "Yea, this is the Lord's doing and wonderful in our eyes."

*Aug. 4, Sabbath.*—This is the crowning day of the revival. At morning, by invitation, went to Episcopal Church; small congregation; large building; unfinished for lack of money. I preached, "Fear not, little flock." Union service at noon; large attendance. I preached to those who will to-day join the church, "Lovest thou me?" (We all felt the Holy Spirit's personal presence.) The reply on hundreds of faces was, "Thou knowest that I love thee." After the sermon those who will unite with the church arose, 248, a large band ready to serve Christ. They all repeated together after me the three verses beginning,



"Who can separate us from the love of Christ?" Any who were seeking Christ were invited to remain after service; 140 responded—22 by words and 83 by rising expressed their new decision; among them were 20 children, whose deep conviction was very manifest. Evening there was communion in the three churches—new members accepted; former members more humble and grateful. It was a day of holy consecration for us all.

Aug. 5 to 11.—The work is so interesting, the plea so urgent, we have decided to remain two weeks longer. This week I preached five times to full congregations; many new converts—one a noted gambler, another an infidel, whose public confession was touching to many. I visited 20 houses with Pastor Garabed. The pastors have decided to have another communion soon. This gives me hope that Vartina Bajis's (a good mother in Israel, 90 years old.) expectation will be fulfilled. One day in church she said, "I am praying for 500 new converts." A good brother said, "You are expecting too many, mother." "I have prayed for them, and they are sure to come." I quoted, "According to thy faith be it unto thee."

Aug. 12 to 17.—Examinations for church admission; a new children's society (Zion's Messengers) organized; their work is to visit houses each morning and hold half-hour prayer-meetings with the children; they also collect money to purchase Bibles for needy Sunday-school classes. This week I preached four times and gave a Bible reading; 35 newly decided for Christ. Now I am preaching on the various duties of church members. The evening of the 13th the theme was, "Seek the peace of Jerusalem." At the close, asked all who would vow anew to fulfill their church duties, to rise. All members solemnly responded, a sight that gladdened our hearts. We hope, after this, the weekly meetings, which, before the revival, were attended by from 10 to 20, will be crowded, and instead of a few, scores will take part in the blessed prayer-meetings as they do now. A deacon said, "I have complaints to make against you preachers; before this I could pray ten minutes and speak as long as I wanted in prayer-meeting, not taking any one's time, but now so many are ready and waiting to take part, I cannot find even one minute to thank God for all he has done."

Aug. 18, Sabbath.—Two more new Sunday-school classes organized in the Third Church. Our teacher of St. Paul's Institute has been much blessed in his efforts to work among young people. He preached weekly in a Gregorian Society of 200 young men; his visits and conversation brought many into these new Sunday-school classes and the church. Union service at noon. I preached to a full house. The following day after the sermon, "Now is the day of salvation," 250 remained

for inquiry, most of whom found salvation. Among the new converts are several who lately mocked at religious things.

Aug. 21.—Temperance day; I preached from, "We will not drink wine." Reading a few passages at the close, asked those who, like the Rechabites, would promise thus, to express it publicly. Over 1,000 arose. What an encouraging sight. Next day, in the Women's meeting, Mr. Christie preached; 45 remained for inquiry; many blessed prayers and confessions. During these two weeks 365 came for church admission, far more than we, in our weak faith, expected. The Lord is working mightily.

Aug. 25, Sabbath.—Union service at noon for missionary cause. After preaching I asked the people, as a slight token of gratitude to God, to organize a Missionary Society and support some preachers in needy cities. Mr. Christie also spoke encouraging words. All responded well; a committee was organized, a collection taken amounting to 2,400 piastres (\$95); during this week the gift of 600 piastres to Third Church poor pastor, 1,400 piastres debt to First Church pastor; and this contribution is, for these poor people, about the same as \$5,000 in America. Can we ask a better proof of revival work?

Evening communion in each church; 286 new members accepted, hearts glad, families happy, and the day blessed, to be long, long remembered.

During this revival 534 new members were added to the three churches on confession of faith, while many are secret followers, not quite ready to come out now. Such an addition to the awakened churches will no doubt prove a great power and advance Christ's kingdom in Aintab and vicinity. "So then neither is he that planteth anything, neither he that watereth, but God that giveth increase." The two following days I preached to many hundreds.

The sermon, Aug. 27, "Go forward," was my last charge. I did not tell the people of our departure, that we might leave quietly. Next day we left Aintab for a season of rest among the mountains near Marash. I am glad Mr. Christie could remain and carry on the good work. The pastors are working earnestly, and we hope and pray that a greater blessing is still in store for Aintab. "O Lord, carry on Thy work; visit the needy, hungry churches, and glorify Thy almighty name."

TARSUS, Nov. 12, 1889.

#### WORLD'S CONVENTION ON MISSIONS IN 1892.

LETTER FROM REV. WM. H. M'CAUGHEY, PHILA.

DEAR DR. PIERSON: With regard to a World's Convention on Missions in 1892, there is a movement on foot looking in this direction. In the Central Presbytery of Philadelphia Rev. R. D. Harper moved that a committee of five

be appointed to confer with a committee of the Baptist brethren on this subject. The committee was appointed, and I have the honor to be one of the five. The first meeting was held early in October. The Baptist brethren were Russell H. Conwell, D. D., Geo. C. Bordman, D.D., and John Peddie, D.D. Dr. Harper was made chairman and Dr. Conwell secretary; and these were empowered to call a meeting of representative men of different denominations. Such a meeting has been called to meet at the Baptist Rooms Nov. 11th. Perhaps this is all known to you, but if not, I know it will be a real pleasure for you to hear it. The plan, as projected, is on a large scale. Calling, as it does, for special buildings, it will require a great deal of expense and hard work; yet, with you, I feel that it would be one of the grandest movements of the century. With an earnest prayer that God may bless your work while abroad, and in his own time

return you to your native land. I am, yours truly,  
W. H. McCAUGHEY.

Rev. L. S. Tugwell, of the Spanish and Portuguese Church Aid Society, writes us to say: "You will be glad to hear that we are receiving encouraging reports of the work in Spain and Portugal from the Rev. H. E. Noyes, the editor of *Light and Truth*, who is now just concluding a visit to our brethren of the Spanish and Portuguese Reformed Churches. He has been greatly cheered by all he has seen, and his highest expectations have been exceeded. One of the most hopeful features in this movement is the self-denying zeal, earnest devotion, and patient perseverance of the pastors, evangelists and teachers in their arduous but blessed work for the Master."

[Dr. Gracey, in sending us this item, says: "Tugwell deserves encouragement, for he has had a long, hard pull. All the work of this society originated with him."—J. M. S.]

## IV.—INTERNATIONAL DEPARTMENT.

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

### Our Relations with Latin America.

The meeting of the Representatives of the Republics of the Three Americas—North, Central and South—in our national capital, forces to the front questions about the duty which new conditions promise to impose on the Protestantism of the United States toward the fifty millions of people in Spanish America—a population numerically about equal to our own; just below our horizon. Latin America contains some three thousand natives of the United States and about ten millions of European subjects, the nucleus of the forces which are to make a new world out of the "New World" Columbus revealed four centuries since; for the Americas are being re-discovered.

If the reader has doubt of that, let him try a geographical study of South America, and test whether he has realized its physical conditions. We venture to assign one lesson as a sample, taken from a government document:

"The Río de la Plata, or the River Plate, as it is commonly known, offers a more extensive system of unobstructed navigation than any river in the world, and, with the exception of the Amazon, pours more water into the ocean.

It affords more miles of navigation than all the rivers of Europe combined, and more than the Mississippi with its several tributaries. The tide from the Atlantic reaches two hundred and sixty miles up the stream, and ocean ships of twenty-four feet draught can find water enough the year round at a distance of a thousand miles from its mouth. Vessels of from sixteen to twenty feet draught can go twenty-seven hundred miles into the interior of the Continent, and a comparatively small amount of money—a mere fraction of the sum that has been spent upon the Mississippi—will furnish a path for a four thousand ton vessel from New York or Liverpool to the very heart of Brazil, by way of Buenos Ayres."

The vast resources of these Southern Republics are certain to tempt European immigration as well as commerce. The Italian Government sends a steamer every month from Genoa to Montevideo and Buenos Ayres, and another to Valparaiso, Chili. There are five French lines of steamships connecting Marseilles, France, with ports of Brazil, Uruguay and the Argentine Republic; and a line from Havre to the North and East Coast of South America. There are German steamers running from Hamburg to the West Coast of South America as far as Guatemala. Belgium has a semi-monthly steamship service to Brazil and Argentina. The Pacific Steam Navigation Company has re-

cently launched four magnificent steamers for England's South American trade, two of them being larger and faster than any hitherto in that commerce, being of 6,500 horse power and 6,000 tons capacity.

Of course, the concomitant of all this is an influx of Europeans into South America and Central America. The Argentine Government pays the passage of the immigrant, keeps him for days after arrival, and forwards him at government expense by steamer or train to the farms of the interior, gives him land and seed, and six dollars a month for the first year. This Republic received more European immigrants in the first six months of last year than in twelve months of the previous year. The Mexican Government pays the steamship companies sixty dollars per head for each immigrant landed in the next five years, and an average of forty-five dollars each for the succeeding ten years.

These facts, and vastly more of the same genus, plainly indicate that the immediate future is to bring new conditions to us on the south. It seems just as plain that America is to be evangelized by Americans. Protestant Europe evidences little interest in the spiritualizing of these newly-rising people, and we have been laggard and half-nerved in what we have done. It is not an easy thing to kindle enthusiasm about Protestant work in South American fields, though we do warm up a little more readily of late to work in the Republic of Mexico. If the contact of steamer and rail accounts for this it may not be long till we have largely similar conditions with the more southern States.

We cannot enter into the political question of the duty of the government to improve our ocean highway conditions to South America; but, that aside, the overland communications are, prophetically at least, in sight. At the risk of dropping some of our readers at this point, we venture to present something about the

artificial land transportation, present and prospective. A railway from Boston to Buenos Ayres seems visionary perhaps; but it is worth fixing our thought on. Within three years past railroads have been actually built, and routes surveyed, for at least one-third of the distance between Buenos Ayres and Bogota—one-third, and that the hardest one-third to construct, has been actually completed or is constructing.

There are two lines built, and two lines for which concessions have been granted, which, with shorter ones already in operation, leave but about 2,000 miles of road to be constructed to make the chain complete. That is no such task as was our Pacific Railroad. The Republics along the line are anxious for its construction, and are ready to guarantee five to seven per cent. on the capital invested. Some five distinct routes are proposed for this inter-continental railway, one of which leaves 3,252 miles to be built, another 2,616, and two others, roundly, 2,000 miles. The route which leaves the least mileage to be constructed runs from Buenos Ayres to Jujuy, thence to Bogota, and about 1,000 miles are now operated. The lines would pass throughout its whole length through countries teeming with the most valuable articles of commerce. These are the El Dorado regions of the ancients. "Stripped of all poetry," says the Report of the United States Government, "immense mines and deposits of precious metals do exist in Bolivia, though too remote from highway and habitation now to be explored."

The Director of the United States Mint said that under favorable circumstances Chili, Bolivia and Peru might add fifty million ounces of silver to the world's stock annually. "Every spade that turns the clod reveals the silver" in the basin of the Cerro Pasco in Peru. The region through which this proposed road would pass, when the other two-

thirds are completed, yields even now, apart from gold and emeralds and diamonds, six hundred million dollars' worth of commerce annually.

With the celebration in 1892 of the four hundredth anniversary of the discovery of this continent, we will be face to face with problems of profoundest importance in reference to this Western Continent. Whether we are to have a World's Missionary Conference at that time does not yet appear, but that the Protestants of North America ought to face calmly at that time the question whether the Americas are to be evangelical, we do earnestly believe. It is sad to think of the multitude to the south of us, weary and sick with Popery and Jesuitism to the edge of revolt against all truth, and certainly against all ecclesiasticisms. This four hundredth anniversary ought to see the broadest and best minds of Protestantism ready with great schemes for the religious uplifting of those Republics, whether by missionary or merchant, by teacher, mechanic or farmer. A great uprising might be inspired, and a movement organized for aggressive work. Hundreds of Protestant mechanics, we are assured, can find a field where they may make a good living and find opportunity to help evangelize those lands. A council of eminent leaders should prepare for at least an American Missionary Conference in 1892.

#### Missionaries Answer the Critics on Mission Economy.

The Missionaries of the several Protestant churches in Madras, India, have sent out "An Open Letter to the Churches," which is signed by four missionaries of the Church of England Society, four of the London Society, six of the English Wesleyan, six of the Free Church of Scotland, three of the Church of Scotland, one American Baptist, two American Methodist, two Danish Lutheran, nine representing the Madras Christian College, and one the Bible Society—38 in all.

When a body as representative as that sends out a manifesto, it should, at least, secure the attention of the Christian public. It deals with some of the more recent criticisms on Missions, and we may assume it, therefore, to be of wider interest than the circle of patrons of those specific missions. They first emphasize the fact that India is not one, but many countries, with many languages and an extensive literature, but partially explored. Omitting Moslems, the bulk of the population about Madras as a center are non-Brahmanical. But Brahmans have grafted the Hindu caste system on to Dravidian ancient tribal systems. After describing modern Hinduism (the indescribable) they say that with the people about them all thought is contemporary, presenting an epitome of all thought, ancient and modern, that of the West with that of India 2,000 years ago. The old social order has been infracted, and hence disturbance and disintegration, and a social freedom without internal standard. Altogether they are in the midst of intricate conditions, and feel called to every possible sacrifice. They then name the forms of missionary agency which they use.

They venture to defend such of these measures as have been recently and widely criticised. They say of Higher Education that "the withdrawal from the mission field of this agency, which, after all, absorbs but a small fraction of our numerical strength, would leave a blank, for the filling up of which no hostile critic has yet made any practical suggestion."

Referring to the question of Missionary Economies, they say the salaries of European Missionaries have not been questioned in India, and they think them fairly reasonable, no class of Englishmen, not even artisans, receiving so small allowances as Missionaries.

The Salvation Army has been much lauded as illustrating greater possible

economy in the conduct of Missionary work. They say the results of the Salvation Army labors are not tabulated, and hence a true verdict cannot be hoped for; but in their part of India the Army has not been successful. It has swelled its ranks from converts of other churches, many of whom have returned to their old fold. It has only labored where other Missions had planted themselves. They have found it easier to appeal to Christians than to Hindus for support, and have diverted funds from other Christian work—only the merest fraction of their support has ever come from non-Christians. The Army has carefully avoided districts where no missionary work is done by others.

Nor have the agents of the Army got into greater sympathy than others with the natives. The text of the letter on the matter of Europeans adopting native dress runs as follows:

"For at least two centuries, the Englishman has been a familiar figure in India; to this generation he is now almost as familiar as the Mussulman. To Hindus, his dress seems to be even attractive. While no Hindu dreams of adopting the Mussulman costume, thousands of Hindus are now adopting the English dress. It is impossible, therefore, that what is familiar and attractive can at the same time be specially repellent. All who know anything of human nature will agree, that not by a particular dress, but by intelligence and true sympathy do we find access to the hearts of men. Soul must touch soul, and eating curry and rice with one's fingers and wearing long hair are poor substitutes for a knowledge of the language and thoughts of Hindus."

But, after all, can there not be a cheaper agency employed with advantage in the mission field? That is a current question. Multitudes of thoughtful friends of missions are asking that question. Does not the Salvation Army prove that? This "open letter" replies that the cost of its European agents in India has never been made known. The number of deaths among them is exceptionally large. The number disabled by sickness is very great, as compared with other missions. The average stay in India is very brief. They have little

opportunity to acquire language in so brief a period. The number has been terribly reduced, and the wear and tear of their way of living is largely responsible for this. Their very plan of operations increases health and life risk, and affords no corresponding increase in efficiency.

They refer next to the Roman Catholic priest as a missionary model. The rate of increase for these missions has for twenty-five years been lower than that of the Protestant missions.

The Protestant Church is not ready to insist that all its missionaries shall be celibates. India has had enough of asceticism according to prescribed Hindu rules, unless it should appear in the form of a great Hindu reformer. To Hindus generally, Western men will not appear to be real ascetics, but manufactured and spurious. Moreover, there is nothing Hindus corresponding to the Christian home, in which woman fills her place of honor, and where unity and affection dwell together. Nothing is more necessary and instructive to Hindus than the exhibition of that family life which is the rich fruit of Christian faith. Of course, the other phase of an economical agency implies that cheaper men, men of less intellectual furnishing, even of less moral endowment, may be used, that the standard of the missionary force might be lowered. Referring to this, the open letter says: "Outer conditions will adjust themselves and will never hinder missionary work if the agents supplied by the churches are what they should be, and here we earnestly plead that the *standard of attainment and efficiency be maintained among all Europeans who come to India as agents*. If it be lowered, nothing can be gained, but much may be lost. Imperfectly equipped Europeans can only take a place as the rivals of imperfectly equipped native agents, than whom they will be more costly, and—less effective."

They say they need a class of native

agents more highly trained than any they yet have had. They appeal for men to reach the thousands of Hindus who have been educated in schools and colleges, more or less acquainted with Christianity, and who have imbibed some of its moral thought, but who have not found the path to true light. They wish, too, for some few men of learned leisure to produce a Christian literature in the vernacular. "Year by year," they say, "the reading public increases, as does the demand for Christian literature; but we cannot give them the best, as we ought."

They say it has been matter of regret to them "that the criticism recently bestowed on Indian missions so much has referred only to details of secondary importance, and so little to the essentials of the missionary problem."

They close their "open letter" saying: "The progress of Christianity is that of 'the truth as it is in Jesus,' breaking the spell of an antiquity which overawes, and scattering a manifold error which has long bewildered men. And because we know that here in India the battle is the Lord's, we rejoice in the certainty that the victory is His also. And all flesh shall see the salvation of God."

And now we have two other persons discussing these features of missionary economies in China whose views are set forth in *The Chinese Recorder*, the first we give being a strong advocate for the simplest possible style of living for missionaries, so as to destroy the impression that missionaries are lovers of good living, and so as to avoid a style of living so far beyond the reach of the people as to arouse their cupidity rather than furnish them an example. But even this advocate of simplicity says:

"Living as simply as the average teacher or merchant, does not mean that we live as they do. The former is practicable; the latter is impracticable, and, therefore, unwise. Some very earnest men have endeavored to solve this prob-

lem by living as the Chinese live, eating their food as they cook it, sleeping on their k'ang beds, and very closely imitating their mode of life; but a part of these, at least, having decided that nothing is gained by such a life, and that health and fitness for service are endangered thereby, have returned to a more Western manner of living. Simplicity is not imitation. We are not Chinese, and no amount of imitation will make the people think we are."

The other writer discusses the question of lower-salaried, and thus a less expensive, even if a less furnished missionary agency. He does not think that the missionary who uses the smallest amount of money is therefore the cheapest agency.

"Commercially, the investment that brings in the largest proportionate returns—the largest percent.—is the cheapest. So financially, and every other way, the missionary that accomplishes the largest amount of *efficient results* is, as a rule, the cheapest. By 'efficient results' is meant living, active, self-propagating churches, a wise and earnest native ministry, etc. The missionary that accomplishes nothing is not only expensive, but a 'dead capital,' though he were to use only 100 Mexicans a year, while one using 5,000 in successful work may be the cheapest."

He affirms that statistics prove that the man or the Society that works with least proportionate expenditure, reaches the least proportionate results, and that nine-tenths of the efficient results in China have been from Missionaries who live comfortably, from their own national standard of comfort. There is little economy in a merely numerical increase of missionaries. A few well-trained, suitably cared for, able to create and direct a native force, are cheaper than many of the cheaper sort trying to do the work themselves. It is on the line of this power to create the middle man, the efficient native force, that, he says, "comparatively a *very small number* of the number of foreign workers now in China have accomplished very nearly all the efficient results so far. It is a notorious fact that several of the smaller societies have done some of the best and largest work."

He fortifies this position by quoting from Rev. John Ross, of Manchuria, speaking at the London Conference:

"Let all the missionary societies pick out, not as many men as they can find, but pick out a few, choice in all respects, spiritually, mentally, intellectually, physically—let there be a *few choice men*, let these train the natives, and the natives will do the work. It seems to me that this is the only way you can get the work properly done."

### Bishop Taylor's Industrial Missions.

Bishop William Taylor sent an extended report of his work in Liberia, and also in Angola, and in the Congo country. We condense the latter portion of it, as this mission has attracted a good deal of attention and been the subject of considerable criticism:

*Mamby.*—Two days above Congo mouth we land at Mayumbo, and proceed in boats seventeen miles up an inland lake to Mamby, where Miss Martha Kah is stationed. When we settled there it was in the bounds of the "Free State of Congo," but later the published decrees of the Berlin Conference put it under the wing of the French government. The French authorities have recognized and registered our native title to 100 acres of good land, and are not unfriendly to us by any means; but "by law" forbid us to teach any language but French. Good has been done at Mamby, and is being done. Owing to this disability, we have proposed to abandon it, but Martha Kah is entirely unwilling to leave, and as it is our only footing in French territory, and as they hold a vast region, peopled by numerous nations of African heathens, we have thought it best to hold on to Mamby.

*Loanda.*—Passing the mouth of the Congo River, we proceed by steamer over 300 miles to the beautiful land-locked harbor of St. Paul de Loanda. The Portuguese town bearing that name has many massive buildings, including churches in ruins, dating back over 300 years. It has an estimated population of 5,000, a few hundred of whom are Portuguese (one English house of business), the rest being Negroes. From the beginning we have had adequate self-supporting resources in Loanda from the Portuguese patronage of our schools, and have now, but at present we lack the teaching corps requisite.

*Dondo.*—From Loanda we proceed by steamer "sixty miles" south by sea, and cross the bar into the mouth of the Coanzo River, as large as the Hudson, and ascend 180 miles to Dondo, at the head of steamboat navigation. Dondo is a noted trading center, and has a population of about 5,000, mostly Negroes. We had a good property in Dondo worth about \$5,000. Its school work and machine shop were self-supporting when

manned, but is now in the same position as Loanda, awaiting good workers to man it.

*Nhanguepepo.*—From Dondo we "take it afoot" fifty-one miles over hills, mountains and vales, by the old caravan trail of the ages, to Nhanguepepo Mission station. Our property there is worth about \$6,000. It was designed to be a receiving station, in which our newcomers might be acclimatized, taught native languages, and prepared for advance work. Under the superintendency of Brother Withey a great preparatory work has been done at this station. It has, however, become specially a training school for native agency under the leadership of one young man of our first party from America, Karl Rudolph. We already have an organized Methodist Episcopal Church at this station, composed of thirteen converted native men and boys. The work of each day is distributed; two of our boys called "pastors" have the care of about 100 head of cattle belonging to the mission. Several boys are taught to yoke and work oxen in sled or plow; several boys have learned to be stone-masons, and when I was there last were engaged in building a stone wall around the cattle "corral." One boy is trained to business in the little store.

*Pungo Andongo.*—Pungo Andongo Station has crossed the lines of sustentation and of absolute self-support, and is making money to open new stations in the regions beyond.

*Malange.*—An onward march of sixty-two miles brings us to Malange, a town of probably 2,000 population, and noted for its merchandise. Our people there are Samuel J. Mead, P. E., his wife, Ardella, refined, well educated, and a fine musician, at the head of our school work. Willie Mead, head of the mechanical department; his wife is especially engaged in teaching missionaries. Robert Shield, a young missionary from Ireland, who was brought up at home for a merchant, runs a small mission store at Malange, preaches in the Kimbunda, and has a growing circuit extending among the villages of the surrounding country. Our native Church, organized at Malange at the time of my visit, had the number of twenty-one, all probationers, of course, but baptized and saved. Our property at Malange is worth probably \$6,000. Samuel J. Mead has charge of a big farm, and making it pay. Brother Willie trained four native men to run two pit-saws, and in the last year or two has turned out \$1,500 worth of lumber, which sells for cash at the saw-pits. These men are also preachers, and preach several times each week in the Portuguese language. In labor, money, and building material, they have recently completed a new two-story mission house and other mission improvements, amounting to an aggregate cost of \$1,200, without any help from home.

*Luluaburg.*—From Malange a tramp of 1,000 miles northeast will bring us to Luluaburg, in the Bashalange country, discovered by Dr.

Pogge and Lieut. Weismann in 1883. The Governor-General of the independent State of Congo, at my request, gave to Dr. Summers, one of our men from Malange, permission to found a station for our mission at Luluaburg, which he did, and built a couple of houses on it, and was making good progress when he became worn out by disease and died. I hope soon to send a successor to dear Dr. Summers.

*Kimpoko.*—From *Luluaburg* a week of foot traveling northwest will bring us to *Lueba*, at the junction of the *Lulua* and *Kassai* rivers. Thence, in a little steamer descending the *Kassai* river about 800 miles, we sweep through "Qua mouth" into the Congo, descending which 70 miles we will tie up at *Kimpoko*, near the northeast angle of Stanley Pool. We opened this station in 1886, designed as a way station for our transportation to the countries of the Upper *Kassai*. At *Kimpoko* we made an irrigating ditch a mile long, drawing from a bold mountain creek an abundant supply of water to insure good crops at all seasons. We have there about ten acres under cultivation, and grow in profusion all the indigenous food that we can use. Brother Burr, who is our presiding elder at *Kimpoko*, writes that *Kimpoko* has been nearly self-sustaining from the beginning, but entirely so since the beginning of this year. They are building a new mission-house this dry season, about 15x80. In this work they may require a little help—a few bales of cloth from home. At a low estimate our property in *Kimpoko* is worth at least \$1,000.

*Manyanga.*—From *Kimpoko* we go by oars or steamer twenty miles to the lower end of Stanley Pool at *Leopoldville*. Thence by foot 100 miles to South *Manyanga* (which is called the North Bank route; by the South route we walk from *Leopoldville* 231 miles to *Matadi* or Lower Congo).

*Isangila.*—From *Manyanga* we go by a launch of three or four tons capacity, propelled by oars and sails and currents, 88 miles to *Isangila*. We have had a station at *Isangila* for over two years, on which we have built good native houses, but had not bought the site of the Government till my last visit to the land office at *Borna*. The site, containing 7½ acres, cost us nearly \$80. A good garden spot. Our brethren dug a yam from their garden in *Isangila* when I was there a few weeks ago, which weighed twenty-two pounds—more wholesome and delicious if possible than Irish potatoes. Our paying industry there will be in the transport line of business. As our *Vivi* Station is at the highest point of small steamer navigation, so *Isangila* is the lowest point of the middle passage of the Congo from *Isangila*, eighty-eight miles to *Manyanga*. Our site at *Isangila* with improvements is worth \$300.

*Pluky.*—Across *Hoffman* river, from *Cape Palmas*, is the beginning of our *Kru* Coast line of stations. Miss *Lizzie McNeal* is the missionary. Though two years in the station, we have

not yet built a mission house in *Pluky*. Miss *McNeal* teaches school in a native house in the midst of the town, and preaches on Sabbath days under the shade of a bread-fruit tree. Her school house is crowded, and she has six of her boys and three girls converted to God, who testify for Jesus in her meetings, and help her in her soul-saving work. Probable value \$800, in land. Miss *Barbara Miller* assists her temporarily, but her specialties are kindergarten and music, awaiting the opening of the academy.

*Garaway.*—Twenty miles northwest of *Cape Palmas*. Miss *Agnes McAllister* is in charge of the station, and Miss *Clara Binkley* has special charge of the educational department, both working together as missionaries. Aunt *Rachel*, a Liberian widow woman, runs the farm and produces indigenous food enough to feed two or three stations. This is a station of great promise. Probable value, \$1,200.

*Matumba.*—One hundred miles by steamer down the Congo to *Banana* brings us within an hour and a half by cars of our mission station at *Matumba*. Miss *Mary Kildare*, a superior teacher, linguist and missionary, is our sole occupant of the station at *Matumba*. I bought of the government nearly ten acres of good ground there for nearly \$120, having previously bought the native title. We have a comfortable little house of galvanized iron, 22x24 feet, set on pillars six feet above ground. The house is divided into two rooms, 12 x 12 feet, and a veranda 12x124 feet, enclosed by balustrading and a gate, and is used for schoolroom. She has now a school of twenty scholars. She does her preaching mostly in the villages; the house is in an enclosure of nearly an acre, surrounded by a high fence with strong gate which is locked up at 9 p. m. daily. I took her recently a box of Liberian coffee seed, which she has in a nursery growing beautifully, and she has a fruit orchard coming on.

Our property at *Matumba* is worth \$1,000. We, two years ago, started three stations between *Vivi* and *Isangila*—*Vumtomby Vivi*, *Sadi Kabanza*, and *Matamba*. We built pretty good houses at a total cost of \$30, not counting our labor.

Since that, Brother *Reed* and wife and Brother *Bullikist*, very good people, sent out by Dr. *Simpson*, of New York, have opened a station nearly midway between *Vumtomby Vivi* and *Sadi Kabanza*, so when we get ready to go out to found new stations, we shall prefer, instead of resuming work at those vacated, to go into the more populous regions of the interior. The Congo State has a strip of country densely populated, 100 miles from the north bank of the Congo, and extending from *Banana* 250 miles to *Manyanga*, all unoccupied and open to us, except a few new stations near the Congo. So God is opening a vast field for us on the Lower Congo as well as on the Upper Congo and *Kassai*.



*Death of Missionaries.*—The list of eminent dead has been lengthened of late by the addition of missionary names.

Mrs. Sarah B. Lansing, wife of Rev. Julian Lansing, who for the past thirty years has faithfully labored as a missionary in connection with the United Presbyterian Mission of Egypt, has deceased. She was born in 1820. She was a sister of the Rev. Dr. Dales, of Philadelphia, Corresponding Secretary of the United Presbyterian Board of Foreign Missions. In her mission work she has suffered many hardships, and at one time, while at Damascus with her husband, had to flee for life under persecution.

Rev. C. W. De Heer, of long service in the Gaboon Mission of the Presbyterian Church, died at Clifton Springs, N. Y.

The Methodists of India have been sorely stricken of late in the successive loss by death of Dr. McCoy, of Calcutta; Rev. Mr. Gray, of Singapore, and also Mrs. Rudisill, Mrs. Winter and Mrs. Hopkins.

The Church of England mourns the death while she rejoices in the life of Bishop Sargent. He was seventy-four years of age, and furnished another illustration of missionary longevity, he having served fifty-four years in India. He went to Madras when barely twenty years of age, and entered the society's service. He has served in the Episcopacy for twelve years. On the celebration of his jubilee in the mission he addressed 1,400 of a Christian community, of whom sixty were native clergy.

—The General Assembly of the United Presbyterian Church has formally requested Rev. Andrew Watson, D. D., to prepare a history of their Egyptian Mission to be published by their Board of Publication. This is to be commended, and the example should be imitated by all societies whose work is at all historic, even if it be small. A close observation of the subject for years has shown the

writer that those societies who print full and succinct accounts of their work in a variety of forms, and keeping the same steadily available to outsiders as well as their own supporters, become most fully established in the public confidence, and ultimately command the fullest support. It is quite curious to watch the filtering process which goes on from these prints, larger or smaller, through the press and public assembly.

—Now that the Christian world is depressed, if not discouraged, by the entire collapse of England's policy in the Soudan for the suppression of the slave trade, by extension of the Khedive's jurisdiction from Khartoum to the Central lakes, it is with peculiar interest and some fresh hope that we learn that the Sultan of Zanzibar has published a decree that after November 1, 1889, all slaves entering his dominions shall be declared free; and that after January 1, 1890, all children born of slaves in his dominion shall also be free. A single generation will thus see the end of slavery in this greatest of slave centres. The Arabs in Zanzibar do not seem to have waked up to the effect of these two edicts on the slave trade.

—At the meeting of the Anti-Slavery Conference in Brussels the Belgian King said he felt hopeful in regard to the steps now being taken for the suppression of the slave trade, though he had little hope that domestic slavery would be done away with for many years to come. Perhaps not, but the foreign market for slaves can be cut off, and if the foreign market for ivory were cut off a large motive power of the slaver would be destroyed. But, after all, there is a long, tedious task ahead of the humanitarianism and Christian evangelism of Europe and America in uplifting this Dark Continent. But it can be done, it must be done, and it will be done. It is being done.

—The Free Church of Scotland sends out a leaflet appealing to the children

to aid the Sheikh-Othman slave refuge. This is the present headquarters of the Keith-Falconer Mission to Arab Muslims. It is a large native village about ten miles north of Aden, with a fluctuating population. The children in this refuge now number sixty, thirty-eight boys and twenty-two girls. They were dragged over three hundred miles to the African harbor called Tajora, whence they were being taken in dhows to Arabia to be sold as slaves, but were captured by a British gun-boat and taken to Aden, and the Government asked the missionaries to take charge of them. What is known as "The Arabian Mission" of this country, of which Prof. J. G. Lansing, of New Brunswick, N. J., is an active projector, has decided to co-operate with this mission at Sheikh-Othman.

—The Friends Mission at Ramsallah, Palestine, ten miles north of Jerusalem, founded by members of the Friends' Society in England, has recently been transferred to the New England Yearly Meeting, and is now known as the "Eli and Sybil Jones Mission." The General Board and the Woman's Society of that yearly meeting co-operate in this work. There is a Friends' Church at Ramsallah, and twenty-five to thirty applicants for membership are now awaiting admission. There are five schools, two in the village for boys and two for girls, also a training home just opened, with about eighteen pupils. There are three lady missionaries, all of whom sailed from New York since June. Two of these ladies, the assistant physician and the teacher of English, are in the employ of the

Woman's Board. There are five native helpers in this mission.

—A missionary in Korea, writing to us recently, says: "I hope I have convinced you that we have great encouragements in regard to the work, notwithstanding all you may have heard to the contrary. The work has not stopped; it *cannot stop*. Even were we all to leave Korea to-day I believe it would still go forward, and eternity show grand results from the seed-sowing already done. Just now the obstacles do seem somewhat formidable. I want you to pray the obstacles down, or pray us above them. We read in the Book that there is a 'faith which subdued kingdoms.' That is the kind we want brought to bear on Korea."

—We gave a full account in former numbers of the *Patna case*, as it is called; that of Luchnion, the Hindu girl who fled to Miss Abraham to escape the bondage of a so-called marriage, but which in fact was a sale of her person to a life of shame. The Calcutta Missionary Conference petitioned the Government of India to reverse the decision of the magistrate remanding her to this ignominious bondage. The Government replies that it is unable to disturb the finding of the Courts in the case, as it was supported by the testimony. The High Court acknowledges the wrong done, but cannot see any "possible measures that are practicable to undo that wrong." This is a most humiliating confession for a strong Christian Government to make in the premises, and the matter ought not to rest here.

## V.—THE MONTHLY CONCERT OF MISSIONS.

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

### The Religions of China.

In one sense there is no country so full of religions as China. The gods and shrines are, if possible, more ubiquitous than in India. Gods of the river, gods of the trees, gods of the hearth, gods of the kitchen, gods of

the hills; every store and shop has its little altar with burning incense to the god of good luck; every house is built with reference to geomantic influence; "fung shuay" is consulted in all matters of life; the whole land teems with the emblems of polytheism. First is

## TAOISM.

To this system the above named superstitions chiefly belong. Its founder, Laotze, lived about 500 years B. C., and was already a public teacher when Confucius was born. But Laotze's system, which was rationalistic and highly mystical, was above the comprehension of the people. Its ethical standards were pure and lofty, but cold and censorious. It had no element of sympathy. Its philosophy was impracticable, as compared with the precepts of Confucius, and its discouraged and disgusted author died at length a voluntary exile in a remote western province. Laotze was a true philosopher, propounding original theories, while Confucius had little originality, but was a skillful compiler of the ancient observances and traditions. No uninspired teacher has ever taught a more exalted system of private, social and political ethics than Laotze, but his transcendentalism had little power with the people, and the virtues which he commended were disproportionally of a negative kind. He feared the effect of general education as fostering conceit, and civilization as leading to corruption. His only god was *reason* (Taou), and the mystical and pantheistic character with which he invested it—its immanence and indwelling as an efficient force in all things animate and inanimate—opened the way for the countless superstitions which now bear the Taoist name and fill the land. His successors fell far short of his sublime philosophy and his moral purity, and only preserved his mysticism as a basis for every species of jugglery and imposture. The all-prevailing "Taou" took the form of spirits dwelling in dragons, in men and lower animals, and even in trees. Certain uncanny animals are especially regarded as embodiments of spirits. It peopled the land with elves and hobgoblins. As a disembodied essence it also appeared in the vague influence known as "fung shuay."

Nevertheless, the Taoist priests have remained as a power in China. The intellectual classes would disclaim any confidence in them, and there are few of the laity of any rank who would call themselves distinctively Taoists, yet all classes, high and low, resort to these professional necromancers on special occasions, and particularly when in trouble. Men claiming to be Confucianists are Taoists by turns, and many costly Taoist temples have been built by the gifts of the wealthy *in extremis*. Much is given also by way of financial ventures, as the god of wealth falls into the Taoist category. The whole Joss business belongs to this system, and it constitutes a large element in the practical religion of the Chinese wherever they are found.

## CONFUCIANISM.

"Quong fu tze" was a cotemporary of Laotze, though several years younger. Attracted by the fame of the great philosopher, he went to hear him. But there was little sympathy between them. Confucius seemed to the older and morbidly critical Laotze as only an ambitious and concealed young pedant. On the other hand, one visit to the old philosopher seems to have sufficed for his young rival. Confucius gave his attention to the ancient records and traditions, and, winnowing out the abundant chaff, presented what he considered the wholesome wheat. The Ancient Shoo King he reduced from 3,000 monographs to about 350. Unfortunately, in his strong leaning toward Agnosticism, he is believed to have ruled out most of the passages which related to the worship of the Supreme Being.

What he sought to establish was a purely ethical system bounded by the confines of the present life. He ignored all that related to the unseen world or to the hereafter. Beginning with the domestic and social relations, he endeavored to build up society as a pyramid, with the King or Emperor as the head. The State was his universe. In reply to some questions

about the unseen world he said: "We do not know life, how can we know death." He magnified the respect due to parents and to all ancestors, and that came to be the only real worship of strict Confucianists. His ethics were out of true proportion. The rights of the father and the husband were exaggerated even to tyranny, if not to the power of life and death. Woman, as woman, was not duly honored. Only as a mother, or the mother of a husband, did she receive respect. As such she might even be a tyrant.

That Confucianism is a masterly piece of statesmanship, that it solidifies the whole fabric of authority and unifies all the forces of the home and the social bond, none will deny, but it is not a religion. Its ethical standards are for the most part high, and all history represents its author as a virtuous exemplar as well as teacher.

Confucius found his country distracted by social and political disorders, and he confidently offered his services to various provincial princes as a governmental adviser. His success was not great in this attempt, and he was obliged to be content with gathering about him a multitude of disciples, to whom he taught that ethical system which, since his death and through all subsequent ages, has exerted so vast an influence.

Confucianism is the controlling system of China.

#### BUDDHISM.

This system was introduced from India early in the Christian era. Through successive centuries Chinese scholars and religionists went to India to study its teachings on its own soil. The type of Buddhism introduced into China was chiefly that of the Mahayana, known as the Northern Buddhism, and which was already departing from the atheism of Gautama and promulgating various theistic doctrines.

China is now said to be the theatre of more than a dozen different vari-

eties of Buddhism. The most popular form of Buddhist worship is that paid to Quanyin, the "Goddess of Mercy." She is supposed by Beal to be identical with the Avolokitesvara of Northern India and Thibet. Avolokitesvara is a later mythical personage of whom Gautama knew nothing. He is a living god, and therefore able to hear prayer, while the Buddha is extinct. He is a Bodisat (one who will become an incarnate Buddha at a future time). When Fahieu, the Chinese pilgrim who visited India at an early day, was overtaken by a storm at sea he prayed to Avolokitesvara for real help: prayers offered to Buddha are only expected to produce reflex influence on one's own heart and promote self help.

In China this Bodisat is worshipped under the conception of a virgin princess who won Nirvana, but postponed it, and still lives in one of the heavens to bless suffering humanity. This worship is wholly alien to primitive Buddhism, but it is more sympathetic and seems better adapted to human necessities. †

There is also in China a popular Buddhist worship of Amitabba, another Bodisat, who presides over a real heaven beyond the setting sun. The chief hope of the masses is not Nirvana, but a re-birth into one of the heavens, or at least into a higher and more favorable earthly state. The number of those who may be regarded as distinctively Buddhists in China is small, beyond the limits of the monastic orders. Those who are at times Buddhists, and who cherish some Buddhist hope for the life to come, are mostly concerned in this life with the countless popular superstitions of Taoism. They may frequently be found consulting the Taoist jugglers or in the joss houses offering paper money to the god of wealth.

All the religions of China are overlapped and blended together, and we must remind those apologists who are anxious to swell the comparative forces of the non-Christian religions, that it

is not good arithmetic to set down the whole population of China to *each* of the three systems.

#### THE PRIMEVAL FAITH OF CHINA.

A presentation of the religions of China would not be complete without at least a brief reference to that impressive imperial worship which is paid by the Emperor in the Temple of Heaven in Peking. The subject is worthy of an extended paper, but there is only space to say that it is believed, with apparently good reason, to be a relic of that primeval worship which was rendered to the true God. The prevalence of polytheism has not wholly eradicated the conception of One self-existent and ever-living God, the Creator and upholder of all things. The offering of a whole burnt offering once a year by the chief ruler, as the King of Salem was once the "priest of the Most High God," seems indeed a relic of something of which we would gladly know more. Drs. Martin and Legge, two of China's foremost foreign scholars, do not hesitate to regard it as an obscure perpetuation of the primitive worship of Jehovah. Alas! that it is an imperial monopoly, for even the common people often seek something higher than their base superstitions. The sailors of the Fukhien Province, when overtaken by a storm, make offerings to the gods of the sea, but when that does not avail, they throw them all away and pray to the Supreme God of the Heavens.

#### CHINA AS A MISSION FIELD.

Ever since the publication of Mr. Pampelly's "Across Asia and America," his example has repeatedly been followed in the cheap assertion that no Chinaman is ever really converted to Christianity. He is too materialistic to appreciate spiritual truth, it is said, or he is too crafty to be credited in any profession he may make, or he is too stolid to be aroused from his Confucian philosophy. It is hard to refute false utterances of this kind when once they have gained currency. It

is so much easier to reiterate than to investigate and learn the truth.

Other doubts are raised of a precisely opposite nature. "Are not the noble Confucian ethics all sufficient for China?" "The Chinese are astute, reflective, proud of their country and their creed, why not let them alone?" Thus, from the extreme position that all effort in their behalf is bootless, owing to their depravity, we are carried to the opposite and contradictory assertion that it is gratuitous, as they have a philosophy of their own which we could scarcely hope to improve. Then there is the still further question whether it be possible to change the religion of a nation so populous and so vast, and whether with all our effort and sacrifice, the total result is not ridiculously inadequate. Yet notwithstanding all this variety of dark prophesying, China is, perhaps, the most important mission field of the world to-day, and lays a larger demand than any other upon the faith and effort of the Christian Church, and especially of the American Church.

First. In common with the other Mongolian nations, China presents a very significant claim by its geographical position. As the Missionary Churches of Europe look eastward toward these Mongolian races, they find a twofold barrier in their way. Russia on the north and the Mohammedan powers on the south rise up like mountain ranges to shut them off. An overland propaganda seems impossible. Russia is quite as impenetrable to western Christianity as the Turkish Empire, while farther south, even to the southern point of Arabia, Mohammedan fanaticism raises its formidable barriers. India might find access from the south, but the Himalayas rise between. Burmah may one day open a passage, but Burmah itself is dark. The highway of salvation to China is by the sea, and it is straight across the Pacific that our path lies open. Yokohama and San Francisco are now separated by less

than thirteen days. As in all the past, so now the indications of Providence all point westward, and our American people, with their wealth and intelligence and Christian influence are in the van, or should be, of this great movement for the conquest of the Mongolian races.

Second. The *character* of the Chinese presents a special argument for a forward movement. Like the Anglo-Saxons, they are aggressive and cosmopolitan. Their industry and enterprise reach out over the world. They are found, whenever permitted to enter, in all North and South America, in the island groups of the Pacific, in Australia, in New Zealand, in Singapore and the Straits of Malacca. They are everywhere remarkable for their thrift, and in spite of all the hindrances that can be interposed, this wonderful race is sure of great future influence in the world. No other nation is so industrious, so frugal, and, considering its age, so well preserved and so likely to continue in power and influence.

Just now China is awakening to a new sense of its latent possibilities and pressing to the forefront of the great empires. Moreover, in spite of all that is said of the deceitfulness of the Chinaman, it may safely be said that the men of no other race are more fully trusted in whatever industry they undertake. No others are so law-abiding and peaceful as citizens, and that even without the privilege of citizenship. In places of trust they rival the Japanese even in Japan. The thrifty industries of Singapore, and Malaysia, and the Sandwich Islands, are largely in their hands.

Third. The Chinese will compare favorably with any other race in their capacity for strong and controlling Christian faith. This point has been abundantly attested. The late Fleming Stevenson, who had visited the mission fields of China in person, gave the following testimony:

"I have found nowhere in Christian

lands men and women of a higher type than I met in China, of a finer spiritual experience, of a higher spiritual tone, or of a nobler spiritual life, and I may say with conviction that there are in the native churches in China not only the elements of stability, but that steadfast and irresistible revolution which will carry over the whole empire to the new faith."

Rev. John L. Nevius, D.D., who has spent over thirty-five years in China, declares that he has nowhere found a higher type of manhood than is presented by the native Christians of Shantung, and he has given many proofs of their Christian fortitude.

Nowhere in our generation are there more striking instances of the genuineness and self-help of Christian converts than in China, considering their great poverty. In large portions of the Shantung Province churches are almost entirely self-supporting, though poor to a degree which Americans cannot realize. As a rule, they have provided their own places of worship.

Instances such as these are given: Of a Taoist priest in a country village, who, on becoming a Christian convert, at once began to preach to his neighbors without salary, and he gave not only his time and labor, but the principal part of his house for a chapel; of a poor man who, out of his narrow means, recently gave a cottage for a school and chapel; of a woman who, though the only believer in her village, persevered till she had secured a Christian school, which grew into a church; of a little congregation which, upon its organization as a church, subscribed upon the spot the whole salary of their pastor for a year; of an intelligent widow who left her home and went to Peking to learn more of the gospel, that she might teach her neighbors. Could all similar annals of the Church in China be gathered together they would form a large and interesting volume.

Fourth. The numerical results which have been gained in the Protestant

missions of China within the last few years are certainly remarkable, and only excelled, perhaps, by those of Japan. Two years since it was stated at the annual meeting of the American Board that in a single decade the number of converts in the different missions of China had increased from 13,000 to 32,000, and this in spite of bitter persecution on the part of relatives and friends, and notwithstanding the prejudice created by the wrongs and outrages committed by Christian nations. *f*

Fifth. There is great hope for China and great encouragement for missionary labor in the new order of things which is fast placing her abreast with Western nations. The railroad and the telegraph line have come to stay, national defences are in progress, mineral wealth will be developed, and education is to be encouraged in all practical sciences. The late Viceroy of Canton, in a memorial to the Government, asking royal sanction for a railroad from Peking to Hankow, said: "For China to return to the isolation of her past is a hopeless task. It only remains for her to assimilate so much of modern progress as will enable her to outwit her astute Western competitors." He adds: "I was myself opposed to the introduction of railways at first, but when I came to Shanghai and saw the progress possible, I could not deny the sight of the eye." The imperial permission has been given for building this road, and if the conservatists have burned the Temple at Peking in the hope of scaring the Government with the supposed displeasure of heaven at these innovations, they are too late. The shadow on the dial of the nineteenth century is too far advanced. China is open to the gospel now; it may not be so when she becomes strong enough to dictate the terms of her treaties. She may copy the exclusion laws of Christian America. She may rule out British Christianity with British opium. It is the full hour of opportunity.

### Thibet and its Religion.

Perhaps in no country has Buddhism become so intrenched, no where else has it so monopolized all thought and aspiration, or so molded and controlled the people, as in Thibet. At the time of its introduction from India by way of Kashmere—it had scarcely gained a footing before the seventh century—the system of Gautama had undergone important changes. It had drifted from the atheistic position of the early Buddhists of India and Ceylon and had adopted a vague and fantastic theism, at the same time that it had received various admixtures of devil worship and sorcery. It had developed a trinity of supernatural personages, who were destined to become future Buddhas, though not until after various incarnations for particular services on earth. This proved a convenient doctrine for the priestly magnates of Thibet. It encouraged the claim now set up, that two of these beings are incarnate in the Grand Lama at Lhassa and the Puntsheu Lama at Kroshis Lunpo.

The Thibetan King Srong Tsan Gampo, who introduced Buddhism 622, A. D., was the first to be worshipped as a divine incarnation. In 822, A. D., the second son of the last King of Thibet instituted a bitter persecution against the Buddhists, and they were mostly driven from the country. Civil disorders followed till the Buddhist missionaries, Atisha and Brom Ston, regained the best ground and restored prosperity to the Buddhist order. But what proved still more important to the stability of the system was the fact that for ages there has been an alliance between Thibet and the Empire of China. In the thirteenth century, A. D., Kublai Kahn, grandson of Jenghiz Kahn, made the Lama at Lhassa "Tributary Sovereign of the Country and Head of the Buddhist Church," and as a return he was officially crowned by the Lama as sovereign over the vast Mongol Empire. Kublai Khan thus be-

came a convert to Buddhism, and the Lama of Thibet became high priest or spiritual head over all Buddhists of the vast empire including China and Mongolia. The Lama was simply an ecclesiastic invested with these special powers. The seat of government was, and still is a Buddhist monastery—the Emperor of China being the real ruler.

About 1390 Tsoongkapa, the Luther of Thibet, came forward as a reformer. He purged out the base alloy of Saktism (the worship of Siva and his wives) and the low superstitions which had grown as parasites on a corrupt Buddhism, founded many monasteries, and reformed the observances of the monks and nuns. His influence so weakened the supremacy of the Dalai (Grand) Lama that, by Imperial edict, his jurisdiction was divided with the Pautsheu Lama. Both of these, as above stated, are incarnations of the Divine Bodisatvas.

Lamaism might, therefore, be called a sort of theocracy, subject to the Imperial Government of China. Ecclesiasticism controls and characterizes everything. The great monasteries are the leading institutions, and their monks and nuns number thousands.

The inhospitable character of the country and the lack of encouragement for industrial pursuits seem to favor monastic life.

An astonishingly large proportion of the people of both sexes are buried in these religious houses. An observing traveler long ago remarked that this withdrawal of so many able-bodied men from active pursuits is compensated by the fact that no army is necessary for defence, and there is too great a torpor in both the people and the spirit of their institutions to think of conquest. There is little soil to cultivate and no market for manufactures, and why not spend much of the national strength in meditating on the law of Buddha?

Population is kept down not only by monasticism, but also by the strange

practice of polyandry. The Lamas are held in great reverence, and some of them are high-minded and good men. As each Lama at death is supposed to enter into a new-born infant, whose identity great pains are taken to establish, a long regency must in each case intervene, and this is filled by some honored monk. The infant when found is addressed as if he had just died and risen again. The following is an illustration:

In 1774 Warren Hastings, Governor-General of India, sent an ambassador to Thibet. On his arrival, the Lama to whom he bore messages had died, but he addressed the newly-born successor as the identical Lama, expressing the Governor-General's sorrow at his recent death, and his joy that he had again returned to fill the world with hope.

Time, that has wrought changes and revolutions in the other nations of the world, has brought little change to Thibet, and now in our day systems of error like Esoteric Buddhism and Theosophy, desiring to secure the very highest authority for their wild assumptions, are deriving that authority from the Mahatmas or monks of Thibet. It is contended that there, by long continued meditation and great bodily mortification, they have acquired the power to discern the thoughts of others, and that they are conversant with all that transpires in distant planets. It is favorable to these extravagant theories that Thibet is so far off, so high up, so snow-covered, so unknown. It would seem to be one of the most difficult strongholds from which to dislodge a hoary system of error. Buddhism in Japan is worn lightly by government and people. Buddhism in China is only a guest of the nation, though having strong following among the lower classes. The more intelligent resort to it only in time of trouble. Buddhism in Siam is regnant and strongly entrenched, but not so deeply seated as to exclude a liberal spirit. Siam is an open and,



so far, a welcoming mission-field. But Thibet has little contact with the nations, and is not touched by the spirit of the age. Yet even Thibet has not been despaired of as a mission-field.

The Moravians, whose province it has been to enter inhospitable fields which no others were likely to choose, established a mission in the lofty mountain town of Keyelang in 1856. They experienced great difficulty in reaching their chosen field, and when settled at last they found themselves at the great height of 10,000 feet above the sea. Dark skies, almost perpetual snow, except in narrow valleys, scanty vegetation and general gloominess and sterility are the natural characteristics of the country. The pessimism of the Buddhist faith seems well suited to the general environment.

Some encouragement has been met with by the faithful and self-denying missionaries, and though the fruits are meagre they have no thought of retreat. They have translated portions of the Scriptures into Thibetan, and at two stations they have printing presses at work in multiplying copies for the use of the people. Rev. A. C. Thompson, D.D., in his admirable book on "Moravian Missions," says, very justly: "Seldom have Moravian laborers had a severer trial of their faith and patience than amid these strongholds of Buddhism. But in that dreary 'Dwelling of Snow,' near the headwaters of the Indus, the Sutlej and the Ganges, they have enkindled a beacon light; they are occupying advanced posts and preparing a base for movements into Thibet proper, and into China from the west."

## VI.—EDITORIAL NOTES ON CURRENT TOPICS.

### The Need of Caution.

In view of censure, already noted in these columns, as rather freely applied in a certain quarter to a work of evangelization among the Jews which has enjoyed the confidence of the Christian ministry and people of all denominations in this city for a number of years past, we have availed ourselves of information from a disinterested source in which we have confidence, to the following effect:

The Hebrew Christian Church in St. Mark's Place, of which the Rev. Jacob Freshman is pastor and founder, has been organized about eight years, during which it has steadily grown up from the feeblest of beginnings to an effective centre of evangelization, not only in this but in other cities of this country, in Paris, and even in Jerusalem itself. Although enjoying the advice and sympathy of other churches, through an invited Committee of leading pastors and laymen of the several denominations, who have never ceased their fraternal interest in its affairs, it has been, from first to

last, wholly an individual work of faith, looking for support to no other organization, nor to any system of solicitation of funds, public or private. It seems, therefore, to be in no proper sense the "mission" of any other body, to which a detailed account of proceedings would be due; nor yet in such a sense a child of the Christian public at large as to invite an account of that sort, which might be thought to savor rather of uncalled-for ostentation than of duty, precisely as it would in the case of any other of our city churches. Nevertheless, all contributions have been publicly acknowledged in detail, and the general disposition of them explained in the Annual of the church and in the quarterly issues of *The Hebrew Christian*. Contributions have thus been classed in three kinds: (1) All collections and donations, not expressly otherwise designated, have been devoted to church and missionary expenses, *exclusive* of the support of the pastor; (2) such donations only as have been expressly designated for personal use

have been appropriated to the necessities of the pastor, leaving him wholly dependent on the providential response to faith, without salary or visible means of support, and subject at times to severe trials; (3) contributions designated for the building fund, which are at once turned over to the trustees of the church property, for the extinguishment of the debt thereon. To these may be added a fourth fund, now closed, which was confidentially contributed for Mr. Freshman's recent missionary journey to Jerusalem, resulting in the establishment of a branch mission in that city under the charge of a Hebrew Christian convert, supported by the little church in St. Mark's Place and its friends. Further, concerning the accounts: to the trustees, who are men of well-known and high Christian standing, and also to the distinguished clergymen and laymen who constitute the advisory committee, full and systematic book accounts are understood to be always open, including the detailed expenditures to which invidious reference has been made; and auditing committees have made actual examinations and published reports thereon. It is possible that self-appointed investigators (perhaps unconsciously prompted through the malice of a certain crafty Jewish Sanballat, or Gashmu) may have failed to obtain a search warrant which it would be impertinent to ask. It is well known that the Jewish persecutor referred to has exerted himself persistently to undermine Mr. Freshman's work, not only by scurrilous articles in the savory columns of the *Truth Seeker*, but also by cunning communications to the leading friends of the work, and to editors of religious newspapers, one of whom has perhaps been induced to listen, in ignorance of the character and motives of the man.

The cost of the church property has been about \$25,000, of which \$15,000 have been paid, and substantial progress has been made by recent subscrip-

tions towards reducing the mortgage to a small encumbrance. J. M. S.

We rejoice to see that Senator Morgan, of Alabama, has introduced a bill instructing the Committee on Foreign Relations to ascertain and report the best methods for increasing trade and commerce between the Congo Free State and the United States, and the obstacles, if there are any, in the way of such trade and commerce and other intercourse. The resolution is timely, in view of the statement that the United States did not formally accept the conclusions of the Berlin Conference, and therefore holds no political or civil rights for its people in the Congo Free State. One of the avowed objects of Senator Morgan is to secure those rights; another is to encourage the wealthy and enterprising negroes of this country to emigrate to the Congo Free State, and engage in trade or in such other beneficial enterprises as may be open before them. In the interest of commerce and missions, and especially of the future of the colored race, we hope Congress will rise to the dignity of such a subject, and by prompt and enlightened action afford evidence that it understands and appreciates the significance of Africa's present condition, the result of a series of marvelous providential interpositions. We cannot but regard the opening up of the Dark Continent by a brilliant succession of heroic explorations and the extension of European governments over immense areas of territory, and the introduction of railroads, enterprise, commerce and Christian civilization, as shedding light on the "Negro Problem" among us. We earnestly hope that our Government will take a wise and active part in the matter of the Congo Free State, and in all other feasible ways for the benefit of Africa. J. M. S.

#### Facts from Mission Fields.

The year 1889 is the fiftieth anniversary of the martyrdom of John

Williams, who fell on Erromanga. It is a very remarkable and significant fact that his *murderer's youngest son* is to-day, as a professing disciple, addressing crowds in Sydney, New South Wales; and his *oldest son*, now past 60 years, has asked to be instructed in the way of salvation, and is now being taught by the missionaries on Erromanga the way of life! What hath God wrought! Truly the "field is the world, and the good seed are the children of the kingdom!" John Williams died and was buried as God's seed, and here is a part of the visible harvest.

*Hayti* presents in its past history and present condition one of the worst types of paganism. Cannibalism of the worst kind prevails. Not simply are human beings eaten, not only are those who are devoured captives or prisoners taken in war or by violence for cannibal purposes, but family feasts are held where those who partake actually eat the flesh of a *member of the family*! Children are devoured as a delicacy by their own mothers, who assert and justify their right thus to appropriate the fruit of their own womb. This is under no pressure of hunger or want. It is simply a proof of the fact that the dark places of the earth are full of the habitations of cruelty. An attempt was made by a governor of Hayti to suppress the atrocity by executing those engaged in such a cannibal feast, but he was driven from the throne and compelled to take refuge in the neighboring island of Jamaica, the condition of which, under the influence of a pure gospel, is a sufficient refutation of the charge that *missions* are a failure. These two islands, side by side, are a standing monument of the respective influences of the gospel and paganism, even when a nominal Christianity like Romanism touches its awful death shade. A. T. P.

We desire here to express our indebtedness to the Baptist Missionary Union for various missionary items

relating to their own missions, which we give from month to month. Its plan of sending out monthly a letter giving in condensed form the latest news from their various fields, is an admirable one, and we wish other societies would follow the example. It is, in fact, an advance sheet of fresh and important news, and the facts are eagerly caught up by busy editors and given to the public. J. M. S.

"The American Board Almanac of Missions" for 1890 is a thing of beauty as well as utility. It is crowded with matters of interest and information respecting missions. It is sent by mail for 10 cents a copy, \$1.00 a dozen, \$6 a hundred. Send orders to C. E. Sweet, 1 Somerset St., Boston. See our advertising sheet in January number for fuller account. J. M. S.

Our associate, Dr. Pierson, is meeting with great success in London and Scotland. Enthusiastic crowds, filling the largest churches and halls in Edinburgh, Glasgow, Dundee, and wherever he goes, flock to hear his addresses. He has averaged two or more addresses a day, we believe, since he landed at Liverpool. In his last letter he says: "Every day is filled with engagements to the 1st of May, and even June if I will consent to remain." The interest is intense. All ranks and classes and denominations are engaged in the work, and important results must flow from it.

J. M. S.

[We have received a letter from an aged minister of Christ, in the course of which occur the following significant words.—EDS.]

"My attention has for forty years been fixed upon those professors of religion who may be called 'average Christians.' They compose a very large part of the Church, and questions like these have often arisen: Are they Christians? Are they a help or a hindrance to the cause of Christ? Ought not special efforts to be made to reach them for their own sake and for the sake of the cause of Christ?

"I was not a little surprised some time ago to find in Dr. Geikie's 'Hours with the Bible'

the following very strong endorsement of this class (p. 317): 'No career could have been more uneventful than Isaac's, but it showed at least that a path of modest retirement may honor God as much as one of more prominent action. Our Lord's authority is vouchsafed for his having passed from earth to heaven at his death.' It seems to me that there is great error just at this point through all branches of the Church. I have no recollection of seeing anything published bearing upon it except in a volume of discourses by Dr. Skinner, entitled 'Religion of the Bible,' issued about the time I left the Union Seminary in 1841. In the first discourse, on 'Spiritual Religion,' he quotes Dr. John Mason Good as saying, on his death-bed, 'I have taken what unfortunately the generality of Christians too much take—I have taken the *middle walk* of Christianity.' The discourse which follows is a *description* of spiritual religion, not of the 'middle walk.' It seems to me an appeal to average Christians, urging them to consider the nature and results of their religion, might be made that would have a great awakening effect. Just here is one of the chief reasons why the cause of missions is not more flourishing: average Christians regard missions as something which may be passed by without endangering their standing in the Church or their final salvation. It seems to me, judging from the fullness and pungency of your writings on missions, that this whole subject must have passed through your mind. An article of yours in the 'New York Observer' of July 25, entitled 'First the Kingdom,' bears in that direction and encourages me in asking you to put before the Church, in the form which seems best to you, an appeal to average Christians. You have the eye and ear of the Church, and can make yourself heard as few others can. Will you not try it?"

We feel such sympathy with the above, that we purpose in due time to prepare for these pages an appeal to the average Christian. It is the great body of the Church that need arousing, and that, so far, are doing next to nothing for missions. Out of a congregation that numbers from 4,000 to 5,000, it has been found, by actual investigation, that only 386 are known to contribute anything regularly to the support of the Gospel! How large then must be the proportion in all Christendom who have no active interest, by gifts or even by prayers, in the great mission work of the world!

We have received the following suggestion from Rev. S. P. Marsh, of Iowa, Corresponding Secretary of the "Mis-

sionary Mass Convention of the Northwest," under the auspices of the Methodist Episcopal Church, to meet at Clear Lake Park in July of this year: "Rev. A. T. Pierson, D. D.:

"Your suggestion some time ago that the Church should gather together an Exposition of the Results of Missions from all parts of the world, and the suggestion of the *Spirit of Missions* that at the next World's Fair would be a good place for the display of such an exposition, ought to be acted on, and that without delay. Three years would be short enough time to gather and arrange the materials. We are about to gather the material for a Missionary Museum on an extensive scale at Clear Lake, Iowa, for use in our Annual Conventions. I think that our Missionary Secretaries could be interested in the matter and all materials gathered could be used at the World's Fair, and then be dispersed to our different Missionary Centers for continued and perpetual use. You ought to be able from your central position to interest all the Missionary Boards. I would like to be informed of the prospect, and would be glad to assist. We could interest all our missionaries. Let me hear of the prospect."

A subscriber congratulates the editors upon their success during the past year, and says:

"You have given us a magnificent magazine. I hope you will be prosperous and successful in the coming year. If you would place before us for Monthly Concert in *tabulated form*, the complete missionary forces in the respective fields presented, you would give what is *greatly needed*. What the more progressive friends of missions desire is not simply their respective denominational forces, successes, cost, etc., but with their own that of all other societies—*the world* rather than the *society* view of the work."

We think our brother scarcely ap-

precipitates the immense labor he would lay upon our overtaxed shoulders when he asks each month a complete showing of each field treated. Moreover, one entire department of this REVIEW is given up to the exhibit of just such facts, so far and so fast as we are able to gather reliable figures. Would it be wise to encumber our pages with such repetitions? By a little careful search in these pages any pastor may collate on any one field all the figures at our disposal. A. T. P.

The crisis of missions is evidently upon us, and this seems to be the growing conviction in every part of the field. A missionary who has labored 26 years in India says: "India is now ready for our work, and if this crisis is not met by the Church at least two or three generations will pass before an equal opportunity can be offered." From Brazil the word comes: "This land is ready; thousands would accept the gospel if they only had preachers." One writes concerning China: "A thousand missionaries are worth more now than ten thousand ten years from now. As for Japan, it is melted and waiting for moulding. What shall the mould be: Christianity or infidelity?" A. T. P.

1892 ought to be kept as a great anniversary, and Kettering ought to be the place of pilgrimage.

When we think of foreign missions we must not forget that, strictly speaking, they are the outcome of the present century. It was in 1792 that twelve Baptist ministers met in the little cottage of Widow Wallis, at Kettering, and formed the first English society proper for "propagating the gospel among the heathen." Since then what marvelous miracles have been wrought! What gigantic strides taken by this magnificent movement! If these twelve men could come back to-day and see how the little "mustard seed" has developed till it has become a mighty tree "whose branches cover the

earth," they would exclaim: "What hath God wrought!" That first contribution of £13, 2s. and 6d. has grown to between two and three millions of pounds a year. That cottage is, we understand, still to be seen. The English Baptists ought to buy it and make it a missionary museum where the relics of idolatry and superstition might be preserved as a witness of what God has wrought. A. T. P.

#### Asceticism in Missions.

[Our editorial correspondent and translator of our foreign magazines sends us the following, which also expresses our own judgment.—J. M. S.]

"I am glad to see Dr. Ellinwood's sound and healthful paper on Asceticism in Missions in the January REVIEW. There seems to be setting in a craze for this. But, at home or abroad, asceticism for asceticism's sake is neither Protestant nor Evangelical. For a definite end, individual or social, it may, like everything else, be sometimes eminently serviceable, but to set it up in a vague way as a model to strike people with admiration, is really nothing but a particular fashion of "striking an attitude." It is the beginning of all the wretched uneasiness and trickery of self-salvation.

"It is a wonder that those who are disposed to think that it is a source of strength in Roman Catholic missions do not consider that their missionaries are unmarried, not because they are missionaries, but only because they are priests. And as to asceticism generally, the Jesuits—the missionary order by pre-eminence in that Church—are, for Roman Catholics, almost the least disposed to asceticism for its own sake. They are ready to undergo any amount of privation in the way of their work, but are very little given to affecting it where it is not providentially imposed. Simplicity of living is a Christian and a missionary obligation. But an affectation of luxury and an affecta-

tion of squalor are the two opposite evils which the Christian and the missionary ought to avoid, although doubtless he ought to incline rather to bareness than to sumptuousness. Dr. Ellinwood's article is just the right thing.

CHARLES C. STARBUCK.

"Andover, Mass."

We add a word on the subject from Sir William Hunter, who is constantly referred to as the highest authority on civil and political matters in India. In a recent address before the British Baptist Missionary Society he defines "Asceticism" as "merely a life of quiet self-denial." He speaks of it as one of the methods to be employed, and by no means the sole method. While he bears solemn witness to the valuable results which the celibate mission brotherhoods in India were

producing, he yet adds: "To the great laboring, toiling mass of the Indian people there could be no more beneficent influence than the daily coming in and going out among them of a Christian missionary and his wife and children. To millions of their Indian fellow-subjects the missionary family was the great daily object lesson of the Christian life. But besides these millions there were hundreds of thousands of men of a culture which demanded another method of attack." "This certainly," says the *Missionary Herald*, from which we get this testimony, "is a weighty testimony, and it commends itself to all who hold the doctrine set forth by Paul, 'I am become all things to all men that I might by all means save some.'" T. M. S.

## VII.—ORGANIZED MISSIONARY WORK AND STATISTICS.\*

### Woman's Missionary Societies of Canada.

#### I. Woman's Foreign Missionary Society Presbyterian Church in Canada.

##### WESTERN DIVISION.

Secretary, Mrs. Shortreed, 218 Ontario St., Toronto, Canada.

Periodical: Monthly Letter Leaflet, Toronto. Fields—The New Hebrides; Trinidad, British Guiana, West Coast; China, Honan; Formosa; Central India, and Indians of Canada.

Home Force—Presbyterial societies, 25; auxiliaries, 407; mission bands, 156. Income for the year, \$30,000.

##### EASTERN DIVISION.

Mrs. Burns, President, Halifax, N. S.

This division has 90 auxiliaries, 35 mission bands, and 4,000 members, and income for the year \$6,000. During the year two Presbyterial societies have been formed and six auxiliaries organized. Fields the same as Western Division.

#### II. Woman's Baptist Missionary Union of Maritime Provinces.

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

This society occupies the same fields as the

general society. They have a successful work in India—schools and Bible women—but no statistics are at hand. Income for the year, \$5,000.

#### III. Woman's Baptist Missionary Society of Ontario and Quebec.

Corresponding Secretary, Mrs. H. H. Humphrey, Toronto.

We are obliged to use last year's annual report, as that for 1889 is not issued at the time we write, and as the society is organized into provincial divisions it is not quite easy to present a summary of their work in our brief space.

Field.—The stations in India occupied by this society are Cocanada, Samulcotta and Tuni.

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

Corresponding Secretary, Mrs. E. S. Strachan, 113 Hughson St., Hamilton, Ont.

This society is divided into five branches. There are 300 auxiliaries, with 7,173 annual and 390 life members, and 123 mission bands, with 3,511 members. Income for the past year, \$22,306; an increase of \$3,235.

This society has work among the Indians, the French, the Chinese in America, and Japan. Four ladies were sent to Japan this past year. They have a very successful boarding school at Tokio, with 150 boarders. A new school has been opened at Kofu.

Publication department in the *Missionary Outlook*.

[\* The *Home Work* of the M. E. C. in our January number, page 76, second column, 20th line from top to 32d line, inclusive, got misplaced in the make-up, and connected with that of M. E. C. South, whose Home Force was already stated. Please connect it with the previous Society, No. XII.—Eds.]

### V. Woman's Auxiliary to the Board of Diocesan, Domestic and Foreign Missions, Church of England.

The headquarters of this auxiliary is Toronto. They collect about \$15,000, and have a department in the Canadian Church Magazine and Mission News. No report of distinct work.

### European Woman's Missionary Societies.

#### I. Indian Female Normal School and Instruction Society.

2 Adelphi Terrace, London, W. C. Periodical: The Indian Female Evangelist; quarterly.

*Fields and Force.*—Bombay Presidency, 13 stations; Madras, 2; Northwest Provinces, 9; Orissa, 1; Punjab, 1. Missionaries and assistants, 63; native teachers and Bible women, 175; Zenanas visited, 1,353. Eight years ago the mission staff numbered 106, now 238; then there were 26 schools, now 66. Then, total under instruction 1,296; now 4,150. Medical treatment in 1888 given to 9,338 patients. In 1881 the income was \$34,710. In 1888 it was \$67,885.

#### II. Ladies' Society for Female Education in India and South Africa. (Free Church of Scotland.)

Offices of Free Church, Edinburgh. Periodical: Woman's Work in Heathen Lands; quarterly. J. and R. Parlane, Paisley, Edinburgh.

*Fields and Force.*—India and Africa. In India five principal stations, including Calcutta, are in Bengal; Western Indian includes the stations Bombay, Poona, Berar, and Jalno. Madras and Nagpore are centres with a variety of work. Africa includes Kaffraria, with Lovedale and other stations, Transkei and Natal.

The grand total of missionaries is 34, of which 13 are in Africa; native Christian agents number 181; total, 215. The pupils count 6,738, of which 1,753 are in Africa. Income, \$44,065.

#### III. Church of England Zenana Missionary Society.

Office, 9 Salisbury Square, London. Periodical: India's Women (bi-monthly); Daybreak (for young people, quarterly). Jas. Nisbet & Co., 21 Berners St., London, W.

*Fields and Forces.*—India, China, Japan. Missionaries 105; assistants 57; Bible women 139; native teachers 368. Over 7,000 children in schools. Medical work also is carried on. This year the Society has commenced work in Ceylon for the first time. Income 1881, \$68,200; 1888, \$193,265.

#### IV. Women's Missionary Association of the Presbyterian Church of England.

President of General Committee, Mrs. H. M. Matheson, Heathlands, Hampstead, London,

N. W. Periodical: Our Sisters in Other Lands, 14 Paternoster Row, London.

*Fields and Force.*—China, Swatow, Formosa, Amoy, the Haka Country, Singapore, India, Rampore, Bauleah. No summary of statistics is available. They conduct boarding, day and Sunday-schools, and hospital work. Income, \$3,755.

#### V. Central Committee and Church Woman's Association of the Scottish Episcopal Church.

Convener, Miss H. Mackenzie, 28 Nelson St., Edinburgh. Office of Association, 122 George St., Edinburgh. Periodical: The Mission Chronicle.

*Fields.*—South Africa and India. That in Africa was begun in 1873, and lies in Independent Kaffraria, a district about as large as Scotland; that of India is at Chamba, a distant part of the diocese of Calcutta. The present number of members co-operating with the committee is 3,080, and the annual subscription amounts to \$1,925.

#### VI. Ladies' Association for the Christian Education of Jewish Females (Church of Scotland).

Secretary, Miss Tawse, 11 Royal Terrace, Edinburgh.

*Fields.*—They support schools in Smyrna, Salonica, Alexandria, Constantinople and Beyrout, with missionary ladies at each place, and a total of 16 assistant teachers.

#### VII. The London Bible and Domestic Female Mission.

Office, 2 Adelphi Terrace, Strand, London, W. C. Periodical: Bible Women and Nurses. Cassel & Co., London and New York.

Besides a large and most noble missionary work in the poorest parts of London, carried on through Bible women and Bible women nurses, this Society operates on some foreign fields, but we have no data of that part of its work.

#### VIII. British Syrian Mission Schools and Bible Work.

Corresponding Secretary, Miss Poulton, 18 Homefield Road, Wimbledon, London. Periodical: Daughters of Syria. Seeley & Co., Essex St., Strand, London

The mission originated to relieve the condition of the 20,000 widows and daughters of the Maronites and Greeks, whose husbands and fathers were massacred by the Druzes in 1860. The work has been extended and arrests general attention.

*Fields and Force.*—It operates at Beyrout, Damascus, Hasbeiya, Mount Lebanon, Coclé-Syria and Tyre. The Mount Lebanon department has 7 stations, making the total of stations 12; foreign workers 21; native workers 120; adherents 920; schools 29; scholars 2,770. The income is \$1,120

## IX. Ladies' Auxiliary of the Wesleyan Methodist Missionary Society.

President and Treasurer, Mrs. Lidgett, 69 Shooters Hill Road, Blackheath, London, S. E. Issues quarterly papers.

*Fields and Force*—Europe, Spain, and Italy, India, Ceylon, China, Africa, South and West. It supports 86 missionary workers. The annual report has no summaries, hence it is difficult to properly present this work. They report checkered success in India. At Negapatam, India, the members of the Hindu Tract Society have been lecturing and distributing tracts, warning their fellows against Christian schools, with only too painful success.

Their income has slightly fallen off this year, being \$38,140, and they close the year with a small debt.

## X. Ladies' Committee of the London Missionary Society.

Office, 14 Blomfield St., London Wall, London. Periodical: Quarterly News of Woman's Work. John Snow & Co., London.

*Fields and Force*—China, India, and Madagascar. Lady missionaries, 36; wives of missionaries, 45; schools, 148; pupils, 7,507; native teachers, 138; Zenana agents, 114; Zenana pupils, 2,932. Income, \$38,760.

## XI. Ladies' Association for the Promotion of Female Education (Society for the Propagation of the Gospel).

Office, 19 Delahay St., Westminster, London, S. W. Periodical: The Grain of Mustard Seed Gardner, Darton & Co., 2 Paternoster Building.

*Fields*—India, following the lines of the Dioceses of the Church of England, including that of Rangoon, Japan, Tokio and Kobe; Madagascar, four principal stations; South Africa, following the lines of the five Episcopal dioceses; Capetown, Zululand, etc., India. Missionaries, 45; native teachers, 85; Japan missionaries, 3; native teachers, 2; Madagascar missionaries, 6; native teachers, 14; South Africa missionaries, 7; native teachers, 4. Total missionaries, 61; native teachers, 105. It speaks well for the ladies of England, that of these, 12 are honorary missionaries.

## XII Ladies' Association for the Support of Zenana Work and Bible Women in India,—Baptist.

Mrs. Angus, Honorable Secretary. The College, Regents Park, London. Periodical: Our Indian Sisters; quarterly. Elliot Stock, 62 Paternoster Row, London.

*Fields and Force*—Stations in India, at principal cities, 18; lady Zenana visitors, 42; assist-

ants, 30; native Bible women, 55; native school teachers, 59; boarding and day schools for girls, 50. They have a normal school for training Bible women at Calcutta, also one at Delhi. Income, \$31,755.

## XIII. Church of Scotland Ladies' Association for Foreign Missions, including Zenana Work.

Periodical: News of Female Missions. R. and R. Clark, agents, Edinburgh.

*Fields and Force*—India, Calcutta, Madras, Poona (Zenana mission, orphanage, female medical mission), Darjeeling, Sialkott, Chamba; Africa, Blantyre. Missionaries appointed in Scotland, 15; in India, 11; native agents, 6; male, 76; female, 82; non-Christian, 24; scholars, 2,522; Zenanas visited, 59; houses regularly visited, 200; patients at Poona dispensary, 2,523. Income, \$33,450; the largest in its history.

## XIV. Zenana Mission of the Irish Missionary Society.

We have only the local report of the mission in Gujerat and Kattiawar with the Zenana Mission before us. It appears from this that there are two missionary ladies engaged in educational and Zenana work at Surat, and one in medical work; also 2 assistants and 6 native Christian agents, and 15 non-Christian teachers. At Borsad there are two missionaries. At Ahmedabad there are others; also a medical mission, and 8 native Christian agents, with 9 non-Christian teachers. Anand and Broach also appear as stations.

## XV. Miss Walker - Arnot's Tabitha Mission at Jaffa.

Hon. Secretary, Miss E. Walker-Arnot, 24 St. Bernard's Crescent, London.

This simple organization has been in existence 25 years. The field is designated in the corporate title, which we give above. The boarding school numbers 60 residents, of whom 12 were Javesses, and the day schools 100 pupils. The receipts last year were \$4,825.

## XVI. Helping Hands Zenana Association (Young Ladies).

Office, 42 B. Fulham Road, London, S. W. Publication: It utilizes India's Jewels for publication of its correspondents.

The society co-operates with the Indian Female Normal School and Instruction Society at Jaunpore, Benares and Lucknow; with the Church Missionary Society at Brindaban; with the Church of England Zenana Mission at Amritsar, and with the Ladies' Association of the S. P. G., and the London Missionary Society at Belgaum. The distinct branch, known as the Nurse's Missionary Association, trains as nurses those who wish to assist missions abroad.



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

**Africa.**—The Niger Mission. Rev. W. Allan, of West Africa, thus summarizes the vast changes that have taken place since the Gospel was first preached at Bonny, in Africa:

"The worship of the iguana is overthrown, the priest is a regular attendant at the house of God, and the iguana itself converted into an article of food. The Juju temple, which a few years ago was decorated with twenty thousand skulls of murdered victims, I found rotting away in ruin and decay. I passed through the grove which was formerly the receptacle of so many murdered infants, and I found it had become the regular highway from the town to the church, and that the priest was now a baptized Christian. I went ashore and addressed 885 worshippers, including the king, the three former heathen priests, chiefs, and a multitude of slaves, and was thankful to ascertain that the work of conversion was still going on; for, in addition to 648 persons already baptized, of whom 265 are communicants, there are over 700 at Bonny alone who are now under instruction."—*Missionary Herald*.

—In Northern Africa has lately been discovered a river that has worn a bed through the rock 300 feet deep, and then makes a perpendicular leap 650 feet, while all around are deep, yawning chasms and gigantic peaks.

—The pupils of the Huguenot Seminary at Wellington, South Africa, have formed the Huguenot Missionary Society, which sends out from its ranks missionaries to labor among the heathen in Africa. The lady principal, Miss Ferguson, and the other teachers, are all earnest Christians, and seek to lead all the pupils to Christ.

—The Moravians have projected a mission on the Victoria Nyanza, but have been unable to establish it by the lack of funds. Just before the opening of their General Synod this year news was brought that a legacy of between \$25,000 and 30,000 had fallen to the Church, and it is probable that the work will speedily be carried forward, as the men are ready.

**Beymah.**—A Mission School is to be established by Rev. E. W. Kelly, of Mandalay, on the very spot where Dr. Adoniram Judson, the first missionary from America, suffered the cruel imprisonment at Oungpenla.

**China.**—Rev. J. W. Stevenson writes from Shanghai: "I am happy to report 27 baptisms this week, viz., 12 at Gan-ren, 7 at Nan-k'ang, by Mr. McCarthy; 3 at Chau-kia-k'eo, by Mr. Coulthart; and 5 at Ning-hai-chau, by Mr. Judd. Mr. McCarthy baptized in all during his tour in Kiang-si 66 persons, and he reports quite a number of inquirers. At Chau-kia-k'eo a great fire has devastated the place, and 3,000 families are said to be burnt out of house and home."

—A general conference of Chinese missionaries will meet at Shanghai May 7, 1890, and continue for ten days. Rev. J. R. Goddard, of Ningpo, is the secretary.

—The totals of missions in China are: 39 societies, 526 male missionaries and 597 women; total, 1,123 missionaries; 162 native ordained helpers, 1,278 unordained, 34,555 communicants in the churches, and 14,817 pupils in schools; \$44,173 were contributed by the churches the past year, and the net increase in membership was 2,295.

**France.**—The Statistics of France for 1888 contain some sad facts respecting family life. Compared with 1887 the decrease in marriages was 212, while there were 6,360 less than in 1886. There were 1,702 more divorces than in 1887, and 1,758 more than in 1886; the total number was 4,708. The decrease in the number of births since 1887 was 16,794. Since 1884 there has been an annual decrease in births. In 1884 there were 937,758 births; in 1888, the number was 882,637. In illegitimate births there is, however, an increase. In 1881 they were 7.5 per cent.; in 1888, 8.5. In the Seine department 25 per cent. of the births were illegitimate. The official report states that if it were not for the illegitimate births there would actually be a decrease in the population of France.

—Miss Grant Brown, who with two other ladies lately made a mission tour in Corsica, reports that wherever they traveled they held daily meetings which were thronged by people eager to learn the truth. The work met with much opposition from the priests; but the civil authorities were generally friendly, and in several villages the mayors offered the use of rooms. In one village three men volunteered to stand every Sunday in the market place, and read the Gospel to their countrymen. There is no Protestant church on the island.

**Germany.**—According to the Statistical Year Book of Germany for 1889, the latest data on the religious status of the country are these: 29,369,847 Evangelicals, 16,785,734 Catholics, 125,673 other Christians, 563,172 Jews, 11,278 confessors of other religions or professing no religion at all. The Evangelicals include Lutherans, Reformed and the United Church, *i. e.*, the union formed in 1817 in Prussia and some other States between the two Protestant confessions; the Catholics include Roman Catholics, Greek Catholics and old Catholics; the other Christians represented are United Brethren, Baptists, Mennonites, Episcopalians, Presbyterians, Methodists, Quakers, Irvingites, German Catholics, Free Religionists and Dissenters. In 1871 the proportions were these: 25,581,685 Evangelicals, 14,869,292 Catholics, 82,158 other Christians, 512,153 Jews, 17,156 of other or no religion.

The most noteworthy features of these figures is that while the Evangelicals and the Catholics have grown in equal proportions, the number of "other" Christians has increased in much larger proportion. This is evidence sufficient that the propaganda made by the various denominations of England and America in Germany has not been unsuccessful. This is one of the factors that is slowly but evidently surely at work toward the disestablishment of the Protestant Church of the land of Luther.

—The Sixty-sixth Annual Report of the Berlin Society for the Promotion of Christianity amongst the Jews shows that two missionaries and one colporteur are employed by the Society, and that its income during the year 1888 amounted to 25,593 marks 42 pfennigs (about £1,279), which, with a balance of 46,341 marks 54 pfennigs from 1887, made the total receipts of the year 71,935 marks 1 pfennig. The expenditure was 41,219 marks 46 pfennigs, leaving a balance of 30,705 marks 53 pfennigs in hand. Pastor Hausig, a former missionary of the London Society, is secretary of the Berlin Society.

—The Gustavus Adolphus Society, to carry the gospel into Catholic countries, last year received \$230,000, or \$5,600,000 since 1832. The society has had 1,444 applications for aid from Roman Catholic countries.

**India.**—Perhaps one of the most notable testimonies to the success of missionary labor in India and other countries was made during the recent Baptist Union Conference at Birmingham, when Sir W. Hunter, before a gathering of 4,000 people, gave his experience of missionary work. He simply dealt with the matter as, to use his own term, "a secular man and a layman," and in doing so pointed out that during the ten years from 1871 to 1881 the Christian population of India had increased 64 per cent. as compared with the 11 per cent. increase of the general population, and that the Indian native Protestant Christians had now grown up into a native Protestant Church, with their own pastors, numbering 576, and their own native lay preachers, 2,766 in number. "Missionary work," he added, "is one of the greatest and best works at present going on in India; it has been rich in results in the past, and is fraught with incalculable blessings for the future."

—The Mission College at Ahmednagar has won for itself such a high place among the government officials that they have increased their grant-in-aid nearly fourfold for a term of five years. The school for girls under the charge of the Misses Bissell, in their fine new building, is a busy hive of Christian instruction, full of hope and cheer. Five new village churches have been organized during the year in the vicinity of Ahmednagar. Mr. Robert Hume being specially active in mission work in these rural districts."

—Seventy years ago the East India Com-

pany did everything possible to keep missionaries out of India; now the British East African Company has invited the Church Missionary Society to place missionaries at all the stations of the company as fast as they are opened.

**Italy.**—Ten thousand Italian priests have secretly signed a petition to the government praying for protection against the tyranny of the Vatican. They have been promised assistance by several deputies, who will plead their cause in Parliament.

**Japan.**—It is said that there are more than 1,000 pupils in a single, rapidly-growing Sunday-school in Okayama, Japan.

—Results of a Japanese Earthquake. According to the official return of the damage caused by the recent earthquake at Kumamoto, in Southern Japan, the loss in that prefecture alone—an area roughly equal to that of a medium-sized English county—was as follows: 234 houses completely ruined; 239 partially destroyed; 19 persons killed, and 53 injured; at 893 places there were fissures in the ground; roads were destroyed in 137 places; forests injured at 17; building lots and cultivated land at 3,336 places, and embankments at 45 places; 24 bridges were entirely destroyed and 41 damaged, and the water in 138 wells became muddy and unfit for consumption.

**Korea.**—A traveler in Korea writes: "Buddha" worship, as conducted among Koreans, is a species of idol-worship. Diviners walk the streets in the persons of blind men with long staffs, who announce their presence with a peculiar professional cry. Demon-worship prevails in various superstitious practices, to ward off disease and other ills of life."

**Russia.**—Twelve hundred converts have been baptized in the Baptist Mission in Russia in the past two years. The mission is principally among the German colonists in South Russia. There is also a successful mission in Roumania and Bulgaria.

**Sweden.**—The minutes of the Swedish Augustana Synod gives 291 ministers, 582 congregations, 425 church edifices and 191 parsonages, valued at \$2,503,304; 74,234 communicants, 5,935 baptisms, 3,263 confirmations, 288 parochial teachers, and 11,506 pupils. Synodical treasury, \$1,526.44; education, \$16,414.48; home missions, \$15,901.03; foreign missions, \$6,607.39; orphan homes, church extension, etc., \$27,749.54; congregational expenses, \$511,986.40; total, \$580,823.58.

—Baptist progress in Sweden is one of the most remarkable religious movements of the present time. Revivals are constant. In twenty years the number of church members has advanced from 7,900 to 32,308. The baptisms in 1888 were 2,390.

—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.

# THE MISSIONARY REVIEW OF THE WORLD.

VOL. XIII. No. 3.—*Old Series.*—MARCH.—VOL. III. No. 3.—*New Series.*

## I.—LITERATURE OF MISSIONS. MISSIONS IN OLD SCOTLAND. No. II.

BY A. T. PIERSON, D.D.

The old year died in a pathetically becoming way. December 31 beheld a funeral cortege in Westminster Abbey, when an illustrious poet was laid to rest among the great dead that there find a shrine and throne. The latest of the sons was given a tomb close by the father of English poesy, and Chaucer and Browning lie side by side in the "Poets' Corner."

Notwithstanding fog and frost, crowds lined the avenues along which the bier was borne, and when, at 11:30, the doors were opened, the Abbey was at once filled, and when the tolling bell was pealing out its weird monotone at twelve, there was not a vacant place save those reserved for clergy, choir and mourners. It was a brilliant assemblage—lords and ladies, dukes and earls, ambassadors and ministers, bishops, deans and canons ; all were there to do honor to the pure and reverent poet, whose lines have been an honor to humanity and to God. Mrs. Browning's exquisite lyre was sung,

"He giveth His beloved sleep,"

set to music by Dr. Bridges; and the first part of the ceremony closed with Wesley's anthem,

"All go to one place."

During the whole service there lay on the coffin Tennyson's floral wreath, and Miss Browning's cross and wreath of palma violets.

We have said that it seemed a most fitting closing ceremony for the dying year. And those two musical selections, how they seemed to present the two sides of humanity's solemn history ! The eschatology of missions ! On the one hand the Christian's death and burial: "He giveth His beloved sleep ;" resting awhile until the resurrection, asleep in Jesus. And, on the other hand, unredeemed humanity, sweeping on promiscuously, a generation together, all going to one place, and that place a grave without hope—a grave of unbroken gloom. And to think how easily, if the Church would obey the Lord, and resolutely preach the gospel among all the nations, that hopeless and indiscriminate sweeping of human beings into the rayless pit of sheol might be trans-

muted with a peaceful, hopeful composing of saintly forms for a sleep that looks forward to its rapturous waking!

With December 31 the mission tour of Scottish churches, which has engaged my attention for more than a month, closed for the time, to be resumed in February. It is purposed to give January to London and the great centers of population in England, and then, if God will, to give two months uninterruptedly to Scotland, until at least all the main body of the population has been overtaken.

This is a natural point of retrospect; and it may be generally said that the results every way, so far as they can be now estimated, abundantly repay all the cost in time and toil. On Monday evening, at Airdrie, I gave the fifty-seventh address on missions since the *Etruria* landed her human cargo on the 16th of November. First, I spent between three and four days in Liverpool, of which some account was given in a previous letter. Then, on November 20th, a welcome meeting was held in the Church of Scotland Assembly Hall, in Edinburgh; and from that day the meetings were held almost daily until the year closed.

The very efficient committee at Edinburgh, with Rev. John Lowe, M.D., as chairman, supported by a committee in the west of Scotland, of which Rev. John Pagan, D.D., is the energetic chairman, have arranged the entire tour, at my request, so that all I have had to do has been to go where I have been sent, thus relieving me from all needless correspondence and perplexity. The arrangements have all been singularly complete. We have been met at trains and escorted to hospitable homes; welcomed with a genuine cordiality; we have found everywhere warm hearts and exceptionally generous co-operation. The whole tour reminds me of Paul's testimony to the Galatians, who "received him as an angel of God, even as Christ Jesus," "and would have plucked out their own eyes and given them to him." We have met abundant hospitality and Christian generosity elsewhere; but never any experience of loving kindness that on the whole quite equals this.

A word further ought to be added as to the way in which the meetings have been planned and conducted. The resident clergy and leading laymen and laywomen, too, have been enlisted in the movement in advance, and their cordial support secured. Then their preference for the time, hour and place of meeting has as far as possible been consulted. The meetings have followed each other in so well ordered a scheme that there has been neither loss of time nor retracing of steps. During these past thirty days there have been large and enthusiastic gatherings at Leith, Peebles, Innerleithen, Dalkeith, Haddington, Glasgow, Port Glasgow, Dumbarton, Helensburgh, Kilmarnock, Paisley, Irvine, Ayr, Greenock, Gourock, Strathaven, Bothwell, Hamilton, Wishaw, Lanark, Motherwell, Airdrie, etc., and

in all cases the audiences have been large and the attention earnest and absorbed.

The plan has been connected with a few features of marked value, which might be well imitated elsewhere. Afternoon meetings have been held for *women* especially, and addressed ordinarily by some man and woman who have been on the foreign field and were at home on a furlough—as, for instance, Rev. Mr. Rice of India, Ross of Manchuria, Alexander of Jamaica, Christie, M. D., likewise of Manchuria, and Mrs. Edge of China, and Mrs. Armstrong of Burmah. Then in the evenings, general meetings, held in the largest available church or hall, addressed generally by one of these returned missionaries and myself, and sometimes briefly by some one of the local clergy. Some man or woman has been called to preside at the respective meetings, whose name and known interest in missions gave added power to the gatherings; and the common custom of voting thanks to the speakers, which often diverts attention from the subject matter to the person bearing the message, has been happily omitted. We see no reason why similar campaigns may not be planned in our own land, so that without needless cost of time or money, such men as Dr. Gordon of Boston, Dr. Barrows of Chicago, Dr. McVickar of Montreal, Dr. Goodwin of Chicago, Dr. Chamberlain of Brooklyn, Dr. Taylor of New York, Dr. Gracey of Buffalo, and such women as Mrs. Bottome, Mrs. Gordon, Mrs. Bainbridge, Mrs. Rhea, Mrs. Douglass, Mrs. Capron, Mrs. Harvie, Mrs. Hoge, Mrs. Moses Smith and Mrs. Barakat, may be brought into living contact with large congregations throughout the United States and Canada.

Scotland is a land of martyrs and missionaries, and the two naturally go together. The martyr spirit has survived the martyr fires, and so the vital energy that once made martyrs now runs into the channels of missionary enthusiasm. We go nowhere without feeling ourselves to be on holy ground. Hallowed associations make every spot sacred. At Bothwell we had to walk but a few steps along the Clyde to find ourselves confronting the mills where David Livingstone worked, and the humble home of Blantyre, where that “adventurous laddie” first saw the light. At Strathaven we were but seven miles from the battle-field of Drum Clog, where Douglass led a little band of Covenanters against Graham, of Claverhouse, with the royalist troopers; and from that little town where the hand looms still produce their beautiful products, went *from one house*, William and Gavin Martin to India, and James Martin to Jamaica, and James Martin’s son to India, and now Miss Martin, the sister, to Jamaica. What an outcome of one consecrated home! Five missionaries almost from one cradle! No marvel Scotland is interested in missions! With a view to touching as many centers as was practicable, I have

generally had three services on each Lord's Day, but so aided by resident ministers as that no part of the service but the address and a short prayer just before it fell to me. The large attendance at all these services, especially those held in the evenings, has been a matter of congratulation and surprise. At Paisley, the large town hall, erected as a memorial to George Clark, Esq., of spool-cotton-thread fame, and holding 2,500, was literally packed; and at Glasgow, St. Andrews, holding from five thousand to six thousand, was similarly crowded. Instead of coming across the sea to kindle a missionary revival, the flame was found already burning, and needing only the fuel of facts, and the fanning of the breath of the Spirit of God, to become a consuming fire. Could all this intelligent and aroused enthusiasm be effectually *applied to action*, the whole machinery of missions would move with greatly increased rapidity and efficiency.

We think we see some signs of greatly increased *giving*. These meetings have not been with immediate reference to raising money, and no collections have been taken except for current local expenses. But from time to time voluntary offerings have been sent in to me, by those whose hearts the Lord has touched, and some of them have been very significant, because the fruit of evident self-sacrifice. In some instances the facts attending such gifts have become known to me. One lady sold a bracelet and sent the proceeds to be applied to missions. One young man took off a solid gold vest chain, and another a diamond scarf-ring, and enclosed them to me. Others sent the price of a pair of kid gloves, or a box of cigars, or a concert ticket, or a package of Christmas cards, or various other gratifications and indulgences foregone for the sake of the perishing. What would be the result were only John Howard's maxim followed, that our "luxuries should give way to the conveniences of the poor; our conveniences to their necessities; and even our necessities to their extremities!" The nakedness of the indigent world might be clothed from the superfluous trimmings of the vain. That will be a new era and epoch in missions, when even our *luxuries* are sacrificed for the sake of supplying the gospel to the world.

With this last day of the year we enter upon the closing decade of this century. Dr. George Smith, of Edinburgh, the accomplished biographer of Cary, Duff and Wilson, reckons the first century of modern missions from 1788. He divides the century into three periods: First, the period of preparation, when the ground was being broken up and made ready for the seed, from 1788 to 1838. Secondly, the period of sowing, when the seed was being scattered, from 1838 to 1858. Thirdly, the period of ingathering, when the harvest began, from 1858 till now. I have often thought of a somewhat similar division into periods of seven years each: 1. From 1788 to 1837, seven periods of seven years, the times of organization when

the great missionary agencies were forming. 2. The times of aggressive activity, when the Church was pushing rapidly forward into new fields, three periods of seven years, from 1837 to 1858. And 3. The times of realization of results, when both aggressive movement and great success marked missions, the plowman and reaper going side by side.

However this be, we are now in the first years of a second century of modern missions. Never since Christ arose from the dead has there been at once such magnificent opportunity and such inspiring encouragement. No previous generation has had such facilities and appliances for giving the gospel to mankind as have we. Divine Providence has furnished us weapons for our warfare such as men in apostolic ages never imagined. The marvelous fables of the Arabian Nights are eclipsed by the realities of printing press, steam engine, electric telegraph, postal system, and all the other helps which are now challenging the church to use air, earth and water in her great mission to the race of man. No man can show a sensible reason why within the next ten years the Word of God should not be published throughout the world. Thirty millions of Protestant disciples can evangelize the world if each one will become responsible for *fifty* other souls. If one missionary will go to the field out of every 300 Protestant church members, we shall have 100,000 missionaries in the foreign work, besides native helpers that now outnumber the missionary band five to one. If every such church member could be led to consecrate habitually and systematically to missions, *five cents a day*, it would yield the enormous sum of about 550,000,000 dollars yearly, or one and a half million dollars a day ! Think what could be done in evangelizing the world if there were a band of 100,000 missionaries sent out by Christian churches, with the grand sum of \$550,000,000 a year to provide for their support !

This decade ought to be the most glorious of all history in the progress of the gospel. But there must be new giving and new living, more men and women sent to the front, and more money and means furnished for the work. Dr. McAll writes that for sheer lack of money he has to close *thirteen of his stations*, at a time when every door is open and every demand is for expansion rather than retrenchment. The Church of God does not respond to the providence of God as she ought. The very air is vocal with the calls of God, the very horizon is blazing with signal lights. Who will come forward and say, "Here am I, send me?" Who will bring their silver and gold with them and lay on God's altars their abundance? Who will go into that holy of holies, where wrestling Jacobs become prevailing Israels, and learn the secret of that mighty prayer which brings down showers of blessing upon earth's dry and barren wastes ?

EDINBURGH, Dec. 31.

## THE BOERS AND MISSIONS.

BY REV. LEWIS GROUT, WEST BRATTLEBORO, VT.

Among the many new and interesting missionary developments of the present day, that which is revealing itself among the Dutch farmers, or "Boers," as they are often called in South Africa, is one of the most remarkable and cheering. Their two hundred years of life in that land have been years of a most unique commingling of the romantic with the real,—a life characterized for domestic simplicity, wild adventure, independence, and a high regard for at least the forms and observances of a sound Christian faith. They have ever had a great love of liberty, been vigorously tenacious of their own rights; and yet have had a firm belief, at least many of them, that the natives, the black people, were divinely appointed to be the servants of the white race. Out of all this have come many border wars, repeated collisions and conflicts with the English, and sometimes a hostile feeling towards Christian Missions, all which has led many of them to a most unsettled, migratory way of living. But now, at length, their ideas of liberty are taking on a more intelligent, scriptural aspect; their formalism giving place to spirituality, and their feelings and conduct towards the natives beginning to undergo a happy, beneficent change. The spirit of that true and living faith which their pioneer fathers carried to that land, is beginning to be revived, and one of the most important reasons they originally assigned for going there and taking up their abode among or by the side of the natives—to aid them in their religious well-being—is beginning to be honored in the mission work they have already entered upon in their behalf. During the two centuries of their abode there, the Boers have had much to do towards developing and utilizing the secular resources of the country, and in giving shape to the social and political affairs of all South Africa. Their molding influence was never greater than it is to-day, nor will it fail to increase and extend as the years go on. Their past career is fraught with instruction, if not also with admonition; their present trend with encouragement to all true friends of law and religion. To all who are interested in the ever-changing fortunes of men, the different phases of social life, and especially in knowing something of the many mighty forces now at work for the speedy redemption of that long neglected and much wronged land of the sun, which has come to be called the "Dark Continent," a brief sketch of the early life, general character, and present promise of the Dutch Boers in South Africa can hardly fail to be instructive and encouraging.

When Diaz discovered the southern angle of Africa, 1486, and proposed to his royal patron, John II., of Portugal, to call it "the stormy cape," the King said: "No; call it 'the Cape of Good Hope,' because of the promise it gives of my finding in it a good way to



India." So, through the moral and political storms that have raged in that region, the eye of faith sees a "Good Hope" for yet making that cape as a stepping-stone and means of reaching a realm larger than India with the gospel of God's love. It was about the middle of the seventeenth century, 1652, that the Dutch East India Company, seeing what a good replenishing station the cape would make for ships plying between Europe and the East, sent a colony of soldiers and others there to build a fort and plant a garden, hoping, withal, as they said, that the religious interests of the aborigines might be thus promoted,—that the formation of said fort and garden may not only tend to the advantage of the East India Company, but, what is of more consequence, may also be the means of preserving many souls to the praise of God's most holy name, and for the propagation of his holy gospel,—that, by living on good terms with the natives, their children may become useful servants, and, if educated in the Christian faith, should the Almighty grant his blessing, many souls may be brought to a knowledge of religion and saved to God. But these ends, if ever practically sought in those early days, were soon forgotten, and for two centuries left virtually out of account, though they are now beginning to come to the front.

The infant colony went on to prosper. The natives brought them cattle and sheep, their gardens gave them vegetables, the plains gave them game, and the sea gave them fish, but for some years they were subject to many trials. At first, it is said, they had to contend with their fears, lest the wild men by day or the wild beasts by night should attack them and their fort, and carry all by storm. They had to contend with want; and one poor soldier was sentenced to many blows from the butt of his gun for wishing the purser at the devil for serving out penguins instead of beef and pork. They suffered from thieves, and one poor fellow was sentenced to be flogged and put in irons for stealing a cabbage. At times a Hottentot would walk off with some of the cattle, or the leopards and lions would take them for their own use. They had the scandal-monger among them, and one of them was sentenced to ask pardon on his knees, be bored through the tongue, and be banished three years for words spoken against ladies of rank. The colonists were sometimes chided by the Home Directors for want of enterprise and self-support, and told that a country which could not grow its own corn did not deserve to be called a colony. Then the Home Company sent out fifty young farmers, and an equal number of maidens to aid them and others in their new home. Next came three hundred Huguenots, men, women and children, the salt of the earth:

———"Pilgrim fathers, noblest blood of sunny France,

Broad-browed men of free-born spirit, lighted with the eagle glance."

Robbed of "freedom to worship God" in the land of their birth :

“To this far nook the Christian exiles fled,  
Each fettering tie of earthly texture breaking ;  
Wealth, country, kindred, cheerfully forsaking  
For that good cause in which their fathers bled.”

To these may be traced some of the most valuable elements of the white race in South Africa; though, for a long time, the illiberal policy of the Home Company was far from giving such scope to the enterprise, industry, and influence they were prepared to exert, as the highest welfare of all parties, both immediate and future, required.

The sturdy Hollanders and Huguenots of those early days, the real Pilgrims and Puritans of South Africa, glorying, as they did, in being “free-born” and “liberty-loving,” were, nevertheless, remarkably patient under the many frivolous and discriminating laws and customs to which they were subject, touching private, social and civil life. Some of the good-hearted rulers, such as “Father Tulbagh,” who lived about the middle of the last century, men of great simplicity of life and never lacking in rigid discipline, evidently failed to see what was really the great opportunity and object of their office, and yet were diligent enough in prescribing such laws and forms of social and official etiquette as they thought the people should observe. They had full faith in ranks and grades of society, and eschewed the doctrine that all men, even the white, were made or designed to be equal. The low vehicles of that age were admirably adapted to the fashion, made imperative by law, that every person should stop his carriage and get out when he should see the Governor approach, and should likewise give the members of the “Court of Policy” a clear pass for their carriages. The exact amount of velvet which gentlemen of different ranks might wear, the amount of ornamentation for their carriages, the number of servants each rank might boast, the particular costume of the footman, the dress of brides and their friends at weddings, the cloth and cut of dresses for the wives of men of different ranks, as the junior merchant or the senior merchant, the wearing of diamonds, mantles, hoops, and dresses with a train, as the chronicles of those days tell us, were all determined by laws made, not by the *modistes* of Paris, but by the Governor and his grave Council in the castle of Good Hope. And yet there was evidently much of good feeling and genuine enjoyment among that people. If they went to one extreme in the respect and deference they paid to age, rank and office, it is worth considering whether the people of this day have not gone to the other.

The religious character and observances of the Boers at that early period were not less marked and molding than their civil code and social life. Their means of education, teachers, ministers, books, except the Bible, outside of official ranks, were few. But the attachment of the scattered people to all the sacred institutions of religion

was then, as now, remarkable; and evidently the guiding and restraining influence of these simple ordinances and teachings of the gospel, during all the years, have done much to prevent the nomadic classes from lapsing utterly into the heathenism of the native tribes with which they have ever been in contact. Even now, in those who lead a migratory life, such as the greater number of their fathers were wont to lead,

“While on from plain to plain they led their flocks,  
In search of clearer springs and fresher field,”

both the spirit and the forms of religion are everywhere far from rare. They hold the Calvinistic doctrines, and, in many respects, are not unlike the sturdy Scotch of three centuries ago. Rough and uncouth as the “trek Boers” (nomadic farmers) often are, they have, at least many of them, a habit of saluting their Maker at break of day with supplication and song. Nor is it any uncommon thing for the patriarch of the family to bring his household together, morning and evening, read a chapter from the well-worn family Bible and offer prayer. They still retain that resolute, republican spirit of freedom for which their ancestors were distinguished in the Netherlands many generations ago. From their religion and their politics together, it is easy to see how they should be often thought a stubborn, sometimes a bigoted, if not also a proud race, of an independent spirit, a positive purpose, and ever ready to fight and die for their rights and their liberties.

In their general appearance, domestic life and common pursuits, the Boers are tall, stout, strong, hospitable and kind, frank and courteous, sometimes surly and phlegmatic. Their farms and their families are large, the former numbering from six to ten thousand acres of land, the latter from six to a dozen children, to say nothing of servants. Their wealth consists of their lands, cattle, sheep and horses. Where they have been able to settle down to live undisturbed for a few generations, they are not unlike the average New England farmer in the general ordering of their affairs. When they are given or driven to constant change, the wide open field is their home, and the large tented wagon, usually drawn by twelve or fourteen oxen, is their house, where they sleep at night, and in which the women and children ride by day, while the men, in their saddles, are out with their rifles for the game they need for the larder. If one thinks his stay in a place may be for a few months or years, he builds a cheap “wattle and dab” house and covers it with thatch for himself and family, a hovel for his horses, and a pen for his cattle; encloses a few acres of land for a garden, and plants out a few fruit trees, and, eventually, if not too much annoyed by the natives, or forcibly ousted by the English, he comes to find he has a permanent home.

But the civil and political career and experiences of the Boers have

been full of variety and trial. The original settlement went on to grow till it came to number fifty thousand souls and embrace a hundred thousand square miles of territory, when, in 1795, the English came in and took possession, held it till 1806, then gave it back, but recovered it again in 1815; since which time it has continued to be an English colony, much to the disgust and grief of the Dutch. The peculiar views of the Boers in respect to the natural rights of the natives, the frequent encroachments of the former upon the territory of the latter, and the consequent strife between the two races, all went to make the life of each for many years one of almost constant fear and unrest. The Boers could never forgive the English for taking from them what they claimed as their own country; and, being accustomed to take and hold many of the natives as slaves, or, as the Dutch said, as "apprentices," when, in 1833-7, the English abolished the system, the already disgusted Dutch became highly indignant. But the more considerate still remained in the colony and made the best of it, while great numbers of them withdrew for good. Not less than five or six thousand of them, heads of families, gave up their big farms, gathered up their more valuable and portable effects, took their families, cattle, sheep and horses, their Bibles and their guns, inspanned their big wagons, called the ugliest ox in the team by the opprobrious name of "England," set their faces toward the North Pole, and journeyed on till they crossed the Orange River, the northern limit of English rule, and there took up an abode wherever they could find green grass and good water. From this, in a year or two, 1837, a thousand of them inspanned their wagons again, took their families, cattle and other effects, followed up the Orange River and came down into Natal, hoping to make that beautiful country a new Netherlands, and there find rest and peace. But after two years of war with the Zulus, and then two more of war with the English, the land of their delight became a British colony. Again, a few of the more considerate of them remained and tried to make the best of it; but great numbers of them withdrew, went back over the mountain, rejoined their fellows, and established the Orange River Free State and the Transvaal Republic, with an alleged promise from the English that they should not be disturbed. But, under the so-called "jingo policy" of the British Government a few years since, this promise, which the Dutch declare to have been plain and positive, seems to have been forgotten; and an attempt was made, or at least conceived, to deprive the Dutch of their independence and establish a grand Anglo-African Confederacy which should embrace all South Africa. This led to a war between the English and the Dutch, and also with the Zulus. But in this the Dutch had the best of it, and are still preserving their independence.

The Free State embraces about 50,000 square miles, and has a popu-

lation of about 130,000, of whom the whites number about 60,000. The Transvaal, now called the South African Republic, embraces about 80,000 square miles and has a population of about 300,000, of whom about one-sixth are white, and of these about three-fourths are Dutch. The eastern frontier of this State is about forty miles from Delagoa Bay. A railway to connect the capital, Pretoria, with the bay is nearly completed. Between this State and St. Lucia Bay the Boers have formed what they call the "New Republic," of about 16,000 square miles. This new State has already negotiated a treaty with the Transvaal, by the terms of which the two are to form themselves into one State, to be incorporated under the name of the District of Vryheid. Many of the English, both at home and in South Africa, especially in Natal, have been urging and hoping that British rule might be pushed northward, so as to take in Zululand, and what was otherwise soon likely to be known as the "New Republic;" or even that the scheme of a grand Anglo-African Republic might yet be realized at an early date. But the latest utterance and phase of the Imperial policy on these points are that Mr. Gladstone emphatically repudiates any intention to interfere in Zulu affairs; that the Home Government is not prepared to adopt toward the Boer settlers in the New Republic district a hostile or aggressive attitude; and that England especially desires to maintain friendly and cordial relations with the Transvaal and the Orange Free State. The more considerate and humane course of the Boer towards the native is taking away one considerable pretext of the British Government in former years for interfering with Dutch rule.

From interesting addresses at the World's Missionary Conference last year in London, and from other fresh and valuable sources of information, it is clear that a great change is coming over the Dutch in their feelings towards the natives and in their attitude towards mission work among them. For many reasons, probably few men are able to give more correct, valuable testimony on this point than the Rev. John McKenrie, of the London Missionary Society. In a recent speech of his, having referred to the opposition which mission work had to encounter from the Dutch in former years, he goes on to say that, in the course of time, such work has come not only to have their high approval, but to find their own sons and daughters engaged in it; that the Dutch Reformed Church of Cape Colony "has its own missionary society now, and if, in any village throughout the colony, there should be a community of black people not ministered to by a European society, there you will find the Dutch Reformed Church at work." The superintendent of the Berlin Missionary Society, Rev. A. Merensky, having referred to the fact that, in former years, the Boers of the Transvaal had refused to allow any mission work to be carried on in that State, goes on to say: "Our missionaries now have

in the Transvaal alone twenty-three stations, with five thousand members ; and altogether there are now about twenty-five thousand native Christians in the 'Transvaal.' The Swiss have a flourishing mission in that State. Nor is the changing of sentiment and bearing on the part of the Dutch towards the Zulus in Natal less marked. Some two years ago there was a religious movement of great power among both races in the upper part of that colony, in the Greytown region. Several native evangelists, being employed to hold meetings among their own people, often held them, by invitation, at the houses of the Dutch, and many of both races were hopefully converted. The pastor of the Dutch church in Greytown gave the work every possible encouragement. Many of the farmers not only gave it their hearty approval and shared in it, but contributed much of their own time and personal effort to carry it forward. Rev. James Scott, a missionary of the Scotch Free Church, was called in and "assisted at the baptizing of about a hundred natives who had been converted by those Boers who destroyed the station of Livingstone, and interfered with the work of our French brethren. Having received an outpouring of the Spirit of God two or three years ago, these Dutch farmers are now gathering their Zulu servants together and are themselves preaching to them the gospel of Christ."

The veteran American missionary, Rev. David Rood, for forty years a faithful laborer among the Zulus in Natal, bears similar testimony to the interest the Dutch are now taking in mission work among the aboriginal races in all parts of South Africa. And, as among some of the more important causes, or agencies, that have wrought and are still working this cheering change,—a revival of religious and missionary zeal among the Dutch,—he mentions the labors and prayers of the many devoted teachers that have been going out, for some years, from New England, and especially from Mt. Holyoke Seminary, under the call and direction of Pastor Murray, of Wellington, superintendent of the Dutch churches in South Africa, to establish schools of the South Hadley order and spirit among the Dutch in different parts of all that broad field. Nor is their influence limited to the sections in which the schools are set, but "reaching Dutch families far away."

At the annual meeting of "The Natal Missionary Conference," held in Durban last July, Rev. James Turnbull, V. D., of Greytown, read an interesting paper on "The Boer Farm Mission, or the Introduction of Christian Life into the Kraals of the Kafirs," which serves to prove and illustrate the real practical interest the Boers are taking in the religious well-being of the nations around them. The Boer's farm is generally large, comprising from five to ten thousand acres. On it may often be found a goodly number of Zulu Kraals; and the aim of "The Boer Farm Mission" is to furnish religious instruction for these natives by providing a native

evangelist from some regular mission station to labor for them. The evangelist thus employed is to have a hut of his own on the farm, together with a field for planting and pasturage for his cows; also a small salary, part of which is to be paid by the Farm Mission and part by the farmer for whose people he labors. This evangelist is to teach and preach also on the neighboring farms, and the owners of these shall be expected to help make up the salary of the minister whose services his people may share. The enterprise promises to be attended with much success. The members of the church have increased from 45 to 96 during the last year, and some 50 candidates are now waiting for baptism.

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## MORAVIAN MISSIONS AMONG THE AMERICAN INDIANS.

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

It is much to the shame of American Christendom that so little is known of the character and doings in general of the Moravian Church, and in particular of her efforts to evangelize and civilize the aborigines of this country. For not only does the story constitute one of the most thrilling and pathetic portions of our early annals, but a number of her representatives rank high for distinguished public services among our pioneers and founders. This church was the first to cross the Atlantic upon an errand purely evangelistic. For the better part of a century she stood in the very forefront of the fearful strife with the wilderness and with savagery in New York, Pennsylvania, Ohio, Michigan and Canada West. Nor did any heralds of the cross ever surpass, while few were able to equal, for patient endurance of hardships, or for length and energy of effort, such truly apostolic men as Heckewelder, for forty years a missionary among the Delawares, and Zeisberger, who for upwards of sixty years bestowed most lavishly upon the same people the wealth of his wisdom and zeal, and died when past eighty-seven with the armor still on, and so, even more than Eliot, fairly earned the honorable title of Apostle to the Indians.

Already Dober and Nitschman had been despatched to the negroes of the West Indies, and the Stachs, with Christian David, to the Greenland Eskimos, and now in 1734, when the renewed church had been in existence scarcely more than a decade, a company of Moravians made their advent into Georgia to tell to the Creeks the story of redemption. But various troubles ensued and the mission was transferred to the more genial atmosphere of Quaker territory, and to the Forks of the Delaware. Here in 1741 a permanent settlement was made, destined to be a sort of second Herrnhut, a centre of gospel power for the New World, and named Bethlehem, Zinzendorf himself being present. A considerable accession soon followed of

settlers from Europe, and several tours of exploration through the forests to the north and west.

Meantime in Herrnhut Christian Henry Rauch had been set apart as the first missionary to the Indians, and had landed alone and a stranger in New York. Only discouragements met him. But hearing that a delegation of Mohicans was in the city, he sought them out, and, sad prophecy of woe, found them in beastly intoxication. They had learned the Dutch language from their neighbors, and taking advantage of a few rational moments, he offered to return with them as a religious teacher, and in due season set out for Shekomeko, in Dutchess County, and near the Connecticut line. For a time his message was heard with interest, but when the novelty was gone his hearers fell away, rebuffs and insults became his daily portion, and he was bidden to be off by the way he came. However, additional helpers were sent, and at the end of a year the seemingly barren soil suddenly began to whiten with a harvest. Tschoop (Job) and Shabash, the debauched wretches he had followed to their homes, through deepest penitence entered thoroughly into the kingdom, though one of them before had been "the greatest drunkard and most outrageous villain" in all that region. Savages came twenty and thirty miles to listen to the "great words," a church of 70 was gathered, a second station was opened further east upon the Housatonic (Pachgatgoch), and five missionaries were kept busy preaching, teaching and visiting from lodge to lodge. But those were troublous times. Evil doers found their gains from the vices of the Indians sadly lessened by the success of the Moravians, much sectarian bigotry and jealousy were abroad, and, worse, there was constant peril from the French. So from these combined sources fierce opposition arose, and their arrest followed upon the charge of being "Jesuits in disguise," and finally in New York an act was passed which ordered "the several Moravian and vagrant teachers to desist from further teaching and preaching, and to depart the province." Thus expelled and the mission broken up, teachers and converts were presently transferred to Bethlehem. This was the first forced exodus in a long and lamentable series.

In 1745 a Delaware chief and his wife were baptized, the first converts from that tribe upon which the bulk of Moravian fervor was henceforth to be expended. But just now great things were planned in behalf of the Iroquois to subdue their haughtiness by the power of the Cross, and inspire their hearts with the pity of Christ. A mission board was formed. Young men were to be chosen and trained for the task by years of study and familiar intercourse. David Zeisberger was one of the first appointed (*destin irter Heidenbote*), and was sent to the Mohawk Valley to study the language. Arrested as a *French spy* and sent back, and little later with Bishop Spangenberg he made



a trying and most perilous trip to Onondaga to secure from the Grand Council permission for teachers to reside among the Six Nations. This was followed by several other visits of similar character, and by two periods of residence, by which he gained such great admiration and affection from those redoubtable warriors that by the Onondagas he was with great ceremony adopted into the tribe of the Turtle. As another means of reaching and winning the Iroquois, a mission was opened at Shamokin upon the Susquehanna, a great gathering place, with a blacksmith shop to sharpen their tools and weapons, and Zeisberger as an assistant. For some reason nothing substantial came of all this planning and labor. The French war compelled suspension, and after twenty years' continuance the attempt finally ceased (1766).

But the work was vigorously pushed in the Wyoming Valley and at other points. With what heroic spirit is shown in a resolution adopted by the Mission Board "to carry on the evangelization of the Indians in an apostolic manner, and with resistless energy, to the glory of God, and to deem fit for this service such men and women only as are willing to lose their lives for Christ's sake." And, verily, it soon appeared that only such faith and fervor could meet the demands of the case. The Delawares were found comparatively docile and easy to be reached by such simple, earnest and loving presentation of the truth as the humble-hearted Moravians gave. So that by the end of 1749, 300 converts could be counted in Eastern Pennsylvania. But Braddock's defeat was the beginning of protracted disturbance and disaster. The entire frontier was exposed to bloody forays, morbid fear of tomahawk and scalping knife was universal, and the baseless suspicion spread that the Christian Indians and their teachers were in league with the French. Then, as if in cruel irony, a troop of Monseys, who *were* hostile to the English, made midnight assault with wholesale slaughter upon a Moravian settlement only a few miles from Bethlehem.

The mission came forth from the French war sadly scourged and decimated, and then, when only a brief breathing space had been enjoyed, the Pontiac Conspiracy followed, with a similar train of evils. The old charge against the converts was revived, but was proved to be a calumny by the meekness and resignation with which they endured severe and manifold trial and affliction ensuing. In part, at least out of kindness, they were ordered by the civil authorities to give up their arms and gather at Philadelphia, but, obeying, were met by a howling mob with insults and threats. In spite of all orders from their officers, the soldiers refused them a refuge in the barracks. Transported next to Province Island, a few weeks later they were packed off to New York, but on the border of the province were met with a command not to cross. Back then they tramped through a

snow storm, and durance followed in all of sixteen months. Most of the time the missionaries were with them giving protection, council and good cheer. And the poor creatures were marvellously patient and steadfast through the whole. But during the summer smallpox and dysentery broke out, and almost half of the entire number died. When finally released less than 100 remained, and so inveterate was the prejudice against them that this remnant must needs at once remove westward. So that presently we behold the afflicted flock and their loved shepherds, forsaking homes and worldly goods, plunging into the pathless forests, climbing Broad Mountain, crossing the Great Swamp, often able to advance but few miles a day, and, after five weeks of hardship, fixing themselves upon the Susquehanna and laying the foundations of a Second Friedenshutten (Tents of Peace).

This was in 1765. And now a few years of respite were vouchsafed. Comfortable homes were soon built, as well as a chapel and school-house, while a post-and-rail fence was constructed about the entire cluster of cabins. The streets and yards were kept scrupulously clean. To every family was a garden, an orchard and a canal, while 250 acres were given to meadows and grain fields and cattle; hogs and poultry were abundant. To crown all a rich spiritual blessing also came, bringing a large increase of converts, while the gospel sounded out among the Mohawks, the Senecas, Cayugas, Onondagas, Tuscaroras, Wampanoags, Tutelas and Nanticokes.

In 1767 intelligence was brought to Bethlehem that the Delawares of the upper Allegheny desired to hear the glad tidings, and Zeisberger was deputed to journey thither. He found a very den of heathenism at Goshgoshunk, with debauchery and all manner of depraved doing rife. But, nothing daunted, he was on hand again the year following with Gottlob Senseman and three families of Christian Indians to begin the first Protestant mission beyond the mountains in the vast Mississippi Valley. For a while life was well nigh intolerable, so furious was the opposition. The settlement was removed a few miles to a spot now in the midst of the oil region of Venango County, but at length, by gentle bearing, coupled with zealous teaching and fervid appeal, such a turning to the Lord began that the heathen party lost control. In 1770 a call came to introduce the gospel still further west upon the Beaver, and a number of families journeyed thither in canoes by way of the Allegheny and Ohio, and built Languntoutenunk, or Friedenstadt (City of Peace). Among the trophies of a revival, which soon ensued, was Glikkikan, a famous chieftain and warrior, who from henceforth threw the whole might of his influence in favor of Christian civilization.

But serious trouble was brewing in the Susquehanna region. The bitter strife between Yankee and Pennanite for the possession of Wyoming was in progress. By the treaty of Fort Stanwix the terri-

tory in which Friedenshutzen stood was sold to Pennsylvania, and the whites were crowding in upon the red inhabitants. Hence, removal, sooner or later, became necessary. And just then an invitation came from the Grand Council of the Delaware nation upon the Tuscarawas and Walhonding, streams which unite to form the Muskingum, to remove, with the promise of an ample tract of most fertile river bottom covered with magnificent forests full of berries, of deer, turkeys and other game, while the stream was fairly alive with fish. And all hard by Gekelemukpechunk, the capital. Therefore, on every account it seemed best to transfer the mission from the Susquehanna to the Muskingum, and in the spring of 1772 upwards of 200 crossed the dividing ridge and made the long pilgrimage.

Zeisberger chose a spot upon the bluff near to a large rivulet which leaped forth from under ground, and called it Schonbrunn (Beautiful Spring). At a later time, to accommodate the growing numbers, he located two other settlements distant each a few miles, Gnadenhutzen (Tents of Grace) and Lichtenau (Pasture of Light). These solid beginnings of religion and settled order were made by the Moravians, be it known, about half a generation before the Ordinance of 1787 and the founding of Marietta. And now followed in this far-off Arcadia what on the whole were the halcyon days in the career of the mission. Of material prosperity there was no lack, so that the heathen came from far to behold and wonder. Several sachems of high degree openly espoused the truth, among them Netawatwas and White Eyes. The chapel, though holding 500, could not contain the audiences which gathered to hear the "great words." Baptisms, too, were frequent, and some of the shrewdest of the chiefs judged that a few years would suffice to give the victory to the gospel.

But, alas, sorest tribulation was in store. The Revolution was hastening on apace, with all its terrible moral strain and waste. When open collision came, it was neither from cowardice nor lack of patriotism that the missionaries decided to stand neutral. It was a matter of conscience. They were non-combatants from principle. But this fact was the direct cause of continued embarrassment, though it is impossible to see how their case would have been bettered by choosing either for Congress or the King. But here, as also before and at a later time, upon them fell the "frequent penalty of peacemakers, the distrust of both sides." Certainly their course was advantageous to the Colonies, since, though the Delawares finally went over to the British, it was not until after the surrender of Burgoyne and the alliance with France, and so for years 10,000 warriors were held back from their bloody forays by Zeisberger, Heckewelder and the rest, as in New York were many more by missionary Kirkland. The situation on the Muskingum was most trying and critical. The Christian Indians occupied the border between the English settle-

ments and the savages of the West, and so were between two fires. War fury was rampant, and it required the utmost of sagacity and watchfulness to keep the hands of the young Delaware braves from seizing the hatchet. War parties frequently went back and forth and all were entertained with strictest impartiality.

At length, to the British commander at Detroit, the attitude of this influential tribe became intolerable. And well knowing that the missionaries were the chief obstacles in his way, he determined to strike at them a telling blow. It was when the long and weary strife was well nigh over, only four weeks before Cornwallis surrendered, that a few hundreds of Wyandots, Mingoes, Shawanese, etc., with Elliott, an English captain, among them, suddenly appeared at Schonbrunn and the other towns, and by force compelled an exodus of the entire Christian population, Zeisberger and the four other Moravians included, and a long journey to Upper Sandusky, involving a wholesale destruction of property; and at the approach of winter, destitute of food and robbed of nearly all their clothing, were left by their captors in the wilderness. A little later the missionaries were ordered to Detroit to remain, and their followers to separate and find a home where they could.

But, meantime, the climax of horrors had come—the crushing catastrophe. In a starving condition small companies had begun to return to the Muskingum to gather some of their corn, which by the thousand bushels had been left unharvested. Toward the end of winter a larger party had gone upon the same errand. Their presence became known to the borderers of Pennsylvania and Virginia, and an expedition was planned to cut them off. Under the lead of one Col. Williamson, while scattered through the fields, they were suddenly set upon and made prisoners. A few hours were given in which to prepare for death, and then they were taken to two “slaughter houses,” and one by one butchered *and scalped*. Ninety-six victims, wholly innocent of evil, of whom some thirty were women, thirty-five children and twelve babes. And this “not in the flush of victory, but in cold blood, leisurely as animals for the shambles.” After the slaughter every building was burned. Can American history match this woful and altogether sickening narration?

The residue of the dolorous story, though extending yet over the better part of a half century, need not long detain us. Permission was soon given to Zeisberger and his white associates to remain in Detroit, or to retire to Bethlehem. But the thought of forsaking the souls they had gathered at such cost could not be cherished for an instant, and a re-establishment of the mission was determined upon. By consent of the Chippewas, a location was selected a few miles to the west of Lake St. Clair and upon the Huron (now Clinton) River, and a call was sent to the Christian Indians to gather at New Gnaden-

hutzen. Not strangely, the response was so meagre that a start was made with but nineteen, and fifty-three was the sum total at the end of a year. A long succession of troubles, repeated removals with great loss of property, set upon and harried alike by British and American, and finally the ruthless and unprovoked slaughter of scores of their brethren, whom could they trust, and what ground was there for hope and courage? In the almost insanity of despair they were haunted with the suspicion that the massacre was instigated by their teachers! Though others returned later, and not a few religiously alone and unhelped from henceforth lived and died true disciples, yet too many made utter shipwreck of faith and relapsed into paganism, counting the gospel a cheat and snare.

Nearly four years was passed in the forests of Eastern Michigan in severest toil and with slight encouragement, and then since the Chippewas broadly hinted that their presence was no longer welcome, the future ownership and government of the Northwest was uncertain, and since Congress had taken steps towards ceding to them the lands they had occupied on the Muskingum, in 1786 their steps were turned in that direction. Crossing Lake Erie they were driven ashore by severe storms, and were compelled to continue their journey on foot. At length the Cuyahoga was reached, and upon its banks, some miles south of where Cleveland now stands, a halt was made upon the site of a former Ottawa village, and the work of building and planting was at once commenced. This was their Pilgerruh (Pilgrims' Rest). It soon became apparent that though Congress stood ready to bestow titles and gifts of corn, blankets, etc., yet, on account of the determined opposition of the neighboring Indian tribes to a return to the Muskingum, the project must be postponed.

A more favorable location for a settlement was sought for and found some sixty miles to the west on the Huron river, and near to the Milan of this day. New Salem was the name which expressed their hope, and four years followed of rest and peace, and consequent prosperity. A grateful calm it was after a protracted season of disastrous storms. Or, as the event proved, it was a brief period of sunshine succeeded by the gloom of a tempestuous night, and so its beauty was but a bright sunset glow. A thriving town sprang up as if by magic, cattle increased and large harvests were gathered. Three schools were opened and a hundred dusky pupils filled them. The chapel was thronged with Delawares, Chippewas, Ottawas, and even Wyandots, inquiring after the better way, and an old time revival began, which, with overwhelming power, laid hold of such as Gelelemand, a head chief, and Gegeshamind, a notorious sorcerer, and the membership of the church rose to 212.

But evil days were once more at hand. An Indian war broke out and raged with fury over the Northwest, with the crushing defeat of

St. Clair and the brilliant victory of Wayne as chief incidents. Again missionary work was rudely brought to a standstill, and, finally, lest a second massacre befall, a flight for safety to Canada was planned and executed. Some fifty applicants for church membership declined to go, but the residue, in thirty large canoes, crossed the lake, located upon the Thames, founded Fairfield and received from the Government a large grant of land. After six years, or in 1798, a fraction numbering thirty-three formed a colony and set out for the Muskingum to rebuild the waste places and occupy the 12,000 acres set apart for their use. Sixteen years had wrought great changes. The ruins of the former settlement could be traced. Heaps of bones mingled with the ashes showed where the slaughter had occurred. But the fields were again wild with briars and underbrush. For some reason no attempt to restore and rehabilitate prospered. The missionaries and early converts were aged, and one after another were passing away. Zeisberger, the chief leader and inspirer from the beginning, the center and soul of every movement for fifty years, in 1808 went to his reward. The whites were crowding in from every direction, bringing the demoralization of their vices. And, finally, the migration of the Indian tribes across the Mississippi had set in. So in 1824 the lands were receded to the United States and the work came to an end. Unsuccessful attempts were made to open missions upon the Wabash and in Georgia among the Cherokees. Fairfield was burned by Gen. Harrison after the battle of the Thames, upon the false report that the Moravian Indians had fought with the British. That mission, however, still survives, and two stations are maintained in the Indian Territory. And this is all that remains after the utmost of wise, and earnest, and consecrated endeavor continued through one hundred and fifty years.

And what shall we say to this most painful narrative of hope deferred, of toil unstinted, and in His name, but constantly beset with appalling difficulties and doomed to failure at last? Well, this at least: The work undertaken was a sublime one, and in the truest sense Christian, Christlike—of a piece with that done by the same church for the degraded African, and Australian, and Eskimo. Preaching of the gospel to the Indians was the thing to do, and that regardless of results, great or small. It was in obedience to the Divine call. Nor can we accurately reckon up returns in such high matters. It is no slight thing that some 1,400 or 1,500 souls were converted and trained for glory, and that christianizing and civilizing influences were carried to many hundreds more. Then Moravian missions to the aborigines of this country have but shared the sad lot of all similar undertakings. What is there to show for all that Eliot did, and Edwards, and the Mayhews, and many others in later times? In every case the obstacles were overwhelming, and the tribes have

well nigh vanished from the earth. Therefore, it was not their fault that they failed. There was a true Providence in the matter. They did all that mortals could do. "Were strenuous exertions, indefatigable labor, patient perseverance, constant self-denial, and devoted zeal sufficient to secure success," then no sort of failure would have resulted. Best of all, such godly doing is never to be accounted "waste." In the spectacle I have been endeavoring to portray, as in so many bright passages from the history of Moravian missions, the gospel ideal is held up to the gaze of Christendom as seldom elsewhere. How blind and reckless, how unquestioning and resolute was their faith! At the divine bidding, like others of God's heroes, they gladly and with fine enthusiasm dared to attempt the impossible. And so in all centuries to come, and to thousands, what such as Zeisberger, and Heckewelder, and Senseman, and Rauch, and Buttner, and Jung did and assayed to do, will prove a mighty inspiration and impelling force to similar heroic efforts for the redemption of lost men.

### THE JEW IN THE NINETEENTH CENTURY.

BY J. T. GRACEY, D.D., BUFFALO, N. Y.

Seven millions of people are an inconsiderable numerical proportion of the fourteen hundred millions of people on the globe. But this number of Hebrews have managed to secure a large share of attention from the rest of mankind in our time, as for centuries preceding. We say seven millions, but this is probably under rather than beyond the real number, which has been estimated as low as five millions, while Herzog reckons, on the ground of information derived from many quarters, that at the lowest they number twelve millions. If the Jewish population of Europe be correctly estimated at five millions—and the statistics are doubtless more trustworthy here than elsewhere—then we strongly incline to the very high figures of Herzog, rather than to the extremely low aggregate of two millions in all the world outside of Europe. But Herzog says two millions is too low for Europe. This would be one Jew for every forty-five of the entire population. In Amsterdam alone there are thirty-six thousand Jews; in Poland no one estimates the Jew population at less than one million; and in Russia, including Poland, at three millions. Germany has upwards of half a million, and the United States probably three-quarters of a million of Jews; European Turkey contains about 350,000, mostly about Constantinople; Roumania, 250,000, and North Africa, 100,000.

We will not now classify the Jewish communities only to say, there are Jews—and Jews. The Falashas in Abyssinia, the Black Jews on the Malabar coast, Loango Jews in Africa, and the Karaites in Russia, Crimea and Damascus, are not Jews by lineage. The last named claim to be descended from a leader of their own who lived

twenty-two centuries ago. They are not Talmudists. They number about 100,000. They disclaimed being Jews to escape the Russian outbreak of the anti-Jewish riots of 1881.

Nor can we stop to say more than a word about their language. In Europe they speak Judeo-Spanish and Judeo-German. The one is the corrupted Spanish and Hebrew they carried with them when expelled from Spain; and the other has Hebrew roots and German flexions. Over Asia and Africa they speak a peculiar jargon, yet generally, besides, the vernacular of the country where they live.

But the change in the position of the Jew within the last half century is one of the most remarkable character. Fifty years ago the Jew was inert and imbecile. Now he exercises a power greater than in the days of David or Solomon. The Jews to-day influence more people, control more bullion, and exercise more legislative power than they did when they had their temple, their land and their scepter. They have been stationary for eighteen centuries and hunted into obscurity. To-day they attract wider attention than ever before in their history.

They are "ministers of finance, ministers of education, peers of the realm, mayors of great cities, senators in the assembly, close counsellors of kings." Painters, philosophers, poets, professors, physicians, editors, lawyers, members of parliament, bankers,—none of them could name those who have attained eminence amongst them without naming a modern Jew. In all countries of western Europe, except Russia, they enjoy Civil Equality and all the rights of citizens. It is estimated by those who claim to see the drift of things, that in a brief period all the seats of justice will be in their hands. Out of twelve hundred students at law in Berlin, six hundred were Jews. The Berlin and other Councils are ruled by a Jewish majority, and all offices are in the gift of Jews. The German tradesman sinks to a secondary position alongside his Jew competitor, the best squares are filled with Jew shops, the best estates have passed into their hands; in Germany they have ousted the best families from their patrimonial possessions. This is true of Holland also.

One Jew at least has reached the Senate of France, and another the Chamber of Deputies. Lord Beaconsfield achieved undying notoriety as the Prime Minister of Great Britain; and M. Simon the French Premier, and Gambetta the leader of the opposition, were both descendants of Jewish families. One of the best minds of the Southern councils during the rebellion was that of Judah P. Benjamin, a Jew; and in the North, a Jew, August Belmont, was Chairman of the National Democratic Committee in 1878. The Jew is the world's chief banker to-day. No existing civilized nation has failed to feel his influence in monetary matters. National loans in Europe have long been dependent on Jewish coffers, and it is doubtful if



any nation would dare to declare war until they knew if Jew bankers would float the loan necessary for the conduct of the campaign. Almost the whole of the liberal press of Germany is in their hands. The two leading papers of Rome, Italy, were, and possibly still are, edited by Jews. The power of the Jewish press of the continent of Europe is very great in matters political, scientific and theological. The learned Rabbis publish many journals.

At the bar the Jew has achieved great eminence within thirty years of opportunity. It is fifty-six years since the Jews were admitted to the freedom of the city of London. The first Jew sheriff of England was elected in 1835, and a little earlier the first Jew was admitted to the English bar. It was as late as 1847 that Baron Rothschild was returned for the city of London, and eleven years later (1858) the first Jew was admitted to the House of Commons. There were but twelve Jew brokers in London at the beginning of this century. The number was limited to twelve. The rare privilege to become one of these twelve brokers was conveyed by title deed, and as late as 1826, when a vacancy occurred, over seven thousand dollars was paid by a Jew for the privilege of its occupancy.

The children of Jews are being educated in a ratio disproportioned to those of Gentiles in many countries, especially in Germany, Austria, and even Russia. This finds an illustration in the Grand Duchy of Baden, where the number of the population being a trifle over a million and a half, one million were Romanists, a half million Protestants, and twenty-eight thousand Jews. But in the grammar schools the Romanists and Protestants counted two thousand each, and the Jews over five hundred, or the Romanists 41 per cent., the Protestants 47 per cent., and the Jews 11 per cent., or, more roughly and roundly, the Romanists had one pupil in these schools for every five hundred of their number, the Protestants one for every two hundred and sixty, and the Jews one for every fifty-seven. In what are known as the commercial schools the proportion is about the same.

The Jews in Turkey are reported as taking a great interest in education. There is said to be a class of educated Jews, liberal minded and prosperous, untiring in their efforts to develop education among the native Jews by establishing schools.

The increased prosperity and power of the Jew was a foremost occasion of the anti-Semitic riots in Russia in 1881. It was alleged that they had increased in population and wealth until they exercised an undue preponderating influence in affairs of State. It was said that their presence in such numbers and their power endangered national unity and the Christian faith; that they could never be true patriots, and as a money-lending people they exerted a corrupting influence on commerce.

It is charged against the modern Jew that he carries out no mission for the good of the human family, and that he seriously interferes with brotherly unity and love. As a class, it is true, they originate no organization of their own looking to practical beneficence beyond their own race lines. But the mercantile Jew of our country has been a generous contributor towards relief of national calamities by fire, flood and pestilence. That his motive may be mixed in his subscription to the relief of sections whence he finds his patronage, even if established, would, we fear, not prove that he occupied a lower level than many Gentiles by his side.

As the Jew has entered into the civilization of the age and become a part of it, Rabbinical Judaism has necessarily undergone considerable modification. The public schools and other educational establishments give them their curriculum of study, and the study of the Talmud has so far declined that German Jews have to import their Rabbis from among Polish and Russian youths. The catechism learned by the Jew children in Germany teaches rationalism, not Bibliicism, and many have first learned the Bible through the Christian missionary. Amongst multitudes of them in Germany, the hope of a Messiah has totally disappeared. Dr. Philippson, editor of the *Allgemeine Zeitung des Indenthens*, acknowledges that a spirit of skepticism has laid hold of the younger generation, so that conviction has disappeared; that there is truth, and that man can obtain it; all idealism is gone, and nothing is considered to be useful and worth while any effort but that which promises material advantage—wealth, honor, power and enjoyment. Hence this mad spirit of speculation, this effort and anxiety to get rich quickly, and at the expense of others. A writer in that same periodical said a few years ago: "I see that among the educated classes the religious indifference has so much grown that they do not take the least interest in Jewish literature. I cannot get rid of the doubt whether Judaism, which rests on an historical foundation and is built up with historical stones, can stand and continue when those stones are loosened, and that foundation is forsaken."

The *Jewish Chronicle* and *Jewish World* are full of lament that the privileges granted by the Russian government to educated Jews, and the drafts of Jewish youths for ten years into the army, with other causes, are rapidly resulting in the same decline of faith among the Russian Jewish community, and the younger generation is acknowledgedly skeptical, though often secretly so at home. The Israelitish Alliance of Paris is rapidly planting the same forces—schools, etc., among the Jews in Turkey, Asia and Africa. Of two thousand shops kept by Jews in the city of Paris, not over a hundred are closed on Saturday. Of the seventy thousand Jews in New York City, not over twenty-five hundred are attached to the synagogue.

Rev. Theodore J. Meyer has therefore pertinently said that the "consequence of this new spirit is that the synagogal service, which for centuries had existed without any change, can no more attract and satisfy people whose mental horizon has been enlarged by the study of history, science and philosophy, and whose tastes and modes of living have been revolutionized by the contact and intercourse with civilized society. The disorderly, noisy service of the synagogue could not but be repulsive to such men. A reform of it was therefore generally demanded. Under great opposition, not only from the still powerful orthodox party, but in many cases also from the political authorities, a change was at length effected. Everywhere in the principal synagogues of the Continent and Great Britain more order and decorum prevail, choral singing, regular or occasional sermons in the vernacular were introduced, although with a very few exceptions the language of the prayers remained Hebrew. For a time that succeeded in attracting again to the synagogues those who had turned away in disgust from the old unæsthetic service; but it could not satisfy them for any length of time. The cold decorum of the new service left them cold, too; and moreover they discovered that the spirit of the prayers of the synagogue was more in opposition with their views than even the old form of service had been with their new habits and tastes.

"The writings of Zunz, Geiger, Holdheim, Furst and others had rudely shaken the belief in the authority of the Talmud and in the institutions of the prayers and service of the synagogue by Ezra and the great men of the Sanhedrim. These men, and the leaders of this movement generally, had been all more or less imbued with rationalism and pantheism, which at that time prevailed in German literature and society generally. What sympathy could they have with a liturgy which on every page gives expression to its hope for the coming of the promised Messiah, prays for his appearance, for the gathering of scattered Israel, and their return to their own land; for the rebuilding of the temple and the restoration of the sacrificial service? After the charm of novelty had worn off, the synagogue again stood empty, notwithstanding their reformed services. Greater, more thorough-going reforms were required—reforms which introduced into the synagogue not only better decorum, music and singing, which did not merely lop the liturgy a little here and there, but would bring it into harmony with the spirit of the age, both internally—*i. e.*, doctrinally—and externally."

The *Jewish World* is a weekly penny paper, published in London, which week by week has reproduced in popular form the subtlest and boldest infidel thought of Strauss and Bauer. There is little room to doubt but that where Judaism has come in contact with Christian civilization it has resulted in a death-blow to Rabbinical Judaism. A return to simple Mosaic Judaism has proven to be an impossibility. Even in other countries Rabbinism has been undermined.

The question of their conversion to Christianity would require a separate article. A few statements, however, may be presented. Seven or eight years ago it was said the number of Hebrew Christians in Berlin alone was upwards of fifteen hundred. In 1876 the Irish Presbyterian Mission Board estimated that there were twenty thou-

sand converted and baptized Jews then living in the communion of Christian churches, and the *Missionary News* estimates that at the present day at least a thousand Jews annually are converted to Christianity, who join the churches in about the following proportion : Greek Church 450 ; Romish 270 ; Evangelical 250 ; and that during this century at least a *hundred thousand* have been baptized, among whom are many eminent persons. Professor Paulus Cassell, D. D., a member of the German Parliament, is a convert from Judaism. The Irish Presbyterian Missionary report, of thirteen years ago, said that not less than three hundred and twenty converted Jews were known at that time to be occupying high and influential positions as ministers, theological professors, and teachers in the Christian church. The Church of England alone had one hundred and ten converted Jews ministering as priests at her altars, and amongst the most eminent divines of the Presbyterian and dissenting bodies were many of the children of Jacob. Christian Jews have won for themselves a world-wide reputation as commentators and expounders of the Christian Scriptures, and some of the brightest centers of Evangelical light on the continent of Europe are universities where Jewish Christian doctors occupy the chairs. There are indications among the Jews of Persia of a large movement towards Christianity. Among the sixty thousand Jews of London there is said to be an increasing approximation of many Jews to the Christian church. Some well-to-do Jews say that many would any day become members of the Christian church if there was an important movement that way from the synagogues. Many Christians found in London have Jewish names, and have had for at least one generation. Sixty Jews have applied for membership cards in our Young Men's Christian Associations. Forty years ago there were not fifty Jewish Christian converts in Great Britain ; now the missions count three thousand, and it is estimated that fifteen hundred Jews leave the synagogue every year ; whether they become Christians or infidels, we are not told. Europe has nineteen, possibly more, Jewish societies. In this country it was thought twenty-five years ago that there was no room nor need for a mission to the Jews, but we now have several, and through them many have been brought to Christ.

An able Jewish authority says : " The majority of Jews are more familiar with the doctrines and sayings of the New Testament than they are with the Talmud and the Pentateuch." Rev. Rudolph Koenig of Pesth says of Professor Delitzsch's translation of the New Testament into Hebrew, which has gone through several editions, that the Jews are its readers, and a considerable movement among them has been the result. He also speaks of the Jewish Missionary Association formed among the theological students of Leipsic, called "*Institutum Judaicum*," holding prayer-meetings for the conversion of the Jews. The methods of appeal to the Jews which experience discloses.

are often curious and instructive. There is, for instance, the appeal to the Jewish character of the *New* Testament. It is affirmed to be more Jewish than the Old Testament, containing not a particle of Gentile element within its pages, whereas the Old Testament contains prophecies communicated through Gentiles like Jethro and an idolatrous priest, and a pseudo-prophet like Balaam.

We have no room so much as to outline the independent Jewish Christian movements, like that under Rabinowitz, the learned Jewish lawyer, who teaches the Jews "Jesus is our brother," and "The key to the Holy Land lies in the hands of our brother Jesus." We forbear reference now to the oft-repeated suggestion that the conversion of the people would provide not a missionary agency but a missionary *people*, and an indigenous evangelistic force.

They are sleeping under all stars, trading in all marts, sailing over all seas, scaling all mountains, tracking all deserts, wearing all garbs, speaking all tongues, familiar with all customs and codes, "the source of all the monotheism of the world," holding in their hands the prophecies of their own peeled, scorned, and scattered condition; at once no people and the mightiest of people; steeped in prejudice and often in poverty; without prophet to inspire, or priest to rally, or prince to rule, or standard for rendezvous; without country that they may call their own, without shekel or shield, without miracle or sacrifice, without urim and thummim or cloud pillar, they remain, defying all influences that have worked the extinction of other peoples from the days of the Czar of Egypt to those of the Czar of Russia; and they remain to accomplish so high and holy mission as witnesses to Jesus Christ in another and a better sense than in that of the terrible, "Tarry thou till I come," which has made the monumental through centuries of the judgment of God.

## THE ROMAN CATHOLIC LAY CONGRESS OF 1889.

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

The significance of the Roman Catholic Centennial, which was held in Baltimore in November last, is admitted by all. A review of a hundred years of progress was presented with skill and enthusiasm. The advances made both intrinsically and relatively, and the promise which those advances give to the future of Roman Catholicism in this country, were received with manifest pride, and with an apparent assurance of faith for the time to come. This was the first of a probable series of conventions designed to represent the laity. Very apparent was the desire to show the people a little ostentatiously that the Church is not bound hand and foot by priestly authority, but in the influence of and powers of its laymen is abreast with Protestantism. The speeches and papers were presented by laymen, mostly young or in their prime, and supposed to represent the

wide-awake spirit of our country and our generation. It is understood, however, that all the papers had passed under the eye of the Bishops, and that the Convention as a whole was held firmly in hand.

The general plan was well conceived and executed. The whole case of the Roman Catholic Church in this country could scarcely have been presented, in its beginnings, progress, and attainments, more adroitly. According to programme, two days were spent at Baltimore, and a third day at Washington in the dedication of the National Catholic University.

The Convention was dignified by the presence of a special representative of the Pope, and by Cardinal Tascheraeu of Canada. Cardinal Gibbons was supported by about a dozen American Archbishops, eighty Bishops, and nearly a thousand priests, while the attendance of Catholics upon the different sessions is supposed to have numbered tens of thousands.

The address of welcome given by Cardinal Gibbons, as reported, seems rather disappointing. Much was doubtless expected from him, considering his acknowledged ability, his progressive spirit, and admirable tact. He stated that he had not at first been favorable to the idea of holding this Congress, as the time seemed too short. His reference to the fact that the business proceedings "would have to be dovetailed between the religious festivities of Baltimore and Washington," and his facetious sympathy for a body thus "sandwiched," as he said, "between two other corpulent bodies, which is always so much the worse for the individual sandwiched, rendering it difficult for him to breathe, and still more difficult to speak," would seem to lack the dignity demanded from so august a personage upon so great and historic an occasion. He expressed, however, a desire long felt, to see the clergy and the laity drawn more closely together, believing that while the clergy are divinely constituted channels for instruction in faith and morals, they may learn much from the laity in practical wisdom and worldly common sense. He expressed his earnest prayer that the deliberations of the Congress might be marked by the "freedom and independence which becometh patriots; by the wisdom and discretion which becometh enlightened citizens, and, above all, by the charity which becometh Christians, sons of the same Father, brothers of the same Christ, members of the same family, having one Lord, one faith, one baptism, one God and Father of all."

Important papers were read by Dr. J. G. Shea of Newark, N. J., who gave a history of the Roman Catholic Church in this country, and emphasized with much pride the fact that its growth had been achieved without any appliances of home or foreign missionary agencies; and by Hon. H. T. Brownson of Detroit, who urged that "the Church should adopt all that is good in modern civilization, and not

try to return to old conditions,"—that more should be made of the lay element in all practical work, that "politics and religion should not be separated, if purity in politics is to be looked for," that the cause of temperance and every means of purifying the politics of the country should be encouraged.

The most eloquent speech of the Convention was delivered by Daniel Dougherty, Esq., of New York, who regarded the opportunity of the hour "as the great honor of his life." For peculiar glow of imagination, brilliancy of utterance, broad and rapid sweep of history, and skilful arrangement of facts for the purpose in view, the speech has rarely been excelled. The fact that America was discovered by a Catholic navigator under royal Catholic patronage, that a Roman Catholic Christian service was the first to consecrate the Western hemisphere so far as history records, that one great aim of Catholic discovery was the establishment of the religion of Christ, that Catholics had been the first to stain our fair land with their martyr blood, that although "they had been spurned with suspicion, disenfranchised, hunted as criminals," yet a Catholic was among the signers of the Declaration of Independence, and Catholic powers of Europe aided us in our struggles against the Protestant powers that denied us liberty, that the blood of Catholic patriots was freely shed for the Colonial cause—all this was shown forth with consummate tact. He maintained that in spite of "constant abuse heaped upon Catholics in later times, in newspapers, books and periodicals, speeches and sermons, by sectarian assemblies and political conventions, and even on the floor of Congress," yet, Catholic volunteers had been among the first to consecrate their lives to the Republic on every field of battle. He did not allude to the New York Catholic riots to resist the draft: still we would not detract from the worthy service rendered by Catholic soldiers in the support of the Government. "From 40,000" said Mr. Dougherty, "the Roman Catholics in this country have become 10,000,000. From a despised people they are a mighty power. In every avenue of industry and intellect they are the peers of their fellow men. Their schools and colleges, libraries, asylums and hospitals are scattered far and near. In every village, a steeple or tower tipped with the cross tells where Catholics pray. In every metropolis a cathedral lifts its massive walls high above all surrounding piles, or with its stately dome crowns the city's brow. Our grand old Church," he continued, "rescued the jewels of classic lore from the ruins of the Roman Empire, and preserved them through the convulsions of a thousand years. She was the pioneer of civilization, the founder of States, the conservator of order, the champion of the people against the encroachments of tyrants."

Now, there is a large per cent. of truth in all this, but it is *ex parte*. The almost total destruction of civilization in Spain is not

mentioned. And as to Catholic resistance to tyrants, Charles V. and Phillip II. are passed in silence, as well as the fact that Pope Paul IV. remonstrated with the Spanish Sovereign for his leniency and tardiness in crushing the Protestants, and even withdrew from him the subsidies of the Church.

At the inauguration of the Catholic University at Washington, Father Fidelis, in an eloquent sermon, treated history in the same eclectic manner. Those events which we all admit to have been sublime he thus set forth: "She [the Church] has waited in the wilderness and crouched in the catacombs, and from her throne of honor she has ruled the world with more than regal sway. She met the barbarian and curbed his rage; she organized a new civilization on the wide ruin of the old; she cleared the forest, and drained the marsh, and built the town; she covered Europe with her cathedrals and colleges; she was the foster mother of learning and the patroness of art; and all the while she forgot not that which was ready to perish, but in meekness and voluntary poverty she went her ceaseless rounds of mercy."

Evidently the leaders of the Church are using the immense prestige of their past history to the best possible account. The masses of the people will be made more intelligent and more enthusiastic. They will not be carefully instructed in regard to the Inquisition or the wrongs of Albigenses, Lowlanders and Huguenots. They will know only the brighter side: possibly we have dwelt too exclusively upon the dark side. If the late Congress has really struck a new key-note of advancement,—if, as Father Fidelis claims, "the Catholic Church is capable of infinite adaptability,"—is "constantly shaking off and casting from her that which is outworn and worthless," candid Protestants will rejoice in every such change.

The declarations contained in the Platform are as follows:

First. That there is no antagonism between the claims of the Church and those of the country, and that if the freedom of our country should ever be in peril, its Catholic citizens will be found ready as one man to pledge anew "their lives, their fortunes, and their sacred honor."

Second. A regretful reference to the social and political dangers which threaten the land in pauperism and discontent.

Third. A recognition of the importance to society as well as the individual, of Christian education, and since religion in the public schools is denied, the indispensable necessity of parochial education for the children of all Catholics.

Fourth. A declaration of the sacredness of the home, coupled with a denunciation of Mormonism, and "the facility for divorce which has gained such alarming currency under the auspices of Protestant sentiment and legislation."

Fifth. A warning against the danger of political or industrial



guilds, and an earnest recommendation of *Catholic societies* only, since in a religious basis, and not in a race or national basis, lies true safety.

Sixth. The conflict of capital and labor, and the associational tendencies connected therewith are looked upon with regret. Nihilism, socialism and communism are pointedly condemned, and equal condemnation is visited upon the heartless greed of capital.

Seventh. Strong ground is taken against intemperance and Sabbath desecration. "Without going over to the Judaic Sabbath," says the Platform, "we *can* bring the masses over to moderation of the Christian Sunday, and to effect this we must set our faces sternly against the *sale* of intoxicating *beverages* on Sunday. Let us resolve that drunkenness shall be made odious, and give practical encouragement and support to Catholic temperance societies." All Catholics are urged to join their influence, with that of other enemies of intemperance, against the corrupting influence of the saloon in politics.

Eighth. The importance of disseminating Catholic reading matter, not only in books and tracts setting forth Christian doctrines, but in acquainting the people with Catholic teaching and opinion on the important questions of the day. Circulating libraries and Catholic reading circles are recommended, but not a word is said about reading the Word of God in any version.

Perhaps the most difficult plank in this platform, yet the most crucial and important, considering the present status of the Church, is that relating to the freedom of the Pope. *The Catholic Mirror*, the supposed organ of Cardinal Gibbons, published a week before the Congress, an article declaring that "American Catholics do not desire that the temporal power of the Pope shall be restored, they only demand that the independence of the Pope in spiritual matters shall be guaranteed to him by the Catholic powers of Europe." This utterance, which was not challenged by the Convention, gives a somewhat enigmatical significance to this plank in the platform, viz.: "The absolute freedom of the Holy See is necessary to the peace of the Church and the welfare of mankind. We demand in the name of humanity and justice that this freedom be scrupulously respected by all secular governments. We protest against the assumption by any such government of a right to affect the interests or control the action of our Holy Father by any form of legislation or other public act to which his full approbation has not been previously given; and we pledge to Leo XIII., the Worthy Pontiff, the loyal sympathy and unstinted aid of all his spiritual children in vindicating that perfect liberty which he justly claims as his sacred and inalienable right."

The question which it is difficult to decide is, to what particular rights does this freedom apply? This protest against the rights of any government "to affect the interest or control the action of the Holy Father by any form of legislation to which his full approbation

has not previously been given" may admit of an immense latitude of interpretation. The language, if it is to hinge upon a Pope's own decisions, would open the way for all shades of sentiment, from the mild and patriotic utterances of Cardinal Gibbons to the preposterous assumptions of a Hildebrand.

Our perplexity is still further increased by the fact that since the rising of the Convention, viz., on December 30th, the Pope, in consistency, gave his interpretation of the issue in question by declaring that his liberty required nothing short of a recovery of temporal power.

We are inclined to accord a real sincerity to the intelligent Catholic laymen of this country in the avowal of their loyalty and patriotism, but they may believe that the best thing that could happen to this country would be to bring it under spiritual control of the Vatican. We, on the other hand, desire a prevailing Protestantism because we are afraid of the Vatican. There need be no question of motives,—it is a matter of principles and of history. Protestants profess an allegiance to this realm, and to no other. It does not meet the case to say that we also owe a supreme allegiance to God. We gladly accord that to Catholics, but we protest against an earthly vice-regency which is supreme. And when we suggest possible conflicts between the Government of the United States and the Government at Rome, we are talking of no idle dreams. The history of the past is full of concrete and terrible realities on this subject. When we remember that only twenty-five years ago Pope and Cardinals and Bishops were in league with the French Emperor in trying to overthrow the republic of Mexico; when we hear that not many months ago large sums were contributed by Catholics in this country to aid Boulanger in overthrowing the republic of France; when we learn that only a few days ago the Catholic priests of Toronto successfully resisted a free ballot in a special election of trustees of the schools,—we think we have some reason to fear the influence of a two-fold, and, perhaps, conflicting allegiance. It is just here that the chief issue with American Catholics lies.

When we settle down into our most charitable and hopeful mood, some ungarded utterance is sure to appear which dispels our hopes. We are not permitted to draw our conclusions from the Centennial Congress alone. We cannot forget an encyclical of the Pope in which he distinctly says (Art. XLII.): "In case of conflict between the ecclesiastical and the civil powers, the ecclesiastical powers ought to prevail."

We cannot forget those words of Cardinal Manning while he was Archbishop: "I acknowledge no civil power; I am the subject of no prince! I claim to be the Supreme Judge and Dictator of the consciences of men; of the peasant that tills the fields and of the prince

that sits upon the throne; of the household that sits in the shade of privacy and the legislator that makes laws for kingdoms." We have a declaration of the late Cardinal McCloskey, that the Catholics of the United States are as strongly devoted to the maintenance of the temporal power as those of any other country. We have a prophecy of Father Hecker, made in 1870, that "there will yet be a State religion in this country, and that that State religion will be Roman Catholic." It may be said that these are only the vaporings of fanatical Ecclesiastics, but Prince Bismarck, judging from actual experience in statesmanship, said in 1875: "This Pope, this foreigner, this Italian, is more powerful in this country [Germany] than any other person, not excepting the king." In view, therefore, of many conflicting indications, our Catholic friends must not think us bigoted if we receive the enthusiastic utterances of their Congress with some measure of abatements.

But what is the outlook of the Catholic Church in this country? The question is largely one of comparative numbers.

It is to be borne in mind, of course, that the Roman Catholic body now claiming at least 9,000,000, is reckoned by a different principle from that which obtains among Protestants. All baptized persons are considered full members of the Church, and it is customary to count families and circles of kindred. By the same method, the total number of Protestants, whose communicants number say twelve and a half millions, would reach forty-five or forty-six millions, or about five times the number of Roman Catholics. But, in considering relative power in the State, it would not be safe to count upon such a ratio as this. There is no such political unity in the Protestant body as among Catholics, and in some matters of a social and religious nature there is a serious lack of co-operation. Were the Protestant Churches as thoroughly united as are Romanists, in demanding this or that claim from the municipal, the state, or the national, authorities, their demands would be irresistible; but politicians are accustomed to judge that from their standpoint Protestant political unity is a rope of sand, while Romanism is a *strong-stranded, hard-twisted*, agency which they cannot afford to ignore.

The members of Protestant bodies are independent citizens, thinking for themselves, differing in their views on many questions, and voting according to their political opinions. But in the main the Roman Catholic body is a solid mass which can be hurled on either side of any political issue with great effect, and it is not so much the numbers as the compact organization which enables the Catholic influence to tip the balance of power between parties, and thus secure its ends. Even aside from the ratio of numbers, therefore, the Roman Catholic Church must always possess an advantage as a factor in popular government.

In reference to numbers and increase, it should be said, in the first place, that the great Catholic gain in this country has been due mainly to the constant tide of immigration. This is not likely to cease so long as the populations of Europe throw off a surplus, and this alone will constantly affect the comparative ratios of Romanism in this country. In the second place, there is a greater increase of Catholic population by natural generation. The influence of wealth upon our native-born citizens of the Anglo-American stock, and the increased extravagance which widely prevails, operate unfavorably upon the number of marriages and the natural increase of population. This check exerts a far greater influence upon the native American element, which is largely Protestant, than upon the immigrant population which is mainly Catholic.

Some suggestive statistics are furnished by Dr. Josiah Strong, showing the comparative increase of Protestant and Roman Catholic Churches in different periods of the past. Thus, from 1800 to 1850, the population of the country increased 9 fold; the membership of all evangelistic churches 27 fold; the Roman Catholic 63 fold. From 1850 to 1880 the population increased 116 per cent., the communicants of Protestant churches 185 per cent., and the Roman Catholics 294 per cent. Or, to take another line of comparison, in 1850 the Catholics equalled 45 per cent. of the total Protestant church membership, and in 1880, 63 per cent.

In looking forward to the future of this important question, there are various considerations, lying some on the one side, some on the other. When we consider the boldness and assurance of infidelity, I think that every true friend of the cause of Christ must rejoice in the alliance of the Roman Catholic Church in this country. That it is a Christian church in its great body of believers, and aside from its hierarchial assumptions, I, for one, have no doubt. That there are tens and hundreds of thousands of real Christians in its communion, I am confident. That its strong faith and its unflinching maintenance of its principles will help to interpose an important barrier against the flippant infidelity of the day, there is good reason to believe. Cardinal Gibbons' able book, recently published, is a strong defense of the common Christian faith.

In Italy there is danger from extravagant and infidel legislation in the Chamber of Deputies, as well as from the reactionary schemes of the Cardinals. That the temporal power of the Pope shall ever be restored, is impossible. The whole trend of sentiment among the Latin races is against it, and when Archbishop Corrigan said recently that the Catholics of this diocese "long for the day when the Sovereign Pontiff shall be restored to the fullness of his time-honored and necessary rights," he only did injury to the Papal cause at Rome. The constant utterances of this sentiment by Catholics in

all lands, and the extravagant demands which the Pope is thus encouraged to make, can only add fuel to the flame of indignant radicalism in Italy, and so strengthen that resistance and repression with which the Papacy cannot continue to cope.

That the Roman Catholic Church in this country will become a great power, we have no doubt. That it will exert a disproportionate influence in our politics, seems probable. That it will ever gain such power as to overthrow our liberties, I do not believe. The American people are long suffering under the encroachments of particular sections or classes, but when the evil is ripe for retribution, they rise up and sweep it away as with the resistless power of the tides. Meanwhile, let us hope that American Catholics themselves will become so broadened that they will lose their interest in the dead chrysalis of Italian supremacy, and will seek to enthrone here the true "Head Over All," who is confined to no country or hemisphere.

### A PLEA FOR ENTHUSIASM IN MISSIONS.

[EDITORIAL.—A. T. P.]

Among the most startlingly rapid movements of the present day are the "Societies of Christian Endeavor." Though but a few years old, already they are spreading over the earth.

"Christian endeavor" is too sacred and meaningful a phrase to be carelessly used and applied. "Endeavor" is from the French, compounded of *en* and *devoir*, and means *exertion in the line of duty*, labor directed to some specific end, guided by a supreme aim. "Christian endeavor" is, therefore, the highest expression for holy exertion along the lines of Christian duty, activity, set to the music of love and loyalty to Christ and souls. We must beware that it comes not to be a meaningless phrase or the mere motto of a formal, superficial, external, mechanical stirring about—a noisy, bustling activity that makes up for devoutness and devotion by "mouthing" and motion!

"Christian endeavor" is the soul of missions, and there are a few indispensable requisites to its exercise.

First of all, a holy *enthusiasm*. That word has been thought by some to be derived from the Greek *εν* and *Θεος*, meaning *entheism*, or God-indwelling. Certainly, in its highest use and application, it means nothing less than a divine passion burning in the human soul and yearning for the accomplishment of high results. And so understood, enthusiasm is the soul and source of all Christian endeavor. Without it there cannot be the heroic, self-sacrificing worker for God. Without it in any sphere there is no high achievement. All successful men in every department have been enthusiasts, and sometimes considered as fanatics. Michael Angelo, attacking with hammer and chisel an old dingy, yellow block of marble, declaring that within it

was imprisoned an angel, and as a sculptor seeking to set the angel free, was a poetic example of artistic enthusiasm. So also was Da Vinci, who wrought for ten years upon his master picture of the "Last Supper," in the refectory of the Convent of the *Madonna della Grazia* at Milan. Often for whole days he was so absorbed in his work that he forgot to eat. Again, for days he would only come and stand in silence before it, as if devoutly studying his great theme and criticising his own work. Again, in the heat of noon, he would leave the cathedral where he was modelling his colossal "horse," and, hurrying to the convent, add a line or a touch of color to the picture and return. Who does not remember the story of Palissy, the potter? In 1539, having seen in Italy some decorated pottery, he determined to discover the secret of enamelling. For sixteen years he tried experiment after experiment. He put his whole life into his work, regardless of cost, of toil, of hardship, from each new failure and disappointment rising to another endeavor, and rejoicing even in failures because they narrowed down the circle within which lay the secret of success. He reduced himself and his family to poverty and the verge of starvation, and, with almost insane persistency, broke up even his household furniture to feed the fires of his glazing furnace when other fuel failed!

Christopher Columbus was an enthusiast or he would never have discovered the New World beyond the Atlantic. There are few sublimer scenes in all history than that on which the Southern Cross shone, when, on the early morning of October 12, 1492, the great Genoese navigator sleeplessly walked the deck of the *Santa Maria* watching for land. His three ships had been 71 days at sea. He had met every disappointment and obstacle undismayed. He had encountered storms so violent that his crews insisted he was tempting Providence. The cry of "Land!" had set the ships echoing with the *Gloria in Excelsis*, only to have it change to the minor strain of *De Profundis*, when the next day it was found that the supposed point of land was only "Cape Cloud." The crews had been not only turbulent and despondent, but mutinous, and had plotted to throw overboard the pertinacious Admiral. But Columbus never swerved or faltered. He dared everything and kept on his course. He peered into the heavens to catch sight of birds of short flight, which by their nature never wander far from land; and he watched the waters to detect drift wood, branches of shrubs and floating seaweed, which might indicate the proximity of shore. And now, at 2 o'clock, A. M., Rodrigo Triana, on the *Pinta*, first caught a glimpse of the New World, and Columbus was awaked from his reverie by the boom of a signal gun. The great discoverer's enthusiasm was rewarded.

James Watt was an enthusiast. As a boy, he sat for hours experimenting with the tea-kettle, holding a saucer over the spout,

studying the expansive, expulsive and explosive force of steam, the laws of vaporization and condensation; while his aunt, Mrs. Muirhead, warned him that no lad would ever make much of a man who wasted his time on a tea-kettle. That was sublime enthusiasm that led Agassiz to turn away from the tempting offers of gain, answering, "I have no time to make money," and going on a lonely pilgrimage to the Pacific to gather new *fauna* and *flora* for the museums of science. Sir James Young Simpson conducted experiments in anæsthesia, making trial of chloroform upon himself, and nearly losing his life, a martyr to science, before he perfected his discovery. And who has ever read the story of Francis Xavier, without wishing that the example of his sacred, even though misguided, enthusiasm might move us all to similar devotion! Follow him, in Bologna, preaching, visiting hospitals and prisons; embarking, in April, 1541, for the Indies, and when scurvy raged among the crew, himself cleaning the sores and cleansing their soiled clothes. At Goa, ringing his bell in the streets to call together the people, eager to teach children and even slaves; going to the coast of Cormorin and the island of Ceylon; visiting Japan, and just about to enter China, when, at forty-six years of age, fever burned up his very life in its terrible furnace. During ten years this "Apostle of the Indies" had planted his faith in 52 different kingdoms, preached the gospel over 9,000 miles of territory, and baptized over 1,000,000 of persons. Where is our enthusiasm for the truth, for Christ, for the souls of men, for the Kingdom of God? If merchants and manufacturers, discoverers and inventors, scientific men and artists exhibit such passion for their calling, how shall we account for the apathy, lethargy, listlessness, inactivity of God's children? What an example he set us, of whom it is said that the "zeal of God's House consumed him."

Enthusiasm comes not unsought. It has its purchase price, like every other hid treasure or precious pearl of the Kingdom. Its basis is *sincerity*, without which, as Carlyle says, there is no truly heroic character. To be genuine in spirit, and honest in conviction, to believe our beliefs, and act upon them, that is the actual basis of enthusiasm. A deep experience of Christ's power and love—that is what makes disciples genuine, for it enables them to speak what they know. When Morse sought to get from Congress an appropriation of \$30,000 to build the first telegraph line from Baltimore to Washington, a committee of five was appointed to consider and report. There was a tie-vote. The chairman left the room with Mr. Morse, and by and by came back and said: "Now, gentlemen, I am prepared to give the casting vote for the appropriation, for I have myself sent and received a message over the wires." Well may he have an enthusiasm for God who has been in personal communication by prayer with the throne of God, has sent and received messages from above.

Such holy enthusiasm comes not without that intimate touch of God, that is the reward of absolute *self-surrender*. To find out God's plan in our generation, as Prince Albert said, and our place in it, and then fall into that place,—to take our work as from God,—a little segment of His own eternal work which lies over against us and bears our name,—to *undertake for God* all that begets a holy frenzy,—we become co-laborers with the Father, co-sufferers with the Son, co-witnesses with the Holy Spirit. Back of our feeble Christian Endeavor lies the whole power of the Godhead. What wonder if such enthusiasm makes foreign missionaries mighty to the pulling down of strongholds!

*Enterprise* is the natural handmaid of enthusiasm. Alexander the Great, referring to his indebtedness to the teaching of the great philosopher, said: "Philip of Macedon, my father, gave me life; but Aristotle taught me how to make the most of life."

This is a time for enterprise, for the combination of "dash" and "push," which the word suggests. This nineteenth century easily leads all the centuries of human history. During the last fifty years more of Nature's secrets have been unlocked and her resources utilized than during all the centuries preceding. Railways, ocean steamers, telegraphs, telephones, electric lights and electric motors, spectroscopes and spectral analysis, steam presses and sewing machines, giant explosives and anæsthetics—what have not these fifty years brought forth? Now is the time, ripe in the providence of God, for the greatest of all enterprises,—a world's evangelization, to be pressed and hastened forward with every appliance of modern civilization. And this great uprising of young disciples in the "Students' Crusade," and the "Young Men's" and "Young Women's Christian Associations," and in the "Societies of Christian Endeavor," may yet become the signs of the dawning of the millennial morning.

I want to live long enough to see this world mapped out for God, to see a definite organized movement for the occupation of the whole world for Christ. When Christ fed the five thousand, he showed to all of us the value of systematic, organized methods. The multitude were made to sit down in ranks, by fifties. Then distribution became possible on systematic principles. In a miscellaneous crowd or mob, some would selfishly press toward the front, and others would be pushed toward the rear, overlooked, unsupplied. But when the whole mob became reduced to the subjection of order, and classified like a military encampment, it became easy to supervise the disbursement of supplies, so that none should be neglected.

At least a thousand millions of people are to day perishing for lack of the bread of life. We are commanded to "give them to eat." We have an ample supply, and the most wonderful thing about that supply is, that as we divide it, it multiplies; the more we distribute



the more we have to distribute. Let the unevangelized world be divided into companies, set off into definite districts, and the thirty million of Protestant church members may easily reach every living soul within the life-time of a generation. For it is obvious that a thousand million divided by thirty million leaves but thirty-three to each disciple, *i. e.*, if each Protestant church member shall take 33 human souls as his share, and undertake to reach one new soul every year during the average life-time of a generation, the whole world would be evangelized within that time. Or, to present again in another form the entire feasibility of doing this work in our generation, Ahasuerus may once more be referred to, who sent out his royal decree over his 127 provinces, reaching two thousand miles east and west, and twelve thousand miles north and south, *within nine months*, and had no help from any of those modern appliances and inventions which make possible for us a thousand-fold success. The unevangelized world covers, perhaps, thirteen times as much territory as the old Persian Empire. If he could reach all his subjects in nine months, surely we can reach all mankind in thirteen years!

The fact is that were our Christian Endeavor simply inspired by holy enthusiasm and directed by consecrated enterprise, more would be accomplished within the next quarter century than during the past thousand years toward the pervading of the world with the gospel. In this matter the Church is doing nothing worthy of herself, her Master, or the cause of missions. Satan himself puts us to blush by the promptness and eagerness with which he pours his agents into every open door. His pre-occupation often prevents our occupation of the field, or seriously and effectually delays all our missionary operations. "It is good to be zealously affected always in a good thing." Oh, for some potent influence from above to make God's people zealous to push the occupation of a world for Christ, and to do it in our own generation!

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## NICARAGUA AS A MISSIONARY FIELD

BY REV. S. D. FULTON, AZTEC, NEW MEXICO.

The actual commencement of work on the interoceanic ship canal across Nicaragua and bordering on Costa Rica, calls attention to that point as the most important centre for mission work in the world. The commerce of all nations will transit there; men of every language will be among the sailors and passengers on the vessels. The gospel message can be planted by word of mouth and printed page in the hearts, heads and hands of representatives of every people, tongue and color on the globe. Central America itself, and South America and Mexico can be reached and evangelized from this mission centre. It is evident that the coast lines of vessels running down the Pacific and Atlantic from Panama and Aspinwall will extend

their routes to Nicaragua, or be supplanted by new lines starting from there, thus affording the most comprehensive and far-reaching medium of carrying gospel ideas in printed page, and by the simple story of the Cross, told daily, wherever passengers to or from South American ports could be reached in their transit or stay at Nicaragua.

A method of work which might grow out of this would be to have an ocean colportage on these coast lines of vessels. The writer was impressed by these thoughts from travel in South America, and from seeing the numerous passengers arriving and departing at Panama some years ago.

If consecrated Christian money could be brought to bear upon this work, no greater highway for the message of the King will exist in the world than the Nicaragua route and its connections will afford.

It is not too soon to plant our mission and begin our preparatory work along these lines. A printing press ought to form part of the mission plant from the first, from which leaflets and tracts, in Spanish, of simple, striking gospel thoughts, and translations of current gospel literature, could be issued and used gratis, as in our similar work in New Mexico and Colorado. Mission schools should be planted at once, in which native Nicaraguans and Costa Ricans, both Indian and Spanish, could be educated and begin to form an evangelistic force such as we now have in the Presbytery of Santa Fé.

A glance at the map of the world will show what a marvelously cosmopolitan centre Nicaragua will become. Lines of vessels will run to the West Indies and New Orleans; to New York, Boston and Halifax; to Liverpool, London, Hamburg and North European ports; to the Mediterranean and the nations, ancient and modern, that border on that great commercial ocean; to all the Atlantic ports of South America, and to the West Coast of Africa; while on the Pacific, side lines will run along the Mexican coast, to San Francisco, Portland, British Columbia and Alaska; to all Pacific ports in South America; to China, Japan and Korea; India, Persia, Arabia, Madagascar and the Eastern Coast of Africa; to Australia and islands of the South Pacific; with vessels passing through the canal from all these countries, bringing the world to our very doors. And when the canal is finished and people of every tongue can be reached, there should be a large depository of Scripture literature in every language, so that, as on the day of Pentecost, every man may have the gospel in the language wherein he was born.

In view of this, surely no such centre for Christian missions exists at present on earth as Nicaragua can be made—a citadel for Christ, a very Gibraltar of missions.

*The Scientific American*, February 16, 1889, said on this subject from a business standpoint:

"The effect upon the world's commerce, and upon that of the United States in particular, of the opening of the Nicaragua Canal route, is a matter in which even the most careful calculations are almost certain to be far below the reality. The canal itself will certainly have advantages over one at Panama, in being in a healthy climate, and in the heart of the northeast trade winds, where it offers especial convenience to all sailing craft, both in the Atlantic and Pacific. . . . In the 49 engineers and 150 men in the employ of the company during the last survey there was not a single case of serious sickness, although most of the members were, from the nature of their occupation, almost daily exposed to constant wetting."

As it is now quite certain that there is to be no Panama canal, the importance of the Nicaraguan one is the greater.

The Presbyterian Board of Foreign Missions ought to enter the field at once; its work is the most successful in Mexico and New Mexico, and it has the best trained force to start with; but when lately approached on the subject, though appreciating the magnitude of the opportunity, it responded that lack of funds prevented its assuming any new work, only one man being added to the force in Guatemala, and none to that in Mexico!

What an opportunity Nicaragua presents to a Christian man or woman of wealth to say to our Board of Foreign Missions: "Go ahead; I will pay all expenses of the work in Nicaragua; devise liberal things for Christ's kingdom there, and draw on me." Or, better yet, to settle a sum sufficient to prosecute the work for at least ten years in the hands of the wise, responsible Board. No amount of wealth left to heirs can afford a millionth part of the joy and eternal reward that such a step will bring to the person taking it.

Let me quote a few words from Dr. Josiah Strong's notable work, "Our Country" (page 219):

"Says a New York daily paper: A gentleman died at his residence in one of our up-town fashionable streets, leaving eleven millions of dollars. He was a member of the Presbyterian Church, in excellent standing, a good husband and father, and a thrifty citizen. On his death bed he suffered great agony of mind, and gave continual expression to his remorse for what his conscience told him had been an ill-spent life. 'Oh!' he exclaimed, 'if I could only live my years over again! Oh! if I could only be spared for a few years, I would give all the wealth I have amassed in a lifetime. It is a life devoted to money-getting that I regret. It is this which weighs me down and makes me despair of the life hereafter.'"

And Dr. Strong adds:

"Suppose so unfaithful a steward is permitted to enter the many mansions, when, with clarified vision, he perceives the true meaning of life, and sees that he has lost the one opportunity in an endless existence to set in motion influences which, by leading sinners to repentance, would cause heaven to thrill with new joy, it seems to me he would gladly give a hundred years of Paradise for a single day on earth in possession of the money once entrusted to him—time enough to turn that power into the channels of Christian work."

Nicaragua affords one of the rarest, choicest opportunities in the world to-day for the investment of large means in Christ's work. A

most reliable medium exists in our Foreign Board. Trained men and women can be placed in the field at once, who have learned their calling in self-denying toil in similar work; and only the round world itself bounds the wide-reaching influence which would emanate from this great centre.

### THE STUDENT VOLUNTEER MOVEMENT.

The annual meeting of the Executive Committee and Agents of the Student Volunteer Movement for Foreign Missions met at Cleveland, Ohio, Dec. 21-23. There were present, Miss Nettie Dunn, representing the Y. W. C. A.; Mr. J. R. Mott, the College Y. M. C. A.; Mr. R. P. Wilder, the Theological Seminaries; Mr. R. E. Speer, the Traveling Secretary; Messrs. W. H. Hammon and W. J. Clark, Corresponding and Recording Secretaries, and E. W. Rand, Editorial Secretary. The entire meeting was one in which the unity of the Spirit was manifest, and each one present was conscious that the Spirit of God was in the movement. The questions under discussion were all of importance. They consisted in a full and open discussion of what should be the financial policy of the movement, how the States can be better organized, what makes a model band, the work in theological seminaries, the volunteer pledge, how to put volunteers to work, missionary literature and periodicals, and the relation of the student movement to the press. Full reports of all departments of the Movement were presented. Respecting the progress of the movement at present, the report of Mr. Speer showed that the cry is still "forward." He commenced speaking Sept. 6, at Minneapolis, Minnesota. Since that date, he has delivered 150 addresses, an average of two a day, addressing 43 colleges and seminaries, 4 theological seminaries, 3 Y. M. C. A. and Y. W. C. A. conventions, 23 churches, besides other miscellaneous organizations. He has traveled about 9,000 miles, his route embracing 12 States. There were 550 new volunteers, some of whom are ready to go at once, and the entire number represents some of the finest Christian students to be found in our Western Universities; \$4,000 was pledged by colleges and \$1,000 by individuals, to support missionaries in the field, and help to swell the fund for a Y. M. C. A. building in Tokio.

On January 11, Mr. Speer will again start out, and visit the principal colleges of New England, such as Harvard, Yale, Amherst, Williams, Brown, and then the colleges of New York; after which he will go South, stopping over Sunday at Princeton, his alma mater. Only the principal colleges of the South will be touched, after which he will go to Canada, and from thence to Michigan and Pennsylvania, where the tour will end.

Some very interesting statistics were presented by the recording secretary at this meeting. There are now 4,752 volunteers. Up to December 10, there were 4,632, of whom 194 have been sent out as missionaries, to be found principally in China, Japan, India and Africa, all scattered in 21 different fields and representing 25 different organizations; 10 volunteers are under appointment to sail, 25 deceased, and only 18 withdrawn, so far as can be known at present. There are still remaining in this country 4,385 volunteers. In sex, 78 per cent. are males and 22 per cent. females; 35 per cent. are graduates from college, and 31 per cent. are still in college. In special training 16 per cent. are graduates of theological seminaries, and 2½ per cent. medical graduates, 10½ per cent. are in course in seminaries, and 1½ per cent. in medical schools. Last June about 3,500 circulars were sent out asking confidential questions of volunteers respecting their names, age, time of going to the foreign field,

denomination, whether they were weaker or stronger in their determination to go. Thus far 800 have responded. On the basis of this 800 the following statistics have been prepared: Ready to go, 24 per cent.; in professional training, 12 per cent.; in college, 31 per cent.; academy, 5 per cent.; out of school, 9½ per cent.; withdrawn, only 2½ per cent. Denominational preferences: Presbyterian, 27½ per cent.; Congregational, 18 per cent.; Methodist, 14 per cent.; Baptist, 11½ per cent.; in all 40 denominations represented 65 per cent. are stronger in their determination, and 10 per cent. weaker.

In the raising of money, the movement has been very aggressive. Thus far there has been raised among churches \$11,500; colleges, \$17,350; seminaries, \$8,500; miscellaneous, \$3,011; R. E. Speers, \$5,000,—making a total of \$45,406.

#### REPORTS FROM THREE STATES.

*Ohio*.—Mr. Haskell, the corresponding member for Ohio, has been able to give his whole time to the work, and hence shows a very cheering report. He has held 40 meetings, visiting in all 23 institutions; 100 volunteered, 63 in meetings, but 37 were the result of personal work; 12 colleges and seminaries give annually about \$4,800.

*Virginia* reports 54 new volunteers, making 107 the whole number of volunteers in the State; three can go this year. Only one volunteer has renounced his decision; \$1,000 was raised.

*Kansas* reports 13 new volunteers. There are 150 volunteers in this State, of whom 19 are young ladies ready to go at once. Four colleges contribute to the support of missionaries; three volunteers have sailed; one renounced decision, and \$4,260 raised in money. Reports of other States will be given from time to time.

E. W. R.

## II.—GENERAL MISSIONARY INTELLIGENCE.

[The initials to this article, which we copy from *The Christian*, London, indicate that it comes from a source which entitles it to the most serious attention. Its statements will cause painful surprise and indignation.—Eds.]

**Africa.**—The Royal Niger Company.—It is no longer a secret, close or open, that this newly chartered company has made treaties with the several Negro Mohammedan Powers in the Soudan of Africa, east of the Niger, promising that they will not only do nothing through their own employees to attempt the conversion of the Mohammedans, *but will do all that lies in their power to obstruct others who come under their influence*. This amounts to open war of so-called Christian men with the Gospel.

Let us think it out. The company gives a free hand for the conversion of the Pagans. It is very proper and expedient that the rulers of a country should do nothing directly or indirectly to influence their subjects in their religious views. Their kingdom is of this world, and entire tol-

eration is the brightest jewel of empire. Such is the fixed policy of the Government of British India; and manifold blessings of every kind, material and spiritual, have attended it during the last half century. But the rulers of the Niger Valley, to whom the Imperial Parliament has delegated their foreign powers, propose to do something more. They promise their treaty-allies to obstruct the Christian missionary, to deny him passages in their steamers, succor from their stores, and to erase his name from the list of British subjects, entitled by the custom of Great Britain to succor in case of need, rescue in case of captivity, and retribution by the nearest British authorities in case of murder.

The true-hearted missionary asks not these things for himself. His friends raise no voice in the country, calling for vengeance for the slaughtered Hannington. That particular crime has, however, been avenged by

a higher Power; the assassin-sovereign has been deposed, and is now an exile from his country. Whether the Royal Niger Company likes it or not—whether it will affect their dividends or their commerce with the Soudan or not—it is well that these gentlemen should reflect on the policy which they are inaugurating, and consider what the House of Commons will say, when it comes to hear of it.

It is true that the East India Company previous to the year 1815 adopted this same policy. They did so in timidity, in ignorance, and in material weakness. They had to face mighty empires, and armies of soldiers, supplied with cannon, trained by Frenchmen; they had to fight for their hold of India, and regarded matters from the point of view of a mercantile company. India was too far off for its affairs to be influenced by public opinion at home. Public opinion at home had not been formed; it was the day of small things; and the individual missionaries, who appeared and were rejected, though saints of God, like Carey and Judson, had not the prestige of the associated strength of the great middle classes of Great Britain behind them. Moreover, it is admitted that the East India Company did wrong; we palliate their offence, we do not excuse it; we cannot justify it.

Things have changed now. The thoughts of men have become "wider with the process of the suns." A great majority of the British people recognize that the mighty power and vigor vouchsafed to them were not conceded by the Most High for the purpose of exporting liquor (of which sin we gladly acquit the Royal Niger Company), or making dividends of profit; but to benefit, in every possible way, the subject people, and to give them the free opportunity of accepting Christianity, should they see fit to do so. The Niger Valley is not far from Great Britain. Public opinion will have its sway there. The missionaries

were there long before this company came into existence, and will outlive it. The Mohammedans of the Soudan, whether Fulah or Negro, are pigmies in strength, culture, power, and population in comparison to the fifty millions of British India.

The gentlemen of the Niger Company talk with bated breath of the fanatical Mohammedan, in his turban, cloak, and trousers. The phenomenon is new to them, but Anglo-Indians have lived all their lives in the midst of noble, though fanatical, Mohammedans. Some as fair in color as ourselves, and many much more learned and polished; some of gigantic stature, and hereditary warriors. Yet the gospel has its free course amidst the Baluchi and the Afghan, the Patan, and the converted Mohammedan Rajput, and the Empire of the Empress of India flourishes, because it is founded upon righteousness.

We doubt whether treaties with such clauses should not be denounced as derogatory to the dignity of Great Britain, as if we were ashamed of the religion which has brought us such blessings. The thing is doubly offensive when we are kindly told that we are allowed full leave to convert the Pagan; but must not address the Negro who has got himself up with the veneer of Mohammedanism, for it is no more. Their knowledge of Arabic and the Koran is scant; all the bad, salient features of Mohammedanism are asserted,—intolerance, polygamy, slavery, unnatural crime, contempt of human life, and overweening pride—while the better things to be found in the Koran, and the learning and refinement of the polished Mohammedan of India, Persia, and Turkey, are totally absent.

At any rate, the public notice has been dispatched, and January 1, 1890, fixed as the date of the new policy.

We must recollect that when a British subject is killed or imprisoned, something more than his life and liberty are lost to his country, viz., the

prestige of our nation. The representative of the British Government in China remarked in 1873 that *there was a necessity to protect the missionary from actual violence, but nothing more.* The present foreign secretary two years ago told a deputation of missionaries that the Great Powers of Europe asserted the right to deport an alien, without cause shown, from their territories, but they would shrink from the charge of ordering his death, or imprisonment, without the form of a regular trial. Mr. Jones, of the L.M.S., was expelled by the French Government from the Loyalty Islands; and, for the sake of argument, we may concede that the Mohammedan potentates of the Soudan might deport a British missionary; but, when they hear that there is no risk, they will certainly kill him.

R. N. C.

**East African Coast.** — The hanging of Bushiri practically completes the immediate work for which Capt. Wissmann was sent to Zanzibar, and clears the way for the resumption of German schemes of conquest and colonization. The pleasure which this news creates at Berlin may have been a little qualified by the evidence that Dr. Karl Peters and his party were massacred by the Somalis; but as Dr. Peters, though the most prominent of the founders of German colonies in East Africa, had in his Tana River expedition defied Bismarck and irritated the British, his fate will be less lamented at London, and will increase the Chancellor's prestige at Berlin. Emin's progress toward recovery is a subject of universal congratulation, while another promising piece of news is that King Mwanga, who was driven from Uganda, his brother being made ruler in his stead, has marched back in triumph. Mwanga was infamous a few years ago for his horrible persecution of the Christian converts among his subjects, and the murder of Bishop Hannington crowned his atrocities. Yet, before his dethronement, he had turned over a new

leaf, had recalled his edict against Christians, and had welcomed the English missionaries with honors unprecedented. It is said that his overthrow last year was due to the discovery by his guards of a plot he had formed to destroy them. At all events, his exile was followed by Arab supremacy, the burning of the English and the French missions, and the flight of the missionaries. To the latter, Mwanga wrote recently, predicting the triumph he has now accomplished, and promising them welcome should it occur; so that his restoration must be added to the stock of good news which has come after so long a story of disasters in East and Central Africa.

As to Bushiri, he certainly did not make war on all white men, but upon the Germans; and the native uprising which he headed was largely provoked by their overbearing ways. He was a chief of great influence, and stories are told of his personal protection of British missionaries and others, during the revolt against the indiscriminate fury of his followers. The outbreak swept over the whole coast region, but Wissmann had weapons which mere force of numbers could not resist, and also the money with which to enlist and arm native auxiliaries. Bushiri, who would have been called a patriot had he succeeded, suffered the ignominious fate which has been meted out to many another unsuccessful leader, both in civilized and savage lands.

Now, accordingly, the way seems open for resuming the march of civilization from the Zanzibar coast toward the great lakes. It is evident that this will be one of the main routes for the African commerce of the future. First, however, a clear understanding of British and German rights in that region would seem to be necessary. Up to half a dozen years ago England had matters pretty much her own way there, and then, the energy of Peters and his associates threatened to carry all before it for the Germans.

Of late, the British have been greatly strengthening themselves, aided by the strained relations between the Germans and the Sultan. The latter thinks the Germans do not pay him the revenue agreed upon, and that they try to shift on him losses arising from disturbances caused by their want of tact. Lately he has given to the British Company the administration of the ports of Lamu, Kismayu, Brava, Magadisho, and so on, so that its government now stretches along 700 miles of coast line from Warsheikh in the north to the Umba river in the south. The Germans contended for the possession of Lamu, the third port of importance in East Africa, commanding the trade of the Tana river; but it really belonged to the British, who controlled most of the trade of the port. Mr. Stanley, on reaching Zanzibar this time, found British interests materially improved from their condition at his previous visit, when organizing his Emin relief expedition. But there is no reason to think that Germany and England will come into conflict in this region. Count Herbert Bismarck recently declared that Germany's policy there would go hand in hand with England's. "We will negotiate with the East Africa Company," he said, "in order to arrange for further action." The next ten years will be remarkable for the development of that coast and its communication with the lakes.—*New York Times*.

—**England and Portugal in Africa.** Every friend of Africa will rejoice that England has taken up the dispute with Portugal with a determined energy that has brought matters to a crisis; and that Portugal has escaped further humiliation by a prompt surrender. Nothing was ever more impudent than the pretensions of the latter to the country in dispute, and nothing more high-handed than the course of her representative. It makes one's blood boil to read of the savage atrocities perpetrated by the forces

under Major Serpa Pinto, and sanctioned by the Portuguese Government, against the Makololo in the highlands of the Shiré, a river running from Lake Nyassa to the Zambesi river. The object was to establish the authority of Portugal over the territory by force of arms. This Major Pinto, after entering those Highlands by deceiving the British Consul, attacked the unoffending Makololo, slaughtering hundreds of them with his Gattling guns; when, believing themselves abandoned by England, whose flag they carried, the poor people felt compelled to submit to Portuguese authority; whereupon the bloody soldier avowed his intention to extend the Portuguese dominion as far northward as Nyassa, and to include the Lake shores; and warned all missionaries and others residing on the river and on the shores of the Nyassa, to submit to Portuguese rule! The request was as modest as it was just. How far he would have carried his victorious career, if he had not been sent to the right about by the prompt action of England, cannot be told.

These Makololo, who have suffered from this cruel raid of the Portuguese, are a very interesting people. We were first introduced to them about thirty years ago by the publication of Livingstone's narrative of his great journey across Africa. It taught us to admire the Makololo for their simplicity of character, their incorruptible honesty, their loyal devotion to that great explorer, their grief when he left them for a season, their long and confident waiting for his promised return to lead them back to their homes, and their rejoicing when at last he appeared to fulfill his promise. A large majority of them, however, had formed a liking for the beautiful country on the right bank of the Shiré, where they settled at the request of its people, who needed their protection, and laid the foundation for what is now a really prosperous State in Nyassaland, and one which has always *refused to*



*allow slavery or slave-trading within its bounds.* It is this State which the Portuguese attacked under a disputed claim.

Other and still more important interests would have suffered by this Portuguese raid upon the Makololos, and would probably have been destroyed by their permanent occupation of the country. We allude to the wonderfully successful missions of the Established and Free Churches of Scotland. The former has for twelve years been at work in these beautiful Shiré Highlands, on the eastern shore of Lake Nyassa, its head station being Blantyre, a name derived from Livingstone's birthplace. At one station it boards eighty children, and at another has a school of one hundred pupils. It has expended \$200,000 in its work; it has introduced the successful cultivation of coffee, tea, wheat, and other products, and if allowed to prosecute its work, will soon make the Shiré Highlands a civilized and prosperous section of Africa.

The Free Church mission has been at work on the west shore of the Lake for 14 years. It has a Medical Department, which treats about 10,000 patients annually. Its headquarters are at Bandawé, where 1,300 children are in its schools. It has a prosperous station among the Zulus, who rule the country west of the Shiré; and three other prosperous stations in different parts of the country. This mission has already expended \$225,000 in its work, and its annual expenses are about \$20,000.

**Brazil.**—Rev. Dr. Chamberlain, of the American Presbyterian Mission in Brazil, lectured recently before the American Geographical Society at Chickering Hall on the condition and prospects of Brazil, illustrating his remarks with stereopticon views. He said that it was God's purpose that Portugal should hold Brazil, with its 4,000 miles of Atlantic coast, until the present century, until the time came for the empire, and now, in furtherance of

the same purpose, the empire has become a republic. A century ago, before God's time, there was an attempt to establish a republic in Brazil, and since that time the spirit of the republic has been nourished.

A Portuguese college was founded in 1554, and around it has grown up the city of San Paulo, with 50,000 inhabitants, and the largest law school on the western hemisphere. Through this school Brazil has disciplined the life of her people, and some of the fruits of it have been seen in the last month's peaceful revolution. It was not the sword that made the republic in Brazil, but the pen. It was not the small army that overthrew the empire. There was a newspaper that advocated the republic in Rio, openly, for three or four years. There is wonderful ability in Brazil to carry out the republican idea, and there is little danger of faction fights. The future of Brazil is in the hands of the school teacher.

**China.**—The New York Chamber of Commerce has done itself credit by adopting a paper urging the re-opening of negotiations with China for the friendly adjustment of all questions between the two Governments. *The New York Observer* says: "This country would do itself credit, and would only do what is right to China, by seeking to put our relations with that country upon a basis of justice and community of interest. But justice is the more important consideration. Lest it should be supposed that the Chamber of Commerce is acting from any extraordinary or sudden twinges of conscience in China's behalf, it is only proper to say that it views the necessity for action from a financial standpoint. The subject was brought to the attention of the Chamber by C. P. Huntington, who in a letter to its ex-President, A. A. Low, speaks of the injury to our commerce, caused by the action of Congress and the diplomatic treatment of China. 'It seems,' writes Mr. Huntington, 'that without uttering a word or lifting a

finger, the Chinese are enabled to retaliate effectively against our commerce, so that we have not only afforded them a wanton affront, but also injured ourselves in a twofold way, by excluding a tractable and cheap labor, which we very much need to built up desolate places, and by the loss of valuable trade, which we might have kept to the exclusion of our rivals.' It is to be regretted that the trade basis should be the only one on which justice toward the Chinese can be urged with any hope of success; but whichever way it comes, we trust that justice may at last be done. Hitherto we have been unjust in our attitude towards China."

—According to Imperial decree the 200 picked scholars of Hanlin College are to revise the great "Encyclopædia" of China, which was compiled a century ago, and which contains the Chinese classics, the history of China for 3,000 years, and embraces all knowledge under heaven. New and strange doctrines have been introduced in late years, and the wholesome truths of Confucius and Mencius are in danger of being set aside by Western ideas. Hence the revision. This vast work, which requires fourteen volumes to contain its index alone, is expected to roll back the tide of Western learning, and hold China securely to its old traditions. This shows how Christianity is making itself felt in that ancient and conservative empire.—*Exchange*.

**India.**—Government maintaining idolatry.—A writer in the *Bombay Guardian* speaks of the visit of Prince Albert Victor in state to the idol temples of Parvati, near Poona. He was accompanied by the Governor of Bombay, the Duke of Connaught, Commander-in-Chief of the Bombay army, and other high officials. Before entering the temples, the Prince was presented with an address, giving an account of the idols contained therein, and stating that "the temples are at present maintained by Government,

with an endowment of Rs. 18,000 per annum, contributed by the State revenues." That idolatry is endowed by the British Government in India, and that high functionaries consider it proper for the heir presumptive to the throne to visit idol temples in state, is no doubt news for which many readers of the *Bombay Guardian* in England will not be prepared.

—Sir William Hunter, K. C. S. I., who is so often quoted as the highest authority on civil and political matters in India, has recently added to his testimony in reference to the work of missions in the Indian Empire. In an address before the British Baptist Missionary Society he speaks as a layman, whose work in India has been altogether of a secular sort; but he affirms that the missionary work is one of the greatest and best movements which at the present moment is going on in India. "It has been rich in results in the past, and it is fraught with incalculable blessings in the future." In enlarging upon this statement Sir William dwells upon the fact that the Christian work in India has passed the stage when it was wholly dependent upon foreign missionaries. "The Indian native Protestant Christians have now grown up into an Indian native Protestant church. They have their own pastors, numbering 575, men ordained in one body or another of the ministry. They have also a body of 2,856 qualified lay preachers, natives born in the country, educated in the country, working in the country for the welfare of their own countrymen. The native Protestant church in India has ceased to be an exotic, and if the English were driven out to-morrow they would leave a Protestant native church behind them. While the Protestant Christians in India numbered about half a million, there were nearly 200,000 pupils in Protestant mission schools. This is an immensely significant fact; significant of missionary zeal in the present, but still

more significant of Christian influence in the future."—*Miss'y Herald*.

**Korea.**—Among the members of a single Congregational church in Tokio are a judge of the supreme court of Japan, a professor in the Imperial university, three Government secretaries, and members of at least two noble families. Two influential members of the legislature of Tokio, one of them the editor of the *Keizai Zasshi*, the ablest financial journal in Japan, are also members of another Congregational church.

**Turkey.**—The influence brought to bear by foreign ambassadors at Constantinople to induce the Turkish government to visit upon Mousa Bey, the Koordish chieftain, some punishment for his crimes, has resulted in the exile of this ruffian and his family to Syria. The Porte has agreed to increase the police force in Armenia with a view to the checking of Koordish outrages. Mousa Bey in Syria will be about as near the site of his atrocities as he is at Constantinople, yet with the sentence of exile against him representatives of foreign governments will be able to see that he does not return to his old home. This certainly is a gain.—*Miss'y Herald*.

—**Miscellaneous.**—Java has its railroads. The system of railroads in Netherlands, India, dates from the year 1862, when a concession was granted to the Netherlands India Railway Co. to build a road from Samarang to the independent States of Djokjokarta and Sourakalta, with a branch line to Cembarawa or Fort William I., which was completed in 1873. 2. In 1871-87 the Government built a west line from Djokjokarta to Tjilatjap. 3. Another runs east from Djokjokarta to Pasarouan with several branches. 4. There is a railroad also from Batavia to Buitenzorg. It is intended that this shall be extended to form a junction with line No. 2, so as to reach the only port on the south coast of Java. It is to be completed in three years. 5. A branch line has

been lately completed from Batavia to Bekassi. Other branch roads are being constructed. 6. In Sumatra a line has been built by a private company to connect several tobacco plantations, and a branch is being laid to Babougan. And other lines of tramway are operated. 7. Turkey in Asia is also laying railroads. The one from Ischmidt to Angora, 375 miles, is to be laid this year by an Anglo-German-French syndicate, who have taken the job off the hands of the Ottoman government.

Eighty kilometers of the road running into Constantinople have already been constructed, and the road is in operation. From Ischmidt for 150 kilometers the roadbed has been constructed but no rails have been laid, and then from that point on is where the American bridges will be put in. The road continues to Sivas, which is in the middle of the Angoran country, 600 kilometers from Ischmidt. Eventually the whole system will take in some 3,000 or 3,500 kilometers, running to Bagdad and the Persian Gulf. The total cost will be something like \$75,000,000. It will be completed within 3 1-2 years. A branch line will be run to the Holy Land, Jerusalem, and Smyrna.—*J. T. Gracey, D. D.*

—**The Anti-Slavery Congress** of Brussels has had its counterpart in the Anti-Rum Congress at Khartoum. While Christians are earnestly considering how they can crush out slavery, Moslems are considering how they can preserve slavery and crush out intemperance. The means suggested are curiously similar, if we may trust the somewhat vague reports that come from the Mahdi's camp. Europe on the one hand is to draw a cordon of her ships of war around Africa, and capture every Arab dhow that can be found, release its prisoners, and scuttle the ship itself. The slave traders on their part are also to draw a cordon of dhows around the continent, and capture every vessel that contains the abominable firewater that is eating away the

strength of the natives, and thus depriving them of the material for their trade. Boston rum, English gin, and German schnapps were doubtless not represented at Brussels, as the purveyors for Eastern harems were at Khar-toum, so that the parallel is not quite complete. There is enough of truth in it, however, to set us to thinking.—*Rev. E. M. Bliss.*

—Intelligence comes this month from all our mission fields. We hear of missionary meeting in Jamaica, and specially of one little country congregation that by its gifts for missions puts many a larger home Church to shame; of the arrival of Mr. Porteous in Old Calabar, and of a successful conflict with cruel heathen custom at Okoyon on the part of two of our agents. From Kaffraria we hear of a most cheering revival at Emgwali—of which Miss Hope's letter told us something last month. No fewer than 150 young persons, all professing conversion to God, have been enrolled in the candidates' class. Surely there is ground here for thanksgiving and continued intercession. We hear also of the arrival at East London of Mr. Hunter, our missionary to the Xesibe country. Mr. Davidson sends us from Japan a deeply interesting record of a recent visit to Hokkaido, with notes of the progress of Christian work there. From Rajputana Mr. Gray sends a most instructive account of the history and tenets of the Arya Samaj, and Mr. Bonnar continues his "Notes of a Tour through Bundi and Kotah." From Manchuria we have brief sketches of three native agents.—*The Mission Record of the United Presb. Church.*

—**Woman and Missions.**—Dr. Storrs said in a recent address: "The introduction of the feminine life and heart into this missionary work brings in the force that fires and intensifies its onward progress. This intensity of the purpose in women does not work only in the direction of filling up treasuries,

but it consecrates men and women to the cause of God. Wheresoever there is that spirit of consecration which says, 'I give my money, I give my sons and daughters,' there Christ will be glorified. When that spirit of consecration reaches the great heart of humanity, then the missionary work will go forward with a velocity that we have never dreamed of. The work is in its infancy to-day. What will it be one hundred,—two hundred years hence? The promises to women are vital of celestial blessing, which give to them the powers that men sometimes lack. It is a woman's hand that is scattering subtle poison through the delicate pages of books such as 'Robert Elsmere,' and in many other ways; but the height of Christian purpose can never be attained until all woman-kind have given their hearts to Christ and Christian work."—*Home Missionary.*

—The good that one woman, single-handed, can do, is interestingly illustrated in the case of Miss Arnott, of Edinburgh, in her work in Palestine. Some of the details of what she has accomplished are given by Dr. Mutchmore thus:

"Miss Arnott went to visit the East and was induced, temporarily, to take the place of an absent teacher. The condition of the people and their extreme wretchedness awoke her pity, and she conceived the idea of applying moral leverage where all true elevation begins, at the individual, and so elevating the home. She began alone, drawing on her own resources, obtained ground on moderate terms and began a school. She taught such poor girls as she could persuade to come. Her curriculum was very simple; its two great lessons were how to live and how to die. God stood by her, and soon she had a building and as many scholars as she could care for.

"Her work (by some) was looked upon as visionary, until its manifest success brought offers of abundant help and even management. One of

the finest school properties now in the Levant—worth, probably, \$75,000—is a part of the result of her work of faith and love, and all the outcome of her own indomitable spirit, for she had

very little to begin with. Twenty-five years she has been in the field, during which time she has had wonderful tokens of the divine favor in guidance, help and results."

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

#### Africa.

BRIEF LETTER FROM REV. JAMES SCOTT.

*Impolweire, Natal, Dec. 4, 1889.*

DEAR DR. PIERSON: We got back to our work here in September, and, although we have found some cold and indifferent who once gave promise of better things, and Satan at work in many ways, yet we have reason to thank God and take courage. The times of blessing have not quite gone from us. In the last three months I have baptized fifty-eight, and expect in the next three months to have as many more, as I have not yet had time to visit all my out-stations, some of them being far away and the season unsuitable for traveling. Amongst those whom I baptized last Sabbath was an old woman who had first heard the gospel from a native evangelist sent out by my predecessor—this was some thirty years ago. The good seed, watered by the Spirit, has at length brought forth good fruit. Another, a younger woman, had resided on the station of my dear old friend, the Rev. C. Possett of the Berlin Society, who was called to his rest some years ago, and she had received her first impressions from him; so it is, "one soweth and another reapeth," but may the glory be to the Lord and Master. Although we have our troubles with backsliders and others who have fallen into sin, yet the Zulu who has once professed Christianity and been admitted to the church, and then gone back to heathenism, has not as yet been met by me; though I have heard a good deal of such, and read about them in newspaper articles and books by travelers.

Affectionately,

JAMES SCOTT.

#### NORTH AFRICA AS A MISSION FIELD.

*Algiers, November, 1889.*

DEAR EDITORS: Your valuable MISSIONARY REVIEW has not hitherto dwelt on the movements in *Northern Africa*; and as I have been some ten years seeking, with the blessing of God, as an Independent Missionary Pioneer, to occupy myself with the spiritual interests of its various populations, I have no doubt that a few brief notes will be acceptable to your readers. We (that is, myself and my earnest and zealous wife) first directed our attention to the Kabyles, an interesting people located in the mountainous regions of Kabylia. The "North Africa Mission" has since extended its operations to all the Berber races and the

Arabs, from Morocco to Tripoli; and, indeed, desires to include the Europeans, French, Spanish, Italians, Maltese, as well.

We are here on the fringe of this great African Continent, in countries bounded on the north by the Mediterranean Sea, now the great highway of the East. So far from verifying the thoughts of our childhood—of vast sandy plains peopled by blacks—it is here, on the contrary, a lovely, fertile, mountainous country, and our Berbers and Arabs are white, and many with noble, manly traits. However, as to their religion, they are Mohammedans. You, dear brethren of the United States, have long been occupied with these adherents of the false prophet, but here in Algeria we have the immense advantage of proselytizing in a land ruled by equitable laws, and where the acceptance of the religion of Christ does not entail the danger, if not the penalty, of death. We hear from our Brother Baldwin of persecution by the authorities in Morocco, and it may be so if the Truth prospers in Tripoli, still barbarous States. We circulate the Arabic Scriptures prepared by the American brethren at Beyrut, and we spread them abroad everywhere around us.

Kabylia itself is a most romantic region, enclosed by the range of the Jur-Jura mountains, from which spurs are projected enclosing fertile valleys, richly cultivated, and bounded on the north by the hills of Beni-Djennad, where two American brethren have entered a village and run up a mud-hut and have begun their work, braving all the discouraging circumstances connected with their position.

The people have built their villages on the summits of their mountains for protection against the Arabs who invade the country, but they cultivate their slopes in every available spot. Some of the tribes take their flocks in summer to the higher valleys of the mountains, which, in the winter seasons, are covered with snow, where they find delicious pasturage. Its summit, the Lalla-Kadidja, is 8,000 feet high. Every village has its Djemaa, or Parliament House, where the affairs of the village and the Tribe are discussed, and where every man capable of carrying a rifle, or keeping the Ramadan fast, is a member; indeed, the Kubyles have presented what many have aimed at—the purest and most economical Republic the world has ever known. It is true, before the French invasion, the tribes were often at loggerheads, owing to their self-assertion and

jealousy. Happily, that is all at an end, through the wise and firm rule of the French *regime*. They are a fine race, with many noble qualities, very susceptible to kindness, and systematically hospitable; the more they are known the more they are loved. Their women are unveiled, and when young, many are extremely handsome; but like all Mohammedan women, are a subjected, if not an enslaved, class.

As far as they know it, they observe the religious prescriptions of the Koran, though it is likely that some tribes do not possess a copy. These extend to circumcision, the response to the call to prayer, fasts and feasts, etc., but they do not observe its prescriptions as to inheritance. They have no written language, and we have only at present the Gospel of John translated into Kabyle in Roman characters, and Mr. Mackintosh has translated the Gospel of Matthew into Reffian in Arabic characters. Happily there are now many French schools throughout Algeria, and an interpreter may generally be found in most villages, and by this means we have been enabled to preach in various places.

We have in most of the towns a peculiar race of Berbers, known by their varied colored coats, and keeping grocery and other shops—the Mzabs from the Sahara. They are Mohammedan dissenters, and very accessible, receiving our Arabic Testaments very gladly. Our butcher here tells us he reads his Testament to three or four listeners of an evening.

The Arabs are mostly a nomadic race, though many get settled in towns, and are becoming agriculturists. We have seen caravans moving after wheat harvest down into the Sahara to reap their dates. Three hundred villages of French colonists without a single evangelist cry aloud for workers in that tongue. The physical features of the country are extraordinary. We have first, the *Tell*, a strip of territory varying from fifty to one hundred miles, bounded by the Mediterranean on the north—hilly, mountainous, romantic, very diversified. Next, the *High Plateau*—vast plains separated by parallel ranges of mountains and subject to alternations of intense cold and great heat, devoid of trees and very little inhabited, though affording in many parts pasturage for cattle. Beyond these lies the *Sahara*, diversified by vast plains of sand with rocky plateaus. The French have their military stations far down in the south; and again beyond this lies the *Soudan*.

The Atlas mountains commence at Agader, near the coast, to the south of Mogador, and extend in a northwesterly direction through Morocco and Algeria, and terminating at Cape Bon. In Tunis there are no navigable rivers.

With respect to the languages spoken: In Morocco it is a corrupt form of Arabic, but the Shilluhs and Riffs speak Berber, and, perhaps, comprise two-thirds of the population. In Algeria and Tunis, and we may include Tri-

poli also, the Arabic. The range of Berber in Algeria is considerable, taking in the whole country, from Dellys southeast to the borders of Tunis, having its boundary on the east at the River Kebir, but extending to Constantine and the region north of the city. Many districts to the northwest of Algeria contain Berber-speaking people, but they are speedily becoming Arabized. The whole of this district from the river Sapill, which has its embouchure at Boagie right up to Tunis, is unevangelized, except a few sisters at Constantine and Bone.

Here is a sphere of missionary labor for some of your noble young men who are consecrating themselves to foreign mission work. Arabic would be the language most necessary to study, and which might be partially acquired in the United States. It opens the way to millions of Mohammedans. French also would be necessary in Algeria. We have here a most healthful climate, and have spent several summers without inconvenience. The temperature, Farenheit, would be about 82 in August and 48 in winter months, December and January. The North Africa Mission has upwards of forty missionaries, including ladies, and there are at least forty more independent, or connected with other societies; but there is room for eighty more, and we want American zeal and push to overcome, with the help of the Spirit of God, the tremendous difficulties of mission work among Mohammedans.

Yours truly in the Lord,

GEORGE PEARSE.

### China.

HIGHLY INTERESTING LETTER FROM DR. HAPPER.

Canton, Dec. 3, 1889.

DEAR REVIEW: Last evening was "Missionary Concert" night—the old concert of prayer for the conversion of the world. It has been kept up at this station from the days of Bridgeman and Abeel, the first American missionaries to China. They arrived at Canton in Feb. 1830. I cannot say positively whether Dr. Morrison held such meetings before the arrival of their brethren or not. I infer he had not, for want of men of like mind to meet with him; but I feel assured that he rejoiced to unite with them after their arrival, in this concert of prayer. They were sent in answer to his long continued prayer to God, and after oft repeated and urgent requests sent by him to the American Board of Foreign Missions, to send men to China. The meeting has been continued down through their successors to this present day. It is 45 years since I first met with it. It was then attended by Drs. Bridgeman, Ball, Parker, Brown and Dean Williams, Rev. Messrs. Sheeck, Roberts, Devan, M. D., Walter M. Lowrie, myself, and some others. These all have finished their course, and gone to their reward. Their places are occupied by worthy representatives of the

same societies, and of other societies not then represented.

The meeting last night was one of unusual interest from several circumstances. There was a very large attendance—in all some 35 missionaries were present. Of these, there were new missionaries from the church of "The United Brethren in Christ" in the United States, just arrived to commence a mission at Canton. This is their *first* mission in China. All the brethren welcome their new brethren and sisters to the fellowship of labors for Christ among this numerous people. The Rev. E. P. Thwing, Ph. D., was also present, as a visitor. The great interest of the meeting, however, in connection with the prayers offered, was the information communicated of some few of the results of work done.

The Rev. C. Bone, of the Wesleyan Mission, gave some details of his recent visit to the stations of that mission up the north river from this city. During this visit he had baptized some fifty persons on profession of their faith. When visiting these same stations last spring, he had baptized about the same number, making over 100 baptisms during the year. In one case, he went 12 miles from the station to baptize an old man, who could not come to the place of worship by reason of age and infirmities; but the son, through whose instruction the old man had come to the knowledge of the gospel, sent two horses for Mr. Bone and his companion to make the journey. All the other stations on the mountains Mr. Bone had to reach by walking; in one case walking 25 miles in one day, over mountain roads. At one mountain village he baptized nine, in another seven, and in another three. The baptism of these last three was performed in a *stable*, as that was the only place which the very few members in that village could get to meet in. We may feel assured that He who "was born in a stable and laid in a manger" met with those who met to engage in His worship, and in the celebration of the ordinances of his appointment in such humble surroundings.

A little company also gathered in a village where there is a large Buddhist Monastery, and the inhabitants of which are largely devoted to Buddhism; but a little company have professed Christ, and we may hope that the number may increase yet more and more, for "the entrance of God's word giveth light."

I cannot relate all the personal incidents which give such special interest to "*viva voce*" statement by one who saw and experienced what he related. One may be given: They had to cross a swollen stream by wading it; his companion had to hold his watch upon his hand above his head to keep it from getting wet. Another most interesting scene described: the appearance, as seen from the chapel door, of the groups of people coming to the evening service, many of the men car-

rying lighted torches. When asked why they did so, they stated they carried the torches to frighten away the tigers. The necessity of doing so was made clear by the statement, that a few days before, a woman, who was out cutting grass on the mountain, was carried away by a tiger and eaten.

It has been widely known that the Chinese people of this city, some 16 years ago, organized a society to counteract and hinder the spread of Christianity, by the use of the same means which missionaries use to spread the gospel. That society established a large dispensary for giving medical advice and prescriptions *gratis* to all applicants. They also give coffins to all the poor who apply for them. They also opened halls, and employed speakers to preach Confucianism. They opened schools in which the children of all those who wished to send them should be taught the Confucian classics.

The same has been done at the manufacturing town of Fatchan, 12 miles from this city. The Wesleyan Mission commenced a missionary hospital there some six years ago. It is a town of some 600,000 inhabitants. There had been Christian churches and preaching halls there long before that; but after the hospital was opened the people took measures to prevent their people being led away by it. They collected funds to build and maintain a dispensary and hospital, and sustain the preaching of Confucianism in halls for that purpose. They have expended about \$42,000 in building the dispensary and hospital. The dispensary is quite numerously attended. The hospital has 100 rooms for the accommodation of patients; but for some reason they have not been occupied to any extent by resident patients. The conditions on which they can be occupied are said to be unsatisfactory. These efforts of the Chinese to counteract the efforts of missionaries testify to two things, viz.: to the efficiency and wisdom of the means which missionaries are using for the dissemination of the gospel, and of the desire and purpose of the people to adhere to and support their own system.

Other items of intelligence were communicated by Dr. A. P. Happer from a letter received from Rev. Dr. Corbett, of the Shantung Mission, in which he gave a statement of his work on a recent itinerary. He had just returned (Oct. 28th) from a trip of 49 days among the churches, stations, and schools under his supervision. During this time he baptized 58 persons on profession of their faith, making 100 baptized since March, 1889. He says "God is greatly blessing the schools in the country. Not only teachers and pupils are finding Christ; but not a few of the parents have come out on the Lord's side. At one place where we have three schools, 19 were received, every one of whom said that their first serious interest in the Truth dated from hear-

ing their children or grandchildren sing hymns or repeat scripture which had been learned in school. So important has this work grown that now we have 34 schools in different centres. A Normal school has been opened for the special purpose of training school teachers and lay preachers. We have now 15 young men who have been in native schools from 8 to 12 years, taking a special three years' course. Pray for this work. Rejoice with us that Shantung Mission is to be re-inforced this autumn with 17 missionaries; six have already arrived, and the others are on the way. We have been praying and waiting for years for more help."

These items of information added interest to our "monthly concert." They are communicated in the hope and belief that they will interest many readers of your Review, and draw forth prayer from many hearts for yet more abundant outpouring of the spirit in every part of the world.

A. P. HAPPER,  
Editorial Correspondent.

Tungchow Foo, Sept. 27, 1889.

MY DEAR DR. SHERWOOD: I have read with interest your article in the August number of the Review, entitled, "Have we too many missionary periodicals?" Without expressing an opinion of other missionary periodicals, allow me to say that I regard THE MISSIONARY REVIEW OF THE WORLD as excellent. Please give us more of it.

There is a large and flourishing Missionary Society here in the College. They have efficient officers chosen from the more advanced students and native teachers. They have excellent rules, good attendance, and first-rate order at their meetings, and all the members seem interested and wide-awake. The chief difficulty in their way is in getting information on Missionary topics, as they can read no English, and can find nothing suitable in their native books. It is necessary for one of the missionaries to hunt up all available material, and translate it to them. While Mrs. Mateer was here, she was translator, general advisor, and an "Encyclopedia of Missions" in living form, and the interest was largely kept up among the boys by her contributions of interesting and suitable material. Since she left I have been trying to take her place as translator, and appreciate all the difficulties of finding suitable material, and of giving these boys, who have no other source of information, a real wide outlook on the Mission field. I do not want to confine myself to our own church work—what could I tell them of Egypt, for instance, if I did? I cannot incur the expense of taking each church's particular organ, and even if I could, would have no time to hunt through them all and select what is suitable. Your bright, readable magazine is just what one in my position needs. You select, and arrange, and put in order, just the

kind of information I want, and I wish to tell you how much I appreciate it.

At each meeting of the Society two boys are appointed to prepare papers for reading at the next meeting. The countries for discussion are appointed, and during the month following the boys come to me for their information. They write down roughly the facts, statistics, etc., which I have prepared for them, and then at their leisure go over this carefully, and prepare their papers, which are usually very good, and sometimes written in such high "wen le," or book language, that I gasp, and wonder how they manage to change the material I have given them in such common words and broken sentences, into such fluent, high sounding sentences, some of which I cannot understand at all. The spoken and written language of the Chinese are so different. They have one good rule, which would be well if followed by our home societies. Each boy appointed to prepare a paper, who fails to do it without a very good excuse, is fined, and the money put in the treasury. At the close of each meeting the roll is called, and the members answer by stating the amount they have for contribution. Thirty cash, or three cents, is a large sum for one boy to give at any one time, and if a member says he has four or five cents to give, a murmur of astonishment goes through the room, and the smaller boys give vent to a prolonged "Oh-h," which they fondly imagine is whispered, but in that they are mistaken. How good a thing it is that God regardeth not the amount given, but the spirit in which it is given. With best wishes for the success of your magazine, I am,

Very truly,

FANNY CORBETT HAYS.

P. S.—Perhaps you are acquainted with my father, Dr. Corbett, of Chefoo? He is now visiting his country stations, from which he writes good news of addition to the church, and more interest shown by the common people.

F. C. H.

### England.

#### A BUSINESS LAYMAN'S VIEWS.

[We gladly give space to the following letter from a leading merchant of Liverpool. Not only is his citation from Palgrave to the point and of great value, but also his personal observation from fifteen years' residence in Old Calabar, West Africa, is important. Here he struggled nobly to carry on trade without dealing in liquor, but was obliged to give in and relinquish business. And he says: "The amazing thing is that all this traffic is conducted in the main by not over a dozen firms, the members of which are most



excellent men, many of them I believe sincere Christians." Mr. Irvine is a Ruling Elder in the Presbyterian Church, and says: "I hope to be one to welcome Dr. Pierson in a day or two."—J. M. S.]

DEAR SIRS: Although somewhat late, it may not yet be out of place in the controversy raised by Canon Taylor regarding the comparative merits of Christianity and Islamism in Africa, to give you a quotation which I came across lately in "Ulysses, or Scenes and Studies in Many Lands," by the late accomplished W. G. Palgrave.

At page 153, in an article on Malay life in the Philippines, Mr. Palgrave says: "That the adoption of Islam may be, and in fact is, a real benefit and an uplifting to savage tribes, amongst whom the lowest and most brutalizing forms of fetichism would else predominate, does not admit of doubt. Anthropophagy, human sacrifices, and other kindred horrors, have thus been banished by Mohammedan teaching from whole tracts of Africa, and, so far, is well. But not less does experience show that sooner or later, the tribe, the nation, that casts in its lot with Islam, is stricken as by a blight; its freshness, its plasticity, disappear first, then its vigor, then its reparative and reproductive power, and it petrifies and perishes. With the abstract and theoretical merits of Monotheism or Polytheism, Islam or Christianity, I have nothing to do; but this much is certain, that within the circle of the Philippine Archipelago itself—not to seek examples further away—the contrast between the Mohammedan villages of the southernmost islands and the Christian ones elsewhere, is very remarkable, nor by any means favorable to the former.

"For a satisfactory explanation of the problem before us, there is no need for recurring to causes, if such there be, hid in the extra-mundane and unknown. The reason is near to seek. Family life, family ties, family affections, these form the only true, stable, and at the same time expansive basis for communities, states, empires even; and that these may, and actually do, co-exist after a fashion with a vigorous profession of Mohammedanism, no one who has experimental knowledge of Turkish or Arab population can possibly deny. They exist, but even when at their best and strongest are always cramped, stunted, and hindered from their full growth and development by the forced demarcation between the sexes, the sanctioned polygamy, the over-facility for divorce, and the other social mistakes interwoven—whether by the hand of the prophet himself, or, rather, as with Sprongel I incline to believe, by that of the narrow-minded and ascetic Omar—into the very texture of Islam. Nowhere are family bonds closer drawn, family affections more enduring, than among the Malay races, and nowhere, in consequence, is

whatever weakens or distorts them more injurious. Hence, a Malay Mohammedan is a contradiction, an anomaly, a failure, much as a Hindoo Christian, or a European Buddhist might be. The system does not suit him, nor he the system. Not so the Malay of the Philippine-Christian type. His family, as that of his Chinese or Japanese cousins, moderate polytheists like himself, is a pleasing sight: much subordination and little constraint, union in gradation, liberty not license; orderly children, respected parents, women subject but not suppressed, men ruling but not despotic, reverence with kindness, obedience in affection—these form a lovable picture, not by any means a rare one in the villages of the Eastern Isles."

It is no secret that at one time in his life the genial Gifford Palgrave sympathized to such an extent with Mohammedanism that current report, though without foundation, stated he had actually become one, and therefore such testimony as that given in this extract carries additional weight.

I have not seen it quoted elsewhere, and I trust you will consider the extract of sufficient importance to give it a place in your Review.

Perhaps I may also add, that long before Canon Taylor shocked the sense of Christian England, Professor Blyden of Monrovia, who has been repeatedly a guest of mine, and whose writings on this subject formed the ground work of Canon Taylor's views, had discussed the matter with me, and I do not hesitate to say that the Canon injected views and ideas into Dr. Blyden's writings which were far from those intended to be conveyed.

That Islamism is better than Fetichism, no one will deny, nor will any one who knows the country refuse to acknowledge that the followers of the Prophet are spreading rapidly over the centre of Africa; but to plead that the system is better for the Negro than Christianity, and to raise it for one moment to the level of a favorable comparison, and that by the mouth of a Christian minister, is sad in the extreme.

I respect the Canon for his courage, and if he would only allow it to take him to any of the mission stations on the west coast of Africa, and witness, as I have often done there, the beauty of simple, consistent Christian life among the hundreds of native converts, he would, I am sure, if he lived to return, not be slow to acknowledge that Christianity had lost none of its powers.

Yours most truly,

JAMES IRVINE, F. R. G. S.

India.

[Our readers may remember that after the death of her father, the Rev. Royal G. Wilder—the founder and editor for ten years of THE MISSIONARY REVIEW—his gifted daughter

Grace, with her aged mother, returned to India, as missionaries, and are laboring among the same people where he and they had formerly lived and wrought. Miss Grace is a sister of Mr. R. P. Wilder, who has done so grand a work among the students in the United States and Canada, and who expects soon to join his mother and sister in Indian missionary work in that vast and inviting field. This short letter from Miss Wilder we are sure will be read with great interest, knowing these facts.—J. M. S.]

Kolhapur, Dec. 4, 1889.

MY DEAR DR. SHERWOOD: I fear you think I have not been very good in carrying out the request you made me shortly before we sailed. I little realized then what a pressure we find out here to *do* rather than to *write* about it.

I want to thank you for the regular coming of the REVIEW. I cannot but wish that dear father might know how God is using it to carry, with such zeal and rapidity, the news of His workings in every part of the world. It seems to me that the prayers of father's last year were prophetic of the REVIEW's future, and I feel that I could ask for it no greater gift than that God will raise up hearts to pray for it, as dear father did.

I cannot but take it for granted that you have a very special interest in our Kolhapur field, and so would like to know of our purposes and needs.

One subject lies very much upon my heart just now, and that is, *our present opportunity of reaching the children of India*. Mother and I have been much together in our work, and in spite of other calls, our attention has been drawn to work among children. We find that aiming at children is a good way to get village audiences, so we have started Sunday schools in two near villages. Our greatest opposition comes from Government school teachers. We hear that one boy's hand was swollen from the beating he received because he committed the Lord's Prayer. Another teacher burned some of the papers we had given the boys. One of our brightest boys told me that the teacher refused to take him into school until he gave up the books he had received from us. Satan is not going to let us influence these bright children if he can help it. This is not to be wondered at, but a great wonder will it be if we fail to see and seize this, our present chance.

These little ones are not all the rough, wild, ignorant creatures which we at home label as "heathen." Many have trained minds—are beautiful readers; boys who can recite the multiplication table up to thirty as fast as we

can count! The memory of these children is remarkable. Why shouldn't we take advantage of this to store Christian truth in their minds? These Government schools are sending out hundreds of good readers every year. What are these boys to read?

This month mother and I have made a short tour of thirteen towns near us. In only one of these we found a Christian home. At one the women acted wildly curious. They sat down on the temple steps, and listened eagerly. As we took out our lunch, some head men of the village tried in vain to drive away our audience—the women especially were so anxious to see us eat. Even at this village—reached by a rough cart road—we found a boys' school. I distributed some leaflets, asking the boys to commit the Lord's Prayer. We had driven out quite a distance from the village, when across the fields, running and panting, came a boy to tell us one boy had failed to get a paper.

At Miraj, a town of 24,000, we visited a Government school of over 200 pupils—one of eight similar schools. There are also private schools, and a girls' school, with a roll of 105, and an average of some 75 girls. Miraj is at the junction of our new Kolhapur Railway with the Southern Marathi Railway. It is a trade centre, rapidly increasing in population and importance. Yet in this large place, only 35 miles from us, there is no missionary or native preacher, no chapel or Sunday school. The same can be said of Inchalkarangi, with a population of 11,000! Here I found two girls' schools.

All this Government education awakens feelings of fear, as well as hope. All this training means power, but power which can be used for evil. Enough miserable novels and infidel books are circulated to alarm us.

We have from our mission bungalow during the past few weeks, sold some 30 rupees worth of books. Mr. Seiler is now getting from Boston, for English students, some of Mr. Hastings' tracts. We hope soon to have a sale room for books in our city—Christian books, story books, and school books, would be very acceptable for this. I am now loaning Christie's "Old Organ," as I have but one copy.

Our great need just now is workers. One earnest Christian at a centre like Miraj could carry on Sunday-school work in many large villages. Three of the five Sunday schools which mother and I attend are held on week days. One under a tree, one on the verandah of a school house, and the third in a "chowdie," or inn.

Will you, Dr. Sherwood, especially remember us, asking that God will raise up workers for this field? We are greatly rejoicing to-day in the thought that Dr. and Mrs. Wanless and Miss Sherman are probably in Bombay;

yet the unoccupied stations, Pawhalla and Rutnagerri, leave little hope of our taking new places unless more workers come soon.

I wish friends at home might realize our present chance in India. This week men have come up to Kolhapur from Southern India, to

seek subscriptions to a Vedic school, where Pantheism is to be taught. One native judge gives 50 Rs., and other prominent educated men are contributing!

May God richly bless you in your great work.

GRACE E. WILDER.

#### IV.—INTERNATIONAL DEPARTMENT.

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

##### The United States and the Congo Free State.

From time to time a good deal of public criticism filters through the press, and emanates from platform and pulpit, because the United States Government does not actively interfere to stay sundry wrongs and injuries being inflicted on the simple inhabitants of the Congo Valley, eminently by the introduction of rum into that region by foreign and so-called Christian nations. It seems as if the naming of the evil being fostered by the commerce which Europe and America are cultivating in that quarter of the globe, would be sufficient to secure the intervention of our Republic to stop it. We earnestly wish that our Government could do something, but we have to judge of its power and the propriety of its course of non-interference in the light of the attitude it has assumed toward the Convention of Powers in the case of the Congo State, and of the fundamental principle underlying its course of procedure.

1. The United States Government sent delegates to the conference at Berlin held by the representatives of some fifteen of the most powerful nations of the world to discuss methods whereby the Congo Basin might be kept open to the world's trade.

2. The definite understanding of our Government was that the proceedings were to be only deliberative, without imparting to the result any binding character so far as the United States were concerned. This was grounded on the old policy of this Government not to share in "jurisdictional questions in remote foreign territories," as

the President phrased it, where we had no interests or control.

3. The Convention of Delegates, however, drew up a formal act of the nature of an international convention, which laid down certain obligations purporting to be binding on the signatories, subject to ratification within one year.

4. Notwithstanding the reservation of our Government on its delegates, their signatures were attached to the general act in the same manner as those of other plenipotentiaries, making the United States to *appear* without reservation or qualification to enter into this joint international engagement.

5. But the President of the United States, in reporting the matter to Congress in his annual message, distinctly repudiated the compact, regarding the act of the delegates as in no sense impairing the original reservation made in the premises by which its delegates were sent merely to take part in a deliberative body. And so profound was his personal conviction that the Government ought not to enter into a compact for the "conservation of the territorial integrity of distant regions where we have no established interests or control," and so sure was he that the country would not support a policy of possible "entangling alliances" abroad, that he said to the Senate in concluding the traversing of the case in his message: "I abstain from asking the sanction of the Senate to that general act."

We are not aware of any public act of the Government or of its representatives since, that has modified that position. Our Government and our

people, as a people, stand wholly outside of that convention, and of all other political relations, so far as the writer now thinks of, to the so-called "Congo Free State." Of course, the action of the country's delegates was of no effect without the sanction of the Senate, and that should have been had within a year of the date of the signatures. The rather mythical "Free State" is, therefore, the business of the people and nations who chose to create it. It is not a political power, nor probably soon to become such. It will probably furnish the occasion of disputes between the nations who entered into this dangerous alliance; and we will rejoice that we are not involved in a broil for the preservation of "territorial integrity of distant regions where we have no established interests or control."

It is fitting, therefore, to consider whether any attempt on the part of our Government to interfere with that of the signatory powers in the Congo would be anything short of an impertinence. How could we, having refused to enter into that convention, ask to be permitted to dictate its policy?

Let it be borne in mind that we are no party to that contract; and, among our national sins and shortcomings, is not to be enumerated the sanction by our Government of the introduction free of duty amongst the low races of the Congo, with their feeble force of resistance, that which threatens to decimate them as surely and as speedily as slavery has done the central belt of the continent.

We do not desire to soften the sense of indignation against the signatories, whose very self-interest, or whose humanitarianism of the lowest grade, one would think would have induced them to restrict the agency which threatens the destruction of the very population with which they seek to build up a market. We do not seek to excuse our Government from every legitimate exercise of its power,

political or moral, to hold back this cup of the sorcerer from those poor degraded races. Politically, so far as the powers and proceedings of the international convention that seeks to control the imaginary Free State go, our Government can no more interfere than it can with Home Rule in Ireland, or the imposition of customs duties in Liverpool or Berlin. It would be told to mind its own business if it did.

What we desire is, to have our people see that whatever we do to suppress the rum traffic on the Congo is to be done in our individual capacity, or through our churches and other voluntary organizations. We, as Christians, as philanthropists, or through our missionary evangelistic force, may protest, appeal, create sentiment in any way, and the responsibility is on us to do with our might what our hands find to do. There is some better way for Christian rule to be established in Africa than by manuring the soil with the graves of its people, first ruined and rotted with rum.

### The Native Languages of Mexico.

BY REV. WM. F. FERGUSON, B. D.

Because of its vast architectural remains, Mexico is often called "the Egypt of America." In view of the great number of languages which have been spoken among its mountains and valleys, it might also be called the India of the New World. It may be supposed that the common expression, "the Land of the Aztecs," is an adequate expression of the antiquity of Mexico; but before it came under the sway of that great but unfortunate people, it had been the land of the Chichimecas, the Toltecs, the Zapotecas, the Mayas, the Otomies, the Xicalancas, the Quinames, and of perhaps as many other peoples, some of whose very names are lost to history. Nor are these the names of mere tribes, rather of nations, and some of them of races distinct in customs, languages and blood.

"Populous realms

Swept by the torrent see their ancient tribes  
Engulfed and lost."

To-day there survive of these peoples only remnants, hiding, as it were, among the mountains that once formed the ramparts of the empires of their fathers.

It is the object of this article to present some facts with regard to these peoples and their languages, and to offer some suggestions as to giving them the Gospel in their own tongues.

Omitting any mention of a number of minor languages, each spoken by from a few hundred to a hundred thousand people, we will notice five of the most important, namely: the Otomi, the Maya, the Zapoteca, the Tarasca, and the Nahuatl, or Mexicano. These must not be thought of as simple dialects; they are rather distinct languages, with differences as great as those that exist between any of the tongues of the Aryan family, if, indeed, some of them have even a remote connection. All of them, with the exception of the Otomi, were expressed in picture writing, which was, especially among the Mexicans, or Aztecs, developing toward an alphabet. The use of this has ceased, and they are now all written by means of alphabets given to them by the Spanish conquerors.

In detail: The Otomis are one of the most widely distributed of the native races, being found in five States of the Republic, and in a ward of the national capital. They seem to be among the most intelligent, and certainly are among the most industrious inhabitants of the country. They number about 700,000, of whom many of course have more or less knowledge of the Spanish language; but the greater number still retain and constantly use their own. This is one of the most complicated of the so-called Indian languages. Unlike most of the others, it abounds in vocals having no less than sixteen vowels. It is usually spoken of as harsh and rude

in its sounds, but to the writer it does not seem to be particularly so. As a people the Otomis are of special interest, from the fact that they are probably the oldest race now extant in Mexico.

The Mayas, in the far south and southeast, number about 400,000. While those of them who live along the coast have been visited by many travelers, the deadly climate and their supposed hostility have almost completely isolated those who inhabit the interior. These, it is generally believed, still retain almost intact their ancient civilization. Whether the belief is well founded or not, remains for the explorer to show. Their language was anciently one of the most cultivated, and has received a considerable study from modern scholars. The results of this study are, however, difficult of access.\*

The Tarasca is the language of about 250,000, chiefly inhabitants of the State of Michoacan, on the Pacific coast. They are to-day all that remains of the once powerful kingdom of Michoacan, which successfully resisted the Aztecs even in the height of their power. Tradition connects them closely with the Mexicanos; but their language does not seem to me to warrant it, bearing in its roots and formations only a very small resemblance to the more cultured Nahuatl. It is not, however, without elements of strength and force, and must have been well suited to the needs of a hardy, warlike people.

The Zapoteca may be taken as the representative of a family of dialects sometimes classed as the Mixteco-Zapoteca. As a refined language, this would doubtless be ranked as next to the Nahuatl, though the two seem almost entirely distinct. A very considerable literature, comparatively speaking, has been formed by translations

\* There are some excellent monographs worthy of study, such as Brenton's, on the Mayas, in the south, and their language. —J. T. G.

and a few original compositions. This was the native language of Mexico's most illustrious statesman, Benito Juarez.

The Nahuatl, or Mexicano, was the language of the Aztecs, and, as well, of their predecessors, the Toltecs. It is the most cultured and elaborate of all these ancient tongues, as the peoples who used it were the most refined and progressive. In no sense is it a barbarous dialect, but rather a worthy compeer of any ancient classic speech, furnished with all the elements required by a people great in arms, statecraft and literature. To-day it is spoken by about 1,750,000, dwelling in sixteen States of the Republic, and forming nearly one-sixth of the whole population. Its extant literature far exceeds that of any of the other native languages.

The number of people in Mexico to-day who still speak some one of the indigenous languages, is very little less than 4,000,000, out of a total population of less than 12,000,000.\*

Toward the Christianization of these millions, there has been done by the Roman Catholic Church—*not anything*. True, very few among them are unfamiliar with the cross and rosary, and very few have never heard the names Jesus and Maria, but these are to them only the symbols of a blind fetichism. Certain branches of the old paganism have been lopped off and replaced by shoots of a pseudo-Christianity. Planted in Mexico by men whose hands were foul with every crime of blood and lust, the Roman Church has wrought nothing other than the works of its fathers. "The Mexican Church," says one, "fills no mission of virtue, no mission of morality, no mission of mercy, no mission of charity. Virtue cannot exist in its pestiferous atmosphere. The code of morality does not come within its practice." The work of the Spanish

soldier and the Roman priest has been to destroy all that, in the old civilization, was worthy of preservation, and to make the entrance of the true Gospel ten fold harder now than it would have been four hundred years ago.

Protestantism has as yet attempted very little toward the evangelization of the native races. A few who are able to be reached through the Spanish language have been gained. In a few points work is conducted among them by means of native workers who are able to speak the Indian languages. But I do not think there is in the Republic a single American missionary able to preach in any indigenous tongue, nor more than one or two even able to converse in it.

During the year 1889, the press of the Methodist Episcopal Mission in the City of Mexico has issued the Gospel by Luke in the Nahuatl, the necessary funds being furnished by gentlemen in the United States. The work is a reprint of an older edition that had almost wholly been destroyed. It seems to have been partly revised, though a very slight knowledge of the language shows one that it still lacks much of being a faithful translation. This one Gospel is the only portion of the Holy Scriptures, excepting a few verses, as the Lord's Prayer, available in any of the native languages.\*

The Roman Church, with all her boasted learning, never has attempted this first duty of missionary labor—to give the Holy Scriptures to the people.

These, from among many facts of interest, must suffice. Upon them I base the following suggestions:

These peoples should not, alone among the nations of the world, be forbidden to hear of "the wonderful works of God" in their "own languages." This is emphasized by the fact that they are living and dying

\* The figures of this article are based upon the "Cuadro Geografico" of Sr. Antonio Garcia Cubas.

\* There is in existence a MS. copy of the Four Gospels in Nahuatl. The writer saw it several times in Mexico city. It is now somewhere in the United States.

within a few hours of our very doors. But the missions already established in Mexico have already fields demanding all that they can expend of money or labor, while the unapproached Spanish-speaking population offers room for the expansion of many years. Thus, it seems that the establishment of special missions to the Mexican indigenes offers a favorable field for some missionary society not already engaged in that Republic. Such a step would, of course, meet the opposition of some, as did even the publication of the Nahuatl Gospel. It will be urged—as it has been urged—that the keeping alive of any sparks of the old civilization, as such an effort implies, would be disintegrating in its effect upon the Republic, and would be so looked upon by the Government. This objection is of no weight with any one who has noticed the growing native-Mexican spirit in both the literature and politics of the country. It is also objected that any such effort is unnecessary, as the present generation of Indians can be reached by the employment of native workers in connection with Spanish missions, while succeeding generations will have ceased to use the native tongues. I doubt if the history of Christian missions furnished an example of equally great peoples evangelized without the direct use of their language and the creation of a Christian literature. And I do not believe, judging from the history of the past three and a half centuries, that the Spanish can ever supplant the stronger three or four of the Mexican vernaculars.

The initial step of such an effort should be an exploration to determine the dependence of the various sections of the country upon the native languages, the dialectic changes, the customs and many other questions concerning which there is not now sufficient information. Such an exploration might be so conducted without financial loss.

The character of mission work among these peoples must be from the foundation. The priest has scarce placed a stone upon which it will be safe to build. The same is true with regard to literary work. The alphabets given to these languages by the *padres* are without exception faulty, and their grammars attempt to force into the moulds of the Latin and Spanish languages that have scarce a trace of likeness to them. This work is of value now only to the student who is able to detect and reject their mistakes.

The limits of this article forbid more than the briefest suggestion of the possible results. The indigenes are, I believe, equal in mental and physical endowment and vastly superior in morals to the Spanish-speaking population. Upon them must, in a great measure, depend the solution of some of the problems of Mexico's state and social life. Experience, such as has been had, shows that they are not more difficult to reach than their neighbors. The "everlasting gospel" does the same work in the heart of an Aztec that it does in the heart of a Saxon. It is only a question of effort, and light can at last shine in this ancient darkness, and these long oppressed peoples can be endowed with the "heavenly citizenship."

#### REV. DR. HAMLIN'S VIEWS.

When the subject of the use of the vernaculars of Mexico for missionary purposes, and the propriety of publishing the Gospels in one or more of these tongues, was under discussion at the International Missionary Union Meeting at Bridgeton, N. J., the Rev. Cyrus Hamlin, D. D., gave utterance to his views and experiences on the general subject, and especially on the application of the principle advocated, and, as these views of the venerable and vigorous founder of Robert College are of value, and the facts alluded to concerning the Armenian language are of force and fitness in this discussion, we present now a

summary of Dr. Hamlin's address at the time referred to. He said :

"I regard the subject of the translation of the Bible into any unevangelized language, as one of prime importance. If Mexico is to be evangelized, it will be done through the native languages of the people, Spaniards, Aztecs, Zapotacas, or what not. We have had a somewhat parallel condition of things in Turkey. The Turkish language is the language of the Empire, as much as the Spanish is of Mexico ; but there are fragments of nations conserving more or less their own languages, and we have used those languages as the channels of the gospel to them. The translation of the Bible has been life from the dead, not only to the people, but to their languages. Fifty or sixty years ago the modern Armenian was a gross and vulgar language, ungrammatical, full of foreign idioms and words of vileness and blasphemy, and it was regarded by the people as a desecration to translate the Word of God into it, and it must be confessed the first translation was very imperfect. It could not be otherwise, for the instrument itself was very imperfect ; but the most imperfect language can express the Sermon on the Mount, and some of the most beautiful Psalms and the gospel narratives, with clearness. The first Armenian translation was immediately attacked and ridiculed by Jesuit missionaries and others. Replies were made to them ; criticisms, friendly and unfriendly, were noticed. Altercation sprang up. The language grew. It began to drop off incongruous elements. After ten or fifteen years a new translation was demanded and made, greatly improved upon the first, because the language was undergoing a transformation. Since then a third revision has been made. The language has become a cultivated language, and capable of expressing, with great clearness, the truths, the facts, and the sentiments of the Bible. This will al-

ways follow every translation, sooner or later. It reconstructs its language by bringing it into new use. It reconstructs it by reconstructing the mind and heart, and new meanings come into old words. Let the Bible enter among those Mexican tribes enforced by the love of missionaries, and it will make all things new. They will never be evangelized through the Spanish.

#### Missionary Education in China.

Now that the subject of higher education as a missionary agency is being debated, it is well to note the angle of vision of some persons on the field, who might claim to be unprejudiced because outside the circle of participants. The *Chinese Times* is an independent secular weekly paper published at Tientsin, in North China. The Methodist Episcopal Mission has for some time past had an educational institution at that place known as the "Wiley Institute," named for the late Bishop Wiley, once an efficient missionary of this church in China. The *Chinese Times* had a leading editorial a little while ago on the relation of this institution, which has now become incorporated as "The Peking University," to the general situation at present in China. The editorial referred to says:

"The prospectus of this institution shows it to be the natural development of the Methodist Episcopal Mission in Peking, which grew first into 'Wiley Institute,' and is now about to pass into the more advanced stage of the Peking University. The title is apt to strike those who hear it for the first time as ambitious, and even audacious, but when calmly considered it is scarcely out of keeping with the general tone which the outer nations assume towards China.

"The assumption not only of undoubted superiority, but of the right to impose that superiority on the Chinese, has a substantial basis of fact to rest upon, and whether it can be altogether justified on the principle of non-interference or not makes no practical difference. Facts come before theories, and if no formula yet exists to explain the fitness of the



domination which the foreign spirit is resolved to exercise on the Chinese mind, such a formula will in time be discovered. Meantime the aggressive movement is in full play and the forces behind the movement are apparently too potent to be seriously hindered in their operation by any obstacles whatever. The Peking University, under the auspices of an American Mission Board, is an apt expression of the whole attitude of enlightened foreigners towards the Chinese Empire. As such it deserves the best consideration which we can give it.

"The idea of this university seems to have been flashed into the mind of Bishop Fowler, during a recent visit to Peking, by the Imperial Edict which allowed Western science to share with Chinese learning in the honors of the competitive examinations. 'Here,' thought the Bishop, 'is our opportunity. The Chinese Government provides the motive for study in the reward it offers for success, but it does not furnish the means of study. We will supply the want, and with the teaching of science we will mingle the teaching of Christianity in such a way as to spread the principles among the *literati* of China.'

"The missionary spirit is as much a living force in the world as the greed of gain or the passion for knowledge, and the China field is so large and attractive that we may reckon on substantial and perhaps startling results of its operations in the course of a generation or two. It is probably the most potent factor of the coming invasion of China, and, as such, challenges attention to its methods. And if by discussion and free comparison these methods could be in any degree divested of error, and their success assured without the drawbacks which are apt to mar all great enterprises, then public benefit will be certain to result from the ventilation of missionary work outside the professional sphere. It is, on this account at any rate, that we consider it our duty to direct attention from time to time to what the missionary body is doing, and the new Peking University marks a most important stage in that work.

"The appeal of the Methodist Episcopal Mission to the liberality of the United States is for the round sum of half a million dollars to build and endow the university, of which a copy of the design is given in the prospectus. The appeal is accompanied by

a brief history of the present 'Wiley Institute,' and a report by the principal, Rev. L. W. Pilcher, for the year 1887-88. These well-written papers show what a very good foundation has been already laid in Peking for the new university, and what opportunities of teaching the future *literati* and official class, the teaching of the new sciences would give them. These papers are backed up by a stirring article by Bishop Fowler, who is chancellor of the new university."

### The International Missionary Union.

The Seventh Annual Meeting of the International Missionary Union will be held at Clifton Springs, N. Y., the latter part of June next.

The invitation from Dr. Henry Foster, the founder of the famed Sanitarium at Clifton Springs, to the Union to hold a session at that place, has been a standing one for three years past, but not till now has it seemed practicable to accept the generous offer. The Sanitarium is so widely known as a local point of missionary interests, that it needs no introduction to missionaries. We do not know what number of hundreds of missionaries have received the advantages of treatment and of a home in this institution while invalids or semi-invalids. The spiritual atmosphere of the place has always been spiritually hygienic, and if it is possible for sectarianism to lose caste and color more thoroughly anywhere else in the land than here, we can not name the place. The officers of the Union have never urged missionaries to attend the annual meetings. It has been enough just to announce where it was to be held, and all returned missionaries—men and women—who could possibly command the time and money and had the strength, gravitated thither, like "doves to their windows." But if it were necessary to appeal to the brethren and sisters to be courteous to an invitation, it would not be easy to over-emphasize the claims of Dr. Foster and the Sanitarium to the compliment of a large attendance. Of course,

the physical advantages and charms of Clifton Springs are second to no health resort in the land. Missionaries need not feel unwelcome in a place which for a third of a century has been dedicated to their physical up-building.

We make this early announcement of the next meeting, that all returned missionaries in the country may be able to make their summer plans to include this meeting. Also, we wish to urge upon every member of the Union now abroad, to send some communication, longer or shorter, to this meeting. They are all members of the "Outlook Committee," and are expected to report on the situation in their part of the world. Either the President, Rev. J. T. Gracey, D. D., 183 Glenwood Avenue, Buffalo, N. Y., or the Secretary, Rev. W. H. Belden, Bridgeton, New Jersey, will receive these papers.

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**India Wesleyans on Recent Criticisms.**—The Fifth General Conference of Wesleyan Missionaries in India assembled at Bangalore in the close of 1889, and sat for eleven days. Since they held a similar meeting three years ago, the work in Ceylon has so far developed as to demand a separate organization and an independent Conference for that Island. There were 24 ministers present from every part of India and Burmah.

The *Indian Methodist Times* says: "On the subject of higher education as a missionary agency, the Conference showed that its views had not been at all affected by recent noisy controversies. It affirmed the importance of maintaining all the existing educational institutions of the Society, and the desirability, in some places, of adding to them. It heartily encouraged the brethren in Calcutta to support and co-operate in the scheme for a united Christian College in that city, and the Rev. Geo. Patterson testified, in a remarkable speech, to the powerful and extensive

evangelistic work effected by the often maligned Christian College at Madras, of which he is a professor. So strongly was it felt that missionary education is a branch of evangelistic work, that a protest was entered against the proposal, now favored in many quarters, to substitute laymen for missionaries in charge of educational institutions. This approval of educational work did not involve, however, any undervaluing of agencies more obviously evangelistic. Preaching to low castes and non-castes has of recent years been prosecuted with increased energy in several of the fields occupied by the Wesleyan Society, which has thus anticipated the clamor that has recently arisen for the evangelization of the masses. This work will still hold a foremost place in the policy and operations of Wesleyan missionaries; but at the same time they are not inclined to abandon those means of presenting the Gospel to higher, yet more benighted, classes which their educational institutions afford.

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—The question of the employment of a cheaper European agency than the ordinary missionary, is one that has lately been prominently before the Wesleyan Society, as it has been before others. Experiments have been made on some of the stations of the Society in South India; but the results so far have not been very encouraging. The Conference considered the question with much carefulness and in great detail, and while it expressed its willingness to give the system a fair trial, it did not express much hope that a permanent relief for straitened funds or a large multiplication of missionary resources could be looked for in this direction. The qualifications which must be required of European lay agents, the minimum rates of stipend at which their health and efficiency could be maintained, and the kind of service in which they could be most effectively employed,

were all duly considered and reported on to the Home Committee.

—The death is announced of Dr. Fanny J. Butler of Srinagar Kashmir. She went out in 1880 as the representative of the Church of England Zenana Missionary Society, and was stationed at Jabalpur, and about a year ago was transferred to her present location, and passed away just as the great desire of her heart had been real-

ized in the removal of all hinderances to the settlement of herself and fellow-workers among the women of Kashmir. She was thoroughly qualified for her work, and was a most competent physician and a most earnest and devoted missionary. "Our sisters have had to mourn over the removal of several of their most honored workers in the last three or four years, but no loss is greater than this," says the *Missionary Intelligencer*.

## V.—THE MONTHLY CONCERT OF MISSIONS.

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

### Mexico.

Before the year 1519, heathenism bore unquestioned sway in the Valley of Mexico. It was not without some redeeming qualities. It was attended by an advanced civilization; it was presided over by a mild and humane sovereign, whose laws promoted the general welfare of the people; yet in its prevailing religious rites it was one of the bloodiest and most cruel of all systems. Under the Aztec rule it had taken on cruel observances as a war measure. The Aztecs, in conquering the Toltecs, substituted for their gentle and grateful offerings of fruits and flowers, the awful rites of human sacrifice. Cowardice dictated this method of disposing of prisoners taken in war—at the same time that the fostering of a bloodthirsty spirit was supposed to give new valor to the Aztec soldiery.

#### THE SPANISH PROPAGANDA.

In the full noontide of this Aztec power, the Spaniard appeared on the eastern coast, and the mysterious symbol of a cross was borne before his dauntless troops. This was ostensibly a religious crusade—a missionary enterprise. Paganism was to be done away, and the beneficent reign of Christianity was to take its place. But over the opening scenes of this Spanish *Propaganda de Fide* it were charitable to draw a veil. Perfidy, cruelty, robbery, bloodshed, wholesale

murder, and a slavery which was almost worse than murder, are not edifying topics. Disgrace, rather than glory, was reflected upon the Christian name. So grievous did the general system of peonage become in the first twenty-five years, that in 1642 an oppressed people rose in a formidable rebellion against the Spaniards, and it proved so far successful that Charles V. of Spain issued an edict abolishing the enslavement of the Indians, and whatever forms of oppression tended to degrade them. But the planters were not to be foiled, if "money, influence, falsehood and intrigue" could prevent it. A strong delegation sent to Spain caused the edict to be revoked. In 1550, Velasquez, as viceroy, made another effort in behalf of the peons, but Phillip II. had come to the throne, and he was not a man to appreciate humane measures. The people sank even lower into that degradation from which three centuries have not been sufficient to raise them.

In 1572 another and peculiar missionary agency was established in Mexico in the form of the Spanish Inquisition. If this could secure purity of faith in one hemisphere, why not in another? Out of its dark history an occasional flash of lurid light appears, only to reveal the blackness of the night. One or two illustrations will suffice. At a single *auto-da-fe* in 1659, fifty persons were burned

alive, the viceroy presiding on the occasion. As late as 1872 or 1873, when the Methodist Missionaries were remodeling an old monastery at Pueblo for a church and school, they found the skeletons of heretics walled into its subterranean dungeons. In 1776 the Jesuits were expelled from Mexico by a concerted movement of the chief cities.

#### THE RISE OF THE REPUBLIC.

In 1808 Napoleon I. usurped the throne of Spain, and led on to great results in America. Two years after that usurpation and the crowning of a Bonaparte in place of Ferdinand VII., Guadalupe Hidalgo, a curé of Guanaxato, raised the standard of independence. The cause of Liberty was finally won in 1821, and the Republic was established in 1824. A year later the Mexican Congress framed a constitution, which declared the Roman Catholic religion to be the faith of the country forever, and it forbade the exercise of any other form of worship.

In 1835 President Santa Anna abolished the State Governments, and in consequence Texas and Yucatan declared their independence.

In 1846 Texas was admitted into the United States, and the Mexican war followed, which resulted two years later in the accession of Arizona, New Mexico, California and a part of Nevada, to the United States.

#### THE ACHIEVEMENT OF RELIGIOUS LIBERTY.

In 1864, Maximilian, an archduke of Austria, was placed on the so-called throne of Mexico by Napoleon III., and the Republic was declared to be at an end. Three years later, Napoleon III. having withdrawn his troops through fear of the armies of the United States—now released from duty by the close of the War of the Rebellion—Maximilian was arrested and shot by order of President Juarez. At the close of this effort—in which Pope, Cardinals and Mexican Bishops had joined—to destroy the Republic,

the Mexican people had a heavy score to settle with the Papacy, and they proceeded with the business right earnestly. Every trace of the Empire was obliterated, the Jesuits were again expelled from the country, the rich estates of the Church—the fruits of centuries of extortion—were largely confiscated; the monasteries were thrown open, religious liberty was proclaimed; the Bible, hitherto excluded, was granted free course, and Protestant enlightenment was welcomed.

The First Napoleon, by his blundering ambition, had sprung that movement for civil liberty which extended not only over Mexico, but over all the Spanish-American States in the short space of twenty years, and now the Second Napoleon, while also attempting to dispense thrones and sceptres, becomes the unconscious instrument in securing religious liberty.

From 1519 till 1867, or through the entire period of 348 years, the Roman Catholic Church of Spain had been engaged in civilizing and Christianizing Mexico. Waiving the question, whether *any* advance had been made in civilization, whether the welfare of the whole people was in any degree better cared for before the arrival of Maximilian than before the landing of Cortez—what had been done in the way of spiritual enlightenment as the result of a propaganda of 300 years?

#### A FRENCH-CATHOLIC ESTIMATE OF THE MEXICAN CHURCH.

The testimony of a French-Catholic priest, who visited Mexico at the time, and resided for some time in the country, will be accepted as unbiased. Emanuel Domenech was a chaplain in the invading army of Napoleon III., and he became director of the press in the Empire of Maximilian. His observations were published in Paris in 1867, under the title, "*Le Mexique Tell Qu'il Est.*" First he speaks of the clergy, as follows: "The clergy are in general very poorly educated. They have the most errone-

ous and absurd ideas of morals and of Catholic dogma. . . . They traffic in the sacraments, make money out of every religious ceremony, undisturbed by the fact that they become guilty of simony, and liable to the censure of the church. If the laws of Rome were to be enforced in Mexico, the majority of the Mexican clergy would be excommunicated. Mr. Biart has said that 'the priests are forcing the people to live in concubinage, by exacting from them for the marriage ceremony a sum which the Mexican laborer, in view of the low scale of wages, could not accumulate in five years of the strictest economy.' There is little exaggeration in this. The accounts which Abbe Domenech gives of the scandalous lives of the priests have never been surpassed by any which were published by Protestants. As to the rapacity and the consequent wealth of the Church, the Abbe declares that three-fifths of the cities were in 1867 occupied by convents and churches. "I do not speak," he says, "of the fabulous riches of these churches. I think it right that the temples of God should be better adorned than the apartments of a stockbroker; but is it not a lie in a man to make a profession of poverty, and then live in possession of abundance and comfort, as the ecclesiastics of Spanish America do?"

Of the people, the Abbe says: "The Mexican is not a Catholic. He is a Christian, simply because he has been baptized. I speak of the masses, and not of numerous exceptions in all classes of society. I say that Mexico is not a Catholic country. First, because a majority of the native population are semi-idolaters. Second, because the majority of the Mexicans carry ignorance of religion to such a point that they have no other worship than that of forms; it is materialism without a doubt. Third, because the clergy themselves in general have little education, know very little of theology, and are ignorant of the canonical laws and of the decrees of councils. . . . Mexican faith is a dead faith. The abuses of external ceremonies, the facility of reconciling

the devil with God, the absence of internal exercises of piety, have killed the faith in Mexico. It is vain to seek any good fruit from this worthless tree, which makes the Mexican religion an assemblage of heartless devotion, shameful ignorance, insane superstition, and hideous vice. . . . In vain you seek in this country, called Catholic, houses of refuge for the aged and indigent, for penitents fallen through betrayal and misery, or for works of benevolence and mercy. . . . In Mexico, faith inspires nothing, invents nothing; it does not even imitate—it is a fossil. . . . The idolatrous character of Mexican Catholicism is a fact well known to all travelers. The worship of saints and madonnas so absorbs the devotion of the people that there is little time left to think of God. . . . For want of serious instruction, you find in the Catholicism of the Indians numerous remains of the old Aztec paganism."

#### REASONS FOR CARRYING ON PROTESTANT MISSIONS IN MEXICO.

We are often asked, "Why send missionaries to Roman Catholic countries?" The above extract must supply the answer. The virtual paganism of the priests and the moral corruption of the people are admitted. Last summer an intelligent American priest said: "We send missionaries to Mexico and South America to convert our priests." A distinguished Mexican general, whom we had the honor to meet on a steamer from New York to Vera Cruz, expressed a hope that Protestant churches would be multiplied in Mexico, *as a means of elevating, by their influence, the Mexican Church itself, and making it more like the Catholic Church in the United States.* If even the priests need converting, and if intelligent statesmen and army officers welcome, and even desire, the influence of Protestantism, there would surely seem to be an open door. It would be a criminal indifference and neglect not to heed the call.

With regard to sending priests to convert priests, they are in fact sent from Spain and Italy, and not from the United States. It is whispered in Mexico that the real design is not so much to convert the Mexican priest-

hood to Christianity, as to *Ultramontaniam*—to overcome dangerous tendencies toward independent republicanism and a national spirit, and to bring them under the more thorough control of the Vatican. If this be so, there is not less, but greater reason, for extending the free and enlightened spirit of American Protestantism, lest the last state of the Church be worse than the first. And it must be American Protestantism, if any, that shall accomplish this work. Our geographical position is such that other Protestant nations will naturally assign the task to us. We are only separated from Mexico by a river. Great railroad lines have already crossed the border at different points, and the two countries are bound together by a thousand commercial bonds. Mexico and Central America are in sympathy with our institutions. They have adopted them, in fact, and their statesmen have more than once expressed the desire that their countrymen may enjoy the same liberty of thought and the same general enlightenment which we possess.

#### WHAT HAS BEEN ACCOMPLISHED.

Even before the collapse of the Maximilian Empire and the proclamation of religious freedom by the restored Republic, good seed had been planted, and was only waiting for the proper conditions for growth. With the American army, under General Scott, many Bibles found their way into Mexico. Here and there little bands assembled together to read the Book, which was almost as new and strange as if it had just descended out of heaven. Its messages were received with joy by many hearts, and little churches—the “*ecclesiæ*” of apostolic days were formed in private houses. Somewhere about 1870, Father Aguas and other priests in the capital began to proclaim a free and blessed gospel of faith and of power. Aided by the Rev. Mr. (afterwards Bishop) Riley, Protestant congregations were organized in and around

the city. In 1872 the Presbyterian Church (North) established missions in Mexico City and in Zacatecas. The Methodist Church (North) soon followed; also the Southern Methodists, the Southern Baptists, the Southern Presbyterians, and the Congregationalists.

The work of these various Christian bodies has prospered along all the usual lines of missionary labor. Churches, schools of various grades, printing presses and colportages have been established, and many religious books have been translated into the Spanish, and several able religious papers are now published. We shall not deal with statistics here, except to state that the membership of the churches now number many thousands; but there are some special features of the work which may be specially noticed.

1. It has never been free from persecution. In one case, an American missionary fell a victim to the hatred of the priesthood, and at least two others narrowly escaped. Of native ministers and people, many have fallen, and a still larger number have been maimed. Even within a month stones have been thrown at the windows of a newly dedicated church. These acts of violence have invariably been instigated by the priesthood—never by the Government officials. It is greatly to the credit of the authorities, from the President down, that they have, as a rule, striven to carry out the guarantees of religious freedom, and to punish their violation. One of the most fanatical States of the Republic is Guerrero, and it is only the determined spirit of its Governor, Arce, that has prevented the extirpation of the Protestant cause.

2. The work of the various societies has in the main been well organized. It has wisely considered permanence and self-reliance in the churches. It has fostered a national spirit, and has studiously avoided all appearance of a desire to hold Mexican Protestantism.

by any American leash, or in any way (as has often enough been hinted) to open the way for annexation.

Great attention has been paid to the training of a native ministry. In few mission fields is the work so largely done by native preachers, or done so well. Whether Methodists or Presbyterians, these men are true "itinerants." Mounted on Mexican ponies, they ride over mountain roads where no vehicle could be used, and often long distances, to villages where believers from half a dozen hamlets assemble to hear the Word with gladness. It has been our privilege to hear from some of them truly eloquent appeals.

3. For the most part there is an admirable spirit of harmony and co-operation between the different Missionary Boards and Societies. Rules of comity, which had been agreed upon have, with few exceptions, been observed. Rivalries in the price offered to native laborers are avoided, and it is rare that efforts have been made to convert to the tenets of a particular sect those who have already been converted to Evangelical truth. Conferences of a friendly character are held from time to time, and steps have been taken to economize missionary resources by the establishment of a Union Protestant College.

There is great reason and great encouragement to unite in a "Concert of Prayer" for the one missionary work of Mexico as a whole.

#### Guatemala.

The Central American States have not been the theatre of extended Protestant Missions. Insalubrity of climate has doubtless been one obstacle supposed, and the unsettled state of the country, as well as the general fanaticism of the people, has also had its influence. The impulse communicated to Mexico twenty-five years ago by the re-establishment of the Republic, and the general awakening of the spirit of liberty among its people, did

not extend to the smaller States on its southern border. Nevertheless, at Belize and along the Mosquito Coast, there has been a limited missionary work for several years, and there have been times of remarkable refreshing in the Wesleyan Missions of that field. Altogether, the most progressive of the Central American States is Guatemala, and yet until within the last six years, there was no such thing as a Protestant religious service in the entire State, with its million and a half inhabitants.

The history of the establishment of the Mission of the Presbyterian Board in its capital is full of interest. In 1884 President Barrios, of Guatemala, and Minister Romero, of Mexico, were at Washington, seeking the arbitration of President Arthur in a boundary question between their respective States. Their relations personally seemed to be friendly, and other matters than the question in dispute were discussed. While President Barrios and his staff were stopping for a time in New York, Senor Romero wrote a note to a gentleman in the city, intimating that the President of Guatemala would gladly welcome the establishment of a Protestant mission among his countrymen, and he suggested that the fact be communicated to some of the missionary societies. The contents of the note were made known to a secretary of the Presbyterian Board, who sought an interview with the President, which proved to be of the most cordial and satisfactory character. Full protection and every facility were promised, and even the traveling expenses of the missionary to the field, though this was not accepted. A missionary family was sent out promptly, and in fact they accompanied the President on the steamer from San Francisco to Guatemala. A few months later two young ladies were sent to establish a girls' school.

The promises of the President were generously fulfilled, and several

American and British residents lent their influence to the work. Upon the death of President Barrios, it was feared that serious reaction might follow under the administration of his successor; but, fortunately, the new President, Senor Barrillos, has also extended full protection to the Protestants in all their rights. A change in the missionary force, which left the work of the little church for a time without a head, seriously retarded the work; but it is again in a flourishing condition. Two ordained missionaries and two unmarried ladies are at present engaged. Suitable and commodious buildings have been purchased during the year, and the mission is regarded as now established on a solid foundation. The church membership is not large, nor is there a long list of pupils in the schools; but the right to exist in the face of Catholic prejudice, the tried fidelity of the Government in the maintenance of every right, and the general sympathy of the foreign community, as well as of many natives—all these are assured.

The climate is salubrious, and the country beautiful. The people are impressible, and the Romish priesthood are at least incapable of serious harm. The Indian tribes of the interior, not very firmly held by the Catholic padres, are peculiarly receptive. Unlike the Indians of the United States and Canada, whose roaming ancestors have lived for generations by the chase, the aborigines of Guatemala are industrious, for so warm a latitude, and for the most part thrifty. They present a most promising field for missionary labor.

The significance of this young mission is much broader than the measure of its present results would show. It is a demonstration of feasibility and success. It is an encouragement for other organizations to establish missions in the Central American States. The existence of mountain ranges through the whole extent of the coun-

try furnishes such varying degrees of altitude as to secure healthful conditions—and such is the obvious need of enlightenment that there is reason to believe that the authorities everywhere, in spite of the bigotry of the priesthood, will guarantee liberty and protection. Whatever may be the issue of the schemes now discussed for transit from the Atlantic to the Pacific, the geographical position which these small States hold in the community of nations will rapidly increase their commercial importance and bring them into contact on all sides with the active forces of the age.

The status of the Roman Catholic Church in Central America is that of the Middle Ages. The period of Luther and Zwingli has not yet come, but it will be hastened; the country has waited long. Yet not exactly a *Luther is needed*—the times require a somewhat different method. An equal earnestness, but more of conciliation is demanded. It has been fully demonstrated in the efforts made in Roman Catholic countries in this hemisphere, that not denunciation is needed, but the plain, kind, and persistent presentation of a more excellent way. The Government of Guatemala, while extending complete protection, and giving every facility to Protestant missionary effort, has made known its want of sympathy with anything like an assailment of the errors or corruptions of the Roman Catholic Church; and this we believe to be the sentiment of those liberal minded statesmen in all the Spanish-American Republics who are most ready to extend a welcome to Protestant effort and influence. There is scarcely one of these States in which instances of this enlightened spirit have not been shown. If President Juarez was ready to welcome and protect Protestant missions; if the noble minded General Esquibedo, though a sincere Catholic, could wish for the organization of Protestant churches in Mexico; if Minister Ro-



mero could intercede for the extension of the same work into Guatemala, and her own President could invite missionaries into his capital,—are not the sentiments of these broad minded and noble men worthy of being heeded? Shall not missionaries take counsel from their moderation and charity,

and simply do the work of earnest, Christlike evangelists—simply show the purity and beauty of a true gospel; or to change from the standpoint of statesmanship to that of the New Testament, shall they not show the spirit of Christ at the well of Samaria, and the tact of Paul at Athens?

## VI.—EDITORIAL NOTES ON CURRENT TOPICS.

### The Conference at Brussels.

At the Anti-Slavery Congress, which opened in November, delegates were present from the United States, Great Britain, France, Germany, Austria, Belgium, Russia, Denmark, Spain, Italy, Norway, Sweden, the Congo Free State, and even from Turkey and Persia. Its task is a difficult one, and it is compelled to move slowly. It had been much easier if the death of Gordon and the fall of Khartoum had not extinguished the germs of civilization which had been introduced into the valley of the Upper Nile. Although the work of the Conference progresses slowly, it is none the less likely to give a decided impetus to effort for the suppression of the evil. The Powers have assembled through their representatives for the purpose of entering upon a united and determined crusade against this great outrage upon humanity, and their determination will be opportunely stimulated by recent occurrences in Africa. Two committees have been appointed; one to report upon the most available measures for the suppression of the traffic by sea, the other by land; to the former of which the English representatives have proposed the right of searching vessels over a zone comprising the whole East African coast, from the Persian Gulf to Madagascar.

The Belgian Plenipotentiaries have submitted proposals providing for the necessary action in territories ruled or protected by civilized nations, for the construction of highways and railroads, the discontinuance of negro carriers, the prohibition of the importation of fire-arms and ammunition

into slave trade territories, the establishment of strongly occupied stations, and the placing of efficient cruisers upon the waters of the interior. The Powers having territorial interests in Africa are to assist each other, and may commit their work to chartered companies, and also protect private companies whose object may be to crush the slave trade. Among these proposals there are also particular stipulations for the punishment of slave traders and their accomplices, for the just disposal of fugitive and liberated slaves, and for negotiations with such African States as have not signed the General Act of the Conference, with a view to obtaining their adhesion to its action, and to the interdiction of fire-arms and munitions of war.

The fact that these propositions are said to be generally regarded with favor by the members of the Conference, leads us to hope that the work of that body will not disappoint the earnest expectations of the civilized world. To the latter the recent cable despatch from Rome makes the surprising announcement that the Pope was not invited to send a delegate to this Congress. If this be true, the managers of that Congress have openly slighted one who has manifested more sympathy with the purpose for which it was called—to take measures to break up the slave trade—and a greater willingness to promote it, than several of its members, and a good cause may suffer from the folly of its professed friends. But if, as reported, the Pope has been ignored in this indecorous way at the instigation of the Italian

Government, that Government has been guilty of an act which can scarcely be excused by any degree of provocations to which it may have been subjected.

Portugal is not represented at the Conference, and her position and practical policy are hostile to its object. Here may be found the explanation of the virtual failure of the combined English and German forces on the East African coast to suppress the infamous slave trade. That trade has not been materially diminished in extent, and its cruelties seem to have been aggravated, rather than alleviated, by the presence and possessions of the three European powers. If Portugal does not openly favor the old-fashioned slave trade, she certainly manifests no real and active sympathy with any efficient efforts for its suppression. Among the first, if not the first, of nominally Christian nations to engage in that trade, she seems determined to be the last to abandon it. So far as she has been able to do so, she has persistently thwarted such efforts as England and Germany combined, or singly, have made for its suppression; and what she has done in the past, she may be expected to do in the future. Only upon compulsion will she co-operate with England and Germany, or with either, or with any other nation or nations, for the suppression of the African slave trade, so long as that trade can be made profitable to herself.

In view of this fact, the civilized world has reason to rejoice at the bold stand which the English Government has just taken in reference to the absurd claim of Portugal to territorial rights in Africa. Not only is the action of the English Government just in itself, but it is manifestly in the interest of humanity and Africa's welfare. It is quite time Portugal was made to see and to realize that she can no longer defy the sentiment of the whole civilized world, and, for the sake of gain, help to sustain the accursed traffic

which has for ages ravished and desolated African soil. J. M. S.

### A Grand Farewell Meeting.

A great meeting was held at Exeter Hall, London, Monday evening, Jan. 20. It was called by the Church Missionary Society, to take leave of the Rt. Rev. Bishop Crowther, D. D., and the following missionaries, about to depart for the Delta and Lower Niger Mission: The Rev. F. N. Eden, M. A., the Rev. H. H. Dobinson, B. A., and Mr. P. A. Bennett; for the Soudan and Upper Niger Mission: Mr. Graham Wilmot Brooke and Mrs. Wilmot Brooke, Rev. Eric Lewis, B. A., and Miss L. W. Lewis, and Mr. C. F. Harford-Battersby, B. A., M. B., M. R. C. S., the Rev. J. A. Robinson, M. A., having sailed on Jan. 15; for the Eastern Equatorial Africa Mission: Mr. Douglas A. L. Hooper, B. A., and Mrs. Hooper, Mr. G. L. Pilkington, B. A., Mr. G. A. Baskerville, B. A., and Mr. J. D. M. Cotter, B. A., and for the Yoruba Mission: Rev. H. Tugwell, B. A., and Miss Aimée Wright. A goodly company of 16—12 of them men and 4 women—and, what is very noticeable, mostly college graduates, and people that represent the very flower of English civilization and culture. Not often does a sight so impressive and inspiring greet our eyes.

Sir John Kennaway, M. P., presided—a man who values far more than all his titles and honors, the privilege of being President of the Church Missionary Society. With a few well chosen words, the meeting was opened. Rev. Mr. R. Lang, Secretary for Africa, explained the nature of the work to be undertaken. Two of the departing missionaries are to go to the old Yoruba Mission, and a large band are destined for the Niger field, under Bishop Crowther. Mr. Lang remarked that an important question has been, whether that small church now existing on the west coast can be expected to furnish needed laborers for the evangelistic work de-

manded. And, as it seems unjust to expect it, the C. M. S. has invited these qualified workmen to go and live in Africa beside these people, and lead in evangelism.

The Niger Mission is not only to be reinforced, but *reorganized*. 1. The upper portion is to be the scene of labors comparatively new, or at least extended on a new scale, on methods that will enable the native population to realize the purpose of Evangelizing Agencies, and the missionaries will live, as far as may be, on the level of the natives—identified with them. There will go out with Wilmot Brooke, a doctor for Medical Mission work at the base of this northern mission, ladies also working with them side by side. 2. The Lower Niger Mission among the pagans, southward of the confluence of the two rivers—a vicar and his curate have left their parish at home to go abroad. On the *East African* side, Douglas Hooper leads a band, and in that band go three of his own university friends.

The principal of Ridley Hall, Rev. G. Hundley Moule, who had trained several of the missionaries, suggested that those who stay at home should at least promise to pray for the departing band, and keep the promise, remembering especially how, in the stifling atmosphere of Mohammedanism and paganism, they need to be divinely kept in the fresh air of God's own presence. Reference was also made to the "African Prayer Union," which meets on every Thursday for specific supplication.

The Bishop of the Niger, Crowther, then referred to the establishment of the Niger Mission in 1837, and the difficulties met and the obstacles surmounted during these fifty years. The pioneering stage has passed, and the era of development begun. Pagan chiefs see the folly of idolatry, and even Moslem leaders begin to ask for the knowledge of Christ.

Then the various men of the band were each given a few moments in

which to address the vast assembly, and never have we heard so many addresses where there was nothing that could have been left unsaid. Wilmot Brooke referred to the new conditions under which the mission band goes forth. In Mohammedan lands, the missionary, ordinarily being under the ægis of a nation feared by the people, is put in the anomalous position of urging converts to brave danger which he himself is not called to face. This band goes out, claiming no such governmental protection, and venturing to dare the same perils that the converts must face. Mr. Lewis asked that prayer may be offered for "spirit-taught converts," who may become winners of souls themselves. Mr. Battersby said that he had often said, that he "would not be a doctor, and would not go to Africa," but found himself doing both. Mr. Eden, of West Hartlepool, is the vicar, and Mr. Dobinson, the curate, who leave their parishes for the foreign field, believing that *successors* may be more easily found for them than *substitutes* for them, as intending workers in the African field. Mr. Dobinson beautifully spoke of the high level of preaching the gospel to the nations, inasmuch as in Luke xxiv: 46-48, Christ puts this on the same plane as his own sufferings and death.

In course of these addresses many stirring and suggestive thoughts were presented, that the "good done by leaving home is often more than by staying," is often illustrated in the effect of such consecrated examples. The resignation of two curates embraced in this party has already impressed some of their congregation, hitherto seemingly uninfluenced by their preaching. The long *waiting time* was referred to as one of especial temptation, while the missionaries are getting ready to go to work.

The motto of this out-going band is:

"AFRICA FOR CHRIST,"

"HIMSELF FOR ME."

And on the reverse side of the printed motto is the verse :

"Every step of the way, Lord !  
Yes, every step of the way,  
Thine all is Mine,  
And I am Thine,  
For every step of the way."

In course of the addresses, Mr. Mackay's words were quoted : " We have stolen Africans from Africa, and now a process is going forward which is very much like stealing Africa from the Africans ;" and again it was aptly said that the " civilization and commerce which the natives are pressing upon the Dark Continent are but the names for fire-arms and fire-water."

The evening abounded in appropriate references to Holy Scripture, among which two impressed me as both very striking and suggestive : II. Chronicles xiii : 12—" And, behold God himself is with us for our Captain ;" John viii : 29—" He that sent me is with me ; the Father hath not left me alone."

From these indications, our readers may gather how deeply devotional in character, and how stimulating to heroic endeavor and endurance for Christ's sake, was this whole meeting. The Church Missionary Society is doing a most noble work, and deservedly takes rank among the noblest societies in the world in its furtherance of foreign missions. How far its great leading men are from any disposition to place the work of missions in any deceptive light, may be inferred from the following note from my friend, Eugene Stock, Esq., one of its secretaries. Referring to an erroneous statement, which, by some inadvertence, crept into the article on Bishop Crowther, he says : " In one sentence about the Preparandi Institution, I cannot think whence came the idea that it is a 'centre of light for the whole coast.' It was only *intended* for the Upper Niger. [It *ought* to be a centre of light for the whole coast, but it is not, said Mr. Stock, to me.] Certainly, *we* have never published anything of the sort. There is nothing I

more dread than overstatements. They are sure to be found out, and then they lead to an increasing skepticism." We gladly publish this remark, both in order to correct the overstatements, and to show the animus of such men as Mr. Stock, in seeking to avoid any romantic rose-colored presentation of the facts of missions. We were misinformed as to the real intention and influence of this institution, and are glad to correct any wrong impression.

The Statistical and Comparative Tables in the December number of the REVIEW are regarded here as of such value, that at a meeting held Jan. 22, at Rochdale, Canon McClure, in referring to them, declared his *intention* to have a copy of them placed in the hands of every church member in Rochdale. And Dr. R. W. Dale, the eloquent preacher and writer, of Birmingham, publicly, and of his own impulse, called the attention of the audience the previous evening to the MISSIONARY REVIEW OF THE WORLD, pronouncing it " incomparably the best and most stimulating and helpful periodical on Missions to be found in the world." The compliment was as grateful as it was unexpected.

A. T. P.

*Medical Missions.*—The Edinburgh Medical Missionary Society will keep its *Jubilee* year in 1891. Rev. G. D. Cullen, the venerable vice-president, is still living, though his name appears in the first list of Directors in 1842. It is a Home and Foreign Mission Agency, and abroad has Medical Missionary Training Institutions in India, Medical Missions in Nazareth and Damascus, a band of 28 students fitting for foreign service, and enrolls from 60 to 70 fully qualified Medical missionaries, formerly students of the Society.

The *home work* is centralized at the Livingstone Memorial Training Institution and Dispensary. The total number of ministries to patients dur-

ing the year 1889 was 10,089, an increase of 553 over the year before. This number includes only patients *registered at their first visit*. Including *all* visits, even where repeated, the number rises to about 23,000.

Evangelistic work is carried on by the students in Cowgate and elsewhere. The famous Magdalen Chapel, where John Knox preached, the birth-place of Scotch Presbyterianism, is the chapel of the Institute. The attendance is so crowded that enlargement of premises is imperatively needed. Sometimes nightly services are held, and every effort is made to serve the people—body and soul.

Since 1880, 44 students have left for service abroad, and 11 more are preparing to graduate this year.

Medical Missions have developed with amazing rapidity. When Dr. John Lowe went to India in 1861, only 14 medical missionaries, with British qualifications, were in the foreign field. Now there are 125, and one-tenth of these are ladies, and nearly one-half of the whole number from this Edinburgh Society. Besides, there are some 140 from America. This good work is owing to Dr. Parker, who was the pioneer in the movement, and an American; but now the Edinburgh school is ahead of the American. Of the 280 now in the field, about 37 are ladies. In the Edinburgh Institution about £40, or \$200 a year, pay for board of students, and but for lack of funds, the number of students would be indefinitely increased.

A. T. P.

In his opening lecture, in Divinity Hall of the Edinburgh University, at the commencement of the last session, Professor Flint took for his subject "Christian Missions." Speaking of the *special training needed for Missionary work*, he said: "We may now naturally pass on to consider what is, for us here in Scotland, one of the most practical of questions. It seems to me that the

necessity for an appropriate special education for missionaries is almost as obvious as the necessity for having them; that if the demand for Missionaries be reasonable, so is the demand for their suitable preparation." After indicating the lines upon which a new departure in the education of missionaries should be inaugurated, such as a *less rigidly fixed Arts curriculum*, which would provide for the student making himself familiar with those subjects which would be of the greatest service to him in his future work—especially anthropology, and the science and history of religions—departments of knowledge with which missionaries ought certainly be acquainted, and instruction in which Universities should certainly supply, Professor Flint proceeded to say: "There is still to be desired, it seems to me, *the directly practical training of a sufficiently equipped Evangelistic and Missionary Institution*, placed in the midst of a suitable training ground, such as the east end of Glasgow would furnish. Our Scottish Churches would do a very useful thing if they were to unite in setting up and supporting such an Institution; they have been tried, and found highly beneficial by other Churches in other countries."

#### Mrs. Dr. Christlieb.

Among other great privileges of the mission tour in Boetain, not least has been the joy of personally meeting, at Mrs. Watson's in London, the widow of my friend and that lamented advocate of missions, Professor Theodor Christlieb, of Bonn. In course of conversation I find that Mrs. Christlieb is living at No. 22 Konigstrasse, Bonn, and is proposing to make her house a home for a few young men who are proposing to sojourn abroad for purposes of study, etc. She has issued a little circular, as follows:

"Mrs. Christlieb, widow of the late Professor Christlieb, D. D., of the Bonn University, offers a comfortable Christian home to the sons of gentlemen coming to Germany for education.

The number of pupils received is limited to *six*. Special motherly care bestowed on junior pupils, and every attention paid to health and comfort, as well as to the studies of the pupils. It is Mrs. Christlieb's special aim to train the young people committed to her charge in the fear and love of God. The language spoken in the family is German.

"The house is situated in the best part of Bonn, and has a good garden; and the beautiful country around Bonn affords plentiful opportunity for walks and excursions, with first rate Rhine swimming baths and gymnastic sports, if desired.

"As a university town, Bonn offers special educational advantages. The Latin schools, or the University lectures, can be attended as soon as young gentlemen have sufficient knowledge of German. Mrs. Christlieb's son will act as private tutor, if desired."

Parties proposing a temporary stay abroad would do well to correspond with Mrs. Christlieb, especially intending missionaries and sons of missionaries who wish to fit themselves for service. Mrs. Christlieb's home will be found full of a pure, evangelical and missionary atmosphere, and free from the rationalistic influences found in many households of Bonn.

A. T. P.

### Hope for the Dark Continent.

Our readers will excuse our frequent reference to events occurring in Central and Southern Africa, for they are Providential heralds of a brighter day for Africa. The recent grant by the British Government of a royal charter to the new South African company is assuming large proportions in the estimation of the English people. The newspapers express the opinion that it may mean the establishment of another British Empire like that in India, opening up another vast area to British enterprise, colonization and capital. The territory includes the whole region lying between the Transvaal and the great lakes. By the organization of this company, to be known as the South African Company, with a liberal charter and a large concession of territory, and in the hands of trustworthy men, Great Britain has recently extended her territory to the banks of the Zambesi,

that great river whose course was first made known to the world by Livingstone. The powers and duties of the new company seem to be discreetly guarded for the protection and promotion of the best interests both of the natives within the territorial concession and of the supervising British Government. While its general sphere of operations lies between the Lower and Central Zambesi on the north, the Transvaal boundary on the south, and westward to the twentieth degree of east longitude, its more special sphere will be north of British Bechuanaland, north and west of the Transvaal Republic, and to the west border of the Portuguese dominions. The more important legislative acts of the company are to be approved by the British Secretary of State before they can become valid.

Among the powers granted to this new company are those of abolishing, by degrees, any systems of the slave trade, or of domestic servitude, that may exist in the ceded territory, and of so regulating the traffic in intoxicating drinks, as to effectually prevent their sale to the natives. The company is also required to maintain a careful regard to the customs and laws of the natives of the country in all its dealings with them, so far as such customs and laws are consistent with an impartial administration of justice. That these humane injunctions will be followed, we have sufficient guarantee in the persons to whom the charter has been granted. Among these are the Dukes of Fife and of Abercorn, Lord Gifford, George Cawston, and though last, not least, Cecil John Rhodes, who is really the leading person in this great and promising enterprise, and whose past history in Africa and elsewhere is well known.

To speak of this new and important concession as embracing Bechuanaland, the whole of what is known as Khamin country, to the Zambesi, the whole of Matabeleland, and several

large outstretches, is to speak of what appears from the map an insignificant portion of Africa. Yet in doing this, we have included a country of 400,000 square miles—an area equal to the combined areas of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, West Virginia, Ohio, Kentucky, Tennessee, Indiana and Illinois. This large territory has far-stretching plains and high mountains; it has a rich and rare variety of climate and soil. The country has

gold, which may prove its curse until the supply is exhausted, and for some time afterwards. Under judicious management, this new concession may become a grand radiating centre for the civilization and Christianization of South Africa, if not of the entire continent. But if such a result is to be secured, England must avoid the serious and patent errors she has formerly made in that quarter of the world. She is, we believe, now wise enough to do so. J. M. S.

## VII.—ORGANIZED MISSIONARY WORK AND STATISTICS.

### Methodist New Connection Missionary Society.

Secretary: REV. W. J. TOWNSEND, Richmond Hill, Ashton-under-Lyne, England.

REPORT FOR YEAR ENDING MAY, 1889.

General Mission Fund.....£4,409  
Special Foreign expenses..... 2,751

A considerable portion of the General Fund is still used for the more strictly Home Mission work, in the Isle of Man and in England, the Home Mission Fund not yet being large enough to meet all wants. The only foreign work is in North China, where there are 6 ordained—1 medical, and 5 female missionaries; 25 native ordained ministers, 18 other helpers, 3 stations, and 48 out stations, 4 churches, with 1,495 members, of whom 26 were added during the year.

### General Baptist Missionary Society.

Secretary: REV. WILLIAM HILL, Mission House, 60 Wilson St., Derby, England.

REPORT FOR YEAR ENDING MAY 31, 1889.

#### Receipts.

General Purposes.....	£4,842	10	0
Special Funds.....	265	7	3
In India.....	2,610	10	6
In Rome.....	184	13	3
Balance...	20	12	11
	£7,923	14	11

#### Expenditures.

Balance.....	£ 887	10	10
Orissa Mission.....	2,858	10	5
In India (see above).....	2,610	10	6
Rome.....	484	13	3
Annuities, expenses, etc.....	1,082	9	11

Total..... £7,923 14 11

The Orissa Mission in India numbers: 9 ordained missionaries, 7 female missionaries, 20 native helpers. There are 19 places occupied as stations or sub-stations, provided with 17 chapels. There are 1,401 church members,

and a Christian community of 3,634; about 1,700 scholars in the day and Sunday-schools.

### Young Men's Association in Aid of the Baptist Missionary Society.

Secretary: MR. C. HOLLIDAY, Baptist Mission House, Furnival St., Holborn, London, E. C., England.

REPORT FOR YEAR ENDING APRIL 26, 1889.

Receipts.....	£193	13	10
Expenses.....	193	13	10

The work of the Society seems to be in the way of furnishing lectures and imparting general information on Mission topics, rather than in the actual employment of Missionaries. As such it does good work.

### Strict Baptist Mission.

Secretary: JOSIAH BRISCO, 58 Grosvenor Road, Highbury, New Park, London, N., England.

REPORT FOR YEAR 1888.

Receipts.....	£634
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The whole of this goes to the Mission expenses, except a small sum for stationery and printing. The Mission in Madras numbers: 6 ordained, and 8 female missionaries (some of them natives), 22 helpers. It occupies 22 stations and out-stations, with 15 churches and 390 members, of whom 38 were added during the year.

### Baptist Missionary Society.

Secretary: ALFRED H. BAYNES, Baptist Mission House, Furnival St., Holborn, London, E. C.

REPORT FOR YEAR ENDING MARCH 31, 1889.

#### Receipts.

Balance, Special Fund.....	£261	13	3
Receipts.....	80,818	9	4
Balance drawn on General Fund.....	2,862	3	6

£83,942 6 1

Receipts at stations.....	9,096	0	0
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Total.....	£93,038	6	1
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<i>Expenditures.</i>	
Balance Debt .....	£5,859 9 7
Expenses .....	73,188 1 9
Balance Special Fund.....	4,894 14 9
	£83,942 6 1
Expenses at stations (see above)	9,096 0 0
Total.....	£93,038 6 1

<i>Statistics.</i>	
Missionaries.....	118
“ partly supported.....	11
Pastors of self-supporting churches	62
Evangelists.....	581
Stations and sub-stations.....	496
Baptized.....	2,871
Members.....	47,133
Day-school teachers .....	371
Scholars.....	16,381
Sabbath-school teachers.....	2,225
“ scholars.....	26,870

The Missions of the Society are in India (Bengal and northwest provinces), Ceylon, China, Japan, Palestine, Europe (Brittany, Norway and Italy), the West Indies, and Africa (Congo River).

### London Society for Promoting Christianity among the Jews.

The Secretaries: LONDON SOCIETY'S HOUSE,  
No. 16 Lincoln's Inn Fields, London, W. C.,  
England.

REPORT FOR YEAR ENDING MARCH 31, 1889.

Receipts.....	£34,814 11 7
Expenditures.....	34,561 15 1
Mission stations .....	37
Ordained missionaries.....	27
Unordained “ and lay agents.	26
Colporteurs, etc.....	44
School teachers.....	41
Christian Israelites.....	84

Of the stations: 6 are in England, 20 in Continental Europe, 2 in Turkey, 4 in Syria and Palestine, 1 in Persia, 3 in North Africa, and 1 in Abyssinia.

### Sunday-school Union Cont'l Mission. (Branch of the Sunday-school Union.)

Secretary: MR. WM. H. MILLAR, 56 Old Bailey,  
London, E. C., England.

REPORT FOR YEAR ENDING MARCH 30, 1889.

Receipts .....	£1,860 13 4
Expenditures. ....	1,729 1 10

The work of the Society includes cash grants, and grants of costs and publications to Sunday-schools in France, Germany, Holland, Italy, Norway, Sweden and Switzerland.

### Young Men's Foreign Mission Society of Birmingham.

Secretary: A. H. KNOTT, Y. M. C. A., Needleless  
Alley, New St., Birmingham, England.

REPORT FOR YEAR ENDING MARCH 31, 1889.

Receipts at Missions in Natal, Africa.

Donations .....	£225 16 4
Y. M. F. M., Birmingham.....	59 10 0
Y. M. C. A., Shrewsbury.....	20 0 0

Ladies' Committee.....	40 0 0
Balance from old account.....	1 1 2

Total.....	£346 7 6
Expenditures in Missions.....	343 15 1
Balance.....	2 12 5

Total.....	£346 7 6
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The work, carried on by a single missionary and his wife, since 1877, has increased far beyond the possibility of meeting its demands.

### Christian Vernacular Education Society for India.

Secretary: REV. JAMES JOHNSTON, 7 Adam St.,  
Strand, London, W. C., England.

REPORT FOR YEAR ENDING MARCH 31, 1889.

<i>Receipts.</i>	
Subscriptions, etc., England .....	£3,361 16 0
Contributions, India.....	841 18 9
Sale of Publications, India.....	4,611 6 3
Grants.....	692 4 0

Total.....	£9,507 5 0
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<i>Payments.</i>	
Schools, India.....	£2,968 9 6
Publications.....	4,894 16 6
Colportage .....	75 18 9
Administrative expenses, etc., England.....	1,050 13 4

Total.....	£8,989 18 1
Repayment to working capital....	142 12 5
Balance .....	374 14 6

Total....	£9,507 5 0
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The Society has a working capital fund of £1,000, and a special fund for publications of over £3,000.

Children under instruction. ....	8,900
Students in training institutions.....	98
Copies of publications printed.....	690,538

### British Society for the Propagation of the Gospel among the Jews.

Secretary: REV. JOHN DUNLOP, 96 Great Russell St., Bloomsbury, W. C., London, Eng.

REPORT FOR THE YEAR ENDING MAY, 1889.

Receipts.....	£8,936 0 0
Expenditures....	8,911 19 10
Missionaries employed.....	31
Voluntary workers .....	90

Complaint is made of the disproportionate cost of administration, but it should be remembered that it costs no more to administer an income of £18,000 than one of £8,000. Outside of England the work of the Society is carried on principally in Germany and Austria, though there is a station at Jaffa, and one at Adrianople, in European Turkey.

### British and Foreign Sailors' Society. Secretary: REV. EDW. W. MATTHEWS, Sailors' Institute, Shadwell, London, E., Eng.

REPORT FOR YEAR ENDING MARCH 31, 1889.

<i>Receipts.</i>	
Subscriptions and collections ...	£14,138 19 9
Legacies.....	348 7 4



Dividends, sales of books, etc...	488	15	3
Balance, March 31, 1888.....	1,811	14	6
Total....	£16,787	16	10

*Expenditures.*

Chaplains, Missionaries, etc...	£3,315	12	10
Provincial and Foreign stations.	8,879	4	11
Sailors' Institute.....	782	9	4
Deputation expenses.....	357	2	8
General ".....	788	7	4
Special Funds.....	396	10	11
Total payments.....	£14,519	8	0
Investments.....	545	2	0
Balance, March 31, 1889.....	1,722	6	10
Total..	£16,786	16	10

## Summary of work for the year:

Meetings on board ship 1,661, on shore.	4,818
Attendance " 91,477, "	491,427
Visits to ship lodging houses, etc.....	51,563
" " the sick and families.....	8,535
Bibles and Testaments sold (English and Foreign).....	8,768

Scripture portions distributed.....	18,821
Tracts, magazines, etc. ".....	592,394
Free beds (London), 6,764. Meals....	39,781

The work of the Society covers almost the whole world, and is in most cordial relations with the American Seamen's Friend Society.

**German Evangelical Synod.**

Secretary: REV. PAUL A. MENZEL, Annapolis, Md.

REPORT FOR THE YEAR ENDING MAY 31, 1889.

Income..... £9,510

Statistics of Missions among the Sutnami, Birvampore, India: 1 station, 3 out-stations, 4 ordained missionaries, 4 teachers, 5 catechists, 3 schools, 2 churches, 200 communicants.

There is a printing press employing 40 men. This Society worked through the Basel and Barmen Societies for many years, but since 1883 has had the care of this work committed to it by the Missionary Society of New York, composed of members of several Lutheran and Presbyterian churches.

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

**Africa.**—Lieut. Taunt, of the United States Navy, is the commercial agent of this country on the Congo. His experience of the country dates back several years. . . . Lieut. Taunt has spent a sufficient time on the Congo to know the country and people fairly well, and we give an extract from his report recently received at Washington, given by the correspondent of the Boston *Journal*:

"The Protestant missions on the Congo are the American Baptist, American Methodist (Bishop Taylor's), American Faith Cure (Dr. Simpson's), the English Baptist, the Balolo Mission (English), and the Swedish Mission. The Roman Catholic are the Belgian and the French Missions. The American Baptist Mission, formerly Livingstone (English), is doing excellent work, and is in a flourishing condition. It is under the control of and supported by the Baptist Mission Board of Boston. Its five well equipped stations extend to the Equator on the upper river. Palabala, on the lower river, is the headquarters. The steam launch, *Henry Reed*, on the Upper Congo, belongs to this mission. The majority of the members are English, formerly of the Livingstone Inland, but now almost every steamer brings out American missionaries. The other two American missions are in anything but a flourishing state."—*Missionary Herald*.

But our correspondent on the Congo, Rev. Wm. Clark, of the A. B. M. U., writes us: "Lieut. Taunt's published statement that the A. B. M. U. is the only successful mission on the Congo, is not true. Both the B. M. S. and the S. M. S. have prosperous churches and schools." J. M. S.

—English Church Missionaries in East

**Africa.** *The Missionary Gleaner* gives tidings of the arrival of Mr. and Mrs. Cole, of Mpwapwa, at Zanzibar, while Mr. Price and Mr. Wood, being bachelors, remained at their perilous post. It seems that Bushiri, the Arab leader, arrived at Mpwapwa with 250 armed men on July 5. He assured Mr. Price that he had nothing to fear, but on the eighth of July a Christian native warned the missionaries that they were in danger, and they left by moonlight for Kisokwe, six miles distant. The next morning Bushiri's men broke into the mission house, and cleared out all that was of any use to them, and set fire to the place. The natives assure Mr. Price that he shall not be disturbed, and though the perils are great, he and his associates will remain. Though there are said to be letters from Mr. Mackay and others on the *Lake Victoria*, the *Gleaner* contains no definite tidings concerning the situation of affairs either at Msalala, or at Rubaga.

—The Royal Niger Co. has been so successful in suppressing the liquor traffic in its territory in Africa that very little liquor is sold in the interior. Cannibalism is also declining.

—The first convert in the Upper Congo Valley was recently baptized at Equator Station. The valley contains 30,000,000 people.

—Miss Sharp, the well-known teacher in Africa, has ten students from the Dark Continent, who are prepared for a better education than her school proposes. She wants to send them to England to have them prepared for missionaries in Africa.

—Rev. David A. Day, a missionary stationed near Monrovia, in Liberia, writes thus: "I sat on board a boat at one of the promi-

nent African ports, and saw landed on a single Sunday from two steamers, about 50,000 casks of gin. Think of one missionary and 50,000 casks of gin coming into Africa at once!"

—*The natives of Swaziland, South Africa*, have agreed upon a triumvirate to govern their country. It will consist of two British members and one resident of the Transvaal. The chiefs of Swaziland have also joined in a petition for the abolition of the liquor traffic in their country.

—*Mr. Stanley* has written a letter to Mr. Bruce, the son-in-law of Dr. Livingstone, describing the expulsion from his kingdom of Mwanga by a revolt of the combined native Christians and Mohammedans, and the subsequent conversion of Mwanga himself to Christianity. This Mwanga was the persecutor who murdered Bishop Hannington. Mr. Stanley says that the fact that the native Christians had grown strong enough to make a revolution in one of the most powerful of the African kingdoms, is one that if Livingstone could have known it would have filled his dying moments with content and love. The most deadly persecutions—the stake, the knife, and the bullet—had failed to shake the staunch fidelity of these African converts.

—*After all our explorations and discoveries*, the future of Africa seems very dark. Our trust must be that under the guidance of a divine Providence, there may soon come a league of our most powerful Christian and civilized nations, which, making the African slave trade more criminal than piracy, shall move promptly to its suppression at whatever cost. Such a league might conclude to begin its work by the construction and operation of transcontinental African railways, bisecting the slave trade regions of Africa, and so extinguishing the inhuman and infamous traffic.

**Burmah.**—Sir Charles Bernard recently stated that the Christian Karens number 200,000, or fully one-third of the Karen people. About 500 congregations are practically self-supporting. They tithe the produce of their land for the support of their pastors. They also send missionaries to Siam, and furnish all their support.

**China.**—China has 82 medical missionaries, a majority of whom are from the United States and mission hospitals and dispensaries in several cities. A large part of the expenses of these hospitals is borne by the better classes of Chinese, who highly appreciate the work.

**England.**—The Church of England has nearly 300,000 members in India.

—£1,334,491 is estimated as being the aggregate amount of the year's British contributions for foreign missions. This is \$105,000 more than the previous year's total.

**India.**—A few years ago Keshub Chunder Sen and his Brahmo Somaj, in India, attracted wide attention. The new religious movement was hailed as one full of promise.

Six or seven years ago, when Mr. Mozoomdar, the second minister of the "Church of the New Dispensation," was in this country, and published "The Oriental Christ," fresh hopes were raised as to what might be the grand issue of the movement. The Brahmo Somaj has since then suffered eclipse, and Mr. Mozoomdar now writes sadly of it, but he adds: "Christ is a tremendous reality. The destiny of India hangs upon the solution of his nature and function and our relation to him. Let us not hide in darkness, and rest contented with random streaks; but place ourselves in open light, and solve the problem, 'Who and what is Christ?'"

—*The Indian Witness* states that secret believers in Christ are rapidly multiplying. For every convert who openly avows his faith, there are hundreds who withhold such declarations for fear of their own households and caste circles. Thousands are being made ready for public avowal and loyal service when the break shall come.

**Japan.**—In the course of his journey around the world, with the design of arousing interest in Christianity among the colleges of the Orient, Secretary L. D. Wishard has reached Ceylon and India, where he is meeting with happy results. His nine months' stay in Japan afforded him opportunity to visit eighteen leading cities, and twenty-nine Government and eighteen Christian colleges and schools. He conducted over 200 meetings attended by thousands of students and business men. Over 140 students united with the church connected with the Doshisha School at Kyoto, and large accessions to other churches followed his labors elsewhere. He writes strongly of the need and demand for special work for young men in Japan, on a basis similar to that on which our Y. M. C. Associations rests in this country. In his interviews with more than 100 missionaries, he says that not one raised an objection to such an extension of missionary work.

**Java.**—Java is the most fertile, the most productive, and the most populous tropical island in the world. The Dutch have had possession of it many years, and have derived great revenues, especially from the coffee plantations, but have done little for the religious elevation of the people, who are Mohammedans.

**Madagascar.**—The missionaries of the London Society in Madagascar affirm that their hold upon the people is as strong as it ever was, while the French influence is much less than it was feared would be the case. Just now an event of much political importance is taking place. An attempt is being made to establish the authority of the Hovas over the Sakalavas, near Saint Augustine Bay. A strong military expedition has been sent for this purpose, and if it succeeds, that portion of Madagascar will be open to missionary effort; if it should fail, the central government will be seriously crippled.

J. M. S.

# 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.

BY REV. JOHN ROSS, A. M., MOUKDEN, MANCHURIA.

[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?"

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## 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

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\* 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 Phillippine 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, Headingley 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 Phoenicians 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 prime worker 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 71	21,577 80	992,138 87	166,200 41
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	1,014,083 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.

# THE MISSIONARY REVIEW OF THE WORLD.

VOL. XIII. No. 5.—*Old Series.*——MAY.——VOL. III. No. 5.—*New Series.*

## I.—LITERATURE OF MISSIONS.

### JAPAN : REVIEW OF THE YEAR 1889.

BY GEORGE WM. KNOX, D.D., TOKYO, JAPAN.

The events of the year 1889 have been of high importance. No year since 1867, the year of the restoration, has shown such rapid changes, or been so full of surprises. The hidden forces of popular feeling have manifested themselves with unexpected violence, and the warmest friends of Japan are, for the moment, uncertain of the future.

Nature has been in sympathy with society. Nowhere is nature more luxuriantly beautiful, and nowhere are its forces more ready to display their overwhelming powers. It has been a year of earthquakes, typhoons, terrific rains, bursting rivers and engulfing waves. The calm and beauty that attract every beholder contrast sharply with the elemental fury, and one never knows when the pent up forces may explode. The relatively low estimate placed upon human life in the East and West has been clearly illustrated. The flood at Johnstown horrified two continents, and was the occasion for a manifestation of sympathy and benevolence almost unparalleled. The disasters in Japan have exceeded the horrors of Johnstown, and have been thought worthy of an occasional telegram and newspaper paragraph. Here in Japan, funds have been collected for the distressed, but they can have met but the merest fraction of the terrible need. Months after the disasters, we are still without exact and complete details of the losses of life and property, and the great newspapers of the capital make but passing reference to the calamity, in their reviews of the year.

*The New Constitution.*—In its opening, the year was bright with promise. On the 11th of February, the new Constitution of the empire was promulgated amid the rejoicings of the nation. The Constitution promises liberty of religion, of the press, of speech, of public assembly and of petition. It makes a man's house his castle, to be invaded only with due forms of law. It carefully preserves the rights and liberties of the subject. It guards the independence of the judiciary. It transforms the emperor into a constitutional monarch with limited and well defined powers. It establishes an Imperial Diet, that shall assemble first in 1890. Thus Japan peacefully ac-

complished its reformation and forsook Asia for the companionship of progressive Europe and America. It was the completion of the first period of constitutional development, and only statesmen of clear discernment, comprehensive plans and high executive ability could so successfully have surmounted the innumerable difficulties and discouragements. Foreigners, resident in Japan, warmly united with the Japanese in the rejoicings.

*The Treaties.*—The successful negotiation of a new treaty with the United States followed almost immediately. Again, foreigners united with Japanese in mutual congratulations. Japan seemed at once to place herself fairly in the company of the most advanced nations. Difficulties with which her statesmen had struggled for years, disappeared as if through the intervention of a higher power. The American minister was everywhere thanked by the people and the press. Upon his retirement to the United States, consequent upon the change in administration at Washington, he was honored, as perhaps no foreign minister before had been. The new treaty was extolled as another evidence of the fairness and friendship of the government of the United States. Germany and Russia soon negotiated identical treaties. It only remained for ratifications to be exchanged, and the new treaties were to be put in force on the 11th of February, 1890. Not a voice was raised against the treaties, not an objection was made to their terms. On the contrary, Great Britain was soundly berated because her minister did not at once follow the same course. Certain young Samurai, of the baser sort, went so far as to threaten Englishmen with personal violence if their government should longer hesitate. The new treaties abolished extra-territorial jurisdiction, and placed Americans under Japanese law. When Japan was first opened to foreign residence, the nation was neither ready nor desirous of jurisdiction over foreigners. The Japanese desired to confine the intruders within the narrowest limits possible, and to have as little to do as practicable with them. Their presence was accepted as a temporary and most unwelcome necessity. On the other hand, Europeans and Americans could not be expected to submit to the laws of a land that made the profession of the Christian religion a capital offense; that openly used torture in its judicial process, and that possessed no modern civil or criminal laws. Japan was opened by force, and the treaties were made with the full knowledge that residence was possible only on the condition that foreigners have the protection of their own laws.

For years the system continued with the full consent of the Japanese. Even after the restoration of the emperor, popular attention was not directed to the anomalous fact that sixteen different Powers were exercising judicial powers in the ports and the very capital of the empire. Indeed, for a time the old anti-foreign policy was intensified, as the watchword of the restoration had been "Expel the foreigners."

By 1872, however, the new rulers of Japan had fully determined upon the policy of friendship and progress that has been consistently followed. Besides this extra-territorial clause, the old treaties bound Japan with commercial clauses that forced a policy of virtual free trade. The Government of Japan began to demand the revision of the treaties. At first, it asked freedom to revise its tariff. The United States consented, the other Powers unanimously refused, and their refusal rendered nugatory our consent. The foreign Powers formed a league and faced Japan as one. After this failure the Japanese Minister for Foreign Affairs resigned, and was succeeded by Count Inoue. He at once renewed the negotiations for revision, but now asked first for the revision of the extra-territoriality clauses. The air was full of revision. The press joined in the demand, and the nation seemed determined to assert its influence. But the foreign Powers stood resolutely together. "No, we cannot consent. Your laws are, it is true, being revised, but you cannot expect us to submit until they are complete." The codes were at last almost completed. Still the answer was: "No, your judges are without experience, and we cannot place ourselves under their jurisdiction." The difficulty was removed by the promised appointment of foreigners as judges. The negotiations dragged along, one demand being followed by another. It was impossible to satisfy this foreign league, and yet preserve the rights of Japan. Count Inoue yielded point after point, until, at last, the nation reached its limit of patience, and the negotiations came to a close. Count Inoue resigned, and the treaty revision seemed indefinitely postponed. Count Okuma took up the negotiations. Minister Hubbard of the United States was ready to meet him, and broke loose from the alliance of the Powers. These two men soon concluded a treaty satisfactory to both. Extra-territoriality was abolished. Americans were placed under Japanese courts and laws; and, on the other hand, all the empire was opened for residence and travel. In a diplomatic note, it was provided that five foreigners should be employed as judges for a space of twelve years. That was a concession to the prevalent foreign opinion, that Japanese judges are still too inexperienced, and the new codes too strange for foreigners to place confidence in the courts. It was a small concession, made for the sake of resuming sovereign control. The tariff, too, was revised on terms favorable to Japan. Count Okuma was everywhere congratulated. Germany and Russia at once followed the United States. England and France were more deliberate, but at last were ready to act when a popular agitation began that rendered action useless.

*The Soshi.*—As the months went by the Soshi began an agitation. The rapid transformation of Japan had been felt most acutely by the Samurai. These men have been at once the leaders and the sufferers.

Patriots to the depths of their being, they have supported progress, and have been ready for the greatest personal sacrifices. The overthrow of the feudal system, accomplished by themselves, deprived them of their hereditary rights and privileges, and mingled them indiscriminately with the mass of the people. A certain number found employment in the government, for the police and the officers of the naval, military and civil services are, almost without exception, Samurai. But, after all, only a small fraction could be thus employed, and the great majority were left to make their own way. As the legacy of feudalism, they retained a high sense of their own dignity and position, a lofty patriotism, an infinite desire for education, and total ignorance of the arts of money making and of practical life. In most trying circumstances they have succeeded nobly. They are still the dependence of Japan. As editors, lawyers, politicians, and, we may add, clergymen, they maintain their old position as the leaders of the people. But, in such a transformation, in so keen a struggle for existence, only the fittest survive. Some of the Samurai have disappeared in the mass of the commons. They are cooks, petty merchants, farmers, and pullers of jin-riki-sha. Another fraction still struggle against increasing odds. Their money is almost gone—of practical ability they show little. They are without guides, political or moral. The Confucian ethics that sufficed for their fathers have lost all power, and there is nothing in their stead. The old loyalty that had its well-understood code, is gone, and the new patriotism has not yet found its moral foundation. The old, narrow education is replaced with a smattering of misunderstood western learning. In Tokyo are scores of schools, with thousands of young men in attendance, that are a constant source of danger. The schools are for the sake of providing their proprietors with an income. The course of study is meagre; the teaching of the poorest; discipline is conspicuous by its absence. Here young men congregate, get a smattering of Spencer and Mill, talk politics, and impress each other with their mutual importance. From these immature politicians come the Soshi. The Soshi are violent young men, for the most part extreme radicals, who openly advocate the use of physical force in the maintenance of their political views. They assault their opponents, break up public meetings, advocate assassination, and are ready to go to all extremes. Such men compelled the disbanding of the great liberal party some years ago, since they would not submit to the leaders, but by their violence brought discredit on the whole movement. There have been many such men in the years past, but only in 1889 did they make themselves felt as an open faction. The Soshi profess differing political opinions, but are in all cases the advocates of the free use of physical force.

*The Agitation.*—As noted above, they first interfered in the question of the treaties by threatening the English with violence if “they

did not follow the good example of the United States." During the summer, however, they changed their tone and began an agitation against the revised treaties. Their points of attack were two: the ownership of land by foreigners, and the employment of any foreigners as judges. Their movement was not anti-foreign, but anti-Count Okuma. For weeks the agitation was as insignificant as it was violent. Meetings were held, and one or two third-rate newspapers advocated these views. But the leading newspapers, and the leading men, without exception, upheld the treaties, and gave their approval to the disputed provisions. Public sentiment emphatically approved Count Okuma's action, and applauded the action of the United States. The agitation was looked upon as unworthy of serious attention. Such arguments as the Soshi advanced were answered over and over again. The weight of reason was on the side of the Government. But the Soshi refused to be silenced, and found constantly new reasons, as the old ones were shown to be valueless. To the surprise of all, the agitation showed unexpected vitality, and gained in strength with the passing weeks. Gradually well-informed men began to say: "If this continues, the Government will find difficulty in maintaining its position." By mid-autumn they said: "The treaties will not be ratified by Japan." It became apparent that there was a serious political crisis in the Cabinet. Rumors of dissensions among the statesmen who ruled Japan began to leak out. The agitation waxed more furious, some of the influential newspapers changed their tone. Prominent politicians added their advocacy. Tokyo became excited, and the common people took up the talk of their superiors. The country had not been so agitated since the months preceding the overthrow of the Shogunate. Then came the end.

*The Assassination of Count Okuma.*—Two men stood in the way of success, Count Kuroda, the head of the ministry, and, above all, Count Okuma, the Minister for Foreign Affairs. The former is a man with no great reputation for statesmanship, but is of great firmness and ready to stand ever by his friends. Count Okuma was his friend. Count Okuma stands among the first two or three men in the empire. He is wise, progressive and firm. So long as these two men remained in the ministry, the treaties would not be thrown aside. A fanatical Samurai waited one day for Count Okuma, and, with careful aim, threw a dynamite bomb into his carriage. Through the skill of the coachman, the carriage was so hurried forward that the Count lost only his leg, and not his life. The would-be assassin committed suicide on the spot. Count Okuma for weeks was unable to give any attention to public affairs, but was kept in the strictest seclusion. The news excited the city and nation. But Japan has not yet forgotten its feudal manners. A man who kills himself in the name of patriotism, the assassin who willingly throws away his own life, is a

hero to millions of the people. The assassin who struck down Minister Mori on February 11, 1889, though his avowed reason was petty, and was shown at once to be without foundation in fact, was honored with ostentatious funerals, and poems in the newspapers. And this would-be murderer of Okuma, too, earned the plaudits of the unthinking of his fellow-countrymen. The act sent no thrill of horror or of indignation through the land. In talking with the people, admiration of the coolness and skill of the assassin was heard more often than indignation at the deed.

*The Cabinet Crisis.*—Almost immediately, to the astonishment of foreigners, Count Ito resigned, and his example was followed by the whole ministry, excepting Okuma, who was too ill to be informed. What the Soshi failed to accomplish, Ito finished in a day, and he chose the time when Okuma was lingering between life and death. Ito and Inoue are the most powerful statesmen in Japan. They have controlled the destinies of the empire for years. They have been the advocates of every progressive movement. Inoue staked his political career upon the success of his revision of the treaties. Ito was the author of the revised new Constitution. No doubt they were not over friendly to Count Okuma. Kuroda had made a combination cabinet, including men of different opinions. Inoue had dissented from that policy, but had consented to remain for a while. He and Ito carried out their plans and withdrew just at the moment when such action would complete the work of the bomb. A confused political crisis ensued that is hardly ended yet. Kuroda resigned, and his combination policy ended. Ito and Inoue withdrew finally, and are watching affairs from a safe distance. When Okuma recovered he found himself without Kuroda's aid, and obliged to resign. The new cabinet is constructed in the hope that it may last until the Diet meets next autumn.

*The Situation.*—The new treaties are dead. Accepted by the whole ministry before they were negotiated, accepted by the sentiment of the nation for months after they were negotiated, conferring great benefits upon Japan in the restoration of complete sovereignty and the revision of the tariff, they are slain by the Soshi, the would-be assassin of Okuma, and the resignation of Ito. No statesman would dare attempt their ratification. Neither his position nor his life would be worth a week's purchase. Japan is back in the old position by her own act. And yet not in the old position. Surely no minister of the United States will invite a repetition of this experience. The United States are laughed at for simplicity, while England is applauded for clear-sighted perception. Men are saying: "We told you so: England is too wise to trust her interests to Japan." Then, too, the old situation was morally unjustifiable on our side. Inoue was all reasonableness, and the refusal to conclude the treaties was a grievous



wrong in the sight of many foreigners. Now, Japan has rejected treaties made on her own terms, approved by her ministry and by unanimous public opinion. The anomalous jurisdiction of foreign powers, and the seclusion of foreigners in "settlements" and within "treaty limits," is Japan's own choice. Who will undertake the reopening of this question, no one can say. The Government really has no policy beyond postponement. What the action of the Diet may be, it is impossible to foresee. The wisest statesman would hesitate to foretell what a year will bring forth

*Political Parties.*—The agitation against the treaties was of no importance until it became a question of political parties. Count Okuma has been the head of the Kai-shin-to Progressives. His enemies of every opinion, radicals and conservatives, combined against him, with the treaties as their rallying cry. There are anti-foreign conservatives in Japan who say, "Japan for the Japanese," and interpret that very proper cry in the very narrowest spirit. These men use Buddhism and Shinto as political instruments. Their following is small. Then there are the Liberals, with Count Itagaki as leader, and the Grand Association, with Count Goto as leader, and the Progressives, with Count Okuma as leader. Count Inoue is credited with the largest personal following in Japan. Then almost every one of these "parties" has factions that refuse to follow in party lines. It is impossible, too, to understand on what "principles" these parties are formed. The conservatives have a policy, but no man can formulate the party platforms of the other. The truth is, these are not parties at all, but clubs and groups, factions of more or less strength attached to particular statesmen and leaders. But the leaders cannot control their own followers. There are Soshi in all, and the Soshi assert themselves in divers manners, and with disastrous effect. From last autumn's campaign, it is evident that these groups can momentarily unite in opposition, but when the temporary aim is accomplished, the combination instantly breaks into its original fractions.

*The Outlook.*—Japan has reached its political crisis. It has successfully surmounted difficulties in the past. Prophets of evil have repeatedly declared that the end is at hand, only to find themselves speedily mistaken. Let us trust that this crisis, too, may be safely passed. It is not to be denied, however, that there are serious elements of danger. First, the statesmen who have guided Japan through the perils of the past are in retirement. Their future policy is a matter of speculation. Ito especially discredited himself. He is rumored to have been the power behind the whole agitation. Many think him unwilling that Okuma should succeed. The newspapers have reported interviews with him, which, if true, confirm these rumors. Second, it is apparent that the Diet is to be the scene of severe struggles between ill-defined factions. It is gravely doubted

whether any faction will be strong enough to carry out a consistent policy. It is evident that personal ambition is more powerful than political principles. Third. The mob has shown its power. The Soshi began its agitation against a ministry that combined more first-rate men than had before been gathered in one government. Whatever reasons were below the surface, the outward and apparent fact is, that these agitators carried their point. Their voice has not been heard for the last time. Their bomb was too successful to permit the hope that dynamite will not readily be used again. They have shown their strength. It may be doubted whether statesmen in the Diet who incur popular displeasure will be safer than Cabinet ministers. It may also be doubted whether a faction triumphant in the Diet will dare maintain itself in the face of opposition from these student agitators.

The friends of Japan wait the events of the next two years with anxious hope. We trust that the splendid achievements of the past will be repeated. We cannot believe that Japan's great experiment is to end in ignominious failure. Such a result would be a calamity, not for this empire alone, but for Asia—for humanity.

*Religious Progress.*—In mission work the year has been one of quiet progress. There has been little excitement, and the work has occupied less than usual of the attention of the public. Well-informed missionaries have spoken of the year as one of small results. The statistics are not yet complete, but, so far as we can judge, the Church has made as much progress as in other years. The kingdom has come without observation, but the Lord has blessed abundantly the work of his servants.

*The Revival in Tokyo.*—In the beginning of the year there was marked interest in some of the Tokyo churches. Tsukiya Bashi church, Rev. N. Tamura pastor, held meetings every night for weeks. The interest was for the most part among professing Christians, and manifested itself in a deepened experience, in mutual confessions, and a stronger desire for the salvation of souls. In spite of the judicious teaching and example of the pastor, there was some excitement, threatening the good name and order of the church. But, so far as we can learn, the results have been only good. The whole church in Japan needs pre-eminently the outpouring of God's spirit upon the hearts of believers.

*The Work of the Y. M. C. A.*—The Y. M. C. A. has found a wide and effectual door in Japan. Young men in astonishing numbers are found in all the churches. In all activity they are at the head. Our pastors and elders are young. The activity, the prominence and leadership of young men in all departments of life is one of the most characteristic features of modern Japan. With all the church work, it would seem that there was no need for further organization. But

the Y. M. C. A. is not superfluous; it has already made a field for itself. In the schools of Tokyo are tens of thousands of young men. Among these students are Christians in surprising numbers. Without organization, they have remained strangers to each other. Again and again, students have thought themselves alone in great schools with hundreds of pupils. Then the Y. M. C. A. became organized, and to the great delight and surprise of each student, many have come forward and enrolled themselves as Christians. Active associations have been formed in the Imperial University, in the leading colleges and schools of the Government, and in many private schools and academies. The associations maintain Bible classes, courses of lectures on Christian topics, and organize the Christians for aggressive work among their companions. This work is still at its beginning. Rightly managed, it will accomplish a great work for the Master.

*The Summer School.*—Mr. Wishard energetically visited the schools in all parts of Japan during the first half of the year. He was everywhere welcomed, and large congregations of young men gave him respectful attention. The Christians were encouraged and strengthened, and to the unbelievers the gospel was preached. His work culminated in the Summer school which was held with the Congregational college, the Doshi-sha, in Kyoto during ten days of the last week in June and the first week in July. Over four hundred students, representing twenty-five different institutions, were present. Most of the prominent schools in the Empire had delegates present. It was a time of prayer and the study of God's Word. The proceedings have been printed and form an attractive volume. The theme of every meeting was "Consecration to the Service of the Lord." The theological schools have already received students who ascribe their wish to enter the ministry to impulses received at the Summer school.

*The Buddhist Missionary.*—Buddhism continues to try missionary experiments. It is quick to adopt our methods. But with all these activities and brand new methods, it is unable to resume its influence over the national life. Its day is gone forever. Col. Olcott worked according to his light and ability, but his mission was a complete failure. Large audiences assembled to hear him, but nothing permanent was accomplished. His presence in the country was soon forgotten by the public and his departure caused no regret.

*Church Union.*—The much wished for union between the Congregational churches and the United Church of Christ failed of accomplishment. It is a very great disappointment. It was a noble effort, nobly planned and bravely attempted, but for the time it has failed. At the first it was hoped that the seeming failure was only temporary, but as time goes by we seem as far away from it as ever—far away with this history of failure behind us. It is not worth while to repeat

the story. The fact remains that we are once more settled on strictly denominational lines, with the most hopeful in doubt as to the utility of further experiment. Everything favored success. There was personal friendship among the leaders on both sides. There was past association in united work. There was harmony of tastes. There was a strong perception of the folly and wastefulness of present methods and the imperative need for union in the face of overwhelming unbelief. There were no strong inherited traditions and prejudices to be cast aside. There was general agreement in outline as to the terms of union. There was the repeated acceptance of the plan for union in its details by the strongest men, Japanese and American, on both sides. It did not seem possible that there should be a failure. But as the treaties have failed at the last moment through contingencies wholly unexpected, so was it with the union. And the history of the two failures have many striking points of resemblance. The union of Presbyterian and Reformed bodies is now complete. The churches and missionaries of the Cumberland Presbyterian Church mission have entered the United Church of Christ. Seven missions are now co-operating with this church. The union projected between the Methodist Episcopal Church mission and the Canadian Methodist Church mission has advanced a step. The difficulties are fully as great as those which existed between Presbyterians and Congregationalists, but we trust that they may be overcome. Were the question left to the missionaries, there would be no question as to the result, but the consent of the churches in America must be obtained.

Perhaps this union of Presbyterians with Presbyterians, and of Methodists with Methodists, is all that we can expect for the present. Sectarianism is not yet dead. The last year has demonstrated that fact. Certain associations in the United States, and one Presbytery, were moved to protest against union. There were even threats of withholding contributions from the American Board if denominational peculiarities were yielded for the sake of union. Certain Congregational ministers and newspapers used their influence to hinder this movement. There are thus ministers in the United States who deliberately set themselves against union even on the foreign field. So, too, there are a few missionaries who value sectarianism above Christian unity. With our small force and with the tremendous pressure of an unconverted empire, they are still ready to insist upon the petty details of inherited polity. Such men are a small minority, but they must not be forgotten in plans for union. Then, finally, it must be remembered that the Christians themselves cannot wholly and at once put aside party spirit. We cannot educate men for a decade on strict denominational lines, and expect that all will prove ready for union when the day has come. It was party feeling among the Japanese that finally prevented union last year. Let us see to it

that we do not establish our divided Protestantism so surely that we shall have in every land a multitude of petty sects. The multiplication of denominations continue. With all their evils, divided councils continue. Were I to repeat the story of the evil of our divisions and schisms, I should lengthen this paper beyond all bounds. The evils exist. Union on missionary ground is not the easy and immediate solution of the trouble that it has seemed. Once more, may we not appeal to the Christian public at home to form their plans in common and to cease to perpetuate the sin of schism through Christ's work of preaching the gospel to the nations.

### THE MISSION TOUR OF BRITAIN—No. III.

BY ARTHUR T. PIERSON, D.D.

*Dear Doctor Sherwood :*

The month of January was given to England, taking London as a centre, and going out from thence to the great cities, Birmingham, Leicester, Bristol, Leeds, etc. Every Sunday was given to Westminster Chapel, where the savor of Samuel Martin still lingers, and where, next to Spurgeon's Tabernacle, there is the largest accommodation for the multitudes. A month in London gave opportunity for a partial acquaintance with London missions, which are of every variety.

In no city of the world is there so large a population living in abject poverty and misery, and practically out of the reach of the churches. That startling tract, "The Bitter Cry of Outcast London," published a few years since, but now almost out of print, revealed a condition of want and woe to which most of the inhabitants of the great metropolis were strangers. It unveiled the iniquity, intemperance, improvidence of the vast multitude of poor and outcast classes; it called attention to their forlorn condition, their unhealthy dwellings and unwholesome habits, their meagre diet, their half nakedness, their indecent crowding into inadequate tenements, and their utter destitution of the gospel. That tract is still so true and so valuable, that it is proposed to reprint it in substance in these pages for the information of those who are studying just now the grave question of the crisis of cities.

Latterly a movement, known as "The Pleasant Sunday Afternoon Movement," has been undertaken in hopes to reach the non-church goers. There are many who are quite sanguine as to its success. It originated with Mr. John Blackham, of West Bromwich, who thought he saw that sermons were too long and services of worship too tame and bald to hold the masses of the people. At Westminster Chapel these "Afternoons" were introduced while I was preaching there, and are now in progress. The following programme may indicate the plan

of Mr. Blackham, very successfully carried out in the Midland counties:

Chorus (St. Paul)—“How Lovely are the Messengers.”

Hymn—“The Son of God Goes Forth to War.”

Trio (Elijah)—“Lift thine Eyes.”

(Miss Cherry, Miss King, Miss Layton.)

Prayer—With Lord's Prayer.

Anthem—“Ye Shall Dwell in the Land.”

Lesson—Psalm xix. Read alternately.

Quartette (Elijah)—“O Come Every one that Thirsteth.”

Hymn—“I Heard the Voice of Jesus Say.”

Solo—“O Ye that Love the Lord.”

Address—Mr. John Blackham.

Subject: “What's That !”

Hymn—“Forward, Be Our Watchword.”

Benediction.

Hallelujah Chorus.

It will be seen that this is simply a sort of free sacred concert, with an address thrown in. The singing and organ playing are of a high order, but the devotional element is manifestly lacking. It is calculated to draw crowds, but the question is, whether such attractions do not after all displace the gospel, and cultivate a morbid appetite for a sort of artificial and æsthetic diet that is substituted for plain gospel food.

In connection with this measure a peculiar and somewhat unique plan is adopted to secure a large attendance. A card is issued, admitting the bearer to the Pleasant Sunday Afternoon Meeting, and stating time and place. At the bottom of the card is a blank space, to be filled by the name of the *person inviting*; and on the back of the card the *party accepting* and using the invitation signs a declaration: “I am over 18 years of age, and desire to be enrolled a member of the Sunday Afternoon Class,” etc. This card, delivered on entrance, serves to enroll members, and at the same time to record the number of successful invitations issued by any person who exerts himself or herself to secure attendants. Prizes are given to those who thus become instrumental in the enrollment of the largest number of permanent members. The prizes exhibited are a fine family Bible and complete works of Bunyan, etc. One man in the Midland counties was the means of enrolling 176 members.

Now, there is no doubt that in this way people may be induced both to come, and to induce others to come. But the whole movement is exciting comment not always favorable. For instance, on one of these occasions an organist, leader, and choir of forty performers were brought by railway on Sunday afternoon from a long distance; the railway stations were all ablaze with large posters advertising the Sunday Afternoon meetings, with all the attractions of the same, exactly as any ordinary concert would be advertised; and

after the Sunday Afternoon meetings are inaugurated elsewhere, there is the same machinery for creating a counter attraction to draw away to the most elaborate and artistic of the performances. The serious question is, whether the whole movement is not calculated, under the name of inducing neglectors of worship to attend church, to promote desecration of the Lord's Day, and substitute for the simple worship of God and the bread of life, a concert programme, with elaborate instrumental and vocal art. The question is worth a consideration. The "Sabbath Committee" in London have already issued a remonstrance upon the subject, contending that it promotes needless travel on the Lord's day, etc.

For ourselves, it has long been our unalterable conviction that any and every departure from the simplicity of worship and of preaching means an ultimate reaction which promotes the very evil which such departure is designed to remedy. The appetite for novelty, for æsthetics, for amusement, for entertainment, for sensuous and poetic attractions, is essentially a worldly craving. It grows by indulgence; it grows more imperious and insatiate, until it will no longer be content without this sort of diet. In our Lord's personal ministry and that of the apostles, simplicity is the prominent and dominant charm. The early church knew nothing of gothic architecture, of elaborate ritual, of operatic choirs and orchestral organs; of embroidered robes and multi-colored vestments, of imposing processions and poetic symbols; of altars and reredos, of banners and cantillations, of solo singers and eloquent orators. Yet the apostolic age was marked by the miracles of Holy Ghost power such as are now unknown in the church. We find the gap between the common people and the churches already widened into a great gulf which will soon be unbridgeable; frantic efforts are making by song and orchestra, essay and oration, elaborate structures and exquisite ceremonial, with the aid of flaming poster and flashing advertisement, to bring back to the churches the "lapsed masses." Our observation is that the more such methods are tried, the more they prove their total inadequacy. The simple fact is that the masses in the slums can never be brought up to the churches until *the churches are brought down to the masses, i. e.*, there must be a real love for souls that carries the gospel to them wherever they are; contact, habitual and sympathetic, must remove misconception and prejudice and awaken love and create fellowship; then these neglectors of churches will come to them with assurance of a warm, genial, helpful atmosphere. In London there is every effort made to draw the people, but without success. And by far the largest, most constant and most devout congregation I have seen is that in Spurgeon's tabernacle, where not an adornment or attraction can be found but simple praise, prayer and preaching; and as Mr. Spurgeon grows older even the irrepressible humor of early days is

moderated into deeper sobriety and solemnity. Every step and stage of this missionary tour demonstrates more fully the need of *spreading information* before the people. The vast majority, even of intelligent disciples, know very little of the facts of missions, either as to the need or the success of missionary effort. A lady in Edinburgh apologized to a Cambridge graduate, who was a public man and a Doctor of Laws, for her inability to take part in a certain meeting because she had her "Zenana mission" to attend to; and he very innocently inquired, "*Where is Zenana?* I have often heard of it, but I confess I do not know its locality!" This was almost as bad as the old lady in Dundee, who, when applied to for a subscription for "Old Calabar," asked if that "*auld man was yet livin', for she had gien to him forty years ago.*"

This may seem a mere travesty, but there are many signs of prevailing ignorance of missionary history and biography. These laudations of Buddhism and Brahminism, of Mohammedanism and Confucianism, would make but little impression if the common mind were saturated with the knowledge of the real condition of peoples where the Buddhist "wheel," the Brahministic "caste wall," the Moslem "crescent," and the Confucian "tablet" prevail. With all Edwin Arnold's poetic glorification of the "Light of Asia," it has somehow failed to illumine the nations where it has shone! In these very lands, darkness and the death shade abound, and the habitations of cruelty are everywhere reared under the very shadows of idol fanes.

The extent to which the *worship of evil spirits* or demons prevails in heathen countries, is not generally appreciated. For example, on the coast of Malabar they have for centuries been worshipped by all classes of Hindus except Brahmins. To the lowest caste—that of slaves—is attributed power to cause the Evil Spirit to enter a man, or, as it is termed, to "let loose" the evil demon upon him; and when such evil spirit is supposed to possess one, exorcists are employed, using drums, with sundry charms and incantations, to effect the release of the party from the malign influence. Malabar was ceded to Britain in 1792 by Tippoo Sultan, and half a century passed before any attempt was made by British occupants to dispel this moral midnight. In the district of Canara alone were 4041 temples to Evil Spirits, beside 3682 other idolatrous fanes.

Dr. Buchanan knew of his approach to Juggernaut, when more than fifty miles off, by the human bones that paved his pathway, the remains of volunteer devotees who had been sacrificed to the cruel rites of this hideous monster. This was in 1806, and he called the place "The Valley of Death," and compared it to the vale of Hin-nom, and Juggernaut he called the modern Moloch. The temples of this god are adorned with the representative symbols of that vice which is the essence of his worship, the walls and gates being cov-



ered with indecent and shocking emblems of sensuality, in massive and enduring sculpture, as in Pompeii. Two other kindred idols, Boloram and Shudubra, accompany Juggernaut, held to be his brother and sister. Two words, *obscenity* and *cruelty*, represent and characterize Juggernaut festivals. All over his altars and temples *Lust* and *Blood* deserve to be written; for they are covered with the green slime of moral leprosy and the scarlet stains of religious murder and massacre. The extent to which all Juggernaut worship is a tribute to the obscene, may be inferred from the fact that, when the great idol-car was drawn, it was believed that its vast weight would move easily on its wheels only when the god was especially pleased with the sensual songs chanted by the priests, and accompanied with the lascivious attitudes and gestures of the devotees. Yet so great were the crowds a quarter century ago that it used to be said proverbially that "one hundred thousand worshippers would not be missed."

How little would Canon Taylor's and Mr. Caine's criticism of missions affect minds that were familiar with the great facts of missionary biography and history! For example, when Captain Cook touched at Tahiti, he wrote: "This island can neither serve public interests nor private ambition, and will probably never be much known." About the close of the 18th century, William Carey and his fellows so aroused the dormant missionary spirit in the churches, that the London Missionary Society sent missionaries to this island. There was a long "night of toil." Sixteen years went by without a sign of blessing. One day a missionary, with a group of savages about him, read from a manuscript copy of the gospel according to John, the third chapter. As he came to the 16th verse, which Luther called "the gospel in miniature," a rude warrior in the group asked him to read that verse again and again. Then he said, "This, if it be true, is for *you* only, not for such as *me*." But the missionary repeated that wonderful word, "*Whosoever*," and dwelt upon its meaning. "Then," said the warrior, "your God shall be my God; for we have never heard such a message as this; our gods do not love us so."

It is not yet 75 years since that first convert, who was also the first fruits of all Polynesia, was brought from darkness to light; yet now in Polynesia there are 750,000 converts; and the work has spread till it reached New Guinea. A band of not less than 160 young men and women going from Tahiti and the neighboring islands, as evangelists, seek to carry the life-giving gospel to other benighted tribes; and of all these native workers, not one has ever proved recreant or faithless. Yet these are the people who, at the beginning of this century, had lost all idea of God, save that, somewhere afar off some strange being dwelt, who exercised sovereignty as a tyrannical despot; and at the graves of their ancestors, they were wont to go and beseech them to plead with this unapproachable Deity!

## FOREIGN MISSIONS IN THE SEVENTEENTH AND EIGHTEENTH CENTURIES.

BY REV. EDWARD STORROW, BRIGHTON, ENGLAND.

*(Continued from page 266.)*

Anglo Saxons have taken the lead in this noblest and most Christ like of all enterprises during the whole of this century, but far more was attempted by them during the 17th and 18th than is usually supposed. Evangelistic designs were by no means absent from the purposes of the men who laid the foundations of our magnificent colonial empire, in the days of Elizabeth and the Stuarts. To discover and possess new regions, and to wrest some already known from the hated Spaniards and Portuguese, were their most powerful incentives; but the zeal which characterized the latter, for the spread of Catholicism, was not absent from their powerful rivals in behalf of Protestantism. Nor are indications wanting, that this zeal was not entirely political, but largely imbued with religious and benevolent aims. The instructions, for instance, which Sebastian Cabot was authorized to prepare by Edward VI., for the moral and religious discipline of the fleet sent under Sir Hugh Willoughby to discover a northeast passage to China, are ample evidence of this. No swearing, ribaldry, or ungodly talk was to be suffered in the company of any ship. Dice and cards were prohibited. Prayers, with the devout reading of the Scriptures, were to be offered every day, morning and evening, on board each ship; and all had to be done "not only for duty and conscience sake toward God," but as an example to those they might meet with "in far countries," that, by this means, "friendship might be established among all men, and every one seek to gratify all."

Christian aims were not absent from Sir Walter Raleigh's grand, though ill-managed, enterprises. Two instances of this may be given. At his special request, there went with the fleet which sailed from England for Virginia, in 1585, his friend and preceptor, the eminent and devout Hariot. Speaking of his intercourse with the natives, he says:

"Many times, and in every town where I came, according as I was able, I made declaration of the contents of the Bible, that therein was set forth the true and only God and his mighty works; that therein was contained the true doctrine of salvation through Christ, with many particulars of miracles and chief points of religion, as I was able then to utter and thought fit for the time."

Nor was his gentleness and devoutness without effect:

"The Wiroans (or chief), with whom we dwelt, called Wingina, and many of his people would be glad many times to be with us at our prayers, and many times call upon us, both in his own town, as also in others, whither he sometimes accompanied us, to pray and sing psalms, hoping thereby to be partakers of the same effects which we by that means also expected. Twice this Wiroans was so grievously sick, that he was like to die and sent for us to pray, and be a means to our God that it would please him either that he might live, or after death dwell with him in bliss; so, likewise, were the requests of many others in the like case."

Raleigh finally transferred all the rights to found a colony he had received from Elizabeth to a company in 1589, but he accompanied the act with a gift of £100 "in especial regard and zeal of planting the Christian religion in these dark countries." \*

Nor were such desires confined to a few persons, for when James I. granted Letters Patent for the plantation of Virginia in 1606, the duty of a nation to communicate, through its colonies and beyond them, the Christian faith was distinctly recognized. The Patent says: "So noble a work may, by the providence of Almighty God, hereafter tend to the glory of his Divine Majesty, in propagating the Christian religion to such people as yet live in darkness and miserable ignorance of the true knowledge and worship of God, and may, in time, bring the infidels and savages (living in those parts) to human civility, and to a settled and quiet government."

That this was no mere formal statement, was proved by the numerous endeavors that were made, both by public bodies and private individuals, to reach the Pagan populations of the various colonies and dependencies which came under British sway. Some only of these can be mentioned.

Three years after the Charter just named, a new one was granted, and the first sermon probably ever preached by a minister of the Church of England, before those about to carry her name and principles to America, was delivered by William Crashaw, preacher at the Temple, before the Virginia Council, a few months before the departure of the expedition. It was a noble sermon, as the only two sentences space allows us to cite will indicate. "Remember," said he, "the end of this voyage is the destruction of the devil's kingdom, and the propagation of the gospel. Are not these ends worthy of thy prayers?" Addressing the newly appointed Captain-General, Lord De La Ware, and his subordinates, he said: "Look not at the gain, the wealth, the honor, the advancement of thy house that may follow and fall upon thee, but look at those high and better ends that concern the Kingdom of God. Remember, thou art a General of Christian men; therefore, principally look to religion. You go to commend it to the heathen; then practice it yourselves, make the name of Christ honorable, not hateful unto them." †

Another sermon, a few weeks afterwards, preached by Dr. Symonds before a great audience of "adventurers, planters and others," contained many expressions like the following: "What blessing any nation had by Christ must be communicated to all nations." Among those to whom the Charter was granted were four eminent bishops, and John and Nicholas Ferrar, the latter the friend of George Herbert, whose declining years were spent so remarkably and devoutly

\* Anderson's "History of the Colonial Church," Vol. I., Chap. 3.

† Anderson's "History of the Colonial Church," Vol. I., p. 196.

with his family at Gidden Hall, in ceaseless worship. It used to be said that the servants and officers of the East India Company on their way out, left their religion at the Cape of Good Hope, and resumed it on their return home. Some of the men just named were not so indifferent to their own piety, and therefore were sure to seek the extension of the kingdom of God, in any enterprise in which they embarked. One of the first measures accordingly of the new council, was to erect a college at Henrico "for the training and educating the children of the nations in the knowledge of the true God," as well as for the English settlers. Nicholas Ferrar, senior, bequeathed a legacy of £300 to it, to be applied to that purpose as soon as ten Indian Christians were received into the college.

There is a most interesting letter extant, written by James I. to the archbishops, authorizing them to invite the members of the churches throughout the kingdom, to assist in the prosecution of this and kindred works of piety. His Majesty reminds them of what had been done "as well for the enlarging of our dominions, as for the propagation of the gospel among infidels, wherein there is good progress made, and hope of further increase, so as the undertakers of that plantation—Virginia—are now in hand, with the erecting of some churches and schools for the education of the children of those barbarians which cannot but be to them a very great charge, and above the expence which the civil plantation doth come to them," and commends them to urge through the bishops, on the clergy and laity, the duty of "giving all assistance and furtherance to so good a work, in as liberal a manner as they may," and "that these collections be made in all the particular parishes four several times, within these two years next coming," the money "to be employed for the godly purposes intended, and no other." No less a sum than £4,000 was thus collected. This is the first public document of the kind ever issued in England for the religious benefit of its foreign possessions, and clearly recognizes the obligation of Christian people to uphold and spread abroad the faith they possess.

In the following reign, Charles gave directions in the Charter he granted to the Colony of Massachusetts, in 1628, that the people from England "may be so religiously, peaceably and civilly governed, as their good life and orderly conversation may win and invite the natives of the country to the knowledge and obedience of the only true God and Saviour of mankind and the Christian faith."

Such sentiments were not confined to one great religious party. The Puritans were more intensely and uniformly religious than their antagonists, and we find therefore, in the time of Cromwell, manifestations of evangelistic zeal of an unusual order, not only on the part of individuals, but systematic and public. It was in 1646 that John Eliot commenced his labors among the red Indians of New England,

which continued until his death in 1690, and led to such remarkable results. He was the truest Protestant missionary England had produced since the Reformation, and he did more to develop the missionary spirit in England and America than any other person.

But at the time Eliot commenced his mission in Massachusetts Mr. Thomas Mayhew was preparing to engage in similar service among the Indians of Rhode Island. The Mayhews, for five generations, until the beginning of this century, labored here with singular devotion and marked success. Inspired by the example of Eliot and Thomas Mayhew, Mr. Richard Bourne established a mission at no great distance from the two just mentioned. His labors soon extended to some twenty places, where the Indians resided, and enlisting the sympathy of others, the work extended, until, in New Plymouth Colony, there were, in 1685, no fewer than 1,439 praying Indians, exclusive of children.

The following century had a similar group of laborers. In 1734 Mr. Sargeant began on more systematic lines than any of his predecessors, at Stocksbridge, Massachusetts, and was followed by the renowned Jonathan Edwards. Thirty years after, Mr. Birtland commenced to labor among the Oneidas, and in many instances with marked results. But of all such laborers David Brainerd is the best known after Eliot, and, though his term of service was brief, extending only from 1743 to 1747, yet, his personal holiness, the entireness of his consecration, the remarkable power of his ministry on some Indians, and, perhaps, his early death, produced a profound impression in the religious circles of America and England. Brainerd was the agent of a society in Scotland for propagating Christian knowledge, and labored first in the province of New York and then in Pennsylvania. The work he so nobly and efficiently commenced was carried on, though not with equal results, by his younger brother.

The same principles which led to Eliot's noble endeavors in America caused the formation of the first missionary society in England. During Cromwell's Protectorate an ordinance was passed in 1649, authorizing the erection of a corporation to be called by the name of the "President and Society for the Propagation of the Gospel in New England," and a general collection was ordered to be made in its behalf in all the parishes of England and Wales. This Charter was renewed and enlarged at the Restoration, and styled "The Society for the Propagation of the Gospel in New England and the parts adjacent in America," and its object was defined to be "not only to seek the outward welfare and prosperity of these colonies, but more especially to endeavor the good and salvation of their immortal souls, and the publishing the most glorious gospel of Christ among them." The revenue of the corporation never exceeded £600 a year, but with this they assisted from twelve to sixteen English and Indian mission-

aries with salaries varying from £10 to £30, and also erected schools and supplied them with books. Eliot derived substantial aid from its funds, especially to enable him to complete his translation of the Bible, for at one time he received £400, and at another £460, for this purpose.

In his "Advertisement touching on Holy War," Lord Bacon, in 1623, complains that "the Christian princes and potentates are they that are wanting to the propagation of the faith by their arms," and suggests that some Protestant order of knighthood might do great service in this direction. Bacon's conception was political and Romanist, rather than Christian, but Cromwell had far truer understanding of the genius of Christianity and the means by which it should be spread. He is credited, on the authority of Stoupe and Bishop Burnet, with the noble design of forming a council for the avowed purpose of extending and upholding Protestantism throughout the world. "It was to consist of seven councillors and four secretaries, for different provinces. These were: the first, France, Switzerland and the valleys; the Palatinate and the other Calvinists were the second; Germany, the north, and Turkey were the third, and the East and West Indies were the fourth. The secretaries were to have £500 salary a piece, and to keep a correspondence everywhere, to know the state of religion all over the world, that so all good designs might be by their means protected and assisted. They were to have a fund of £10,000 a year at their disposal for ordinary emergencies, but to be further supplied as occasions should require it. Chelsea College was to be made up for them, which was then an old, decayed building."\*

We see no reason for questioning the substantial accuracy of this report. It comes to us from reliable sources, and it harmonizes with the character, the principles and the policy of Cromwell. Nothing equal to it for boldness, completeness and mature largeness of conception had hitherto been suggested, or was heard of for some time afterward. There was great need of some more vigorous and well-sustained methods for Christianizing the colonies and reaching the lapsed masses of the heathen than yet had been adopted. The Patents granted to various colonies and companies, by the Tudor and Stuart monarchs, professed to care for the religious edification alike of settlers and aborigines, and this undoubtedly was one of their aims, but practically little was done, and that little was imperfect. The only colonies which in any adequate manner strove to be Christian, and to convert the pagans near them, were those of New England, and this they did in spite of enormous difficulties. No others had in them as large a proportion of avowedly religious persons, nor elsewhere were there those who were as devout, as earnest, or as self-reliant. Clergymen were sent

\* "Anderson's History," Vol. II., p. 227. "Burnet's History of His Own Times," Vol. I., p. 141.

out, though not in adequate numbers, and it was usually a part of their instructions to teach the Indians and slaves, as well as minister to the colonists, but the double duty required far more ability and zeal than usually they possessed. Their services to their own countrymen were lacking in evangelical fervor, the natives were despised and neglected. They were men usually requiring supervision and discipline, and this they had not. They were not amicable as Congregationalists and Presbyterians were to their congregations and fellow ministers. The instances were numerous in which they were at strife with the governors and councils of the colonies. Nor was there any ecclesiastical authority near enough and sufficiently strong to enforce duty and discipline. It was not until 1787 that any colonial bishop was appointed. The clergy equally in America, Africa and Asia were under the distant authority of the Bishop of London, and the consequences of such a remote supervision may be imagined.

Through these causes and the want of such co-operation and continuous effort as missionary societies now give, less was accomplished than might have been. Even noble workers, such as Eliot, Brainerd, and the Dutch and Moravian missionaries, were either afraid or indifferent respecting the value of a native ministry, and when they were personally successful, the work languished when their presence was withdrawn. The true missionary sentiment was of slow growth, and so were the methods by which it was to become effective. The end of the 17th century inaugurated a distinct advance in both sentiment and methods, but it was 100 years more before there was another marked advance, and now, after almost another century, we seem to be on the eve of a yet nobler, freer, and more extended development of missionary energy and power.

*(Continued in our next.)*

## PERSONAL OBSERVATIONS IN BRAZIL.

BY CHARLES E. KNOX, D.D., BLOOMFIELD, N. J.

We went to Brazil—Dr. J. Aspinwall Hodge and myself—at a critical time. We were spectators in the Chamber of Deputies when a public act took place significant of the rapid progress of free opinion. Within fifteen months from that day the Republic was proclaimed. It was the day before the Independence Day of the nation, in 1888, the celebration of which was a formal and tame affair. The Emperor, revered for his character, was already recognized, by the leaders, as having passed into an incurable decline. The Princess Royal was known to be under the guidance of the Jesuits. It was intimated that the Emperor might abdicate. Abdication or death would at once determine the end of the empire, and a declaration of principles in favor of large civil and religious liberty.

Our errand was to the missions of the Presbyterian Church. We

were commissioners from our own General Assembly to the organization of a Synod in Brazil—the foundation of a National Presbyterian Church, by the union of the Northern and Southern Presbyterians in that country. We made rapid progress along the coast, looked in upon Para, Maranhao, Pernambuco, Bahia, Rio de Janeiro and Santos, saw the missionaries of our own and of other churches, and gathered on our steamer a goodly company of our own missionaries on the way to the council at Jerusalem. We mounted the Serra, from Santos to the heights of Sao Paulo, visited the church and schools in that important centre, and returned with another company of inland missionaries by the Dom Pedro railroad, over the high table-land, past the thimble-shaped ant hills and the picturesque coffee orchards, through a half-score of pretty winding valleys, a score of mountain tunnels and a score of mountain zig-zags, down to the capital city again. We saw not a little of Bishop Granberry of the Southern Methodist Church, and his missionaries and fine school property at Rio, and gathered information in respect to the missions of Bishop Taylor and of the Baptists. In a swift circuit, we were thirty-three days in close contact, on steamer and railroad, in church and home, with the mission work of the land, and returned with greatly enlarged conceptions of missionary possibilities in Brazil.

1. First of all, we were greatly surprised at the condition of civil affairs. The Liberty of Worship Bill, removing restrictions on Protestants, had passed the Senate in Brazil before we left New York. Our inquiries at every port were whether the "stone" on the Bill in the Chamber of Deputies would be rolled off. The Jesuits were arrayed against it; the missionaries had little hope of its speedy passage; and we learned, on reaching Rio, that a petition signed by 14,000 women against its passage had been presented to the Chamber.

At the Chamber of Deputies we were informed by a member who had been prominent in the passage of the Emancipation Act, that the Government was that day on the edge of a ministerial crisis, and that the bill would be declared "urgent" the next day, September 6th. The information which we had received prepared us for a forward movement, but not for the scene which we witnessed. The missionaries had said that republican sentiments were extending in the South—openly and aggressively advocated. The American editor of the *Rio News* (English) had told us of the same growth of opinion. The ex-President of Sao Paulo province—since President of the province at the time of the overthrow of the empire—a leading liberal, in answer to our question, "Will the Liberal party go on?" had replied, "It will, or the empire will go off." "The Emperor is greatly afraid of the Jesuits. The Princess will protect the Jesuits, and then reaction." "Some of the Liberals are opposed to publishing our princi-



ples, but I maintain free discussion is the first principle of our party." In answer to other questions he had said: "There is no such thing as a libel in Brazil. At a meeting of 3,000 people the other day, it was said, 'This Princess is a fanatic, a lunatic, and not honest,' which is not true." "The bill for liberty of worship is certain to pass in the end, even if the Liberals do not come into power." "I am not a republican; republicanism is growing too fast."

At Rio, Bocayuba, then editor of *O Paiz* (The Nation), perhaps the best Portuguese pen in Brazil, and now Secretary of State in the Provisional Republic, had said to us, on the evening after we had come from the Chamber: "The Indemnity Bill, which came near bringing on the crisis to-day, was a party trick to embarrass the ministry." "Not only will liberty of worship be granted, but dis-establishment is in the programme of the republicans—not of the radicals." "The growth of republicanism is genuine. The ex-slave owners have come into the movement in a momentary passion, but they are not going back. They will be educated to the party."

Nabuco, one of the foremost men in the Chamber, had said to us that day: "Cotegipe, the leader of the opposition, did not wish to take the responsibility of bringing forward the declaration of the want of confidence. The crisis did not take place." "I am a monarchist. Ultramontanism cannot stand. The Princess is an Ultramontanist. That is not to be said, because she could not stand." "The petition of the 14,000 women is of no influence. The Bishop of Para has written a letter, able and logical from his point of view, but it is vague, etc. You will probably find the bill declared *urgent* at the opening of the session to-morrow." But the scene the next day gave us a different and more important spectacle.

The chamber itself was a square room, with curved lines of seats, a platform four steps high, a long, high table and dais, behind which were the President and two assistants or secretaries on each side of him. A broad curtain in green, the national color, hung from the edge of the table to the floor, and a green-plaited tapestry sloped from back of the President, over his head, mounted with a gold coat of arms. Three little tables stood on the floor in front of the President's table; and, endwise to the three, two smaller tables stood between the three and the delegates' seats. The seats had a rail in front, which opened at each seat and made for each member a desk. A public gallery was on each side. Facing the President or the members were six private galleries, which could be screened by green curtains. Senhor Nabuco had placed us in one of these private boxes. The President directed the votes and action by three electric bells of different tone; one large one over the clock across the chamber, opposite his seat, and one small bell on each side of the clock—and not as the president of the senate chamber, who rung, by the handle, a large

(silver?) dinner bell, when he called the senate to vote, with all the action and dignity of an old-time landlord of a country inn.

We were in our gallery about half an hour after the session began. When we entered, the whole Chamber was in commotion. Senhor Maciel was speaking in quick, decisive accents, as we supposed, for liberty of worship. Ninety members were present, six or eight of them priests: six or seven bronze, the rest white. Four or five were standing, alert for action. The Portuguese was soft and musical; the action of the speakers, in posture and gesture, quick and graceful; the sentences short and pointed; the whole body intent, excited, but wholly self-possessed. Opposite us, in a private gallery, were Pastor and Mrs. Kyle and their little daughter; Pastor Smith of Pernambuco, and others from the Presbyteries. Both public galleries were packed: Bishop Granberry and Missionary Tillie squeezed into one corner of one of them—the reporters in their gallery underneath.

It soon proved that a newly elected deputy—well-known as a zealous advocate of a republic—had just arrived from the province of Minas Geraes, and had entered to take his seat. On the President requiring him to take the oath, he refused. The oath involved the support of the monarchy and of the Roman Catholic Church, neither of which he would swear to maintain. The President requested him to retire, while the matter *was considered!* On this matter of admission, Maciel was speaking, the chamber crying, “Appoiado! Appoiado!” (Approved!) High, excited talk and retort bristled everywhere. A priest, replying from his seat in the interest of the Church, was answered that this was “not a theological question.” Monso, a young man, with florid complexion, a moustache and side whiskers, followed Maciel. Cries of approval and disapproval rose into clamor. Monso’s voice grew hoarse, the clamor at times drowning his words.

Gomez de Castro, a dignified and influential member from Maranhao, took the floor. He declared in favor of the fullest freedom. He said: “You all know that when I took the oath, I took it *pro forma*.” “If a Republican maintains that the monarchy has lost its reason for existence, he has just as good a right to a seat here as any one else.” “I am just as far from threatening any one, as I am from being threatened.” “The delegate, once elected, he has a right to his seat, oath or no oath.” He spoke with dignity and force, as a strong man with matured convictions, whose character and opinions bore weight. He impressed the Chamber. Maciel challenged the President to put it to vote, if he should choose, and to see how many of the Chamber were Roman Catholic. Sentences and little speeches flew from side to side. The priests sat still or shot not more than an arrow. At length, Pembo, a grey-beard and bald forehead, made a motion that the subject be referred to the Committee on Rules (“Appoiado!”), and that

the Chamber take a recess for the committee to frame a minute. ("Appoiado! Appoiado!")

Nabuco came up to our gallery and explained the situation, so that the tangle of clamor and of Portuguese was made straight to us. Maciel's motion was, that "no member's political or religious opinions shall decide his seat." Nearly all the members, the President and secretaries had gone out. Two groups were talking on the floor, and five or six members were remaining in their seats.

After a half hour, the President returned, struck the electric bells, the members came in, and the chairman of the committee appeared at the side of the President. The chairman proposed, amidst silence, the following remarkable minute for consideration: "Every deputy elected to this Chamber, shall, on taking his seat, be required to take the oath to the government and to the established religion, *except in case of conscience!*" ("Appoiado! Appoiado!") This astonishing report was then made the first order of the day, on the next business day. The next day was Independence Day, the following day a saint's day, the next day Sunday, so that the order could not be reached before Monday. On Saturday we sailed for home, but we learned afterwards that the minute was approved, and the advocate of a republic was received into the Chamber of the Monarchy without an oath of allegiance. We accepted the act as foretokening what the same act in our own House of Representatives would foretoken—that a Chamber which not only does not require fidelity to its government, but receives those who advocate the overthrow of the Constitution, is ripe for revolution. The republic was only waiting the fit occasion to assert its existence.

We went straight from the chamber with the missionaries, for a sail in the harbor, under the eyes of the Sugar Loaf and the Hunch Back, to Fort Villegaguon, where the Huguenots first landed, and where civil and religious liberty were first overthrown; and the same evening we were present at the organization of the Synod of Brazil.

2. The next thing which impressed us was the loss of power in the Roman Catholic Church. Here was a church founded more than a half century before the Pilgrims set sail from Delft Haven, or the London Colony had landed at Jamestown. Here was a land where the old civilization followed Columbus sooner than it did in North America—a land whose ports and provinces and towns and rivers and churches are inscribed with the names of the saints of the Bible, and the saints of Rome, and where every device of the Popes and of the Jesuit propaganda have had the fullest opportunity for development. Here was a land swept clean by decisive stroke from French Huguenots and Dutch Protestants, and in whose oldest monastery Luther and Calvin are still dragged, in fresco, at the chariot wheels of the Pope and the Virgin. An empire of fertile and wealthy

territory lies in the heart of a mighty continent. The rivers and the mountains inspire the sentiment of the sublime. Tropical exuberance and tropical productiveness invite the enterprise and the ambition of man. Countless forests of trees exude a peculiar sap, drop peculiar nuts, which serve the comfort and pleasure of civilized nations. A shrub in fit soil and climate, capable of endless multiplication, produces a peculiar berry which supplies their home-table with wholesome beverage. Wealth in fine-veined woods, and in pure metals, minister to the luxuries of mankind. And yet the country has made slow progress. The Indians and the negroes have hardly felt the touch of an elevating power. The Portuguese have not maintained a high level of intelligence or of virtue, among the masses. The Church, whose seat is in classic Rome, and which professes to draw its life from the Divine source, has had no spiritual magnetism to draw the people's hearts upwards from the sordid and the sensual. Her edifices have, in many places, gone to decay; her priests have become notoriously corrupt; the mental force of social and political leaders has broken from her lax virtue and depleted authority; the civil power is ready to break from an institution which has betrayed her opportunity and her mission; and the people are filled with deep desire to know some better religion.

The Roman Catholic Church in Brazil has forfeited her place in the historical development of the nation. To all appearance, the national authorities have accepted the forfeiture. It is becoming more and more evident that she has also forfeited her power with the people, for they are quite ready to listen to the preaching of a pure gospel.

The central cause of this loss of confidence is the character of the priesthood. The priests have not simply betrayed their office: they have betrayed it in the most shameless manner, and they have perpetuated and diffused the shame. A stranger can hardly give an honest description of these Christian leaders without seeming to transgress propriety. The people know the priests to be dissolute. They know them to be deceptive, and a growing popular intelligence discerns more and more the shallowness and frivolity of the deception. Three forms of representation depict the base character of the clergy—the representation of Protestant missionaries, of travelers, and of their leaders.

While it is notorious among the people that the priests live in concubinage, the fact can not always be proved. On our voyage, a missionary told us that his acquaintance with a priest led to calls upon him, then to an acceptance of an invitation to remain to tea. On entering the dining-room, he was introduced to the lady of the house, in this form: "Our Church does not permit us to marry, but this is my housekeeper." By common consent, the missionaries declared this

to be representative of the priestly life—a virtual denial of their professed obligation to celibacy, and an undenied violation of the higher law of chastity. Even loyalty to the essential principles of the Church is thus broken down, and only a formal and forced loyalty retained. Forty years ago Fletcher wrote what all our ministers would now endorse: "In every part of Brazil that I have visited, I have heard from the mouths of the ignorant as well as from the lips of the educated, the same sad tale; and what is worse, in many places the priests openly avow their shame."

It is not, however, Protestant missionaries only who support the charge. The books descriptive of Brazil agree in the same representation. Wherever the traveler or the resident touches the moral character of the priesthood, it is to repeat this common testimony in one of two forms: either to cite the general dissoluteness of these leaders of the Church, or to emphasize the moral character of a bishop or of a priest who is an exception. Dr. Gardner, the naturalist, who lived in Brazil from 1836 to 1841, much of the time in the interior, says: "I say it, well considering the nature of the assertion, that the present clergy of Brazil are more debased and immoral than any other class of men." Even Agassiz, in "A Journey to Brazil," says: "Every friend of Brazil must wish to see its present priesthood *replaced* by a more vigorous, intelligent and laborious clergy."

A historical testimony comes from their own leaders. There was published, in 1828, a treatise which became noted. It was entitled, "A Demonstration of the Necessity of the Abolition of Clerical Celibacy," and was addressed to the General Assembly of Brazil. It was written by Deputy Feijo, who became soon afterwards Regent of the Empire, during the minority of Dom Pedro II. He was held in the highest esteem. After his Regency, he became Minister of State and Senator for life. He was nominated by the government to be bishop in the church, but declined the offer. He was a man of great learning and of large reading in civil and ecclesiastical law. This treatise contained such topics as these: "The Necessity of the Abolition of this Impediment to the Clerical Order;" "The Impediment to the Order is Unjust;" "The Impediment to the Order is the Source of Immorality in the Clergy;" "The Immorality of the Clergy influences, in a Special Manner, Public Immorality;" "The Law of Celibacy is Not Useful;" "The Abolition of Celibacy is the Choice of Wise Men;" "The Celibacy of the Priests is Not a Divine Institution;" "The Celibacy of the Priests is Not an Apostolical Institution." It traces also the history of celibacy in the Church.

Citing the historical difference between the Eastern and Western Churches, it contends that the discipline of the Latin Church, exercised towards clerical celibacy, is not wise. As the result of his studies and observations, Feijo recommends a separation of the Bra-

zilian Church from the Roman Church in respect to the offence—that is, the abolition of celibacy in Brazil.

Although Feijo's beneficent recommendation was not adopted, his reasons were not answered. The reply made was such a total suppression of his treatise, that for sixty years it has been almost unknown. Recently a missionary in the interior discovered a copy of the treatise in the possession of a planter. When the missionary requested a copy of the long-lost document, the planter refused. But when he learned that it was desired for publication, he said: "Oh, if you wish it for publication, take it. It ought to be published." It came out therefore in an accurate Portuguese edition, just when we were at Rio, and has since been translated into English. It bears to its readers its own authenticity in its own pages. The prominent leaders of the Church, as high prelates or as common clergy, would in vain deny the representations of the document or the testimony of the man. Whoever may wish to read a description of the immorality of the Brazilian priesthood as it was sixty years ago, as it now is, and as it has been during these three score years, has only to read this treatise. Written by a learned man, himself a priest, in high position as a statesman, held to be more worthy of the episcopate than many others, it stands both as a historical document and as a description of the clerical succession whose reformation he vainly recommended. It is a testimony of a Brazilian leader out of its inmost life, supported by the consent of Brazilian leaders in Church and State. And to this testimony might readily be added the allusions in official messages of ministers of justice and prominent presidents, the articles of newspapers, and the unreserved expressions of public men.

Such have been the appointed religious leaders of the virtue and intelligence of that great empire. By them indolence and superstition have been commended to the people; under their direction common education has held, as its steady aim, servile, emotional obedience; under them, higher training has been pervaded with sensuous feeling, and independent minds have swung off into materialism and positivism. While the thirteen colonies of North America, beginning at a later date, and on a more sterile soil, developed into systems of government and education which are producing a profound impression on the whole world, the United States of Brazil must begin its moral history anew. While Protestant North America maintains a high standard of virtue and of spiritual life, the vast empire of the southern continent drowsily clings to a semi-pagan morality, and is unable to read in the New Testament the law of its peace and joy. The difference between the two continents is not wholly a difference in temperature, in physical configuration, nor in Latin and Teutonic blood.

*(Concluded in our next.)*

## SHADOWINGS OF MESSIAH IN HEATHEN SYSTEMS.

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

The history of the religions of men, even beyond the confines of Christian revelation, is full of hints and adumbrations of the great principles of a divine redemption. Sometimes they take one form, sometimes another. It may be a dim reminiscence of lost prophecies, or half-forgotten rites, once known to mankind, reappearing in a general but vague expectation, or there may be the traceable out-working of a felt want of humanity—a cry in the dark, which can only be met by divine deliverers and redeemers. Not only Christian scholars, like Archbishop Trench and Bishop Horsford, have observed these things, but the enemies of the truth have seized upon them. The one class have hailed them as witnesses from afar, bringing their strange frankincense and myrrh as offerings to Christ: the others have paraded them as proofs that the Gospel story and the whole conception of Christianity are founded on pagan myths. There is, therefore, a two-fold motive for investigation, and whoever carefully and candidly examines the subject will be surprised at the manifold indications—often dim and vague—that Christ is verily “the Desire of the nations.”

*Traces of Vicarious Sacrifice.*—A very remarkable conception appears in the Purusha Sukta of the Rig Veda, composed, at least, 1200, B.C., which represents the gods as sacrificing Purusha, the “primeval male” supposed to be coeval with the Creator. Again, in the Tandya Brahmana, is the declaration that “the Lord of creatures offered himself a sacrifice for the gods.” Also, in the Satapatha Brahmana we read: “He who knowing this, sacrifices with the Purusha medha (sacrifice of the primeval male), becomes everything.” Here is substitution.

Sir Monier Williams, in speaking of these passages, says: “Surely in these mystical allusions to the sacrifice of a representative man, we may perceive traces of the original institution of sacrifice as a divinely appointed ordinance, typical of the one great voluntary sacrifice of the Son of God for the sins of the world.” The late Professor Bauerjess of Calcutta, in his *Aryan Witness*, writing on the same subject, says: “These vedic sacrifices had this peculiar significance, that the sacrifices were identified with the victim as the vicarious ransom for his sin.” And he says further: “It is not easy to account for the genesis of these ideas in the Veda, of ‘one born in the beginning, Lord of the creation,’ offering himself a sacrifice for the benefit of deified mortals, except upon the assumption of some primitive tradition of the *Lamb slain from the foundation of the world*.”

There are in other faiths of ancient times certain references to the same idea of divine and sympathetic suffering for the good of men; very dim, and more or less shaded off into pantheism, they may be, and yet they are not without significance. Such was the ancient

Egyptian doctrine that Osiris, after having been wounded by the god Set, sympathized with every wound of humanity, and himself felt it anew. There was also a dim trace of the idea that deity bore the sins of men for their healing. Thus we find something resembling this vicarious substitution when we read in the "Book of the Dead" that "when the Lord of truth cleanses away defilement, evil is joined to the deity, that the truth may expel the evil element. The God who wounds becomes a God who more abundantly comforts." (Ancient World and Christianity, p. 87.) Rev. R. W. Morgan, author of "St. Paul in Britain," thinks that he finds traces of the same general truth in the faith of the ancient Druids. He quotes from "Cæsar's Commentaries" a statement that "the Druids teach that by no other way than the ransoming of man's life by the life of man, is reconciliation with the divine justice of the immortal gods possible." And he adds: "The doctrine of vicarious atonement could not be expressed in clearer terms."

In Schoolcraft's notes upon the American Indian, we find a beautiful legend of the Iroquois, in which a divine or semi-divine sacrifice of spotless innocence is made to hallow the famous League of the Five Nations. There had appeared among the tribes the celestial visitant Hiawatha, who taught the Indians useful arts, and dwelt among them as their friend and sympathizer—their god-man. In their distresses from the invasion of other tribes, they called a council on the shores of Onondaga Lake, at which he was expected to preside. At the appointed time representatives of the Five Nations had convened, but their celestial protector and guide was waited for. He came, at length, in agony of spirit, attended by his innocent and beautiful daughter. He foresaw that there awaited him a cup of sacrifice for the good of the people, and just as he approached the council-fire, a swift messenger from heaven smote his daughter to the earth, and her soul was borne away to the Great Spirit. While all minds were solemnized by this strange event, Hiawatha proposed the solemn League by which the tribes, united as one man in plighted faith, should conquer all their foes and make themselves a power throughout the land. When the solemn pledges were ratified, and Hiawatha had pronounced a blessing on each tribe, as did Jacob upon the families of his sons, he entered his celestial canoe, and glided away into the heavens, the clouds receiving him out of their sight.

A counterpart to Hiawatha is found in the legends of ancient Mexico. The Toltecs, and after them the Aztecs, looked for the return of the mysterious and deified Quetzalcoatl, who had reigned as a mild and beneficent prince in Anahuac, who had taught agriculture and the arts of peace, who had opposed all forms of violence and had abolished human sacrifice *by drawing blood from his own veins and offering it as a substitute.*



This glorious prince had been driven away by prevailing wickedness, but had promised to return and restore righteousness and truth. The credulous Montezuma was too ready to believe the prophecy fulfilled in the advent of Cortez.

*Expectations of a Deliverer.*—Besides the various traces of vicarious sacrifice, there are even more abundant indications of a common expectation among mankind, that a divine deliverer would descend to overcome prevailing sin and suffering, and to establish a kingdom of righteousness. Clearest and most distinct of all was that promise and expectation which pervaded the history and literature of the people of Israel. But among surrounding heathen races also, there were traces of "the Desire of the nations." There was a promise in the Persian *Veudidad*, that at the end of time a son of Zarathustra should appear, mysteriously conceived and born, who should overcome the prince of evil (Ahriman), and free the world from death and decay; then the dead should rise and immortality commence. (Darmestetter's *Intro.*, p. 79.)

It is altogether probable that the Magi who followed the leadings of the Star of Bethlehem to the cradle of the Infant Messiah, had been influenced directly or indirectly by the prophecies of the Septuagint Old Testament, but their own Iranian faith also had fostered a vague expectation of a divine deliverer.

But more explicit and less mystical is the Hindu prediction, that Vishnu having had nine incarnations upon the earth, shall have a tenth. In those which have preceded he has wrought physical deliverances or won by martial valor; in the tenth he shall conquer by moral power. He shall come at a time when the world is sunken in great wickedness and corruption, and shall establish a kingdom of righteousness and peace. This significant prediction has been turned to good account in a very remarkable way. Some years ago Rev. John Newton, D.D., Presbyterian Missionary at Lahore, wrote a tract designed to show that the great deliverer and Prince of Peace had already come in the person of Jesus Christ. Like Paul at Athens, he virtually declared to the Hindus, "Whom ye ignorantly worship, Him declare I unto you." This little tract found its way into the hands of a native officer of the Government, who was led to Christ, and found great comfort on his dying bed. But before he died he sent for a friend, to whom he bequeathed the book as a priceless legacy. This man (Hakem Singh) was so attracted to the new light which had broken upon his soul, that he devoted the remainder of his life to teaching others,—though with more or less mixture of Hindu conceptions,—the glorious advent of this incarnate Vishnu as the Saviour of the world. Several hundred followers have been gathered, who are known as the Nish Kalanks. As the gospel in which they have learned to trust is Dr. Newton's

presentation of the Christ, who shall say that they have not received saving truth?

Among the ancient Greeks there was developed, in the worship of Apollo, a singular phase of belief, which, as Professor Tiele and others inform us, had been largely influenced by the introduction of Semitic influence. The supreme Zeus had long been worshipped under a distant and vague conception, often sinking into a mere nature worship. But after this mingling of new elements, borrowed from the East, a great change appeared. "Then it was," says Tiele, "that the knightly people of the Lycians, kinsmen of the Greeks, and their forerunners in civilization, after coming under the influence of the Semitic spirit, wrought out the noble figure of Apollo, the god of light, the son and prophet of the most high Zeus, saviour, purifier and redeemer, whose cultus, lifted high above all nature worship, spread thence over all the lands of Greece, and exerted on the religious, moral, and social life of their inhabitants so profound and salutary an influence."

The Delphic Oracle of Apollo came to be the virtual court of appeal among all branches of the Greek race. Social and religious life, statesmanship, war and conquest were all regulated by its decisions. What was this regenerating influence which came from the East and raised the Greek myth of sun-worship to this mysterious and all embracing conception of deity? The Apollo cult reached its supreme power between the eighth and the fifth centuries before Christ, or from about the reign of Zachariah to the times of Esther. The kingdom of David and Solomon had extended its splendors over the East and had sunken into decline, and the captivity of Israel had extended the knowledge of their faith throughout the Medo-Persian empire. Isaiah had heralded the coming of the Messiah as "the wonderful counsellor, the mighty God, the everlasting father, the Prince of Peace." All the fullness of his Messianic character had been portrayed as a healer and saviour and revealer; as a deliverer proclaiming liberty to the captives, a light to the gentiles, a King of righteousness before whom all nations should bow down. How much of all this "Semitic influence" had entered into the cultus of the Grecian Apollo worship, none can say, but it is significant that he should have held to the supreme and incomprehensible Zeus the relation of revealer and son, at the same time that he was presented as the perfect man, the sympathizer and helper and redeemer of the human race. That great and versatile British statesman, Mr. Gladstone, in his work on "Homer and the Homeric Age," has pointed out the lineaments of the Messiah with which this idealized deity of the Greeks was invested.

There is always danger that such analogies may be overwrought, but it is certainly worthy of notice that this very noblest figure of clas-

sical mythology should, in his divine and human character, and in his capacity of revealer and meditator, so far foreshadow the coming Christ.

A still more striking prediction of a coming deliverer and regenerator is found in the Fourth Eclogue of Virgil, and very significantly it was proclaimed less than a half century before the Christian Era. Virgil declares it to have been an inspired utterance of the Sybil of Cumae. It is as follows: "The last era, the subject of the Sybil song of Cumae, is arrived, the great series of ages begins anew. The Virgin returns, returns the reign of Saturn. The new Progeny from heaven now descends. Be thou propitious to the Infant Boy, by whom first the Iron Age shall expire and the Golden Age over the whole world commence. Whilst thou, O Pollio, art consul, this glory of our age shall be made manifest, and the celestial months begin their revolutions. Under thy auspices whatever vestiges of our guilt remain, shall, by being atoned for, redeem the earth from fear for ever. He shall partake the life of the gods."

I cannot quite share the confidence of Rev. Dr. Morgan, who regards this as virtually a Messianic prediction, but its coincidences are certainly remarkable.

*Gropings After a Mediator and a Salvation by Faith.*—Equally striking is the history of great changes which have occurred in certain systems which began in works but have ended in faith.

There came a time when the Hindu mind sought for something more human and sympathetic than the cold and distant gods of the Trimurti—when the mere bargaining of the old Brahmanic sacrifices and the endless toil of merit-making gave way to a desire for incarnations, divine helpers in human form and for a doctrine of faith (Bakti). And accordingly the worship of the genial Krishna, a successful hero in the wars and finally alleged to be an incarnation of Vishnu, became the most popular god of India. He was clothed with so many attributes of a saviour, that infidelity has seized upon him as a prototype of the Christ. The really significant fact is that Hinduism, in answer to a felt-want of humanity, changed its whole front, forsook the boundless resources of meritorious sanctity and sacrificial bargaining, and trusted in the free compassion of a god-man.

Still more marked are the transformations of Buddhism in the same direction. The original system of Gautama was uncompromisingly atheistic. No reliance was placed upon any other, god or man. The human intellect and human will were all sufficient. Every man was to be his own saviour, and as for the Buddha, when his earthly course was run, he became, according to his own teaching, entirely extinct. There was, therefore, no hearer of prayer—no divine helper.

But this did not satisfy the wants of men, and accordingly changes appeared from age to age in different Buddhist lands. Trinities of

living Bodisats (Buddhas to come) were devised in Nepal and Tibet. The mysterious Avalokitesvara became incarnate in the Thibetan Grand Lama, and his female counterpart, Quanyin (goddess of mercy), became the chief resource in China, while in Japan appears a veritable doctrine of salvation by faith in the eternal merits of Amitaba. Buddhism has come to the very threshold of Christianity, and scarcely a vestige of the old system is left.

### THE IMPORTANCE OF MEDICAL MISSIONS.

[We give the substance of an address by our associate at the annual meeting of the Edinburgh Medical Missionary Society, December 5th, last, in Free Assembly Hall, Edinburgh. The President of the Society, Rev. Principal Cairns, D.D., on introducing Dr. Pierson, "assured him of the hearty affection which the directors and friends of the Society entertained for him, the deep interest they took in the errand on which he had come to Scotland, and the great gratification they felt at his presence with them that day."—J. M. S.]

The amazing importance which Medical Missions are assuming in these days is not, after all, any mystery. The *body* interposes, in a double sense, between the missionary and the soul he seeks to save. It is like a threshold, which must be crossed before we enter even an open door. The wants and woes of the body are even more prominent and pressing than those of the soul. They stand out boldly; the grosser senses take cognizance of them, even when the finer senses, which discern good and evil, not being exercised, become hopelessly dulled and blunted. Many a man who has no sensibility as to his own sin and guilt and lost condition, is keenly alive to his bodily pains and the penalties of violated organic laws. Hence Christ gave heed to the bodily needs and ills of men; He fed the hungry, healed the sick, relieved the suffering, and it was all with an ulterior purpose, and on the way to its accomplishment, namely, the healing of a sin-sick soul. He had, no doubt, the keenest sympathy with even the physical ills of humanity, and He sought to reduce the measure of bodily suffering. But beyond this was a higher, grander service—to give holiness, which is, after all, only *wholeness* to the spiritual nature of men.

It is curious to observe how closely allied are physical and spiritual ills and ailments. In heaven "the inhabitants shall not say 'I am sick,'" for sickness and sin are so inseparable that where no sin is no sickness can be found. Our Lord hints at the kinship between diseases of the body and of the soul when He says, "They that are whole have no need of the physician; but they that are sick: I came not to call the righteous, but sinners to repentance." St. Ambrose calls the eighth chapter of Matthew "*scriptura miraculosa*," it follows the great Sermon on the Mount, which was the utterance of words such as never man spake, by a record of works such as never man did, as though to indicate and vindicate Messiah's claim to speak with

authority, original and underived. Surely it is by no accident that, in that one chapter, Matthew groups together four representative cases of disease, viz., leprosy, palsy, fever and demoniacal possession, and, in connection with their healing, quotes Isaiah, "Himself took our infirmities and bare our sicknesses." It is a well-known fact that to the Jew, these and other diseases were *typical* in character. The Hebrew mind regarded leprosy as the walking parable of sin, guilt, and judgment. Palsy was an object lesson on the impotence of the sinner—lost power for good, a crippled will, an inert conscience. Fever stood for the unnatural heat of inflamed passion, lust, carnal desire—with the delirium or virtual insanity by the morbid excitement of evil desire and unholy anger; and one possessed by a demon naturally suggested a soul entirely enslaved and controlled by Satan. Our Lord distinctly declared on one occasion that His exercise of healing power was designed to be *evidential*—a proof of His love, power and authority in a higher sphere: "But that ye may *know that the Son of Man hath power on earth to forgive sin*"—then saith He to the sick of the palsy—"arise, take up thy bed," etc. And what a vindication and illustration that was, of such power, when he cured and healed men of divers diseases and torments! He who could cure leprosy and palsy and fever, and restore the maimed, and exorcise demons—could He not purge the guilt, remove the impotence, subdue the rage of sin, and even give back lost spiritual power, and cast Satan from his throne in the soul!

The resemblance between sin and sickness is a curious study, and suggests almost an analogy. Life is a tripod and stands on three legs—the brain, the heart, the lungs. If death comes by the brain, it is *coma*; if by the heart, *syncope*; if by the lungs, *asphyxia*. How closely spiritual disorders are akin to these! How large a part of sin and alienation from God may be traced to, or manifested in, a disordered *mind*, whose thoughts and conceptions of divine things are beclouded, confused, abnormal, wicked! How much more may be connected with *affections* that are hopelessly astray, love turned into hatred, rebellion displacing obedience, and treason loyalty. And how often does the very power to inspire the atmosphere of holy things, and live thereby, seem gone—prayer is no longer the instinctive utterance of the child crying to a Father in the hour of need!

Oh for some medicine to give clearness to the soul's brain, to strengthen and regulate the action of the spiritual heart, to quicken and energize the respiration of the spiritual lungs, and to give a normal digestion to the food on which all higher life depends for nutrition!

It is very noticeable that Medical Missions have proved the last, and not the least important and valuable, of the keys by which God has unlocked, and is now unlocking, the doors of Hermit nations.

Prominent among the marks of the curse that rests upon heathenism and paganism is this, that the most absurd, pernicious, and even cruel notions obtain as to the nature and consequent treatment of disease. Bodily ailments are held to be the result of malignant spiritual agencies, witchcraft, etc. Hence the medicine man, with his absurd methods of detecting the source of the malign influence, and removing or antidoting it. In Africa the suspected witch must swallow the poison draught. If it operates on the one hand as an emetic, or on the other as a cathartic, it is a sign of innocence or of guilt, as the case may be; and as the medicine man knows that the result of its administration depends on the strength and quantity of the dose, he can dispose of the suspected party as he pleases. There is an amusing story told in a book on the Congo, of a hydraulic press introduced into the country for manufacturing purposes, which the natives suspected of being endowed with supernatural powers, and which they wished to test by the *tangena* draught; but, as it had neither stomach nor bowels, it was difficult to see how either vomiting or purging could be secured, and the test had to be abandoned.

This may amuse. But the whole subject is fraught with painful interest. The sufferings of the people in the Lao's country from the native "physicians" and their methods of treatment, cannot be believed except upon the most reliable testimony. When I heard the first statement from a Medical Missionary of what he had seen himself, I said such facts should be "written in blood and registered in hell." Decoctions of the most repulsive sort, operations the most cruel and torturing, remedies the most absurdly unnatural, all calculated to increase, if not engender disease, abound even among tribes that might be supposed to be comparatively intelligent and civilized. And where there might be no spiritual results to be hoped for, as a mere matter of *humanity* it would be worth while to undertake to introduce a rational and scientific treatment by medicine and surgery, if only to diminish in some measure the *temporal* suffering of poor, deluded human beings.

But, as I have hinted, greater results are attained. God puts scientific medicine into our hands as the key to unlock closed doors to the unevangelized nations. Now, many a man has gone into a hitherto closed village or community by the simple process of vaccination, or by a successful interposition in cases of epidemic diseases, like scarlet fever, measles, etc. We have known a simple operation for the removal of a cataract to open up a whole town to the influence of a Christian surgeon. The fact is now universally known that Korea was unlocked and its hermit seclusion broken by Dr. Allen's successful treatment of wounds received in the civil war of Seoul. The nephew of the reigning monarch, Ming Yong Ik, chanced to be among the wounded. Dr. Allen found the native

“surgeons” trying to staunch the flowing blood by pouring in melted wax. He at once interposed, caught up and tied the arteries and sewed up the wounds, using all the best appliances of bandage and balm and lotion and antiseptic wash, and such was the success of his treatment that the Emperor said we must have such medicine and surgery in our own dominions. Hence came the Royal Hospital, with Dr. Allen at its head, and the introduction not only of rational and scientific medical and surgical practice, but of the Gospel of the Occident within the long closed gates of Korea. Thus, in many instances, God has put Medical Missions into our hands as the potent key to unlock long barred portals opening into the territory of heathenism and paganism.

Dr. Burns Thomson tells an amusing story of one of his earlier encounters with a very pronounced specimen of physical womanhood, who approached him with her red arms akimbo, ready for a muscular demonstration of her disapproval of his house to house visits. He was then but a student, seeking to do good among the destitute, degraded classes of the city population; and this broad-shouldered, deep-chested giantess, flushed with anger at his intrusion upon her premises, seemed to threaten her somewhat frail visitor with annihilation. Looking into her face, he ventured to remark that he thought she looked like one who was scarcely well, and thus evoked a confession that she was suffering from some physical disorder, a torpid liver, etc. He put on an air of confidence, and said he thought he could administer a simple remedy that would relieve her, and by a penny's worth of castor oil purchased both her good will and everlasting gratitude. The young man was wise enough to conclude that if such a simple prescription, from a novice unacquainted with the mysteries of medicine, could open the door to a human heart, a wider familiarity with the healing art might introduce him to many a heart and home among the unsaved heathen. And hence his career as a Medical Missionary.

Upon the matter contained in the Report I have not thought necessary to touch, inasmuch as the Report itself is in all your hands, and, like the mouth of a famous orator of America, Henry Clay, it “speaks for itself.” But I may advert, briefly, to the pathetic fact that it is given to Edinburgh, and its Medical Missionary Society, to send Medical Missionaries to Damascus, where Saul the persecutor had the scales fall from his eyes and began to preach the healing Gospel; and to Nazareth, that despised city of Galilee, from which the “Carpenter's Son” went forth to heal human bodies and to cure human souls by His all-powerful touch and word.

We have been reminded that the Jubilee year of this organization is near at hand. Would it not be well to hasten that Jubilee—and without waiting for a twelvemonth or more, enable them to sound the

trumpet of their Jubilee, by delivering them from their present inadequate and narrow quarters, and by giving them enlarged premises and facilities for their noble work? A Society, so blessed of God, the pioneer in such heroic Christian service, should have the noblest support which we can give it, and I affectionately commend it to your sympathy, your prayers, and your alms. May God crown all the labors of this Society with His richest blessing, and make its Missions a benediction to all lands!

#### THE RAMONA MISSION.

BY REV. PAUL DE SCHWEINITZ, NORTHFIELD, MINN.

In the March issue of *THE MISSIONARY REVIEW OF THE WORLD*, there appeared an admirable article, by the Rev. Mr. Leonard, on the "Moravian Missions Among the American Indians." The mission activity of the Moravians among the American Indians has extended over a period of 156 years, but up to 1889 all that remained of this grand and untiring work, owing to the disastrous vicissitudes fully explained in the article mentioned above, was one station among the Delawares in Canada (where a powerful revival was experienced in 1887); one station among the Delawares in Kansas (which mission is subject to constant petty persecutions, and is gradually dying out); two stations among the Cherokees in the Indian Territory—in all, four stations, with 381 souls, under the care of the missionaries. But in that year, 1889, a new mission was begun among the so-called "Mission" Indians of Southern California, thus called from the former nominal connection of these tribes with the ancient Romish missions in that country. This mission was christened the "Ramona Mission," because Mrs. Helen Hunt Jackson's "*Ramona*" was the principal agent in drawing the attention of the country to them.

In the *REVIEW* for February, 1890, in the article on the "Moravian Mission on the Kuskokwim," the Rev. William H. Weinland was mentioned as one of the pioneer missionaries to the Alaskan Eskimos. He was forced to return to the States on account of ill health, but in June of 1889 he gladly responded to the call of the Executive Board of the Moravian Church to undertake this new mission among the spiritually neglected Indians of Southern California. It should be stated, that all the expenses of this mission are borne by the Woman's National Indian Association, and all that the Moravian Church has done thus far officially has been the supplying of the missionary.

Missionary Weinland first directed his efforts to the Indians on the Coahuila Reservation. (Coahuila: pronounced Cow-ee-ah.) After the degradation of the Alaskan Eskimos, these Indians, living in their well-built adobe houses, seemed to be quite civilized. Here, in the reservation schoolhouse, the Government school-teacher, Mrs. Ticknor, a Presbyterian, had, up to the time of her death, devotedly endeavored to bring the Indians to the knowledge of Christ. It seemed a very favorable point to begin a mission. But when a council was called, to the consternation of the missionary, and the utter surprise of the Indian agent, the Indians utterly refused to allow the missionaries to settle on their reservation. It was subsequently learned, that this sudden hostility on the part of the Indians was due to Romish Catholic influence, which had been and is opposing the new mission wherever possible.

Sadly, therefore, Mr. Weinland turned away and made his headquarters in San Jacinto, San Diego County, resolved to do itinerant missionary work among *all* the "Mission" Indians. These number about 3,000 souls, living in twenty villages, scattered over San Diego and San Bernardino counties. It



soon became apparent that this was impossible, and so he and his wife, up to the present time, have confined their work principally to Saboba and Potraro. At the latter place the spiritual ground had already been broken. The Government school-teacher, Miss Sarah Morris, had, with great devotion, in addition to her regular work, opened a Sunday-school, and has since assisted the missionaries faithfully.

The greatest difficulty has been experienced in securing the right to erect mission buildings. The titles to property are very insecure and uncertain, and the Indians are exceedingly suspicious of all papers, having learned by sad experience that the signing of papers with white men has often resulted disastrously to them. Finally, however, in December, 1889, the necessary land was secured, and, at last accounts, the logs for the missionary home were being hauled.

But in the meantime the missionary was not idle. The three languages used are the native Indian, the English, and especially the Spanish. Preaching as best he could, either directly or by means of an interpreter, he strove to bring home to these Indians the glad tidings of a Redeemer. And wonderfully has the Lord blessed the message of his servant. On October 24, 1889, he was permitted to baptize twenty-seven children and young persons, many of whom had been scholars in Miss Morris' Sunday-school. At subsequent meetings adults began to rise and ask to be brought to Christ. The missionary writes: "We tried to use our utmost discretion in selecting these candidates for baptism, and, as later experiences have proved, the baptism of these persons was the best step which we could possibly have taken at that critical time, for it gave us a hold upon the people, which others (presumably Romish Catholics) were unable to wrest from us, though effort was made in that direction. We at once formed all the young people of suitable age into a class for special catechetical instruction (preparatory to confirmation), and have since been adding a number of older people who desire to join our (Moravian) communion, so that by the coming (April 6, 1890,) Easter Festival we hope to have about thirty communicant members as a working force and nucleus."

Surely this is an age when the Word of the Lord at once enters the hearts of the once stolid heathen. The time of dreary waitings seems to be passing away. No sooner is the message proclaimed than eager hearts accept the glad tidings.

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#### TRANSLATIONS FROM FOREIGN MISSIONARY MAGAZINES.

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

"In the Evangelical (Lutheran) Church of Russia interest in missions had experienced a delightful increase, and a sort of Missionary House for the German colonies of Southern Russia was in course of establishment, when suddenly, by command of the sovereign, the Lutheran pastors were forbidden to hold any further missionary festivals, or to collect or send out money for missions. But what has been the result of this prohibition? This: that in many congregations where hitherto nothing has been done for missions, the people now begin to ask, What then are these missionary festivals that are not to be held? We have never celebrated such a one yet! That thus the indifferent are awakened. Furthermore, that many friends of missions now feel themselves impelled to give yet more than hitherto, and, finally, that the clergy as a body have distinctly declared that missions are a command of the Lord Jesus, which is obligatory for every church and for every Christian, and which no human command can annul. They do, it is true, submit meanwhile to the will of their Czar, but at the same time they urgently petition for a revocation of

the edict, and thereby attest their conviction that missions are an indefeasible duty—something which a few decades back it would have come into none of their minds to set forth.”—*Calwer Monatsblätter*, January, 1890.

—The *Journal des Missions Évangéliques* for January, 1890, in its editorial article entitled “French-speaking Protestantism and Missions,” remarks:

“If the nineteenth century has been the century of missions, the end of this century might be called the *hour of missions*. Never, in fact, since apostolic times, have the signs of the times so clearly recalled to the Church her duty toward pagan mankind. On the one hand discovery and exploration have opened new ways to every influence; on the other, European commerce and colonization, throwing themselves emulously, in all parts of the world, upon the archipelagoes or the territories lately independent, do not allow Christians to remain alone inactive in this conquest of the heathen world; it is for the Church the hour signified by God to arise, and to take possession of the desolate heritages of the Lord.”

The *Journal* refers to their coming into the succession of the English work in the Loyalty Islands. It says nothing of the odious injustice of the French Government in expelling the English missionaries, especially the Rev. Mr. Jones. The German Protestants, subjects of an almost autocratic empire, criticise with courageous freedom the attempts of their Government to push out from its territories missionaries of other nationalities. But to expect French citizens of a *soi disant* republic to show either such impartiality or such courage, would be too much. After all they are Frenchmen still, admirable, peculiarly admirable, Christians in every other particular, but with annoyance and aggressiveness toward men of Teutonic speech, German or English, in their very blood.

—“Observing the attention and interest just now touching all that respects *Africa*, we cannot but see the hand of Providence in the events which have led us to concentrate on this continent the greater part of our efforts, and to occupy, in the whole body of evangelical labors whose object is to subdue it to Christ, several points of especial importance. Livingstone designated the great rivers which traverse this continent as the routes destined, in the mind of God, to introduce into it civilization and Christianity. Is it not a circumstance worthy of remark that among our African mission-fields there are three precisely so placed as to utilize three of these great avenues of access: the Senegal, the Congo, the Zambesi.

“Thanks to God, the work on the Zambesi, after the slow and painful beginnings familiar to all, is now entering on a phase of development very well suited to encourage our faith. The influence acquired by our missionaries over the principal chiefs, the softening effect noticeable in the customs of the Barotsis, the increasing number of pupils in the schools of our two stations of Sefula and Sheshéké, and finally the conversion of a young man, first-fruits of the Zambesia Mission, all these first results of the labor of our missionaries give us sufficient assurance that in following the inner drawing which led him to the Zambesi, our brother Coillard did not deceive himself, and that God was reserving to our French-speaking churches a great work in this region.

“Our mission of the Lessuto country” [among the Basutos], “with its 17 stations, its 20 missionaries, its 111 out-stations, its 190 native helpers, its 6,543 communicants, and its 3,332 catechumens, remains as a type of that which our churches can accomplish, in the domain of missions, by the blessing of God. We are profoundly grateful to him for the encouragement which he does not cease to give us by means of this work, in which, however, there is no lack of embarrassments. Drawing inspiration from the great apostle who desired to bring his spiritual children to ripeness of age, and aimed only to render himself superfluous, we have been laboring for some years to endow our churches with a native pastorate which will make it practicable for our missionaries

gradually to withdraw. But this apprenticeship to self-government cannot be accomplished in a day, and our native churches are the more in need of our support and direction as being so impoverished, and as being subject to the Catholic competition, which, profiting by our numerical weakness in upper Lessuto, is making serious efforts to dispute the ground with us."—*J. d. M. E.*

—M. Dieterlen, writing after a series of meetings in Lessuto, adverts amusingly to what is a very thoroughly African, and especially a thoroughly Basuto trait: "Any one could speak who would, and those who would are never rare in this land of religious fluency. Apropos of this, I have heard to-day a very characteristic remark. I said to an old man: 'I am surprised that you have said nothing in all these meetings.' 'That is because M. Matille did not give me a chance,' he answered. 'Therefore I am hungry—I am not satiated.' He had been hearing no end of addresses and sermons. A European would have thought himself over head and ears in them. But no, not having himself spoken, he was hungry—he was not satisfied. That is Lessuto all over, where talking is such an enjoyment that a Basuto said in full religious assembly, 'It is so good to hear one's self talk!'"

—The Protestant churches of French Switzerland, besides their operations in the Transvaal Republic and in the Portuguese possessions adjoining Delagoa Bay, are extending their work into the neighboring independent tribes. We give from their *Bulletin Missionnaire* a somewhat detailed account of the Khassa tribe, since it portrays very well the lights and shadows of the heathen character among these tribes of southeastern Africa, belonging, not to the negroes proper, but to the vast negroid family of the Basitus, whose various and widely diverging tribes occupy most of Africa south of the equator, although limited by the Hottentot family in the extreme south, and crossed here and there by the strange pigmy tribes, and doubtless by others. The best known hitherto of the Basitu tribes have been such as the Zulus, Basutos, Becheranas, but new tribes are all the time opening up to knowledge, belonging to the same wide family. This Khassa country has a considerable population which is interesting in many respects. Among the Gwambas of our mission, it is they who have best maintained their national character and their language. They have not yet accepted the Portuguese flag and have been the allies rather than the subjects of the redoubtable Gungunyane. By virtue of having thus alone maintained their independence, they have a very strong organization, of which we have to take account. The king, the supreme chief of the country, has the right of life and death over his subjects. The soil belongs to him, and no one can dispose of it without his consent. No stranger can settle in the country without having previously obtained the king's permission. But the latter never takes an important decision without having consulted his council, composed of certain ministers who dwell near him, and of provincial governors, who, bearing the official title of "Sons of the Lords," are dispersed throughout the country, where they are, according to the expression of one of them, "the king's eyes." The supreme power is now in the hands of a regent named Mavabaze, during the minority of Shangele, son and heir of Magude. Mavabaze has his villages very near our evangelist Yozefa, while Shangele resides with his mother, Nwashibugroane, a league off, not far from Lake Shoktoiya. The council of ministers has just given him a tutor in the person of his uncle, his mother's brother, who will take the charge of his education. In the same village and in some others near by live those widows of Magude who did not return to their various countries after the king's death.

The Khassas are a hospitable people, and very agreeable in their relations with strangers. The chiefs willingly accord an asylum and protection to

people of the neighboring tribes who take refuge with them when in danger of death. But, on the other hand, the pagan superstitions are still very vigorous among them, and bear all their terrible fruits. Thus the belief in occult influences is uncontested, and the same Mavabaze who, while we were there, saved the lives of refugee Zulus from their pursuers, has lately massacred two of his own subjects who were accused of having cast maleficent lots. The accusation of being devoted to occult practices is a Damocles sword constantly suspended over the head of every member of the tribe, for it is enough to be accused of it by an enemy to insure any one's immediate condemnation to death. Whom does this advantage? First, the sorcerers, for people make haste to consult them as soon as they believe themselves to be under these spells, and next, the king, to whom the cattle of every man put to death for witchcraft escheat. These national customs, so profoundly rooted in the people, will constitute the essential difficulty of the missionary work. On the other hand, I have observed with pleasure that drunkenness is much more rare there than here, and that liquors imported from Europe are generally regarded as a bad thing. A good many drink, it is true, especially women; but we have seen a man and his five wives, after having indulged in intemperate habits for a good while, completely giving over the use of brandy, because they experienced that it did them harm. However, the maize-buyers begin to flood the country with liquor in payment for grain, and we observe with concern that the queen-mother is beginning to drink. Prompt and energetic action might yet stop all this, and preserve to the country its undiminished vitality.

"It is in the midst of this interesting population that our excellent Yozefa has been laboring for several years. Statistics would reckon the result of his labors at zero; but we have only to traverse the country for a few days in his company to be convinced that this estimate is erroneous. He has known how to make himself loved of all, and to render himself acceptable to high and low. He is received with equal joy by the king and by his humblest subject. He is on a footing of good-fellowship with the leaders of the land, who visit him and whose visits he returns. At the moment when we arrived at Antioka with him, he had been absent about two months, and we could judge of the joy which all testified at his return. And yet, if he is so highly appreciated, it is not that he compromises with their vices. Far from it; he has no sooner engaged in conversation with any person whatever, king, councillor or private person, but he brings it upon religious subjects; he speaks of the wrong doings of his interlocutors with an admirable courage. I have heard him in particular sharply reprimand the king for his belief in witchcraft, and make a pressing appeal to his conscience, to which the king has had no answer to make. Certain religious notions begin to have some influence everywhere—that of the last judgment, for example. Thus, one day that we were examining the country, we were accosted by three young people, who began to inquire into our business. As Yozefa was speaking to them of my intention of settling among them, the face of one of them all at once lighted up, and he exclaimed: 'Then we shall not be burned; we shall have a missionary!' This idea of the eternal fire pursues Mavabaze also, for during Yozefa's absence he again and again asked the wife of the latter if he should be burned also.

"On arriving home Yozefa has had the joy of being able to show a palpable result of his work. During his absence nine women have been converted at Cossine, a day's journey down the river from Antioka. These, with another woman converted some time ago in the same village, form the first fruits of the harvest of Khassa."

M. Grandjean writes from another region: "Our evangelizing tours would be easy if we had solid ground to walk on, but the sand is very fatiguing. On arriving at a village, we begin by demanding of the chief of the district permission to speak of the things of God. It is generally granted if the people are sober, but very often they have been drinking and will not listen to what we have to say to them. On some Sundays our people have been repulsed from two places before they were allowed to speak. One day, when I was with them, we were received in this manner in a village. I wanted to persist, but the men of the village assumed so menacing an attitude that we had to leave the enclosure. We then stopped under the burning sun, on the other side of the thorn hedge surrounding the village, and began to sing one of our hymns. A

large number of women and of young people came and grouped themselves around us, and the work of God went on, while, inside the village, Satan reigned full master.

"But if we are sometimes ill received, most commonly it is otherwise. Permission obtained, we establish ourselves in the shade of an *oukoukhlou*, a dense evergreen tree, of which there is one in the centre of almost every village. The people gather around us, and we evangelize them as much by our hymns as by our words, for they love much to hear us sing. It is always a critical moment when, after an address, there is a transition to prayer, especially if the one in charge requires them to kneel. They then begin to nudge one another, to make ridiculous remarks; little by little, they are seized with an inextinguishable fit of silly laughter, and it is a chance if they do not literally roll on the ground.

"I have once beheld such a scene of hilarity preceded by a general stampede of all the urchins, who forebode something mysterious. I have more than once heard an individual exclaim, with a sigh of relief, after prayer, 'Ri séle,' i.e., 'Fair weather again.' It is not after a first nor a second visit to a village that we can expect conversions. We ought to have a more considerable nucleus of Christians than we have here, and to be able to divide them into groups, in such a way as that some villages might have gospel preaching Sunday after Sunday. For the moment our evangelization is still far too sporadic to afford hope of satisfying results. But we hope that the seed is dropping into some hearts, and pray God that he will do by His spirit what we cannot do by our word.

"If one from Switzerland should come to visit our native churches, he would be, I doubt not, not a little surprised to find how far our Christians are from answering the idea entertained in Europe. In some places at home people imagine that the Christian negroes are angels—that they adore their missionaries. But they forget what are the works of the flesh in a young church composed of members that have come out of heathenism and the deepest degradation.

"Our most sincere and faithful Christians have to sustain, in order to persevere in the good way, a daily and desperate strife against the pagan influence of their environment and of their own hearts. Then a great number accept the gospel simply as a doctrine and as a system of outward usages. But, despite the evil which is found in our churches, we are happy to note the powerful action of the gospel, and we can not but admire the love and the patience of God in this work of elevation whose steps of progress are so slow."

—The *Evangelisch-Lutherisches Missions Blatt* for January, 1890, begins with these New Year's thoughts: "*Immanuel; God be with us!* This is our New Year's greeting to our beloved readers. In the midstream of the fleeting ages stands this immovable rock, 'God with us,' as our sure refuge. If He, the source of all goods and gifts, conjoins himself with our poverty, what a fullness of blessing then streams down upon us; his eternity gives to our brief duration of life an eternal worth, his righteousness covers our sin, his strength helps our weakness to stand, his life consumes our death—*Immanuel!* How consoling, at the portal of the new year, is the wealth of meaning in this name for all whose heart is in missions! Indeed, he has appended this name as his signature beneath his Great Commission; for what is the promise, 'Behold, *I am with you* all the days, even unto the end of the world,' except an amplified explication of the name *Immanuel*? *God with us and our work!* What need we have of this comfort! The longer one works in missions, the greater appears to him the task imposed upon them, and the higher the towering difficulties of this work seem often to rise. Doubtless, in the last decade, in the various missions, a considerable number of heathen has been converted. But this increase is counted by thousands, while the great mass of heathen peoples is yearly increasing by millions. Undoubtedly in this last decade Christian missions have, in the lands of the heathen, made victorious progress, but just in these last years has the reinforced opposition of Mohammedanism in Africa and the united opposition of the heathen in India, risen to withstand them; nay, even Buddhism in Japan and Ceylon appears minded to gather its strength for new conflict. And when, even out of the midst of the elder Christendom, many anxious apprehensions find a voice concerning the decrease of Christian faith and life, this decline cannot fail to lame the missionary activity of the church. Looking at these facts and at ourselves, we have no guarantee of success. Where do we find it? In the name and Amen (Namen und Amen) of *Immanuel*. Is He with us in our work? Then it must succeed. On his banner Victory never fails to perch."

## II.—GENERAL MISSIONARY INTELLIGENCE.

### Student Volunteer Movement for Foreign Missions.

The time is drawing near when men who are in our colleges and seminaries will be making plans for the summer. Many, perchance, who hope to be in active work in a few years are asking themselves the question, How can I aid the world's evangelization now? Last summer Messrs. Bond and McCall reported as a result of fifty-two meetings, held principally in New York State, \$6,000 pledged, and thirteen volunteers secured. Mr. A. N. O'Brien, in the summer of '88, devoted four weeks in visiting colleges, and secured sixty-seven volunteers. The latter gentleman, when asked what he considered requisites for this phase of the work, replied: First, an earnest conviction of the needs of the field; second, a knowledge of what the Scriptures reveal of God's will in regard to the evangelization of the world; third, personal need of humility and the presence of God. What has been accomplished in the instances given is sufficient indication of what may be done in the same line of effort this coming vacation. There are good fields open for the efforts of many who will work in dead earnest, whose hearts the Lord has touched.

Volunteers, who were privileged to attend the Central District Inter-Seminary Missionary Alliance at Chester, Pa., Feb. 27-28, will remember the occasion with gratitude and thanksgiving. About fifty delegates, representing nine theological seminaries from the four States, New York, New Jersey, Pennsylvania and Delaware, were present. The meetings were held in the First Baptist Church, of Chester.

After the address of welcome a paper was read by Mr. A. S. Dechont, of the Reformed Theological Seminary, Lancaster, Pa. His theme was "Scope and Purposes of our Annual Convention." The gentleman took occasion to state his views regarding the pledge used by The Student Vol-

unteer Movement. He not only took exception to the method of its use, but expressed the opinion that he could find no sufficient reason for its existence. *En passant*, Mr. Dechont is not a volunteer. The spirited discussion which followed the reading of this paper showed a division of opinion among the delegates on the pledge question. Before adjournment, the house called on Mr. Robert P. Wilder, of Union Theological Seminary, to express his opinion on the subject of the pledge. This gentleman gave convincing proof for its *raison d'être*. In his line of argument he began with an appeal to the individual, urging that men ought to take a stand during the college course, or early in the seminary course, in order that adequate preparation be made for effective work in the foreign fields. "The pledge," Mr. Wilbur said, "indicated that a decision had been made, and it showed to one's fellow-men that the man had taken a definite stand; secondly, in working for recruits, a pledged man can say, Come, whereas a non-pledged man can only say, Go." He then gave a brief account of the marvellous missionary interest awakened in the universities in England and in Scotland in 1885, and stated how that movement had not been conserved, for the reason that men had not committed themselves to writing, and without names it had been impossible to follow up and utilize the interest already awakened. "The very existence of 'The Student Volunteer Movement,'" continued the speaker, "is due to the pledge which has been the bond binding us together, and without it there could have been no movement."

The Rev. H. Grattan Guinness, F. R. S., of London, Eng., who established and is at the head of Harley House, the most successful missionary training school in the world, held on Friday morning a question drawer.

Questions answered covered a wide range of inquiry. Many of them concerned Africa, in which field Mr. Guinness has especial interest. To the question, Is there any greater need in Africa than in Mexico for missionary effort? he replied, "There is a glimmer of light in Mexico; in the heart of Africa there is absolute darkness." "Can a minister who has not a good excuse for staying at home, ask another to go?" queried some one, and the reply was a most emphatic "No." Space does not admit of a full statement of the significance of the Second Probation theory in its bearing on foreign missions, but a few sentences will show the drift of the speaker's views: "I am not prepared to say that the Divine Spirit may not work without human instrumentality. In Oriental countries, missionaries have found men so near 'the Kingdom of God,' that the Gospel message has found almost immediate response. But, as a matter of fact, we find sin almost as universal as conscience."

The most notable address of the conference was delivered on Friday afternoon by Mr. Robert P. Wilder, and was entitled "Missionary Enthusiasm, How Obtained and Preserved." A request has already been made that this address be printed and put in the hands of every volunteer. Mr. Wilder spoke in his usual earnest, persuasive and convincing way. His appeal was

personal, and moved the men present—more that that, he gave tone to much that was said afterwards. The discussion which immediately followed this address clearly indicated that men had been stirred. No word of adverse criticism was offered, but the remarks made conveyed appreciation of the address and gratitude for the personal influence of the speaker.

A marked feature of this conference was its true devotional character. In almost all of the discussions there was a noticeable absence of the polemical spirit. The meeting for volunteers will be remembered by many for all time. Several present were about to depart for foreign lands, and the prayers offered from that little circle were most deeply heart-felt. In things spiritual we cannot estimate results as in matters temporal. We hardly dare even to gauge influences, for "eye hath not seen nor ear heard." We know by the working of the Holy Spirit that there is much good in the secret of His presence which He alone sees. Two men decided to go into the foreign field the last day of the conference. The testimonies which were made at the final meeting were brief, direct and honest, and they manifested a desire and a determination on the part of many to live in the future lives nearer to the Master.

MAX WOOD MOORHEAD.

Notes on Africa, by our Correspondent, Rev. James Johnston, England.

—The English Wesleyans and the Indian Missionaries. The Wesleyan Foreign Missions Committee met recently to re-open the question of Dr. Lunn's charges against their representatives in India. The Rev. H. P. Hughes, editor of the *Methodist Times*, expressed by letter his regret that so much personal bitterness had been shown in the controversy and of his unsuccessful endeavors to pacify the Indian brethren. To effect an amicable settlement, he recommended the appointment of an impartial body of

commissioners, the publicity of the inquiry, and the limitation of the discussion to the points originally raised in his paper. The committee decided to request the attendance of a deputation in April next from the Indian field, and also Dr. Lunn and Mr. Hughes, to confer upon the question in council with their own members. The entire Methodist fraternity, many of whom are weary of the strife, earnestly anticipate a satisfactory settlement of a dispute which has had no little disturbing influence on Wes-

leyan Methodism at home and abroad. Meanwhile two of the foremost Indian Wesleyan missionaries, Professor Patterson, of the Madras Christian College, and Professor Findlay, of the Negapatam College, have sailed for England to represent their fellow workers.

—**Current Literature and Education in India.** A recent Calcutta telegram states that the movement to establish societies to diffuse cheap and useful literature throughout India, which was commenced in Calcutta last January, has spread to Madras. A large representative meeting was held in Madras in February, which the Rev. James Johnston (a namesake of the writer and gifted contributor to the *MISSIONARY REVIEW OF THE WORLD*) addressed at length. He has gone to India to advocate this enterprise. He referred to the advantages resulting from the circulation of healthy knowledge in English and vernacular works, and urged the Government to give aid to the undertaking. It was resolved by the audience to form a society to promote the object desired. A strong committee, including several leading citizens, was appointed.

—From the last report of the Director of Public Instruction in Bengal, discouraging intelligence is given of the literary spirit in that vast Presidency. He expresses the opinion that English education has little impressed the Bengali, having chiefly stimulated the production of Keys, and other helps to students. "Philosophy," he adds, "keeps in the old groove, and medicine seems trying to return to it. One looks in vain for a Bengali Newton, or a Bengali Faraday."

Fiction and poetry both flourish in Bengal, and works in each have largely increased. Some doubt is expressed whether the substance or form of Indian fiction has been improved by the English occupation of the country. A great change, it is remarked, has come over native writers in Bengal. The younger generation of writers of fiction is permeated with the idea that a

happy state of things is passing away under the influence of Western civilization. The leading work of the year is based on this idea. It describes the fate of a family, the young men of which begin to doubt the wisdom of the head and to think for themselves; disputes and divisions follow; they lose their good name; and finally, by an awful fate, the family dies out altogether.

—The Church Missionary Society is currently engaged in reviewing the claims of higher education in India, and earnestly solicits funds to be devoted to this cause. It is observed that the spread of infidelity among the educated Hindus is alarming. The admirable educational training, by which they are almost inevitably deprived of belief in the gods of their forefathers, exposes them to the charms of a false science, and to skeptical assaults. To cope with this emergency, it is proposed to disseminate literature saturated with the power of Gospel revelation, and the institution of a staff of teachers who will expound scriptural doctrine in the high schools and colleges in every part of India. Touching this question, it has been noted that the Church Missionary Society which, some years back, abandoned its Calcutta school, has latterly made overtures to the Presbyterians with a view to co-operating with them in this department. It is not long since a venerable Indian missionary told a freshly arrived worker that he himself in his youth was vehemently opposed to education by missionaries, whereas he was now as enthusiastic in its support, although not set apart to it. Says an Indian missionary: "Educational work demands more real self-denial, courage and patience than almost any other kind of missionary enterprise. It is the educational missionaries who have literally to bear the heat and burden of the day in India, and it is very much to be regretted that the Church which sends them out to the work, and in whose



service they are spending their strength, should show them so little sympathy."

—**Lake Tanganyika Missions.**

Through the courtesy of the French Livingstonian traveler, Captain Trivier, who has crossed Africa from Loango to Quillimane without an escort, the London Missionary Society has received news of its missionaries at the south end of Tanganyika and Fwambo down to Sept. 24. The Rev. D. P. Jones and Mr. Hemans write from Fwambo, and Messrs. A. J. Swann, A. Carson and Dr. Mather from the Niumkorlo station. In the summer of 1889 the outlook was so perplexing that it was difficult to resolve whether the Mission could be retained or its agents have to withdraw. When the August letter was penned, the situation was more cheering. "There seems," it says, "to be no reason now for anxiety on our account; we are all in capital health and spirits, and in no real danger at present. We have all the necessities of life, and every prospect of doing substantial work at our new station (Niumkorlo)." The return of the Arab, Katunda, who destroyed many natives at Lieudwe, at the time of the building of the *Good News* (steamer) some years ago, was under altered circumstances, a guarantee of brighter days. He admitted that the Lake Nyassa conflicts were ruining him, and hence he desired peace. His Arab companions he believed were anxious for terms, and he begged one of the missionaries to go with him to Nyassa to negotiate an agreement. The missionaries despaired receiving supplies for a time from Zanzibar, though the African Lakes Company anticipated that on the completion of their new vessel (*Nyassa*), five months hence, they would be able to dispatch relief to the missionaries. Mr. Swann in the meantime had procured a little more cloth from Mohammed - tin - Khalfan, at Ujiji, which prepared them either for staying over another season, or mak-

ing a journey to Karonga, if compelled. This friendly Arab has assured them of his continued protection, and affirms that Tippoo Tib had requested him to defend the Mission, even if fighting were inevitable.

My friend, Captain Hore, of the Tanganyika Mission, who leaves England for Australia in April, in the interest of the London Missionary Society, purposes returning to Great Britain early in 1891, via San Francisco and New York. While in the United States, he desires, if practicable, to address audiences on Central African Missions. The writer will give every assistance and information to churches and societies wishing to have the privilege of listening to this noble pioneer and effective advocate of missions to every color and clime.

—**The Uganda Missions.** The latest native letters, received at Zanzibar from the Victoria Nyanza, report that Mwanga, aided by the Europeans, has regained the throne of Uganda. There was severe fighting, in which King Kalema and his Arab allies were defeated, very few Arabs surviving the massacre which followed. During the fight a dhow on the lake, conveying a number of leading Arabs and a quantity of ammunition, was blown up and all on board killed. Uganda is now in the hands of Mwanga and the Europeans. If Mwanga's professed zeal for Christianity is sincere he might, as the re-instated monarch of the finest of Central African aboriginal races, assist in the suppression of slavery and promote the advance of civilization south and west across vast areas which Mr. Stanley well describes in the title of his new work, "The Darkest Africa." The East Central African party belonging to the Church Missionary Society, headed by Mr. Douglas Hooper, and consisting of three Cambridge graduates, viz., Mr. G. L. Pilkington, Mr. G. K. Baskerville, and Mr. J. D. M. Côtter, sailed in February for the East African coast.

—**West African Missions.** The heart of the veteran Crowther would be gladdened by the embarkation in the *Lagos* (s.s.) Feb. 15, at Liverpool, of the iron church which is to replace an old wooden one at Bonny, which had become unsafe for worship. This new edifice which, like its predecessor, will be named St. Clement's, is intended mainly for the use of the English-speaking merchants and their workpeople in the Bonny River. The total cost of the building, including freight, is £430. Among the missionary heroes of the 19th century the colored Bishop of Sierra Leone and the Lower Niger will fill a shining place.

—**Bishop Smythies and Slavery at Zanzibar.** Grief, and grief only, must be felt by the admirers of chivalrous devotion in the mission fields on learning that Bishop Smythies, of the Universities' Mission, sailed from Zanzibar Feb. 26 for Aden, *en route* for Britain. The intrepid Bishop has been seized with persistent fever, and it is feared he may not be able to return for some time, if at all, to this trying sphere of missionary operations. With his accustomed straightforwardness

the Bishop's latest epistle deals with the farce of the late Sultan's proclamation, granting liberty to slaves and slave-born according to defined stipulations. On this he says:

"Last year we were rejoiced to hear that a great advance was to be made towards the abolition of slavery in Zanzibar dominions. Proclamations were to be issued that all slaves imported after November 1 of last year were to be free, and that all children born within the Sultan's dominions after January 1 of this year would be born free. The first proclamation was issued, but only remained posted up in Zanzibar a very short time. The second proclamation has not been issued at all. Practically no action has been taken upon either, and we have every reason to fear, to our bitter disappointment, that these promises are entirely illusory, and are likely to remain a dead letter, in spite of urgent representations on the part of the English Government and its representatives in Zanzibar."

If the good impressions which the new Sultan of Zanzibar has made by releasing untried prisoners and taking counsel in matters of importance be continued, it will inspire hope that the humane edicts will be promulgated. It is matter for rejoicing that her Majesty's Consul General is Colonel Euan-Smith, and Sir John Kirk the Sultan's Envoy at the Congress now in session at Brussels.

**Africa.—Kaffraria.** Letters have been received by the Foreign Mission Secretary from the Rev. Alexander Welsh, Emgwali, stating that a remarkable work of grace has appeared among the people at that station. The people trace the awakening to the week of prayer observed in February.

Under date Sept. 27, Mr. Welsh writes: "I have much pleasure in informing you that over 100 persons have been admitted to the candidates' class here within the last three months on profession of conversion to God. The great majority of these are young men and young women. For several years we have labored, and looked for the conversion of the young people in the district, and now God has granted us a reaping time, and the joy that accompanies it. Special meetings have been held in the church and the girls' school, as well as at all the villages throughout the district. It has been very pleasing to see the hearty

interest that many of the people have taken in these meetings." Under date of Oct. 4, he says: "I have again the pleasure of informing you that several more individuals were admitted to the candidates' class this week. Not only is there a large number of young people among the converts, but there are several elderly people, who seemed to be hardened against the gospel; they also have been arrested, and brought to the feet of Jesus." And on the 11th: "I have again the pleasure of informing you that ten individuals were admitted to the candidates' class this week, on professing conversion. There are about 150 in the class now."

—We are always gratified by the public recognition of woman's ability, and the following, in regard to a medical woman and a former missionary, is especially appreciated:

Miss Jane Waterston, M. D., a Scotch lady, has had quite an experience. The daughter of a prominent citizen,

in disregard of the opinions then prevalent among persons of the social rank of her family, and against the wishes of friends, devoted herself to missionary work. She went to the Lovedale Institution in South Africa, and conducted the girls' department with great success. Desiring to be a physician, she returned home, and passed the preliminary examinations. Scottish universities were then closed against lady physicians, but in London she received her degree, and went to Brussels, and passed "*avec grande distinction*." She immediately offered herself to the Livingstonia Mission, and did medical and educational work on the shores of Lake Nyassa. Her health giving out, she returned to Lovedale and engaged in private medical practice, but her work so increased she removed to a wider field in Cape Town.

—The *Cape Town News* of Sept. 14, reporting the ceremonial of conferring degrees by the University, the Vice-Chancellor presiding, said: "Dr. Jane E. Waterston, Doctor of Medicine in the University of Brussels, allow me to say that your long services to the cause of education, especially in the education of native girls at Lovedale, in connection with my department, and your services as medical officer of the Free Church Mission at Lake Nyassa, have fully entitled you to any privilege this University can bestow." While Miss Waterston is devoted to her practice, yet she has never lost her interest in the missionary work.

J. T. GRACEY, D.D.

**China.**—The readers of the REVIEW will be interested in knowing of the General Missionary Conference which is to be held in Shanghai, China, in May, 1890. The sessions of the conference commence on the 7th of May, and continue for ten successive days. All friends of missions should bear this meeting of the Christian workers in this large empire in mind, and make it a subject of special prayer, that the Spirit of the Lord may

rest upon the assembly and guide and bless all their deliberations.

There has been no previous time in the history of missions in China when such a conference could be held so opportunely. There is a wide and general preparedness for conference on great and important interests connected with the progress of the Redeemer's Kingdom among this people. There is a large amount of experience in the methods and plans and purposes of mission work which should be presented for consideration and tabulated and utilized. The preparation of papers in which the review of the work already done will be presented, and the survey of the work yet to be performed will be sketched, is committed to a large number of capable hands, and will be efficiently done.

The programme of subjects, as will be seen from the following summary of them, covers the whole field of Christian work in all its departments and ramifications. The first day will be occupied with the sermon and the organization of the conference. The second day will be given to the *Bible work* as connected with the perfecting the translations of the Scriptures, and their sale and circulation. On the third day will be considered the qualifications and preparations of missionaries and the methods and means of reaching the people. The fourth day will be given to the consideration of women's work in its several methods of schools, visitation from house to house, and the training of Bible women. On the fifth day the conference will consider the plans and results of medical missionary work, and of institutions for the blind, deaf and dumb, and of refuges for the opium victims. On the sixth, the method of instructing inquirers; fellowship and methods of discipline of members; cultivating piety and aggressive work on the part of native Christians; self-support of churches and voluntary efforts for the salvation of their fellow men. The seventh day will be given

to the consideration of educational institutions, and raising up trained and educated native workers and assistants in all departments of Christian work. On the eighth day literature will engage the attention of the members connected with the preparation of school and text books, scientific terminology, Christian literature, Christian newspapers and current Chinese literature. The ninth day will be given to the important subject of comity in Mission work, and its relation to the Chinese government. The tenth and last day will be fully occupied in hearing the statistics of the work for the thirteen years since the last conference, and the openings and facilities for work among aboriginal tribes and border lands.

The request of the Committee of Arrangements will be favorably considered and acted upon by all who read these lines: "The Committee invite all who are interested in the progress of Christianity in China to engage in frequent and earnest prayer that this gathering of Christian workers, coming together in the name of the Master and seeking His benediction, may receive rich spiritual blessings and give an impulse that will be wide and lasting to every form of Christian effort in this mighty Empire."

A. P. HAPPER.

**England.**—Foreign Missionary Incomes. The incessant fire of criticism to which foreign missions have been subjected of late has not lessened their revenues. In the new edition of the Directory of the Metropolitan Charities of London, Mr. Howe estimates the annual income for 1889 of the 23 foreign missions established in London, at £982,334, besides £207,482, the probable return of 13 "Home and Foreign" missions. This indicates an increase of £139,227 over the revenue of 1888. On the other hand, the receipts of the 54 exclusively home missions have fallen from £649,851 to £617,361. With so gratifying a report in reference to the "sinews of war," it is not surpris-

ing that the secretaries of the principal missionary societies in London announce that their respective Boards have unanimously determined to maintain, with slight modification, existing methods of finance, government, and general policy.—*Our Correspondent.*

#### A Notable Testimony to a Missionary.

[The following address was presented to Rev. Mr. Anderson on the completion of the fiftieth year of his service as a missionary. He is still full of missionary fire and fervor, and longs to be young, to give another life to the service.—A. T. P.]

DEAR MR. ANDERSON—Fifty years having elapsed since you first left this country for work in the Mission field, the Foreign Mission Board desire to congratulate you, and to express our thankfulness to God that you have been spared to labor so many years. We recall with no ordinary interest and satisfaction the work that you have been privileged to do, first in Jamaica, and then in Calabar, not only with your living voice, but also with your pen. You can look back upon the time when the darkness was unbroken in Calabar, and the people were sunk in idolatry and its abominations. You now see the people enlightened, education advancing, and many gathered into the fellowship of the church; and you have the unspeakable happiness of being able to say that your labors have been owned of God as one of the agencies in bringing about the blessed change. We recall also how much you have done on the occasion of your visits to the homeland in the way of keeping alive the interest of the Church in the Calabar Mission field, and calling forth the gifts and prayers of the people on its behalf.

We rejoice that, even after so long and trying a service, you are still favored with a remarkable measure of health and strength, and we earnestly trust that, though no longer laboring in the field itself, you may be spared for a season to plead the claims of the people among whom you have lived so long, and who are so dear to

you by many tender ties, so that you may have the satisfaction of knowing that you are still working on their behalf, and securing for them a still larger share of the sympathy and aid of the Church. We trust that your mantle may fall on the younger men who are now in the field, and that you may be cheered during your declining years by tidings reaching you from time to time of multitudes of the dark children of Africa being brought to a knowledge of the truth, and of those already gathered into the Church devoting themselves to the service of the Master, and seeking still further to extend the Gospel among their benighted fellow countrymen.

In name of the Foreign Mission Board.

DUNCAN McLAREN, Chairman.

JAMES BUCHANAN, Secretary.

**France.**—**The McAll Mission.** This mission to the working people of Paris and of France, which has been continually enlarging its field ever since it was founded by Mr. McAll among the Communists of Belleville immediately after the suppression of the Commune, has proved by its flexibility and its wonderful power of fitting means to ends, to be admirably adapted to meet that reaction toward religious belief which is at present so marked a feature in French thought. While even the secular press is noticing the decline in materialism and skepticism, the new interest in religion—*any* religion, be it Buddhism, or Islamism, or Christianity—which is felt in intelligent and intellectual circles, we find those stations of the McAll Mission which are in the centre of Paris crowded by a different class of people from those who first attended these meetings, and who still frequent the halls in the *faubourgs*. In the Latin quarter a good number of students attend the meetings, and in the large Salle New York on the Rue Rivoli, a hall entirely supported in all its varied activities by the ladies of the New York McAll Auxiliary, the *daily*

meetings are attended by well-dressed, intelligent men and women, the greater number being young men. This is a remarkable sign of the times, and one that cannot be over-estimated. At Marseilles, at Lyons, and in other cities, the same interest is found. In one of the suburbs of Lyons, for example, is a Fraternal Society of 130 young men, who meet weekly in the McAll station for instruction in Christian doctrine and practice.

The adaptability of the McAll Mission to meet every need as it presents itself, is one of the most striking features of this unique work.

**United States.**—In the REVIEW for February reference is made by Dr. Ellinwood to the Moravian mission work among the Buddhists of Thibet. Although the mission is now 34 years old, only 42 souls are in charge of the missionaries. The principal work must here consist in distributing the Scriptures and tracts, and these are now being studied by the Lamas themselves in their monasteries. The Lord must eventually bless this work.

The Moravians also have charge of a hospital there, in which large numbers of patients are treated. Their main hope lay, however, in their schools, because many were willing to come in order to learn English. But these met with great opposition, and the work was exceedingly discouraging. Suddenly a change has taken place, and it seems as if the means were at hand to at last bring the Gospel more directly to the people. The hand of the Lord certainly seems to be in this move on the part of the rulers of the people. We append the latest news from this station as contained in the last letter from Missionary Karl Marx, under date of Nov. 1, 1889, printed in substance in *The Moravian* of Jan. 15, 1890:

"The latest intelligence from Leh in the Himalaya Mission is of an encouraging nature. The ruler of the Province of Ladak, called the Vizier, has lately discovered, to his chagrin, that the inhabitants of the district in which

Leh is situated are much behind those of other districts in education. In order to remedy this defect he promulgated a decree that from every family in Leh and the neighborhood, where there is more than one child, at least one child must be sent to school, and being satisfied that the Moravian Mission School is the best in the town, he decided upon having them sent there. When this decree was first published all sorts of rumors circulated among the people. Some parents thought it was a plan to kidnap their children, that they might be sent to England, and there compelled to become Christians; others suggested that the latent object was to train them for porters, to cross the mountains and carry packages from one part of country to another, or at least, some surreptitious plan by which they might be induced to become Christians. In consequence of these rumors the decree of the Vizier was, at first, silently ignored, or disobeyed; but as the missionaries visited the

people and explained matters to them, this feeling of suspicion gradually wore away, and when the ruler sent out policemen to look up the children, they began to attend, so that by last accounts they had a very large number of day scholars at that station. The routine of instruction embraces the Thibetan, Urdu, and English languages, and a portion of the time each day is devoted to religious and Biblical lessons. The missionaries have wisely left attendance at the religious instruction optional. At first many absented themselves during this hour, but gradually the number who attend increases. By last accounts there are sixty present daily. Truly our brethren and sisters in the Home Churches should bear this mark on their hearts before the Lord beseeching Him to open the hearts of this stolid people to receive the Word of the Gospel, that it may prove itself the power of God unto the salvation of many souls there." —(Rev.) Paul de Schweinitz.

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

#### China.

##### THE WORSHIP OF HEAVEN BY THE EMPEROR.

[Though long, this descriptive letter from our correspondent, Dr. Happer, will be read with interest.—Eds.]

Canton, Dec. 21, 1889.

DEAR EDITORS:—This date, designated the winter solstice, is noticed in some way in all lands. It is the shortest day of the year. It marks the time when the sun, having reached the farthest point in its southern declination, begins to return towards the north. But in no nation has this natural phenomenon such a significance, and so important an observance, as in China. It is the time of one of the most imposing religious services in the world. It is the day on which the Emperor of China, as the high priest of the people, worships heaven as the patron god of China. This observance of the day is connected with the state religion of China, which is a system of nature worship, or a worship of the objects of nature as the source of the blessings which men derive from them. Heaven, as the greatest object in the world of matter, is regarded with the highest reverence, and as the object from which a great portion of the blessings of life comes, heaven is the object of special worship.

This day, being selected as the time for special worship by the Emperor, is connected with the system of natural philosophy which is believed among this people. It is held by them that there is a male and female principle in nature, by which all natural things are produced and influenced. Heaven is regarded as the head representative of the male principle, while earth is regarded as the head of the female principle. From heaven all productive influences proceed, as heat, fruitful

showers and favoring breezes. The annual going forth of these influences is coincident with the commencement of the return of the sun from its southern declination, at the time of the winter solstice, on the 21st of our December. This being, according to their system of nature, the commencement of the going forth of the power of production of the male principle in nature, of which heaven is the head, this day is chosen for the time of the special worship of heaven by the Emperor of China. It is appointed as an observance of the state religion of China; all the ceremonies, offerings, worship, prayers, hymns and sacrifices connected with it are prescribed in a ritual which forms a part of the statutes of the Empire.

The worship is performed at the altar erected by the Government for this special worship. It is situated in a park, which is located in the southeastern part of the city of Peking, and which comprises some 500 acres of ground. The altar is made of marble. This park is surrounded by a brick wall, and it is divided into three divisions by brick walls, running north and south. The southern part of the eastern division is the site of the altar at which the worship is offered at the winter solstice. In the northern part of this eastern division was built the imposing building which was burnt by lightning in September, 1889, at which prayer is offered in the spring for a fruitful season.

The altar is a structure of a peculiar character. There is, so far as I know, no other one like it. It is circular in shape, and consists of three successive platforms, the higher one placed on the lower one. The first platform is 210 feet in diameter, and is nine feet above the

ground. The second one, placed on the top of the lowest one, is 150 feet in diameter, and the third platform, erected on the second one—nine feet higher than the second one—is 80 feet in diameter and 27 feet above the ground. Each platform is surrounded by a marble open work railing, except where the stairways are placed. Of these there are four, one from each point of the compass, and they continue in three successive flights of steps to the top of the altar. The altar is enclosed by two concentric railings of open marble work, each railing having four gateways opposite the steps, which are for the ascent of the altar to its successive platforms.

To the south of the altar there is a furnace large enough for the whole carcass of an ox to be placed on the wood to be consumed as a burnt offering at the hour of worship. On the outside of the railings are high poles on which lanterns are suspended. The time for the worship is at four o'clock in the morning. The Emperor goes to the park on the day before. He is drawn in a carriage from the entrance to his palace by an elephant. On his arrival at the place he makes a tour of inspection to all places to see that the preparations for the grand ceremony of the morning are in readiness. Among the places thus inspected are the musicians' lodge, the stables in which the sacrificial animals are kept, the hall in which the sacred tablets are deposited, and the buildings in which all the sacred utensils are deposited. He then goes to the Hall of Fasting, where he spends the time in meditation and fasting till he is called by the master of ceremonies the next morning in time for the worship. The Emperor, when he goes to the park, is attended by a large number of high officials in their official dress, who find accommodation in various buildings in the park till the morning, when they all assemble at the altar and take their respective places among the worshipers.

On the highest platform there are nine tents of blue silk, prepared to receive the tablets which are to be worshiped. The principal one is the Tablet to Heaven, which is made of wood, carved and gilded. It is about two and a half feet high by eight inches wide. On the front face four characters are carved: "Imperial Heaven, Supreme Ruler." There are placed also the tablets of eight of the ancestors of the reigning dynasty, four on one side and four on the other side of the tablet to heaven, according to their rank in the list of ancestors. They are considered in the ritual as the joint and equal receivers of the worship rendered. There are special offerings of silk, meats on trenchers, five kinds of grains, wine, fruits, fish, etc., spread before each tablet. A very special object placed before the tablet of heaven is a *round azure gem*, which, by its color and shape, is to represent the object of worship. On the second platform are placed

the secondary objects of worship. On the east side are placed the tablets of the sun, stars and planets; on the west side of the altar are tablets of the moon, clouds, rain, thunder and wind, in their respective tents. There is also, on the middle terrace, a tent of yellow silk, which is the imperial robing tent.

In front of the Tablet of Heaven are placed an incense urn, two candelabra, and two vases for flowers; and near the southern side of the altar is placed the table at which the ritual prayer is read.

When the hour of service arrives, the Emperor proceeds from his robing tent, arrayed in robes of sky blue silk, to the place of worship before the tablets on the highest platform. The attendant worshipers are arranged in their respective places, according to their rank, on the middle and lower platforms, and on the adjoining grounds on the southeast and west sides of the altar to the number of nearly two thousand. The sacrificial fire is lighted to burn the whole burnt offering; the grounds are lighted all around by lanterns; incense is burning in many places; the music is playing according to a programme enjoined in the official ritual. At the call of the master of ceremonies, the Emperor takes his place for worship, and bows three successive times before each of the nine tablets, knocking his head three times during each successive kneeling. In this worship he is accompanied by the whole crowd of attendants, at the cry of the master of ceremonies, in their prescribed order. The ritual prayer is read and then burnt, that it may thus be wafted heavenward, and the rolls of silk and other objects are burnt in the numerous cast-iron urns that are scattered about for that purpose. The different parts of service are interspersed with music from the orchestra performing the prescribed pieces.

When the various ceremonies are all performed the Emperor retires to his robing tent, and, after resuming his usual imperial dress, returns first to the hall of fasting, and from thence, in the imperial carriage, to his palace, having, as the high priest of the people and as the heaven-appointed ruler of China, rendered the appointed worship to the chief god of China.

This is one of the most imposing religious ceremonies in the world. It perhaps more nearly resembles the ceremonies at the dedication of the temple by King Solomon than any other with which we are familiar.

A similar worship is paid to earth, as the head of the female principle in nature, at the summer solstice, on the 21st of June, at the altar to earth, in a park on the north of Peking, by the Emperor. When the sun has reached its farthest northern limit and begins to return south, it is supposed that the female principle in nature commences its sway. The work of earth is to produce and ripen the

grains and fruits which are to nourish mankind. Hence, the summer solstice is fixed upon as the time for the worship of earth as the co-ordinate power with heaven.

As some readers may be surprised that I should speak of earth being honored with the same worship as heaven, I will quote some passages from Chinese authors as expressing their views. In the Book of Rites, which is one of the Chinese Classics, it is said, "Therefore the Emperor sacrifices to heaven and earth." A commentator on this passage says, "Heaven has the merit of overshadowing all things: Earth has the merit of containing all things. The Emperor, with heaven and earth, is a Trio; therefore, the Emperor sacrifices to heaven at the round hillock, and to earth at the square pool." The "round hillock" and "square pool" are the terms by which the altars to heaven are designated in the ritual.

I quote a passage from the Chinese Classic—the Book of History—to show how the Classics speak of heaven as the patron god of China. At page 418 of the Translation it reads thus: "Great Heaven, having given this Middle Kingdom to the former kings, do you, our present sovereign, employ your virtue, effecting a gentle harmony among the deluded people, leading and urging them on. So also will you please the former kings who received the appointment from heaven." Of another Emperor it is said, "Great Heaven having regarded you with its favoring decree, suddenly you obtained all within the four seas, and became sovereign of the Empire," p. 54.

This worship of heaven is a part of nature worship which has come down from remote antiquity. All the objects in nature, as heaven and earth, sun, moon and stars, mountains and seas, hills and rivers, and the powers of nature, as clouds, rain, wind and thunder, the fertility of the soil and of the grains, are all numbered amongst the objects of worship. While, therefore, the ceremonies occurring on the 21st of December at Peking are a very imposing worship, yet it is a most sad subject of consideration—that the ruler of this numerous people is giving to a mere object of nature that worship and homage which is due to God only. "The Lord made the heavens and all things therein." They are the work of His hands. The blessings which come to mankind through them, which are many and great, really come from God, who created them for this very purpose. It is entirely right and proper to be thankful for the blessings received, but the thanks should be given to the Creator and Preserver of these things which were created and which are continued in existence by Him for the use of man.

What a glorious sight it would be to see the Emperor of this numerous people stand up in his character of ruler and acknowledge the living and true God, the maker of heaven and earth, and all the things that are in them, as

the Lord and Ruler of China and all men. For this great result we labor and pray. Will not all readers of this statement pray yet more earnestly that God may hasten it in its time?

Kingdoms wide that sit in darkness,

Grant them, Lord, the glorious light;

And from eastern coast to western,

May the morning chase the night."

### Scotland.

LETTER FROM DR. MILLAR.

Edinburgh, Jan. 22, 1890.

DR. A. T. PIERSON :

REV. AND DEAR SIR—I have just concluded a perusal of your article in the January number of THE MISSIONARY REVIEW OF THE WORLD, entitled, "Is there to be a New Departure in Missions." I cordially approve of all the suggestions therein made, especially those bearing on the establishment of a more direct tie between the churches and the missionaries. This emboldens me to submit, for your approval, an idea which I have long entertained, that instead of the churches in Scotland being directed in their missionary operations by one central board in each denomination, there should be a *Mission Board in each Presbytery*, who should see that the churches in each Presbytery are doing their duty towards extending the Gospel both at home and abroad.

I am a United Presbyterian, and was for fifteen years a member of the Foreign Mission Board of the church. The board is composed of one member from each Presbytery, who sits for four years. That member is just beginning to learn the work of the board, when his time expires, and, unless he is chosen by some other Presbytery, he ceases to be a member.

Now, were there a Mission Board in every Presbytery, every member of the Presbytery (clerical and lay) would take his share of the work of the board, and could not fail to imbibe a missionary spirit, which he would in turn communicate to the congregation he represents. I have no hesitation in saying that this would lead to a greatly increased interest in missions, and I believe this increased interest would lead to increased contributions in all the congregations. A special hour would be fixed in every monthly meeting of the Presbytery for the missions being taken up, and the churches would submit the work and requirements of the past month.

I believe the Presbyteries of Edinburgh and Glasgow could easily maintain the whole present foreign missions of the United Presbyterian Church, and the other Presbyteries would be free to take up other missions, or to raise means to send out additional missionaries.

I write you thus frankly, and have to ask you to think out and mature the idea. If, on considering it, you come to the conclusion



that the suggestion is a sound one, I hope you will elaborate it, and press it on the consideration of the whole church.

We want not *centralization*, but *diffusion*, in the working out of the science of missions.

Yours faithfully,

J. V. WHITE MILLAR.

### United States.

WHAT IS IT TO EVANGELIZE A PEOPLE?

Minneapolis, Feb. 22, 1890.

DEAR EDITORS—Allow me to call attention to what *seems* to be a misconception in Rev. J. Hudson Taylor's article, "To Every Creature," which appeared in the February number of the *MISSIONARY REVIEW*. Mr. Taylor shows how one thousand evangelists, preaching to an average of fifty families a day, could in three years' time reach every creature in China. But to any one who is at all acquainted with the practical work of preaching the gospel in a heathen land, the question at once occurs: "What is meant by '*reaching every creature*'?" Is it to tell over to them, one group after another, the gospel story, regardless of whether they understand it and take it into their minds or not; and when you have finished with one group, pass on to the next, and say that the work is done? This method has been tried in some cases, and if this is all that is meant, it might, perhaps, be admitted that Mr. Taylor's proposition is not quite beyond the bounds of possibility. But is this what our Saviour meant when he commanded us to preach the gospel to every creature? Or did he not rather mean that we should give to men a sufficiently intelligible idea of the way of salvation through Him, to enable them to believe on Him as their Saviour? If this latter be true, as I think no one who reflects for a moment will hesitate to admit, then Mr. Taylor's plan would hardly do.

We must remember that we are preaching to heathen audiences. Most of them have, to

put it mildly, a dislike for foreigners. Perhaps not one in a hundred of them, through the interior, has ever seen a foreigner. If their prejudices allow them to listen at all to our message, it is, at the best, with a divided attention. A missionary may be congratulating himself on the close attention of his audience, only to find before he gets through, from some remark or other, that the attention was given to some peculiarity of his personal appearance or of his speech, rather than to the truth that he was uttering. Again, these people have never heard one word of this gospel. In how many cases could you expect, in one hour's time—a longer *average* than Mr. Taylor's plan would allow—to get them to grasp enough of the truth to become believers in Christ? Is not the history of all mission work, especially in its earlier stages, a sufficient answer to this question?

A truer conception, as I think, of what it is to evangelize a people, is presented in the enclosed article from the *Standard* of January 23 (published in Chicago), an article written by one who has been a missionary to the Chinese for nearly forty years.\*

I have felt the more impelled to write, because, as I most gladly acknowledge, Mr. Taylor has been honored of God in accomplishing much in the work of the gospel in China. What he writes is widely read and carries great weight. The more reason then to guard against misconception in a matter of so great importance.

In closing, let me say that I greatly enjoy the *MISSIONARY REVIEW*, which is doing such good service in extending and deepening the interest in the supremely important work of world-wide evangelization.

Sincerely yours,

WM. ASHMORE, JR.

\* This article is too long to quote here. It treats the subject with firmness and discrimination. Possibly we may find space for it in a future number.—Eds.

## IV.—INTERNATIONAL DEPARTMENT.

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

### Missionary Comity.\*

BY BISHOP J. M. THOBURN, D.D., BOMBAY, INDIA.

That it is desirable to maintain friendly and fraternal relations among missionaries of all churches and societies, will be conceded by every one. That unfortunate differences sometimes arise in the mission field, will

also have to be conceded, and if anything can be done to lessen these differences, and to promote fraternal good feeling, and as far as possible, fraternal co-operation, by all means let it be tried. But we must not forget, what most persons who discuss this subject do seem to forget, that the questions involved are by no means new, and that a general line of policy has been followed in all the great mission fields of the world, without, however, securing the era of fraternal harmony which many think possible, if not absolutely necessary to success. At rare intervals a new proposal may have been made, but in the main the discussion is car-

\* This article was prepared by request of the Calcutta Missionary Conference, but was not read owing to a postponement of the time appointed. In the meantime, the manuscript had been promised for publication, and mention of the fact having been widely made in the papers and many inquiries having been made about it, the writer has not felt at liberty to withhold it longer from the public. J. M. T.

ried on along the same old lines, and repeated and conspicuous failures only seem to create a renewed cry for a policy which has been found weak from the beginning.

The traditional doctrine which, in outline at least, has been generally accepted on this subject, may be substantially stated as follows: Let each non-Christian country be divided into separate districts, and each society confine its operations to one or more of these, keeping rigidly within the geographical boundary line which encloses its field. This, it is thought, will make collisions impossible, and at the same time secure a division of the great work to be done in such a way as to hasten its accomplishment. In the next place, let a code of inter-missionary rules be adopted, and made binding upon all missionaries, forbidding all such lines of action as are unfriendly, and enjoining all such duties as Christian love and courtesy demand. These two propositions cover, substantially, the whole ground, although in detail, a few points might be added to them, but none that would affect the principle involved. Missionary authorities in Europe and America have generally approved both propositions, in theory at least, and both have usually passed unchallenged at the great missionary conferences held both at home and abroad. But in recent years the great mission fields of the world have been rapidly filling up, experience has been teaching many valuable lessons, missionaries have had opportunities for careful and wide observation, and the result is that not a few thoughtful workers in all lands begin to doubt the wisdom of the policy in which so many have put their trust.

The policy of assigning a separate field to each society is perfectly defensible if the object sought is solely that of making a proper division of labor, and at the same time occupying as much territory as possible. In the earlier stages of the work, and in countries of vast extent, like Central Africa at the present day, it is eminently wise for workers to agree upon such divisions where practicable, but the case is different when it is laid down as a fixed principle that missionaries must avoid one another in the interests of peace, and that these messengers of love must not aspire to a better standard of neighborly living than was known in the dim twilight of the far-off era of Abraham and Lot. Many practical objections to such a policy have been brought to light in the progress of the

work, some of which may be briefly stated.

1. These boundary lines are very apt to create the difficulty which they are intended to guard against. So far from keeping the missionaries apart, and thus preventing causes of disagreement, the very line itself becomes a fruitful source of contention. At the recent Missionary Conference in London, one brother, with admirable candor, admitted that his mission had suffered more trouble from disputes about boundary lines than from any other question. A boundary line is often a very shifting quantity, and it is nearly impossible to prevent contentions when dealing with vast regions in which there is no actual occupancy, while there is nearly always a strange and not very reasonable eagerness to grasp as wide a territory as possible. It is by no means certain that the good effects which are often claimed for this policy, are at all owing to it. The instances often cited are merely examples of the wisdom and good sense of the parties concerned. They would almost certainly have made the arrangements they did if no such rule had ever been enacted, whereas the advocates of the policy omit to notice that the contentions over which they mourn are too often caused, not by actual injury, but by a trespass upon an imaginary boundary line. For instance, if a brother in China hears that an agent of another society has settled a hundred miles north of him, he will naturally think nothing of it, except to thank God that another missionary has come to China. But if his society has drawn a line two or three hundred miles north and told him that all the territory inclosed by that line is within his jurisdiction, he at once feels that he is an injured man, and protests against the advent of the man, for whose coming he would otherwise have felt thankful.

2. These territorial allotments are unfair to those who come latest to the mission field. We must remember that missionary societies are constantly multiplying, that every few years a new society appears in such a field as India, and that its agents will naturally look around for the most suitable sphere of labor within their reach. It must puzzle them not a little to be told when they reach Bombay, that very little of India is open to them, that all the centres of influence have been occupied and are practically closed against them, and that they must seek some field which thus far has been neglected by their more fortunate brethren, who came earlier upon the scene.

It will be said, no doubt, that they should nevertheless go to some remote district where no missionary is found, but those who proffer this advice would possibly be slow to accept it if they themselves were the parties concerned. A man has a right to work where he can do the most good, where he believes himself to be most needed, and there may be reasons, perfectly clear and satisfactory to him, why he should not go to a vacant place which is pointed out to him by others. The distribution of workers can never be successfully accomplished by mechanical processes. If, for instance, another Alexander Duff were to land in Calcutta, representing a new society, it would be absurd to insist that he must betake himself to some unoccupied district of some remote province, upon which no missionary or missionary society has any claim. A strict and rigid application of this policy would work, not only unfairly, but almost disastrously to any vigorous society which wished to enter the Indian field in strong force.

3 The custom has been for the agents of each society to decide for themselves the extent of the field which they are to occupy. Some of them have made their selection with wisdom, while others have chosen fields which they had no reasonable prospect of fully occupying for years, if not centuries to come. Experience has proved that it is nearly impossible to persuade such men that they are grasping at more than they can possibly reach, and hence we have inequalities of the most singular kind among what are called the separate mission districts of India. In one small province we find seven societies represented, working at no great distance from one another, and, I may add, without any serious collision with one another, while near at hand may be found a district four or five times as large, feebly occupied by one society, and jealously guarded against what are called the encroachments of other missionaries. A very slight study of missionary maps will show how marked these inequalities are, and this evidence ought to convince any candid observer that the policy is a practical failure in its application to India.

4 In its practical application this rule has tended to shut out the gospel from vast regions where it would otherwise have penetrated. It will seem incredible to those in England and America who so earnestly advocate this policy, and yet it is a simple fact with which many of us in India

are painfully familiar, that good men often object most strenuously to the advent of missionaries of other societies into regions where they themselves are not able to give the gospel to the people. One case, of many, will illustrate what I mean. A good man proposed to plant a missionary among a tribe of people who were utterly neglected, to whom no one had gone, and to whom no one was proposing to go, but was forbidden by some missionaries who lived at a great distance from the place in question, on the ground that their society had taken up the whole province in which the tribe was included. The enterprise was accordingly given up. The poor people are still living in their darkness, and the men who kept the gospel from them, will, in all probability, be in heaven many years, possibly generations, before any other messenger of the gospel will attempt to reach those precious souls. Let no one say that this is an extreme instance. It is one of many, and beyond all doubt this rule is operating to keep the gospel from millions of people to-day. In fact, it is so impracticable in a country like India, and in the nature of the case must work so directly against the free progress of the gospel, that I do not hesitate to say that a rigid enforcement of the rule would put back the evangelization of India a thousand years.

5. The word "occupy" is used in so flexible a way that it often misrepresents the facts. For instance, a good man, a very good man, once wrote to me that he had occupied a district containing nearly a million of people and hoped I would not enter it. The occupation consisted in sending a native preacher to live in a small town, and preach in its bazars and the surrounding villages. Had there been any plan for extension, or any resources to make extension possible, this might have been called an occupation in part, but many years have since passed without any vigorous attempt being made to occupy the field. A district is not occupied because a missionary station has been established within its borders. Missionaries who have lived in their station for years have been startled to find people living within a few miles of their doors who had never heard the name of Jesus Christ. What, then, shall we say of the million, or perhaps two millions, who live in other parts of the so-called "occupied" district?

I am indebted to my friend Mr. Rouse for a definition of the word "occupy," which, I think, covers the

case. A blockade of a coast is never respected so long as it remains a paper blockade. Unless war vessels are stationed along the coast, no one pays any attention to it. So with a proclamation of missionary occupation. The district must be actually occupied, not merely at one point, or even three or four points, but practically throughout. That is, every man in the district ought to be able to reach a gospel messenger without walking more than ten miles. If there is a place twenty, thirty, or perhaps fifty or sixty miles from the mission station, which does not receive a visit from a gospel messenger more than once a year, it ought to be considered open to any one who can actually give the gospel to the people.

6. This policy annoys and harasses men who love unity and concord, and seek peace and pursue it, and yet who are constantly put in the wrong by accusations of interference with the work of others. A single instance will illustrate this point. Less than ten years ago, an agent of a new society came to India, and wrote to me asking advice about the selection of a field for his mission. He was particular in saying that he wanted a field in which there was no missionary. He was full of the traditional idea of not building upon other men's foundations, and anxious to go where Christ had not been named. I had some correspondence with him, and this wish seemed uppermost in his mind all the time. After a year's delay, he at last fixed upon a district in a remote part of India, containing a million of people, and without any Christian agency of any kind within its borders. He took his family and removed to the field of his choice, but had hardly crossed the border line before he was warned off by a missionary from a distance, who assured him that his society had pre-empted the field in question, and in due time intended to occupy it. The new missionary had his eyes opened, and began to view the policy of non-interference in a new light. All over India instances of this kind can be found. Men who are loving Christians, who love peace and hate discord, who love all Christ's servants and would delight to live in peace with all men, are made to appear transgressors, and the complaints alleged against them are often made by parties who themselves decline to recognize the very rule to which they appeal.

7. This rule ignores the fact that within a given field there may be different races, or castes, or languages,

and that one society may not be able, or may not choose, to do all the work to be done. For instance, Santhals and Bengali people may live side by side. One missionary may wish to work for the one people, and another for the other. If the society in occupancy will do all the work well and good: let no one interfere with its agents. But if a tribe or a caste, or a separate people of any kind, are wholly neglected, outside people should certainly be permitted to come to these neglected people with the gospel. This is a practical question at the present time. Some are giving their exclusive attention to the aboriginal tribes, some are working among low caste people, while others avoid the lowest castes altogether; and in the nature of the case, vast multitudes of people in India must be overlooked, if this rule is rigidly enforced, or if it is applied as many missionaries in the country interpret.

8. The rule ignores the freedom of converts. As generally interpreted, it assumes that all natives who become Christians within a given area, shall be assigned to the missionary working within the area in question. It is taken for granted that the converts will do as they are told, but as a matter of fact they are by no means always willing to obey such directions. Any one who has observed the course of events in other countries ought to be wiser than to expect that such a policy could be enforced in a country like India. In ninety-nine cases out of a hundred, sincere converts will wish to follow those who first bring them to Christ, and in ninety-nine cases out of a hundred they will do better under the care of these persons than under any others. It is said, I know, that Mr. Moody sends his converts to all the churches represented in his meetings, but Mr. Moody would not, and certainly could not, send his converts to churches out of sympathy with himself. He could not, for instance, send them to parties who would teach them as their first lesson, that what Mr. Moody considered conversion was a delusion, and yet, if he were a missionary in India, and tried to apply his evangelistic policy, he would meet with this very difficulty. Again I must beg to protest that I am not drawing upon my imagination. Less than twenty years ago I knew a Scotch minister, anxious to avoid every appearance of what he incorrectly called sectarianism, to send the names of forty converts of a union meeting to a clergyman in Bengal. Not the slightest notice was taken of the letter, and

I believe that nearly every one of the forty was utterly neglected, and in due time drifted back into carelessness and indifference. A lesson which missionaries in all foreign countries are very slow to learn is, that the humblest converts have rights. It is for them to say what their ecclesiastical affiliations shall be, and if, for instance, they chance to live within the limits of a field in which the missionaries tolerate caste, no low caste convert should be compelled to join such a mission. It was recently said in print, that at this present hour there is a whole village of inquirers in Southern India, willing and anxious to be baptized, but who are denied their right because they chance to live a very short distance beyond a boundary line which was laid down long years ago by parties long since dead. These poor people, for reasons which they have a perfect right to entertain, refused to go to the missionaries to whom they were sent, and hence are kept in nominal heathenism, contrary to the spirit of the New Testament, and contrary to the spirit of Christian justice.

9. This policy interferes with the normal progress of the gospel. We ought to look forward to the time when Christianity will free itself from the narrow limits of the mission house and mission agencies, and begin to advance over the country from heart to heart and from village to village, by a steady process of normal growth. Whenever it becomes a living, indigenous Christianity, it will advance in this way. In some places we see indications of such advance for which we ought to be devoutly thankful. I was told recently that the well-known movement among the Telugus in Southern India is steadily creeping northward. It is becoming more and more a normal outgrowth, and it will advance from heart to heart and from village to village on lines which no human wisdom can either mark out or obliterate. We may as well try to legislate against the advance of white ants as against the advance of a movement which is simply a normal outgrowth of vital Christianity. In western Rohilkhund, on perhaps a smaller scale, a similar advance has been noted. The people have relatives or fellow caste men, and becoming earnest Christians, they speak to these friends of Christ, who in turn becoming interested, wish to be Christians, and in this way Christianity has crossed the Ganges at many points and is moving westward. The missionary, or the native preacher, as the case may be,

does not lead, but follows such a movement as this. He is told of inquirers in such and such a place, goes over to them, baptizes them, and organizes them into a church. If India is ever to be a Christian empire, similar movements will be witnessed all over this vast country. But all such movements will ignore the artificial boundary lines which have been laid down by men who could not anticipate the developments of the coming years. I have been much perplexed by some of these movements myself, but some years ago became convinced that the only way open to one who wished to follow where God led, was carefully and conscientiously and tenderly to nourish and cherish every such development of normal Christian growth. Missionaries everywhere should hail every such appearance with joy, and pray that what is the exception may quickly become universal.

10. This policy ignores the special call which the Holy Spirit so often gives to the Christian preacher. Paul and Silas were Spirit-led, and they planted permanent churches where they preached. If India is ever brought to Christ, many successors to these men will yet appear. Could such men work in India as Paul worked? It is constantly said that Paul never built on other men's foundations, but this policy forbids a man to dig for his own foundation. If when Paul reached Philippi he had been met by a deputation of brethren, telling him that they had a monopoly of all the foundation-laying in Greece and Macedonia, and directing him to go elsewhere, he would have instantly replied, "Not for an hour!" It is not probable that India will ever see another Paul, but that she will see hundreds of men of like spirit is certain, and we should open a way for them rather than close it against them.

Let us in the next place glance briefly at the proposed code of inter-missional rules. Such a code, if agreed upon with practical unanimity by all the societies interested, would, no doubt, be of value as a guide to young missionaries, and it would also greatly influence public opinion, which in the long run will be found the chief factor in settling points in controversy. But it is nearly certain that any attempt to give such rules the force of laws will end in failure, and probably aggravate the evils which they are intended to prevent. A somewhat elaborate code of this kind was actually adopted in the Panjab about a quarter of a century ago, but it proved a dead

letter, or nearly so, from the first, and at present seems to be unknown. A code of laws cannot be effective without a judiciary to expound them, and an administrative department to enforce them. We have only to fancy a civil code in India, with every plaintiff and every defendant assuming the function of advocate, judge and jury, in order to see how absurd it is to propose a code of laws which can neither be officially interpreted nor enforced. This explains why it is that nearly all attempts in this direction seem to foment discord rather than allay it. How could it be otherwise when both plaintiff and defendant attempt to pass judgment on the case in dispute?

A close and faithful study of human nature will greatly assist us in considering this question. Missionaries are very much like other people, and will continue to be like other people. When any two human beings differ warmly over any question, it is amazing how clearly each one can see his own side of it and how blind he is to the merits of the other side. As a matter of fact, has not the average missionary this infirmity in common with other men? And if so, what possible use is there in laying down a law for him which he will be sure to interpret in the light of his own interests? For instance, a missionary is asked to intervene in a neighbor's quarrel, and allows his feelings to lead him into the dispute. He is reminded of a rule forbidding such meddling, but at once replies, "*This is a case of gross injustice. I am merely helping the weak,*" etc. Or, a discarded helper comes to him for service. He accepts him, and when reminded of the rule against such procedure, replies, "*Yes, but this case does not come under that rule. This man is in the right,*" etc.

It has been suggested that a committee of reference might be appointed, and that all disputed questions might be referred to this body, but this would only be adding to the difficulties of the case. Could such a committee enforce its decisions? And would all missionaries be willing to submit their cases to such a body? Would not a certain class of men always be ready to show special reasons why each one's own particular case should not be sent up to such a committee? In important cases a reference to such a committee might seem fitting enough, but it is extremely probable that many trifling differences would be magnified by such a reference, and in this way a dignified committee would be made to figure in a

ridiculous light by being made the frequent recipient of undignified complaints.

If then we are to have no code of rules and no mission boundaries, can nothing at all be done to promote a proper spirit of comity among missionaries? Beyond all doubt something can be done, but not on the old lines.

First of all, there should be a radical change of policy. We should forever discard the notion that missionaries cannot dwell together in love and harmony. Instead of saying, How good and how pleasant it is for brethren to dwell apart in comity, let us boldly and firmly maintain the ground that it is a good and pleasant thing for brethren to dwell and work together in amity. As a matter of fact we all have reason to know that brethren of different societies who live and work side by side have fewer differences than those who live far apart. We ought to be ashamed to proclaim to the world that we cannot work side by side. In October last I saw Christians of the London and the Methodist Episcopal Societies in a common assembly day after day, taking council together, and waiting on God together, and it was impossible to distinguish between them. How much better this than to keep them separated as if they belonged to separate castes! We need not plant our stations in the same towns for the mere sake of exhibiting our fraternal love, but let us no longer shun one another's presence, and thus almost ostentatiously proclaim to the world that we cannot live together.

2. As far as possible both missionaries and converts should co-operate in their common work, especially in meetings for the promotion of their spiritual life. Instead of having a committee of reference for the settlement of disputes, two or more societies might have a joint committee for the promotion of their mutual interests. In former years the London and the Methodist Episcopal missionaries in Kumaon had such a committee, and the plan worked admirably. It is infinitely safer for us to attempt to legislate in the direction of practical amity, than to attempt deliberately to make provision for the demands of future discord.

3. For the correction of unfraternal conduct, and of all conduct which may be hurtful to our common cause, we must depend chiefly on the power of public opinion, with now and then a reference to the home authorities. We may as well assume, once for all, that

offences of some kind will come. It has been so since the beginning, and will no doubt continue so. Some of these will be trivial enough, but others will be grievous. In recent years, in India at least, every missionary is a public man. Missionary opinion is a distinct and potent factor in the empire, and when a man is tempted to do a brother a wrong, or to do himself a wrong, nothing will restrain him so much as the recollection that what he does will be made public. Every missionary of moderate experience knows that there is an unwritten code by which the missionary public will judge every case which comes before it, and respect for this code will powerfully restrain those who might otherwise be inconsiderate. As a matter of fact the force of this opinion has been distinctly recognized of late years, and in my opinion it has done much to promote good feeling among missionaries, and to prevent what, under other circumstances, might have been serious, or even disastrous differences.

4. But after all, the question of peace and concord must depend very largely upon the character of individual missionaries. Not long since a missionary was giving me a history of a sad dispute in a local church, in the course of which he said, "If Mr. P—— had not been a Christian gentleman, he could have carried off most of the people and have broken up the church. But he was a gentleman, and refused to interfere in any way, and in time the difficulty was settled." If we must have a code, let it contain but one rule, and let that rule be: Every missionary shall be a Christian gentleman. A Christian gentleman will not offend in any of the following particulars:

(a) He will not meddle in a neighbor's dispute. If asked he will act as a peace-maker, but in no other character. He will not even think of trying to profit by such a dispute by assuming charge of one of the parties to it.

(b) He will not receive an excommunicated Christian, unless it be after very satisfactory repentance and reformation.

(c) He will not enter a field where another missionary is successfully working, and try either to appropriate his harvest, or seize his opportunities. In other words, he will not in any way meddle with another's work.

(d) He will not, however indirectly, entice another's helpers by offering them increased pay. If he does this under the pretense of obeying a religious conviction, especially on some

non-essential point of doctrine, he is not quite a gentleman, and much less a Christian.

(e) *Per contra*, he will not attempt to bind his helpers down to a low salary for life, refusing to give them certificates of character if they wish to leave, and thus virtually making them his bondmen. The Christian gentleman is bound to respect the rights of his native brethren.

(f) He will not accept as true every evil story brought to him about his brethren, nor will he lend a sympathetic ear to those who speak disparagingly of other missionaries. The missionary who is willing to listen to such talk will never fail to hear false or distorted stories about his brethren.

(g) He will not engage in undignified disputes about trifling matters which are unworthy of his attention.

(h) He will not make himself unhappy because others do not work according to his ideas or methods, remembering that each worker standeth or falleth to his own Master.

(i.) He will not assume rights or privileges, either of action or judgment, which he does not freely concede to every other worker in the field.

This list might be extended, but it is needless. It only remains to be said that after all precautions have been taken we may expect to find ample opportunities for the exercise of our Christian forbearance. We are not much better than our fathers, or much farther advanced than our brethren in Christian lands. We may expect to see thoughtless brethren transgress at times, and we may expect to see sensitive brethren bring unjust accusations against those who have done them no harm, but in either case it ought not to be a very serious matter for Christian men to bear and forbear, and go on with their work in quietness and love. Life is too short and eternity too near for Christian missionaries, of all living men, to waste their time and destroy their peace by disputes about matters which in nineteen cases out of twenty have no value whatever.

#### A Word from Syria about the American Bible Society.

The Syria Mission at Beirut appointed Rev. W. W. Eddy to write on their behalf to the Secretaries of the American Bible Society. We are favored with a copy of the letter, sent in accordance with that action. The indebtedness of the Syria Mission to the American Bible Society, acknowledged

in this letter, but illustrates the indebtedness of well nigh every other American foreign mission to this same noble agency. The letter is dated January 2, 1890, at Beirut, Syria, and was read at the meeting of the Board of Managers, March 6th, and at that very session the Board made grants of books and funds amounting to \$72,880, including appropriations to the Presbyterian Board of Foreign Missions, for Bible work in the Lodiana Mission; to the American Board, for its Austria Mission; to the Missionary Society of the Methodist Episcopal Church, for its Sweden Mission; to the Bible Society of France; to the Russian Bible Society, and to the Society's agencies in Mexico, Cuba, and the Levant.

The issues from the Bible House during the month of February were 109,179 volumes; issues since April 1st, 1889, 922,493 volumes.

The Syria letter reads as follows:

"Our obligations to your Society are great and constant. It is the arsenal whence we draw the weapons for our spiritual conflict with the hosts of error and superstition on these old battle-fields, memorable in the world's history. You give each warrior for Christ a sword which will not fail him in direct combat. With it we fear not to meet Moslem or nominal Christian armed with weapons forged in Mecca or Rome. Nay, more, you send us winged messengers, which we can let fly over walls which we cannot scale and capture citadels which we cannot enter.

"We have to thank you for the varied forms in which the Arabic Bible is printed, adapted to all circumstances and wants, and for the exactness of its conformity to the original and the purity of its style, so attractive to the Arab taste. When I came to Syria we had only a translation made from the Vulgate, unfaithful to the original and full of grammatical errors. Now we have one to which we can refer when we wish to test the correctness of the revised English version.

"I am writing this in a house separated by a narrow street from the building in which Dr. Eli Smith lived, who labored so long and so successfully in your service, commencing the immortal work of giving to the Arabic-speaking races, in their own tongue, the pure word of God. Dr. Van Dyck, whom God has honored by permitting him to carry forward and complete this work, now stands at the threshold of the fiftieth year of his arrival in this land. His numerous friends here, of all sects, propose to celebrate this jubilee, which occurs on the

second of April next, and to offer some appropriate testimonial to him in view of his eminent services to literature and science. The Sultan has signified his regard by presenting one of his highest decorations to honor the occasion. Doubtless Dr. Van Dyck looks with more complacency upon the work done by him for the American Bible Society than upon all his other labors, and certainly it is this work which the King of kings will most honor.

"We have to thank the Society for the interesting and profitable messenger which comes to us from them each month, in the shape of the Society's *Record*.

"We thank the Society that for so many years they gave us the frequent companionship and profitable fellowship of their representative in the Levant, the loved and lamented Dr. I. G. Bliss, to help us forward in our work.

"We can but wish that in some way the bonds which unite the Bible Society and the Syria Mission were closer and more perceptible. We recall with pleasure the visit of Dr. Gilman, and esteemed it most conducive to this end; but such visits ought to be repeated at least once in a decade, or they fail of due influence.

"Surely the Society should be congratulated, as well as thanked, for the magnificent work they are permitted to do in this land of the Bible—in giving to it this past year alone more than twelve million pages of the Arabic Scriptures—that thus they may re-sow these 'holy fields' with the pure seed of the word, where for centuries has flourished Satan's crop of tares unchecked and disastrous.

"We might tell you much to cheer you in your labor of love; how the colporteur who visits the khans on the highways of travel, returning, has told us of groups of wayfarers listening nightly to the reading of the Scriptures, who then carry in their memories to their homes treasures more precious than those laden upon their beasts of burden.

"We might tell you of a Bedawee youth who learned of Christ in a school in this city, and visited lately his tribe in the desert east of Homs, spending some time with them and delighting the people of his tribe by reading to them the stories of the Old Testament and the poetry of the Psalms. Oh! how reluctantly they parted with him, returning to further pursue his studies.

"We might tell you how we hear of homes in this city of Beirut whose inmates dare not admit a missionary within their doors, nor even acknowledge his salutation before others when they meet him in the street, where the Bible is read, yea, prized and believed in as the only truth; but this will suffice.

"Ye who stretch your hands so far, and so full of blessings to your fellow-men, cease not also to stretch your hands upward to God in supplication that he may open more widely the doors for the entrance of the gospel into homes



and hearts in Syria, and that he may give liberty of conscience and of profession of faith to all; that, as through the influence of the many schools in the land, readers are multiplying by thousands from all sects, and as, by the

Press, copies of the Scriptures are also multiplying by thousands, so by the influence of the Holy Spirit may be multiplied the numbers of those who believe in the truth to the saving of their souls."

## V.—THE MONTHLY CONCERT OF MISSIONS.

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

### Buddhism and Christianity in Burmah and Siam.

There are three great religious forces now contending for supremacy in Ceylon, Burmah, and Siam. These are Animism, or Devil Worship, Buddhism, and Christianity. The above named are all known as Buddhist countries. There is no such mingling of religions as in China or Japan, and the type of Buddhism which they present corresponds most nearly to the original teachings of Gautama. The old Atheism is retained. No personal God is recognized, and there is no such thing as a human soul; there is only a succession of thoughts and conscious emotions. Continuity of the ego after death is treated as an illusion; only karma, or character, remains, and that becomes the inheritance of an entirely different being.

Southern Buddhism is a purely ethical system; it regards the Buddha as dead—his conscious existence extinct. He is not a source of strength and help except by his example, his sacred Law, and the Sangha or Monastic Order which he established. There is, therefore, no trust in supernatural powers, and consequently no real prayer; there are only liturgical formularies, or the expressions of aspiration and desire. There is no doctrine of sin in the proper sense; instead of sin there is only an unfortunate entanglement of soul with matter, an inheritance of "consequences" which have come down from former existences. There is throughout the universe a fatal disorder for which nobody in particular is responsible, and gods and men and beasts are simply victims of misfortune. There is, of course, no doctrine of Providence, no conception of a divine

Father, no helper in this world, no Saviour for the world to come. Existence is an evil to be gotten rid of. All desire, the purest as well as the lowest, is to be suppressed. The ideal life is that which withdraws from mankind and suppresses all sympathy and shrivels and destroys the noblest impulses of life. Buddha enjoined upon his "mendicants" to "wander apart like a rhinoceros," and to abide in silence "as a broken gong;" thus they should attain Nirvana.

This ancient system has certainly enjoyed fair opportunities in all the countries above named. It was introduced into Ceylon at least two centuries before Christ under the auspices of royal authority. A son and a daughter of the Indian king Ashoka were its first missionaries. It was never crushed out there as in India by an overpowering Brahmanism, nor confronted by elaborate philosophies such as it encountered in China. It was transplanted into Burmah in the fifth century, A. D., and into Siam and Cambodia in the seventh century. It became the state religion in Siam and Burmah. It has for ages dominated all educational ideas, such as they were, and regulated the national customs.

Every youth in Siam is supposed to spend a certain time in a monastery under priestly instruction. Princes have sometimes given years to monastic life, and notably the father of the present king. In Burmah, children of the better class are sent to the monasteries for day-school instruction. In one sense Buddhism impresses itself upon all things, upon customs and the national thought, and even upon the scenery. The architectural curves of the pagodas seem as

much a part of the country as the sweeping fronds of the fan-shaped palm, and the gentle tinkling of the temple bells is mingled with the sighs and moans of the evening breeze.

The enormous wealth which has been expended upon the system in the distant past is indicated by many splendid structures, which, though now in ruins and in some cases overgrown by the forests, surprise the beholder by their extent and elaborateness. The following description, given by Bishop Titcombe, will illustrate the magnificence of some of the pagodas which still remain:

"The Great Shway Dagon Pagoda of Rangoon has a golden spire and jewelled top, which glitters in the sun from every point of the compass. Even the terrace or platform on which the pagoda is built rises over 160 feet from the level roads beneath it, and is 960 feet long by 685 feet wide. The ascent to this platform is by four flights of steps, one opposite the centre of each face. The pagoda itself, built on the centre of this immense terrace or platform, has a ground circumference of 1,335 feet, and rises to a height of 370 feet, which is about that of St. Paul's Cathedral in London. It is gilded from top to bottom, and its golden spire (or *htée*, as it is called) contains at least \$250,000 worth of jewels, with silver bells that are forever tinkling in the breeze. Chapels and shrines, also, of various sizes, are built around this pagoda, on the platform of which thousands of worshippers pace during the days of high festival. Within these, hundreds of images of Gautama may be seen, of all sizes, sitting, standing and reclining, before which are continually burning tapers and candles. This building claims to be, and very probably is, more than two thousand years old; it is enriched by the supposed relics of eight hairs from the head of Gautama, besides the bathing garment, the water-dipper and walking-staff of the three preceding Buddhas."

But how far has Buddhism overcome the spirit worship of these countries?

When first brought into contact with the old pagan superstitions, it no doubt wrought great improvements, though it did not deliver from their bondage. In its earlier history it was

kindly and beneficent; even its atheism was better than the worship of malignant spirits. It cultivated kindness toward everything that lives; it mitigated the oppression of woman, stimulated intellectual activity, and taught the equality of mankind as alike capable of enlightenment and honor. It discouraged warfare and encouraged the arts of peace. But as it gave little instruction and no spiritual help, it left the lower masses to their fetichism; and to that they resort to the present day. Five or six years ago the young king of Siam was compelled to rebuke, by public proclamation, certain superstitious customs which were working great public injury. A single example will illustrate the cruelty of some of the usages which widely prevailed in Siam and Laos.

Any disease which leads to delirium or mental aberration is supposed to be the work of malignant spirits who have entered into the patient at the instigation of some enemy living in the neighborhood. A "devil priest" is therefore summoned, who, with some blunt instrument, like the point of an elephant's tusk, prods the unconscious sufferer in different parts of the body until a cry of pain reveals the location of the evil spirit. The next question is, what relative or neighbor has caused the mischief? This is arbitrarily decided by the priest, who pronounces sentence on whom he will. From that moment human hope departs from the poor victim of his accusation. He is driven from his home and possessions, to be thenceforth an outcast. No man is allowed to give him food or shelter, or show him any kindness; he is driven to the jungle, to subsist as best he may, or fall a prey to disease, or to wild beasts. His family share his fate.

That devil worship prevails to an equal extent in Ceylon, is shown by a declaration made by Rev. S. R. Wilkins, at the Missionary Council, in London, in 1888: "It is commonly reported by

those who believe in 'The Light of Asia,' that the people of Ceylon are Buddhists. I say they are not. I do not know much of book Buddhism, but I do know a very great deal of the Buddhism of the people as it is practiced, and I can say this, that of the so-called Buddhists of Ceylon, ninety per cent. are demon worshippers. The creed of Buddha says there is no God to worship, therefore the people turn to demons, as they have done in Ceylon. To-day the so-called Buddhists of Ceylon are demon worshippers, and this is the case, not only with the people, but also with the priests. Two or three months ago I went out distributing tracts, and called at the house of a demon priest. I asked him, 'What is your religion?' 'Buddhism,' he replied. I said, 'Why, you know it is quite contrary to the creed of Buddha for you to practice those demon ceremonies.' 'Yes,' he said, 'I know it is.' 'What about the Buddhist priests,' I asked, 'do they ever preach against demon worship?' 'No,' he said, '*we go to them, too, when they are sick.*'"

There are so many apologists of Buddhism in our time who insist that at least one-third of the human race are under its sway, that it seems necessary to present such clear statements as the above from those who have lived in the East, and have been careful observers of the facts. Rev. Dr. Happer, of Canton, has estimated that the Buddhists of the Chinese Empire, instead of numbering three or four hundred millions, do not exceed seventy-five millions. Rev. Dr. Nevius, of North China, in answer to the question, "What proportion of the people are Buddhists?" replies that there are comparatively few, aside from the monks, who would call themselves by that name, if, indeed, they even knew what was meant by the question. The great mass are nothing at all by self-designation; they have no religion whatever, except as occasion seems to require. When

they are in distress they go to a Confucian, or a Buddhist, or a Taoist temple, whichever may be most convenient, or most strongly recommended, just as men try a variety of nostrums for bodily ailments. The most common resort in every-day life is to the god of wealth, or to jugglers, who control the fungshuay, or the influences of good luck. There is no greater sham in our day than the assumption that the masses of the people in a country like China, or Siam, or Ceylon, are in any intelligent sense Buddhists. The system never claimed to be an all-embracing church. It institutes a holy order of monks, and *they* may properly be called Buddhists; they profess that religion, and live by it. There are general rules of life for the laity, but they are under no organization or systematic teaching; they are under no vows, or even enrollment. If we can imagine a Roman Catholic country with no churches, but only monasteries and nunneries, with no systematic instruction, or ordinances and sacraments, not even baptism, we shall have a counterpart to a Buddhist country, in which the people receive more or less general influence from the monks, but are left to follow their own popular superstitions. The proportions of devil worship and serpent worship are probably greater now than in former days, for everywhere modern Buddhism is in a state of decline and decay.

Bishop Bigandet of Burmah declares that: "Ignorance prevails to an extent which can scarcely be imagined, and often the priests are less intelligent than the laity."

Mr. Gilmour in his "Among the Mongols," says: "The great sinners in Mongolia are the Lamas (monks); the great centres of wickedness are the temples."

A Japanese Buddhist, in an address of welcome given to the Theosophist, Col. Olcott, on his arrival in Japan some months ago, declared that the religion of his country is in a sad decline.

Mr. Fukasawa, the eminent journalist of Tokyo, has often represented the system as effete. A published tract of the Shin sect in Japan, says of the monks: "They delude men, they deceive themselves; they forsake the world, and are more worldly than ever."

Mr. Louis Liesching, an officer of Government in Ceylon, said at the London Missionary Conference of 1888: "I have never met with a Buddhist priest who did anything for the benefit of his fellow-creatures. They are men whose only care is to live in sloth and indolence, and to spend their days in getting what they can from the people, and giving them nothing in return. By the fruits of religion, religion must be judged. I have been a judicial officer and a revenue officer in Ceylon, and I can say that though the Buddhist professes to have such a regard for life that he strains even the water he drinks, yet among no people is human life held at a lower estimate than among Buddhists. Why? With Buddhists life is life, whether it be in the form of a mosquito or a human being; and to kill one is as bad as killing another. I have known a young man dash out the brains of his own sister, in order that he might charge another who was his enemy with the crime."

But as there are many who, while admitting the decline of the system (and Christianity, they say, has also frequently declined and become corrupt), still maintain that the original system was ennobling, we add the testimony of Rev. Spence Hardy, of Ceylon, as to the blighting character of Buddhism in the very nature of its doctrines and in its best estate. He says: "The system of Buddha is humiliating, cheerless, man-marring, soul-crushing. It tells me that I am not a reality, I have no soul. It tells me that there is no unalloyed happiness, no plenitude of enjoyment, no perfect, unbroken peace in the possession of any being whatever, from the highest to the lowest, in any world.

It tells me by voices ever repeated, that I shall be subject to sorrow, impermanence and unreality, so long as I exist, and yet that I cannot cease to exist for countless ages to come, as I can only attain Nirvana in the time of a supreme Buddha. In my distress I ask for the sympathy of an all-wise and all-powerful friend. . . . But I am mocked instead by being told to look to Buddha, who has ceased to exist; to the Dhamma, that never was an existence; and to the Sangha, the members of which are, like myself, partakers of sorrow and sin."

Turning from the delusions of Buddhism and the prevailing devil worship we ask, what has Christianity done for Burmah and Siam?

The history of the American Baptist Missions in Burmah constitutes one of the most thrilling romances of modern times. The peculiar circumstances which led Dr. Judson to Burmah, instead of India; the sufferings which were endured by him and his wife in the early days; the wonderful door of entrance presented to Mr. and Mrs. Boardman and others among the Karens—all these things are as household words among those who know even the alphabet of modern missions. Even Gautama himself never exhibited a heroism like that of these devoted men and women. From the beginning of his preaching as the Buddha, he was honored even by princes. He spent his whole ministry in peace among his own people and died an object of virtual worship. These missionaries had forsaken country and friends to bear an unwelcome message to the needy, to submit to privation and imprisonment, and disease and death—not like him for their own glory, but for the glory of another.

Whoever candidly compares the living truths which they taught with the dismal negations of Buddhism, or their lives with the lives of the monks, as above described, will not wonder at the transformations which they and their successors have wrought. The

Burmah missions are among those which are accounted the most fruitful, those at the contemplation of which all friends of Christ's Kingdom thank God and take courage.

Witness the last annual report:

Communicants. . . . .	29,952
Baptized during the year . . . . .	1,912
Number of Churches . . . . .	521
Self-supporting Churches . . . . .	377
Total Number of Native Preachers . . . . .	524
Churches and Chapels . . . . .	404
Amount of Contributions . . . . .	\$46,067

This certainly indicates a noble success, even statistically. But could any just measurement be applied to the moral elevation of these Christian people as compared with the superstitious masses around them, the result would seem vastly greater.

A prosperous work is carried on in various parts of Burmah by the Society for the Propagation of the Gospel. The Roman Catholics also claim large results.

The work in Siam and Laos has

been done mainly by the missions of the Presbyterian Church, U. S. A. For many years great discouragements were encountered, and among the Laos about twenty years ago a violent persecution was suffered at the hands of the king. But the last ten years have witnessed very encouraging success.

The Government has uniformly been favorable. The young king of Siam has repeatedly uttered words of welcome, and even of commendation, and both he and his governors of provinces have contributed material aid toward schools and hospitals. Missionaries have been called to the highest positions as educators and superintendents of hospitals, and for the medical work especially valuable properties have been given. In the small Laos Mission the last year has been one of great prosperity. Over a thousand communicants are reported and about 700 pupils in schools.

## VI.—EDITORIAL NOTES ON CURRENT TOPICS.

### Nicaragua and Costa Rica.

The brief article we published in our March issue on Nicaragua as a prospective missionary field of the first importance, has, as we anticipated, attracted wide attention, and awakened no little interest and inquiry. We believe there was never a more promising opening for our great missionary societies to study and prepare for in the near future. The writer of that paper urged the great Presbyterian Church to go up and possess the land, and she will disregard a loud Providential call if she does not. But the call is to the whole American church, and why should not the great Methodist Episcopal Missionary Society, and the great Baptist Missionary Union—both of which have some special facilities and opportunities for it—take hold of this enterprise? The Hon. Warner Miller, an earnest and warm-hearted Methodist brother, who is President of the Nicaragua Canal Construction Company, would doubt-

less specially favor the planting of missions both in Nicaragua and Costa Rica.

Among the responses we have received is the following from "the only Protestant missionary in Costa Rica," which we are sure will deeply interest our readers:

"The March number of THE MISSIONARY REVIEW contained an article on Nicaragua, also referring to Costa Rica. Having visited Nicaragua, and residing in Costa Rica, it occurred to me that a little information respecting the present condition of these republics might be interesting to all Christians, especially those interested in aggressive Christian work. Should a waterway ever be made through Nicaragua, all that the writer predicts would doubtless come to pass. But whether the canal be made or not, one thing is certain: Christian mission work must be taken up in real earnest without further delay. As a result of a missionary tour to several islands and certain ports on the main land, the Jamaica Baptist Missionary Society decided to commence mission work in Costa Rica. Two years have

passed since we commenced the work in Port Limon, where we reside, and which place is at present the centre of our operations. We hope to commence building our church very soon, although we have not enough money as yet to complete it. We conduct services four times weekly, including the Sunday-school, in the largest building available. On the new railroad in course of construction to San José, the chief city of this country, we frequently hold services with the men in their camps; also among the little settlements of people on the existing railroad.

"The condition of the people, morally considered, is of an appalling character. Drunkenness, immorality, gambling, cutting and shooting, are common occurrences. As the writer is the only Protestant missionary in the Republic, you may conceive his hands are more than full. To visit those people means a great deal of traveling. Bibles in English and Spanish, tracts, books and booklets, are sold and circulated; thus the seed is being sown. While I am up country my wife conducts services in the town. Our work at present is chiefly with the English-speaking, of which there are many. There is a splendid opening for Protestant preaching in San José and towns near. A missionary speaking the Spanish language, possessing a clear head, a good knowledge of human nature, a bright, genial disposition, a heart filled with the love of Jesus Christ, and compassion for men's souls, would soon get a good foothold and make rapid progress.

"As far as I know there is only one Protestant missionary in Nicaragua, at Greytown. He is a good, faithful brother; he has recently rebuilt the little Protestant church there, and God is blessing his labors. Greytown is an open port, enjoying religious liberty. But outside that place there is scarcely toleration. It is gratifying to know that the majority of the young, influential men of Nicaragua are agitating for, and will soon secure, the boon of religious liberty. But at the present time, one acting judiciously could preach the gospel in private houses, scatter the Word of God, and thus work on until the brighter day comes. The Jamaica Baptist Missionary Society would gladly send more missionaries into these countries, but at present cannot for want of funds. Possibly by giving these particulars publicly in your REVIEW, the means may be forthcoming for securing men

and money for the much needed work in these countries."

The statements of this letter abundantly confirm our previous paper. It cannot be that the powerful United States, whose missionaries are going forth into Africa, China, Burmah, India, Turkey and the Isles of the Sea, will utterly neglect these sister republics lying so near to us, and with whom we are seeking more intimate and extensive commercial relations.

In the *Gospel in All Lands*, for April, the Hon. N. F. Graves has a paper on "Costa Rica," which we would like to reproduce here, but can only refer to and cite a few points:

Costa Rica is the most southerly republic of Central America. It is a small country, containing only 26,040 square miles, and having a population of 210,000; but the population is now rapidly increasing.

In all parts of the country except the sea-coast the climate is mild and temperate. The thermometer seldom rises above eighty degrees or falls below sixty-five degrees. The climate of the coast is hot, but on the tablelands in the interior, with an elevation of about 4,000 feet, there is an agreeable climate, with moderate warm, dry, and cool nights. Nine-tenths of all the people live on the tablelands. Nearly all the people belong to the white race. It is quite different from most of the other Central American States. Here there is a very little of the Indian mixture and none of the negro. In the city of San José it is said that nearly nine-tenths of the population are of pure Caucasian blood, and you meet as many beautiful ladies, and as well dressed, as you do in the Northern cities. The people of San José reside in elegant residences replete with not only every convenience, but every luxury. The merchants and professional men of Costa Rica stand high in manners as well as in capacity for doing business. They appear like Americans. Education is not so universal as in our country, but all leading families are highly educated. The government is vested in a president elected for four years. The Senate is chosen, two from each province, and the representatives are elected, four from each district of ten thousand people, and all persons who are of age and can support themselves are voters. The schools are free, and

compulsory to all children between the ages of eight and fourteen. The government university is at the capital, under the care of Dr. Juan Ferros, who is said to be a learned man and practical educator. He has able professors to aid him. There is a system of graded schools under the direction of the minister of education. There has been a constitutional amendment adopted which separates the Church from the State. Under that law the monks and nuns were expelled from the State, and the monasteries and nunneries were confiscated and taken for school-houses and other public uses, and the power and perquisites of the priests substantially taken away. Still the Roman Catholic religion is the State religion; but the constitution and laws guarantee religious liberty and toleration.

There are no missionaries in Costa Rica. There are some Protestants in the towns, and in the capital there is a small chapel where services are read and hymns are sung, and sometimes a sermon is read by a layman, but there is seldom a minister present to take part in the exercises. The English societies have talked of establishing a missionary station at the capital and other places, but have not yet done so. The time has arrived when there should be missionary stations, and it is believed there is a great blessing in store for those who will raise the standard of the Gospel in this land.

[Since the above was written and in the printer's hands, we have received the following bugle-blast from that veteran and accomplished student and writer in the missionary world, Dr. L. P. Brockett, and we give it place here as a valuable and powerful indorsement of the views expressed in the article referred to.—J. M. S.]

### America for Christ.

DEAR DR. SHERWOOD: I was very much interested—as who that loves the cause of missions was not—in the communication, in the MARCH MISSIONARY REVIEW OF THE WORLD, entitled “Nicaragua as a Missionary Field.”

The importance of occupying some accessible point on the Nicaragua Inter-Oceanic Canal as a universal missionary station cannot be overestimated. In a higher sense than any other point on the globe, that canal

will be “the highway of the nations,” the “gate of the world.” Through it will pass, when it is completed, the ships of all nations, and the peoples of every land and race. Not only will the ships and steamers of all the ports on both sides of the American continent, from Labrador to Terra del Fuego, and from the Straits of Magellan to Alaska, pass through this highway, but the ships of Russia, Scandinavia, Great Britain, Germany, Austria, France, Spain, Portugal and Italy; of all the African and Mediterranean ports, of all Asiatic ports, India, Burmah, China, Japan; all Australasian, Malaysian, Melanesian, Micronesian and Polynesian ports, must find their way thither, for the exchange of the world's commodities; and, either by the distribution of tracts, pamphlets, and especially portions of the Word of God in all the languages spoken by these peoples, or by the employment of colporteurs, or native missionaries, to embark on all the larger of these ships and steamers, and preach Christ to them, must these various nationalities be reached.

2. It is indispensable that this movement should be one in which *all evangelical Christian churches* shall have a part. The denominational missionary societies have accomplished very much towards the evangelization of the world, and have been wonderfully blessed in their labors; but here is a point, where, by their *united* action, the time may be hastened, at least by a half century, when the kingdoms of this world shall become the kingdoms of our Lord and of His Christ; and yet where no one of the churches may say to another, “Stand back, this is my field; I alone will occupy it.” No! the sacramental host of God's elect must march forward under the leadership of the Captain of their Salvation, for the conquest of not only *our own great continent*, but the conquest of *the world for Christ*. Let the advancing columns bear on their gonfalons the legend, “*America*

for Christ!" and, as their conquests become greater and greater, let them, at a later time, inscribe upon their banners, "**The Whole World for Christ!**" If this work be vigorously prosecuted, while the missionary work in the various countries is pushed forward with a constantly-increasing zeal, I, for one, do not despair of seeing the prediction of your noble colleague fulfilled, namely, that in the lifetime of the *present generation* the whole world shall be evangelized.

3. *Who will take the lead* in this great enterprise—the greatest ever attempted by man? If the Evangelical Alliance could be inspired with such a burning zeal, as to take the command of this holy crusade, they could accomplish the work better than any other organization, but I fear that their zeal might not reach or be maintained at a white heat. Like Gideon's army, before they were tested and sifted, they are too many, and the number of the fearful, timid, boasting, and self-indulgent in their ranks are too numerous.

If our dear Dr. Pierson could be multiplied by five others, we should need no better human leaders; or if Dwight Moody could be spared from his present beneficent work, he might lead our armies forth to the conquest.

Failing these, why should not THE MISSIONARY REVIEW OF THE WORLD, undenominational as it is, and with a zeal which is born of its Christly purpose, raise its banner of "*America for Christ*," and seek to rouse Christians of every name to undertake this great and glorious work? "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."

It seems to be providential, that at this very time the HONORABLE WARNER MILLER, a man of great energy and executive ability, of the strictest integrity, and an earnest Christian, has been called to the Presidency of this Nicaragua Interoceanic Canal Con-

struction Company. Nothing would delight him more, we are confident, than to aid in this blessed work of the world's evangelization.

But by whatever agencies it shall be wrought out, let not this great and glorious opportunity of aiding in the subjection of the world to Christ slip out of the hands of the Protestant Christians of America and Europe. Rome, desirous of retaining its hold upon the Hispano-American races of Mexico, Central and South America, will contend against us desperately, but her power is waning, and she will fight a losing battle. Infidelity will seek, as in India and Japan, to overthrow us; but, with God on our side, we shall win, and then on the head of the Captain of our Salvation shall there be many crowns of victory.

#### Dr. Pierson's Visit Abroad.

While a sense of delicacy has restrained us from saying much in these pages concerning the mission of our associate to Great Britain, and the impression and effect of his visit and labors in the cause of missions, leaving his letters mainly to tell the story, yet now that his work is done, and he has left for France and Italy, where he will remain till the last of May, we cannot withhold the following testimony, alike honorable to him and to the grand old historic church which presented it to him through their Foreign Mission Committee.—J. M. S.

"At Edinburgh, the 4th day of March, 1890, the Foreign Mission Committee of the Church of Scotland met and was constituted.

"On the motion of Dr. Pagan, the following resolution was unanimously agreed to: The Foreign Mission Committee desire to record in their Minutes, and to convey to Dr. Pierson their most grateful appreciation of the service which he has rendered to the cause of missions during the time he has been in Scotland. His powerful addresses and unwearying labors all over the land, prompted by the single



desire to deepen interest in the extension of the kingdom of Christ, have made an impression upon the members of the Scottish churches, which, by the blessing of God, will bear valuable fruit. The Committee resolve to request Dr. Pierson to allow them to ask the General Assembly that he give an address on missions when their annual report is given in. They feel assured that if he can comply with this request, his presence will be most cordially welcomed, and the cause which is so dear to him will be more effectively helped than by any other arrangement which it is in the power of the representatives of the Church of Scotland to make.

*"Extracted from the Minutes of the Committee by*

*"J. MACLAGAU, Secretary."*

While on this subject, on our personal responsibility, in response to many inquiries from individuals and from societies and associations, as to Dr. Pierson's public work after his return to the United States early in June, we feel at liberty to say this much:

While in London, during the month of January, he occupied the pulpit, for four consecutive Sabbaths, of the Westminster Church, which has a seating capacity of 3,000, and is close by Buckingham Palace. He subsequently received a unanimous call to the pastorate of this church. We believe as yet he has not given a formal answer to it. We think, for family reasons and for the sake of his work in his native land, he will decline the tempting offer. He is, in heart and purpose, committed with us to the sustaining of this organ of world-wide missions, believing it can be made a powerful instrument in rousing the church at large to feel a deeper interest in missions, and to prosecute them with greater zeal and determined purpose. Besides, we know that he feels that he has a special call from God to go among the churches and colleges, and seminaries and conven-

tions, and address them on the subject of foreign missions. And it is no exaggeration to say that for such a mission he has no superior. He has a knowledge of missions, wide and yet specific, unsurpassed by any missionary secretary. He has studied the problem of modern missions, as few men have, in its underlying principles, as well as in its methods and historical developments. He has grace, fluency and readiness in speech, which any man might envy. And there is an earnestness, a spiritual baptism, a sweep and vigor of thought and a power of impression in all his addresses, which thrill and sway and captivate the immense audiences which gather to hear him wherever he goes. So that his peculiar fitness for this kind of work, and the manifest tokens of Divine favor attending it, at home and abroad, clearly indicate that he ought to continue it. We believe that if a few liberal friends of missions were to provide a support for him for a few years, and let him go forth continually among the churches of all denominations, it would lead to grand results.

And still we know that Dr. Pierson has very strong leanings to the pastorate. As a preacher, he is no less interesting and superior than as a missionary lecturer. Our ideal choice for him, on the whole, if we were allowed to choose, would be this: Let some comparatively small church in some central locality call him to be their pastor, with liberty to carry on to a considerable extent the general work in which he is now engaged. With his long experience and accumulated resources, he could meet the ordinary demands of such a pastorate, and still find time and strength to respond to the most important calls from the general field. Dr. Pierson has the *most work* in him (brain and physical) of any man we have ever known, and that without fatigue. We ourselves know, and have known for more than fifty years, what hard work

is and a plenty of it, and yet we have never before known such an instance of endurance.

After the above was in type we learned that Dr. Pierson's friends in Scotland have crowned all their acts of appreciation of him and of his eminent services, by appointing him to the "Duff Lectureship." This Lectureship was founded in memory of Dr. Alexander Duff, and has been filled by such eminent men as Dr. William Fleming Stevenson, and Sir Monier Williams. In conveying to him the fact of this appointment, the venerable Dr. Thomson of Edinburgh says: "I suppose you will have heard that the Duff Trustees have appointed you as their next lecturer. Nothing could be more cordial than the appointment; and I may add no appointment could be more gratifying to myself. I hope no obstacle will be found to stand in the way of your acceptance of the appointment. You have proved that, of all the men of the age, you are most qualified to do the subject justice."

J. M. S.

The Khartoum Congress has been mentioned before in these columns in connection with the Congress of Brussels. It is not a little remarkable, that while the great Christian powers are convened by their representatives to deliberate and to devise means to check and finally overthrow the horrible slave traffic in Africa, the *slave traders* should also assemble to the number of 200 delegates to devise measures to suppress the traffic in liquors, which is sweeping Africa with the besom of destruction. While the motive of these Mohammedan slave dealers is a purely selfish one—the terrible ravages of the rum trade among the native races of the country greatly diminishing the number of their victims, and the consequent profit of their own trade in human flesh—yet the Christian world can but rejoice in this feature of the Khartoum Congress and bid it God speed. It is another instance of a divine power overruling the wrath of man to

praise Him, and bringing good out of evil. The "two great curses of Africa are pitted," in His providence, "against each other," and what the Christian powers might not be able to do to abate the rum ruin, the Arab slavers may accomplish. Strong words were heard in the Congress, and the action taken "to surround the entire coast of Africa with a cordon of armed dhows, and confiscate every European vessel containing liquors, and sell the crews into slavery," looks like business, and business of a vigorous sort. A few such captures and confiscations would strike a wholesome terror among the European and American traders in this infernal traffic. We could almost be reconciled to see the "crews sold into slavery" by these worse than piratical traders.

J. M. S.

**Mission to the Chinese Blind.** A note from Miss C. F. Gordon-Cumming, the noted traveler, and a warm friend of missions, calls our attention to the Third Annual Report of the Mission to the Chinese Blind, 1889. The report consists mainly of the details of Mr. W. H. Murray's work in China, written out by Miss Gordon herself. We have given heretofore some account of Mr. Murray's system of teaching the blind, by which they successfully have been able to learn to read with great facility. Mr. Murray, previous to this, was a colporteur of the Scotch National Bible Society at Peking, and sold more than 100,000 copies and portions of the Bible in the Chinese and Tartar languages. He now employs the blind in stereotyping and printing the scriptures and other books. The books are produced at a remarkably low rate. His school at Peking has now an average of about fourteen boys, who make great proficiency. Miss Gordon-Cumming makes a strong appeal for aid, both for this boys' school and a separate one for girls. The treasurer of the Mission states that the special appeal made in 1889 for funds to start this separate school for blind

girls, has met with a very small response, and it is earnestly hoped that those who recognize how excellent a training school for mission workers this may prove, will not rest satisfied with giving only one donation, but resolve to become regular annual subscribers. Subscriptions and donations will be gladly received by Messrs. Honeyman & Drummond, 58 Bath Street, Glasgow.

[In the brief mention of "Missionary Training Schools," in our April issue (p. 300-2,) the one at Minneapolis was overlooked. We cheerfully supply the omission by giving the following statement from Rev. D. E. Wells, Secretary of the Board of Managers.—J. M. S.]

The Missionary Training Institute of Minneapolis. Fifteen ministers of

various evangelical denominations have given lectures or regular instruction to the students since it was opened, *free of all charge*. Two of the teachers are members of the senior class, who came from the London Institute, at the suggestion of Rev. Dr. Guinness, who is at the head of it. One of the lady teachers is a student who expects to return to India, where she was a missionary for some time. Another lady teacher is a teacher in the city high school. Three of the instructors are physicians; some of the pupils go out as medical missionaries.

The prospect of a large accession of students from all parts of the country is created by the correspondence with the president. The first Tuesday of each month is observed as a *day of fasting and prayer* at the Institute. A public service in the evening is conducted mainly by the students in some one of the churches in the city.

## VII.—ORGANIZED MISSIONARY WORK AND STATISTICS.

**Friends Foreign Missionary Association.**  
Secretary: CHARLES LINNEY, Hitchin, Herts, England.

REPORT FOR YEAR ENDING MAY 19, 1889.

Receipts..... £10,717 18 1  
Expenditures..... 9,371 8 7

The Society has in Madagascar 3 stations: Antananarivo, Mandridano and Arivonimara, with 6 male and 9 female missionaries, and a medical branch with 3 male and 1 female missionary.

In India 2 stations: Hoshangabad and Lohapur, 5 male and 7 female missionaries.

In China, 1 station: Hanchung, with 1 male and 2 female missionaries.

There are other out-stations, and the work, especially in Madagascar, is large and flourishing, but it is impossible to gather the full statistics from the reports. If our friends would kindly be a little more complete in their statistical department, they would confer a great favor on those who watch the work with interest.

**Bible Christian Home and Foreign Missionary Society.**

Secretary: REV. I. B. VANSTONE, 73 Herbert Road, Plumstead, Kent, England.

REPORT FOR YEAR ENDING JULY, 1889.

Receipts..... £7,091 15 7  
Expenditures.....

Home..... £3,667 1 0  
Australia..... 2,723 2 1  
New Zealand..... 320 11 8  
China..... 490 0 0  
Balance..... 707 14 6— £7,918 9 3

The Society has in China 2 stations: Yunnan Fu and Chao-Tung-Fu, 4 missionaries, 4 preaching places, 7 members, of whom 5 were admitted during the year.

**Statistics of Korean Mission, Jan., 1890.**

MISSION BOARDS.	Ordained.	Teachers.				
		Laymen.	Doctors.	Lady Teachers.	Missionaries.	Teachers.
American Methodist Board.....	2	1	2	2	4	0
American Presbyterian Board.....	3	0	2	2	3	0
Australian Presbyterian Board.....	1	0	0	1	0	0
Toronto University, Y. M. C. A.....	0	1	0	0	0	0
Toronto Korean Union Mission.....	0	1	0	0	0	0
Government School Teachers.....	0	0	0	0	2	2
	6	3	4	5	9	2

1 ordained man and 1 lady teacher included who are to arrive this month.

5 of the above fresh arrivals.

Missionaries returned home or quit field in 1889: 1 doctor, 2 missionaries, 2 lady teachers, 1 missionary's wife. Total, 6.

SCHOOL HOUSES, ETC.

Boys' Orphan Home, Presbyterian..... 1  
Girls' " " "..... 1  
" " " Methodist..... 1  
Missionary School "..... 1  
Government " Hospital (Dr. Heron), Presbyterian Board..... 1  
Missionary Hospital, Methodist..... 1

Population of Korea, from 12 to 15 millions; population of Seoul and suburbs, within a 3-mile belt, one million. Belt around Seoul permissible of travel without passport, 30 miles. Ports open to residence of missionaries yet unoccupied, 3—Chemulpo, Fusan, Goutau.

# Statistics of Missions and Missionary Work in Japan for the Year 1889.

By REV. H. LOOMIS, No. 42 BIBLE HOUSE, YOKOHAMA.

[Obliged to omit several columns.—Eds.]

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ORGANIZED MISSIONARY WORK AND STATISTICS.

[May

NAME OF MISSION.	Year of Arrival in Japan.	Married Male Missionaries.	Unmarried Male Missionaries.	Unmarried Female Missionaries.	Whole Number of Missionaries.	Stations where Missionaries Reside.	Out-stations where no Missionaries Reside.	Organized Churches.	Churches Wholly Self-supporting.	Churches Partially Self-supporting.	Baptized Adult converts, 1889.	Baptized Children.	Receptions by Letter.	Dismission.	Exclusions.	Deaths.	Present Membership.	Sunday Schools.	Scholars in Ditto.	Theological Schools.	Theological Students.	Native Ministers.	Unordained Preachers and Helpers.	Colporteurs.	Contributions of Native Christians for all purposes during the year, in yen.	1 yen=76 cents (gold).
Presbyterian Church in the U. S.	1859	21	2	24	68	6	0	94	68	0	1,348	90	0	0	0	0	10,194	70	65,000	2	56	39	47	0	18,071	04
Reformed Church in America	1859	10	1	6	27	4	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Union Presbyterian Church of Scotland	1874	3	0	0	3	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
United Church of Christ in Japan	1879	3	0	0	3	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Reformed Church in the United States	1879	3	0	0	3	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Presbyterian Church in the U. S. (South)	1885	4	4	0	15	3	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Women's Union Missionary Society of America	1871	4	0	0	4	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Cumberland Presbyterian Church	1877	4	0	0	4	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
American Protestant Episcopal Church	1859	11	2	2	33	3	41	0	0	0	248	77	0	0	0	23	25	597	1	21	1	62	0	2	372	43
Church Missionary Society	1869	12	4	7	35	9	20	49	3	46	242	99	59	218	0	46	19	411	1	25	3	32	0	2	274	18
Nippon Sei Kokwai.	1873	6	9	10	31	5	13	0	0	0	90	25	0	0	0	0	8	400	1	10	5	15	0	0	800	00
Society for the Propagation of the Gospel(a).	1873	6	9	10	31	5	13	0	0	0	90	25	0	0	0	0	8	400	1	10	5	15	0	0	800	00
Wyckliffe College Mission (Canada)	1888	1	1	1	3	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	4	02
American Baptist Missionary Union	1860	12	2	13	39	7	39	11	0	11	163	0	0	0	0	0	19	953	19	676	1	11	4	28	819	23
English Baptist Church(4)	1879	1	0	0	1	0	0	0	0	0	40	0	1	0	0	0	0	200	1	67	2	1	0	0	153	53
Disciples of Christ	1883	3	1	2	9	3	4	1	0	1	49	0	0	0	0	0	151	9	500	1	0	0	0	0	15	00
Christian Church of America	1887	2	0	0	2	0	0	0	0	0	35	0	17	20	12	6	93	7	135	1	2	0	0	0	78	80
Baptist Southern Convention	1889	2	0	0	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Am. Bd. of Commissioners for For. Miss. (2)	1869	25	1	31	82	10	160	52	38	14	1,617	210	0	0	0	0	9,315	68	7,000	1	80	30	66	0	16,099	00
Independent Native Churches	1889	0	0	0	0	0	0	0	0	0	41	0	13	1	0	1	206	4	266	0	1	1	0	0	542	16
Berkley Temple Mission, Boston	1888	1	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
American Methodist Episcopal Church(1)	1873	19	1	23	60	9	36	53	7	46	590	120	0	0	0	39	4,121	71	4,113	2	33	26	40	0	6,372	45
Canada Methodist Church(3)	1873	7	1	9	24	4	6	18	3	15	309	85	15	38	43	23	1,538	11	1,001	1	9	7	24	0	4,100	00
Evangelical Association of North America	1876	5	0	0	10	1	3	5	0	5	93	21	33	3	10	8	371	13	465	1	13	8	13	0	550	00
Methodist Protestant Church	1880	5	0	0	14	2	1	2	0	2	29	5	0	0	0	4	192	2	280	1	3	0	0	0	188	60
Am. Methodist Episcopal Church (South)	1886	6	4	3	19	4	7	5	0	5	109	13	17	36	11	3	241	18	417	1	3	1	12	0	352	69
General Evangelical Prot. (German Swiss)	1885	1	1	0	3	1	1	2	0	2	0	0	0	0	0	1	151	1	54	1	4	0	0	0	200	00
Society of Friends, America	1885	2	0	0	2	0	0	0	0	0	0	0	0	0	0	0	33	3	100	0	0	0	0	0	10	00
Christian Alliance	1885	1	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Total, 1889		166	34	171	527	84	448	274	153	151	5,007	535	365	544	286	351	31,181	350	21,597	17	275	135	409	1	53,503	13
Total, 1888		150	27	124	443	72	324	249	92	157	6,959	728	442	365	352	161	25,514	295	16,634	14	287	142	257	8	64,454	70(5)
Increase, 1889		16	7	47	84	12	124	25	61	0	1,048	107	123	179	134	190	5,667	55	4,963	3	0	0	0	0	19,048	43

NOTE.—It is impossible to get exact reports from all the Churches up to Dec. 31st. It is probable that complete statistics would have increased the total membership about ten per cent.—H. L. (a) Approximate. (1) Statistics to July 31st, 1889. (2) This mission makes up complete statistics to March 31st. A part of those given above are approximate only. (3) Statistics made up to April 1st, 1889. (4) No Report for 1889. The figures given are mostly the same as 1888. (5) In the Report of contributions for 1888 was included a donation of 30,000 yen towards the Doshisha at Kyoto. The ordinary contributions of 1889 exceed those of the previous year to the amount of 19,048.43 yen.

### Established Church of Scotland.

Secretary: J. T. MACLAGAN, 6, N. St. David's Street, Edinburgh, Scotland.

#### REPORT OF COMMITTEE FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS, FOR YEAR ENDING DEC. 31, 1888.

Receipts (at home)..... £22,740  
Expenditures ..... 34,421

These are the figures furnished us by Mr. MacLagan for the tables published in the December number of the Review. The Church of Scotland *Mission Record* for May, 1889 gives the total contributions (which we suppose includes those above) at £28,485 5s 8d. The published Report, pages 138-9, gives the total charge as £26,507 8s 1d, aside from the balance Dec. 31, 1888, of £4,854 7s 3d. We suppose that the discrepancies are due to the combination of special funds with the general funds. So with regard to the expenditures, which, on page 141 of the general report, are given as £31,361 15s 4d, inclusive of the balance of £2,250 15s 5d, leaving as actual expenditure then reported, £29,110 19s 11d, made up as follows:

Expenses of missionary establishments..... £26,543 16 3  
Other expenses connected with missionaries..... 842 1 1  
Travel-expenses, Mission Record, printing, etc..... 320 1 1  
Office management and miscellaneous..... 990 17 11  
Extra for law expenses..... 414 3 7  
Total..... £29,110 19 11

The additional is probably made up from special fund expenses.

#### STATISTICS.

	Stations.	Foreign Missionaries, Ordained	Foreign Missionaries, Lay.	Foreign Missionaries, Female.	Native Ordained Ministers.	Native Agents.	Organized Churches.	Communicants.	Additions.	Schools and Colleges.	Pupils.
Calcutta...	1	4	..	..	2	5	3	71	..	2	477
Madras...	3	2	..	..	1	9	2	151	..	10	978
Bombay...	1	1	..	..	1	1	1	18	..	1	222
Panjab...	4	3	..	..	4	59	5	181	..	34	2,136
Darjeeling.	2	1	..	..	..	26	15	329	..	29	1,091
Universities	..	..	..	..	..	..	..	..	..	..	..
Mission (Independent)	..	..	..	..	..	..	..	..	..	..	..
Sikkim....	1	1	..	..	1	1	2	25	..	3	48
East Africa	3	3	..	..	..	3	16	..	..	3	425
China.....	1	2	..	..	..	1	1	14	..	1	16
Total.....	16	17	11	38	8	102	32	805	72	83	5,393

### Leipsig Evangelical Lutheran Mission.

Secretary: DR. J. HARDELAND, Leipsig, Germany.

#### REPORT FOR 1888.

Receipts..... Marks, 313,862  
Expenditures..... " 280,449

The Society's work is in India, where it has 24 Stations. Among them: Tranquebar, Poreias, Trichinopoly, Madura, Madras and Rangoon.

There are also 141 preaching places, with 6,947 communicants, including 240 additions.

The missionaries (ordained) number 25, and there are 14 native ordained pastors, and 476 other helpers, catechists, teachers, etc.

The schools number 166, with 4,394 scholars.

### United Methodist Free Churches, Home and Foreign Missions.

Secretary for Foreign Missions: Rev. J. TRUSCOTT, Burslem, England.

#### REPORT FOR YEAR ENDING JUNE, 1889.

##### Receipts.

Ordinary..... £8,718 10 2  
Miscellaneous and Special..... 529 14 2  
Communicants' Fund ..... 324 0 0  
Foreign Local Receipts ..... 10,857 14 0

Total ..... £20,429 18 4

##### Expenditures.

Home Expenditure ..... £2,555 1 3  
Foreign Expenditure ..... 6,162 14 5  
Foreign Local Expenditure..... 10,857 14 0  
Balance in hand ..... 854 8 8

Total ..... £20,429 18 4

#### STATISTICS OF FOREIGN WORK.

	Missionaries.	Native Preachers.	Church Members.	Additions.	Chapels.	Other Preaching Places.	Sunday-schools.	Sunday-school Scholars.
1. Australia, Victoria and Tasmania...	29	67	1,684	123	57	47	54	3,181
2. Australia, New South Wales and Queensland.	9	37	659	73	14	14	20	1,482
Colonial.....	38	104	2,343	196	71	61	74	4,663
3. China.....	3	12	365	39	5	12	4	43
4. East Africa	4	9	223	36	5	..	6	226
5. West Africa	4	84	2,809	80	15	1	10	1,386
6. Jamaica...	8	44	3,470	94	26	20	33	2,176
7. New Zealand.....	12	37	898	21	23	11	22	2,216
Foreign.....	31	186	7,765	270	74	44	75	6,047
Total.....	69	290	10,108	466	145	105	149	10,710

In the society's report the work in Australia is included in the foreign work. We have

separated it, but given the totals as in the report. The stations in China are Ningpo and Wenchow; in East Africa, Ribé, Jomon and Golbanti, in the Galla country, on the coast north of Zanzibar; in West Africa, Freetown, Waterloo, York, Bananas, Senchoo, and Pentafoo in Sierre Leone.

### Reformed Presbyterian (Covenanter) Church of Scotland.

Secretaries: REV. ROBERT DUNLOP, Paisley, Scotland; REV. J. D. HOUSTON, B. A., Coleraine, Ireland.

REPORT FOR YEAR ENDING MAY, 1889.

Annual expenditures.....£600

The mission field occupied by this society is Antioch, Syria. The missionary force consists of one missionary, with his wife, and one lady teacher, five native teachers, one colporteur and two Bible women. There is one church, with forty members. The Scotch and Irish Synods unite in the support of this mission.

### Primitive Methodist Missionary Society.

Secretary: REV. JOHN ATKINSON, 71 Freegrove Road, Holloway, London, N.

REPORT FOR YEAR ENDING MARCH 31, 1889.

Total income for Home and

Foreign Missions..... £17,882 8 0

Expenditures..... 13,636 8 0

It is impossible accurately to separate the Home from the Foreign expenditures in the general account. About £6,000 are evidently for Home Missions in England. About £2,000 are for what might be termed Colonial work, especially in Australia, and about £1,500 for strictly foreign mission expenses. There is

besides, the African Fund, the receipts of which were £4,009 3s 8d, and expenditure £3,267 3s 11d.

The stations of the Society are at Fernando Po, Santa Isabel and San Carlos Bay, West Africa; Aliwal in South Africa, and on the Zambesi, the last two being quite recently established. They report in Africa 7 missionaries, 7 native assistants, 467 native members.

### Basle Missionary Society.

Secretary: HERR TH. ÖHLER, Basle, Switzerland.

REPORT FOR YEAR ENDING 1888.

Receipts.....Francs, 1,021,074

Expenditures..... " 1,046,610

India has 152 stations and out-stations, 66 male missionaries, 49 female missionaries, 15 native ordained preachers, 398 native other helpers, 5,027 communicants, 884 additions. China has 41 stations and out-stations, 17 male missionaries, 12 female missionaries, 6 native ordained preachers, 85 native other helpers, 2,029 communicants, 196 additions. Gold Coast, Africa, has 107 stations and out-stations, 33 male missionaries, 22 female missionaries, 18 native ordained preachers, 149 native other helpers, 3,235 communicants, 698 additions. Cameroon has 11 stations and out-stations, 8 male missionaries, 1 female missionary, 1 native ordained preacher, 9 native other helpers, 153 communicants, 10 additions.

These are taken from the published tables in the report of July, 1889. In furnishing a statement for the tables in the December number, the number of missionaries was given by Secretary Öhler as, male, 162; female (including missionaries' wives), 110. These probably included all in commission.

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

**Africa.**—Recent telegraphic despatches show a determination on the part of Portugal to enforce her long standing but unsubstantial claims to territory along the East African coast. A correspondent of *Central Africa* says: "In the Nyassa country the Portuguese are pressing forward with the utmost haste to secure all the advantage they may from the expedition of Cardoza, and probably before another month has elapsed some arrangement will have been made between our rulers as to what portion of that part of Africa is to be given over to Portuguese influence; we cannot call it rule. This means the extension of the drink traffic and the maintenance of slavery. It is possible that all that part of Nyassaland to which this mission was originally sent may become nominally Portuguese territory. More we cannot say, but this is enough to cause the greatest anxiety."

—On the recent action of the English Government in the matter of Portuguese proceed-

ings in Africa, *The Free Church Monthly* for March has the following: "In the *Missions Catholiques* of Lyons, we learn no secret was made of the fact that Cardinal Lavigerie had made arrangements with the King of Portugal to occupy what were called 'the Portuguese provinces of the Shiré and Nyassa.' Under these arrangements Romish missionaries would have been armed with powers and privileges, partly from Rome and partly from Lisbon, and the result would have been interference of the most intolerable kind with Protestant work in the whole region."

—A telegram from Zanzibar confirms the rumor that Mwanga had succeeded in re-establishing himself as king of Uganda. It is stated that he has proclaimed himself a Christian, and that the power of the Arabs is completely overthrown, Christian men, either Protestants or Roman Catholics, being now in authority. Mwanga's Christianity is doubtless altogether of the nominal sort, yet he has had convincing

evidence of the selfishness and wickedness of the Arabs, and of the faithfulness of the Christians, and it is but reasonable that he should trust the latter rather than the former. The fact that Mr. Mackay is there as counselor, a man of unusual energy and clear head, inspires the hope that the government in Uganda will be conducted in a fairly Christian way.

—The Baptist denomination in Liberia is the only self-supporting religious body in that country. There are thirty-one churches, with 3,000 members. They have a mission among the aborigines.

—The extent of European territorial annexation of Africa, provisional, protective and positive, is quite surprising. The *London Times* says, that of the 11,000,000 of square miles in Africa, six and a half millions are attached to some European power, and of the four and a half millions unattached, half lies within the desert of Sahara.—*African News*.

—British West Africa. The Niger country, that is south of the desert and north of the Congo State, extending far east from the Atlantic, is gradually brought under British civilizing influences. The French have sought to hem the British in by keeping them near the coast, and claiming for themselves a large country north of the Lower Congo. They still hold much territory here, which England has conceded, but for some time they have felt the encroachments of British influence on the north and east, and were getting quite uneasy. Meanwhile England has been making her claims and power more tangible and definite by special treaties with the natives. Thus the whole Yoruba country has been attached, and free access attained to and beyond the Kong mountains. This includes the cessions of "The Royal Niger Company," and embraces a very large territory—some say more than all North America.—*African News*.

**China.**—The *Hong Kong Daily Press* states that Dr. Mary Fulton, of the Presbyterian Mission, Canton, had returned from Poling, sixty miles from Swatow, where she had been successfully treating two ladies of General Fong's household. The General's family entertained her in foreign style and with great courtesy. She also received two gold medals in testimony of her skill.

—The text books in China are the same as they were 2,000 years ago. The consequence is that the nation is kept in ignorance of the marvellous progress of the world since then, still thinking that China is celestial as compared with all other nations. The missionaries and the Christians are the only foreign class whose aim is to bring all sorts of blessings into China by means of churches, schools, literature, etc. But hitherto the authorities generally have opposed their enlightenment up to the limit of violating the treaties. The result is that after forty-five years' foreign

intercourse, the government cannot open a railway from the port of Teintsin to the capital, a distance of eighty miles, as the people have risen up in opposition. The central government has had to ask the advice of the governors of the provinces. Some of the most noted memorials of these governors have lately been published, but none of them yet see that the defect lies in obstinately neglecting to prepare practical text books for their schools. As they resist light, they cannot complain if they reap the fruits of darkness.

—The *Empress*. A Chinese paper has the following, which we translate: "At Peking there is a pious lady, the wife of a foreign merchant, who spends her time in doing good. One day she went on a visit to the home of a Manchu lady of high rank. She took copies of the Holy Scriptures. A young lady was present who took great interest in the conversation. She heard the old story of the gospel of Jesus, who died for a world of sinners. The young lady bent forward to catch every word, and when the Christian visitor had concluded, she said: 'I am glad you have come to tell me this. Some day I will have a place built where people can meet to worship this God and hear this gospel preached.' This young lady is now the Empress of China."—*Our Mission*.

—Napoleon said, "When China is moved, it will change the face of the globe." The fact to be noticed now is that China, having one-quarter of the population of the earth, *is moving*.

**England.**—Missionaries wanted. The Missionary Bureau invites applications from earnest devoted Christian men and women for responsible positions now vacant in the foreign mission field. Some of these posts could be held only by men of superior education and ability, capable of superintending the work of others, while for other vacancies ladies with a professional training in teaching are required. Two or three men are also wanted to work among seamen in large shipping centres, and there is an immediate need for several men possessed of private means, to carry on mission work in South Africa, setting the present workers free for more aggressive efforts.

The Secretary will be glad to communicate also with any earnest worker who feels led of God to offer for the foreign field. For all who are chosen and set apart by the Holy Ghost, whatever their educational attainments may be, there is ample room and urgent need. The prayers of those who may be unable to go are earnestly desired, and the consecrated gifts of any who may feel led to help in sending missionaries out will be thankfully received and wisely administered.

The Missionary Bureau is entirely an unsectarian agency, and on its committee are well-known representatives of every evangelical branch of the Christian Church. All communications should be addressed, "The

Missionary Bureau, 186 Aldersgate street, London, E. C."

—In a lecture recently delivered at the London Institution by Mr. Scott Keltie, the Librarian of the Royal Geographical Society, it was stated that the Empire of England now covers over 10,000,000 square miles, or nearly three times the size of Europe. The population of the empire is estimated at 350,000,000. What a mighty responsibility does this great expansion of dominion put upon England in the direction of missionary effort!

**India.**—The following confession of Keshub Chunder Sen, a half heathen, half Christian rhetorician of India, which was recently quoted in a sermon by the Bishop of Huron, is worth repeating, as a remarkable testimony to the reality and success of Christian missions in our Indian Empire: "The spirit of Christianity," he says, "has already pervaded the whole atmosphere of Indian society, and we breathe, think, feel and move in a Christian atmosphere. Our hearts are touched, conquered, overcome, by a higher power, and this power is Christ. Christ, not the British Government, rules India. No one but Christ has deserved the precious diadem of the Indian crown, and He will have it."

—In connection with this subject, our readers may be reminded how two years ago Sir W. W. Hunter, an eminent Indian administrator of 25 years' experience, has spoken of the whole fabric of native society being profoundly affected by the influence of Western ideas. In a magazine article he also bore emphatic witness to the eminent success which was attending the labors of missionaries in India. He has further stated his impression that there will presently be a great religious revival in that country. It cannot, then, be too often or too urgently pleaded, that it is for Christian England, whose possession of India involves a very grave responsibility in religious no less than in civil and imperial matters, to see that such a revival shall be in the direction of Christianity, which, in Sir W. W. Hunter's words, "comes to the Indian races in an age of new activity and hopefulness, as a fully equipped religion of effort and of hope." It may also be borne in mind that there are millions on the fringe or beyond the pale of Hinduism, to win whom to Christ is a vast and urgent task which faces the Christian churches.

—The great movement in the American Baptist mission among the Telugus in India, in which 30,000 converts have been gathered in twelve years, still continues, and is spreading into the interior of the country. In the Nalgunda district fifty-two were recently baptized in one week.

—More than 300 students in nine German universities have joined a special school for training missionaries for the Jews, of which Prof. Delitsch is the head.

—**Opium smoking.** Donald Matheson, Esq., Chairman of the Society for the Suppression of the Opium Trade, states on official authority, that there are now about 10,000 licensed opium shops in the British territories of India and Burmah.

**Japan.**—There are 62 children in the Protestant Orphan Asylum at Okayama. Mr. Ishii, its founder, is an ardent disciple of George Müller, and believes implicitly in the prayer of faith. The home has had several remarkable experiences during the past few months in answer to prayer. It uses at present an old Buddhist temple, renting all but one room, in which idols and tablets, beads and sacred books, are stored.

—One of the leading daily papers of the empire reports that the Kyoto police are to inquire into the morals of Buddhist priests, their reputation is so low.

—In February a Convention of delegates from 12 Y. M. C. A.'s, representing 800 members, was held at Osaka, and "The United Y. M. C. A. of Western Japan" organization decided upon. The organization is to be completed on April 3, at Kobe. The United Society will adopt as their organ the magazine now published by the Osaka Y. M. C. A., and will work especially for the abolition of licensing prostitution, the great moral question which is being agitated at present all over Japan.

—Y. M. B. A. have been organized in various Japanese cities. The B. stands for Buddhist.

—The American Board has recently opened a new station at Tottori, a city of 30,000, on the west coast of Japan. Misses Talcott and McLennan have spent the winter there, living in a Japanese house. Rev. G. M. Rowland and family, and Misses M. Holbrook, M. D., and Cora Stone, move there this spring for permanent occupation. The Eliot Church of Newton, Mass., made this possible by a special gift of \$5,000.

—The trustees of the Doshisha College at Kyoto have elected the blind Yamamoto, a former official of local fame, temporary president of the school in place of the lamented Neesima. Rev. P. M. Kanamori, the college pastor, serves under him as the actual head of the institution.

—The annual statistics of missions in Japan have just been published. The number of churches is now 274. Of this number 153 are reported as self-supporting. The accessions last year were 5,542, and the total membership 31,181. The contributions amount to \$40,662 (U. S. currency), and the increase during the year was \$6,876. The whole number of missionaries in the field, including the wives, is 527.

**Norway.**—Missionary Skrefsrud's annual report of the Norwegian Lutheran Mission in Santalistan states that during the past year 415 heathens and 82 children of Christian parents received the sacrament of holy bap-



tism. The membership is 5,272, and the number of stations, 14; these are supplied by Norwegian missionaries and native teachers and catechists.

**Russia.**—The Emperor of Russia is likely to relax the stringent restrictions on dissenters, as he has sent away the minister of public worship who established them.

**Syria.**—**Revival in Aintab.** "The item of supreme interest in missionary circles is the revival in Aintab. It is a source of great encouragement to all who have a share in the missionary work in this country. At the last accounts the religious interests continued, but the daily meetings had been suspended. Some 540 persons have already been received by the three churches—a gain of sixty per cent. upon the previous membership. The Bythnia Synod has just observed its twenty-fifth anniversary, and its late meeting is said to have been the best in its history. The revival at Aintab helped to direct the current of the meeting. All hearts join in the prayer that the whole land may be speedily blessed by a great outpouring of the Holy Spirit."—*Dr. H. N. Barnum, in New York Observer.*

—The Annual Report of the Presbyterian Board of Foreign Missions gives the following statistics of the Press in Syria: The issues of the *Beirut Press* are found wherever there is any call for Arabic literature in the Eastern world. Arabic literature has been enriched in the year 1888 by nearly 20,000,000 pages, issued by the *Mission Press*. Of this vast number, 18,045,000 have been pages of Scripture. The number of volumes published is 106,900, of which 58,000 are copies of the Word of God. The issues of the complete Bible are proportionally very large, forming about two-thirds of the work of the year. The number of volumes of Scriptures sent out from the Press in 1888 was 26,848, which is larger by about 3,800 than the issue of any previous year in the history of the Mission. As all missions to Arabic speaking races draw their supply of Scriptures from Beirut, this issue represents not the work of one mission in the item of Bible distribution, but the combined result of all societies laboring in the Arabic language. The mission of the United Presbyterian Church in Egypt is conspicuous for its large orders for Bibles from Beirut. The American Bible Society has its depot for the sale of Arabic Scriptures in the Press building at Beirut, and the printing of this kind done by our Press is in filling orders of the Bible Society agency, which, in turn, supplies the orders from the various missions. The call for reading matter throughout the East is increasing enormously. Our own Press is becoming more exclusively a fountain of evangelical truth and religious culture to educated minds, and is a mighty power in guiding aright the religious thought and the intellectual development of many eager searchers after truth.

**United States.**—Self-supporting Missions. Vice-president Fowler, of Bishop

Taylor's mission, sends us the following cheering statement:

After ten years of close observation of Bishop Wm. Taylor's Self-supporting Missions in Chili and Brazil, South America, I feel so impressed with the good results that I do not hesitate to state that it deserves the attention and support of our Church and all Christian people. It is no longer an experiment. It is a marvelous success.

During the past ten years about \$120,000, gold, has been invested in building colleges, schools and churches, and furnishing them. During these ten years over 20 missionaries have been constantly at work, and there are now 28 or 29 in the field. All have had self support, and some of the stations have had \$20,000 surplus over self support, all of which has been invested in the work.

Hundreds have been converted. Several of the converts are now missionary teachers in the mission schools. Thousands are under the influence of the missionaries. All the \$120,000 invested could be withdrawn if the property were now sold. The college at Santiago is the finest of its kind in the world.

The mission workers are an heroic band. I would recommend those who wish to invest their money so as to produce the greatest results for time and eternity, to put it in self-supporting missions in South America.

There are five stations now in Chili and two in Brazil. The need for Christian workers of the deepest piety and high grade of scholastic attainments is great. Any wishing to enter the work, or those who wish to contribute to this work, may correspond with Richard Grant, 181 Hudson street, New York.

The latest information from all the stations is that the opportunities for extending the work have never been so good as now. Fifty more missionaries could be employed, all of whom could secure ample self support when provided with churches, schools and homes in which to do this mission work.

I consider that an investment of \$250,000 would establish fifty missionaries, whose work would go on and on indefinitely until the country is saved. And even then the money invested could be realized if the property were sold.

—**Missions at the Far North.** The Government has offered to contract with the Board of Home Missions of the Presbyterian Church for the establishment of mission schools among the Arctic Eskimo, at Point Barrow and Cape Prince of Wales, Alaska. Point Barrow is the most northern, and Cape Prince of Wales the most western point of land on the main Continent of North America. A similar proposition has been made to the Protestant Episcopal Mission Society in behalf of Point Hope, Arctic Alaska. The Episcopalians have formally accepted the offer at Point Hope, and it is understood that the Presbyterians will accept the stations offered them.

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At the request of many friends we make Trial of this as an experiment.

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# THE MISSIONARY REVIEW OF THE WORLD.

VOL. XIII. NO. 6.—*Old Series.*——JUNE.——VOL. III. NO. 6.—*New Series.*

## I.—LITERATURE OF MISSIONS. THE MISSION TOUR OF BRITAIN—No. IV.

BY ARTHUR T. PIERSON, D.D.

*Edinburgh, Scotland, March, 1890.*

DEAR DOCTOR SHERWOOD—Apelles' familiar maxim has been constantly before me in this mission tour of Britain: "*Nulla dies sine linea.*" By the time this letter falls under the eyes of our readers, this six months of daily labor will have closed, and on May 31 it is our expectation to sail for America. The aim has been to let no day pass without a new "line" of definite effort for the cause.

Being now nearly at the end of the work, as mapped out for the British Isles, it may be well to record some impressions made by the experiences of four months in England and Scotland. Everywhere the welcome has been most cordial and the co-operation most generous and complete, recalling what Paul said of the Galatians, that they received him "as an angel of God, even as Christ Jesus." Everywhere the assemblies have been large, attentive, responsive, sympathetic. Invitations pour in upon the committee from every quarter, which it is impossible to provide for, and which indicate abundance of opportunity were time only at my disposal.

1. It is quite noticeable, first of all, that here, as in America, *evangelical belief and evangelistic zeal are inseparably wedded.* In proportion to the spread of doubt as to the realities and verities of the Christian religion, is the reign of indifference as to missionary enterprise, or at least, of practical apathy. A firm faith in the Word of God and the person of Christ; clear views of sin and salvation, of law and penalty, and of atoning love and grace, seem to be vitally connected with earnestness and enterprise in world-wide evangelism. Nothing has impressed me more than this, that wherever I have found any man or woman absorbed and engrossed in missions, *invariably* further acquaintance has revealed that there was also hearty acceptance, without question, of the grand truths of Christianity; so that I have come, almost unconsciously, to accept intelligent missionary enthusiasm as a safe gauge of soundness in the faith.

It is to be feared that the so-called "higher criticism" is making

havoc of missions, so far as it prevails, not only because it insinuates doubt, if not misbelief, but because it diverts attention from what is *practical* to what is *speculative*. Dr. Gardiner well says that "Geological strata, studied from a mineralogical point, are very perplexing; but no one mistakes the significance of a *boulder*; that is, at least, an unmistakable *FACT*, driven about for ages and rounded off by friction. The boulder has a history, and to that as a fact geology must accommodate its tale. The gospels are full of boulders: the sermon on the mount is one; the parables of the good Samaritan and the prodigal son are others. We must admit the boulder; and then we may ask how it came."

As to this new critical school, Delitzsch sagaciously says: "Willful contempt of external testimony and frivolity in the treatment of historical data have, from the very first, been the fundamental evils apparent in the manner in which modern critics have handled certain questions. Those two *coryphæi* of the modern critical school (Hitzig and Ewald) find themselves hemmed in between two foregone conclusions: 'There is no true prophecy,' and 'There is no true miracle.' They call their criticism 'free,' but when examined more closely it is in a vise. In this vise it has two magical formularies with which it fortifies itself against any impression from historical testimony. It either turns the prophecies into merely retrospective glances, as it does the account of miracles into *sazas* or myths; or it places the events predicted so close to the prophet's own time that there was no need of inspiration, but only of combination, to make the foresight possible. That school of criticism which will not rest until *all the miracles and prophecies which cannot be set aside exegetically, shall have been eliminated critically*, must be regarded by the Church as self-condemned."

Connected with this destructive "higher criticism" is almost always a speculative tendency as to the questions of eschatology, especially the future state of the heathen. Doubts creep in as to the doctrine of eternal punishment, and all the related teaching of Romans, Chapters I. and II., and kindred passages, as to the condemnation and exposure of those who have lived and died without the gospel. And the consequence is that, instead of promptly bearing to the heathen the saving gospel and leaving the hereafter to settle speculations, the energies of disciples are expended on speculations about the "eternal hope" and "future probation," while with each second of time a human being passes beyond the reach of Christian labor! Some questions never can be settled in this world; there are secrets that exegesis, criticism, research, archæology, philology, philosophy, are powerless to unlock. Let us leave them to Him who holds the keys of David, while we enter at once those open doors which He has set before us, and to every soul thus divinely made

accessible let us carry the tidings of that name which is the only name whereby we must be saved.

2. The use of a good *missionary map* has been abundantly demonstrated. I have had with me the grand map of Prevailing Religions, generously lent me by William E. Blackstone, Esq., of Oak Park, Illinois, which is the most complete and accurate I have seen. It is prepared, not to show the various countries or nations, but solely the religious dominant systems, and these are represented by various colors. This map, being about fifteen feet by ten, can be seen in any church where there is a space to hang it. It illustrates at a glance much that cannot be "seen by the ear," as an Irishman might say. I use it to make manifest four things: first, the vastness of the world-field, with its vast yet unoccupied spaces; secondly, the great plan of God's campaign, in which it is the map of his battle-field; thirdly, the grand successes of missions, in which case it represents a harvest-field; and fourthly, to show the possibility and the practicability of the church's actual possession of this world for Christ. I do not see how any man can speak very effectively for missions who does not learn how to use a first-class map, and how to address the eye as well as ear. Wherever this map has been hung and used it has been the most eloquent of orators, as Webster said of the silent shaft at Bunker Hill. Best of all is it, when the man who *uses it makes* his own map, so that he has been over it in all its details, and so knows just what it means and why everything is as it is represented. Together with this map, I have used two charts: one representing the comparative extent of the false and the true faiths numerically, and the other representing the comparative expenditure for frivolities (\$100,000,000), for tobacco (\$600,000,000), and for liquors (\$900,000,000), annually; with another column showing the comparative expense, during ninety years, for missions and liquors, the latter reaching the enormous sum of \$80,000,000,000 in ninety years, while the former would not reach over one *two-thousandth part* of that sum. These estimates are for the United States alone, but they are about equally true for Great Britain.

The farther I go the more I feel that the great need everywhere is *information*. The bulk of the people do not know the facts about missions, and if those facts could be widely disseminated and presented in an attractive manner, no one can tell the result in quickening and intensifying interest throughout the Church. It is melancholy to see how little even intelligent people know of the real destitution which exists, the wide areas yet unsupplied with missionaries, and the great facts of missionary history and biography; and therefore it is that faith in missions is easily shaken with some. I heard Miss Child say, at Edinburgh, that at the gates of the Golden Horn the black gulls are seen flying, and, being never seen to rest or alight, are

called "*lost souls*." Even Moslem and Pagan peoples have a conception of the soul as restless without God; and, to wander without such rest in Him, is the synonym of all forfeited bliss. The same lady also remarked that one hundred thousand people, representing every variety of national type and religious faith, pass over the Gallica Bridge; but the proverb is, "Not one idea goes over," so little intellectual life and vitalizing power does Turkey seem to provide for its subjects, and so little mental activity is there to be found in the Greek church, likewise.

But again, Miss Child said, that in Constantinople, when they build, a cross is set up in the corner of the scaffold, and it means a constant prayer to the patron saint of the builders at the Bosphorus until the work is completed. What a suggestion to those who are seeking to build up, whether at home or abroad, a true missionary work! Whether as pastors we seek to arouse our own people and the communities where we live, to a new intelligence and interest in God's world-wide work; or whether, as missionaries abroad, we are building up for God a church among the heathen, the cross should stand on the corner of the scaffold, and our eyes should be upon it. The work can only go on as the prayer of faith goes up. He who *prays* is he who *builds*. Here, above all, *orare est laborare*—work is worship.

Curious are the synchronisms and correspondences of history. The first slaving voyage from England was made in 1562 by Sir John Hawkins. Queen Elizabeth, on his return, called him to account, and expressed her disapproval of carrying off Africans without their own consent, declaring such an act detestable, and invoking vengeance on the perpetrators of such deeds. Whatever assurance Captain Hawkins may have given that he would act within the limits of her majesty's instructions, and however he may have glossed over the iniquity of his doings, greed proved too powerful a temptation for his veracity and integrity. Captives on the African coast were very cheap, and the profits in St. Domingo were very ample, and the slave traffic went on.

In 1564, he sailed with four vessels, one of which was named the *Jesur* (Jesus?), and he made straight for Cape de Verde and Sierra Leone. At the Island of Sambala, Hawkins and his crew stayed for days, going on shore daily, burning and spoiling towns and taking the inhabitants for a prey. This voyage proving profitable, another was undertaken in 1567 in the *Jesur*, and some 400 or 500 captives secured. The voyage, however, proved disastrous, calamity after calamity befell them, and few of all the crew ever found their way to England. Yet Sir John went on with his work of trading in the bodies and souls of men, and records his sufferings as though he were writing "the lives and deaths of martyrs," as, on previous pros-

perous voyages, he had entered on his log book, how God had not "suffered his elect to come to harm."

Curiously enough, it was just 300 years from that time (1861-1865) that in America a civil war was raging, the natural fruit of that very slavery which such traffic had planted on these shores; and in 1865, Abraham Lincoln struck the fetters from four millions of African slaves!

In 1622 Japan was driving out Catholics and Jesuits who brought to the empire of the Rising Sun a nominal Christianity but no Bible; and at the same time, at Plymouth, Pilgrims were landing from the *Mayflower*, and planting the Bible as the very corner stone of liberty and religion; and from their descendants, says Dr. A. J. Gordon, came Commodore Perry, who, in 1853 and 1854, more than two centuries later, was peacefully negotiating a treaty by which the faith of those Pilgrim fathers was to find its way into the island empire. How remarkable, too, was that year, 1858, for the opening of wide doors to Christian missions! That was the year when Japan, by treaties, made successively with the United States, Britain, France, Russia and Holland, became generally accessible to those nations; in that same year, China, which, by the treaty of Nankin, in 1842, opened five ports, Canton, Amoy, Foochow, Ningpo, Shanghai; further, by the treaty of Tien-Tsin, opened other ports and conceded to British subjects the right to travel under passports in the interior. That same year, 1858, India became part of the British Empire, and David Livingstone a second time sailed to Africa to pioneer the way for missionaries into the unexplored interior of that Dark Continent. Thus in one year the doors were mysteriously opened to more than half the population of the globe. Probably no such a series of providential interpositions ever occurred in history before. The year 1858 ranks as the *Annus Mirabilis*.

Not only is God in missionary history by his providential interpositions, but by his gracious transformations.

When Barnabas and Saul were separated, qualified, called of God and sent forth by the church at Antioch, to go to the Gentiles, they completed their mission tour by returning to Antioch and gathering the church together to rehearse all that God had done with them, and how he had opened the door of faith to the gentiles. Afterward, when they went up to Jerusalem, being brought on their way by the church, they passed through Phœnicia and Samaria, declaring the conversion of the Gentiles, and caused great joy unto all the brethren. When they were come to Jerusalem they were received of the church, and of the apostles and elders, and they declared all things that God had done with them, and what miracles and wonders He had wrought among the Gentiles by their agency.

It is most noticeable throughout these three chapters of the Acts

(xiii., xiv., xv.), how constantly and emphatically *God is recognized* in the whole inception, progress and success of this first missionary campaign. Christ had accompanied the first great commission by a grand declaration, "All power is given unto me in heaven and on earth;" and by an equally grand promise, "Lo, I am with you alway, even unto the end of the world." And now the Acts of the Apostles records the fulfilment of that promise. Such was the success of that campaign that it could be accounted for only on the ground of divine interposition. From first to last He is gratefully acknowledged and glorified. He selected the laborers and thrust them forth into his harvest fields; He set them apart, appointed them and annointed them for this very work, and as the church sent them forth, so also the Holy Ghost sent them forth and went with them. He who thus thrust forth the laborers, *opened the doors*, wide and effectually before them. Their entrance in unto the Gentiles was plainly of God. He gave them access to foreign and hostile peoples and secured them an audience, and turned even their persecutions to a testimony, and their rejection into a welcome. Then he *granted conversion* unto the gentiles, and sanctification, purifying their hearts by faith. Then he wrought various miracles, signs and wonders by the hands of his apostles. So that throughout the whole course of their campaign God's PRESENCE and POWER were conspicuous.

It is our deep conviction that no candid man can read the history of the last century of missions without being impressed that it is the twenty-ninth chapter of the Acts of the Apostles; and that throughout this whole historic chapter, as throughout the rest of that book, God's providence and grace are conspicuous. So far from missions being a failure, their success demands a supernatural force and factor as their only adequate explanation. From the time when William Carey began to revolve in his humble shoe shop at Hackleton the plan for a world's evangelization, all along through the periods of organization, occupancy of the fields, and realization of results, the mighty hand of God is marvellously manifest. We believe that the study of missions is the effectual cure of all skepticism. If there be any modern Nathaniel who doubts whether any good thing has come out of Nazareth, let him "come and see." Let him read and study Robert Morrison, Charles Gutzlaff, Peter Parker, and their work in China; let him follow the footsteps of Adonaram Judson and his devoted wives in Burmah and among the Karens; let him sail with John Williams through the South Seas, until he falls beneath the savage club at Eromanga; let him watch the work of Charles Wheeler on the Euphrates, and Dr. Barnum at Harpoot; let him go to Zululand and hear the native preachers now telling the gospel story to their yet benighted countrymen; let him visit the crowded *salles* of McAll in Paris and the French provinces, and go



for *four months every night into a new station* among these mercurial Frenchmen; let him go to the Eternal City and see thirty Protestant chapels within the walls where thirty years ago no Protestant could bring a Bible; let the candid investigator go into the Madras Presidency and visit Tinnevely, where in six months 16,000 were baptized, and the Telugu country, where 10,000 were baptized in a twelve-month; let him trace the footsteps of Fidelia Fiske in the Land of Esther, and sit down with her at the Lord's table with seventy young ladies brought to the Lord by her influence; let him visit the sunrise Kingdom, and realize that the changes of ten years, as Kawmura says, have "left nothing as it was before except the natural scenery;" let him go to Formosa, where, on the twelfth anniversary of his arrival, McKay sat down at the Lord's table with 1,200 converts; let him who is willing to be convinced go to William Duncan's *Metlakatla* and see a model Christian state among the Indians, whom some even now think good only to kill; let him go to old Calabar and see the heathenism of a thousand years yielding its long established customs and superstitions before the gospel; let him compare the India of to-day with scores of its cruel tortures and outrageous oppressions either abolished or abated; let him read the story of Madagascar and the twenty-five years of persecutions that not even with scalding water and martyr-fires, with hurling from precipices and drowning in the sea, could intimidate Malagasy disciples; let him go to Aniwa and see John J. Paton's memorial, a savage cannibal population turned into a Christian community, with churches, schools, hospitals, hallowed homes and civil order such as becomes a Christian state; let him look on the thousand churches of the Fiji group, many of them built on the site of cannibal ovens; let the doubter who is willing to be convinced that God is in missionary history, follow the steps of the mission band from William Carey's sermon in Kettering in 1792 to the latest triumph of men of faith and of prayer who still "attempt great things for God," and "expect great things from God;" and he will find himself following the pillar of cloud and fire, and dazzled by the glory of the Shekinah!

We have written and spoken for twenty-five years upon missions. And to-day, conscious that we stand a quarter of a century nearer the bound of life, where burdens of duty are laid down for the un-resting but unwearying service of a higher life, we calmly and confidently say that, for closeness of fellowship with God, and for the vivid vision of His almighty power, and for the effectual removal of all honest doubt as to a supernatural presence in human history, and especially the work of world-wide evangelization, we know of nothing equal to a participation in preaching the gospel to the lost.

After about three months of missionary campaigning in Scotland, my tour closed there on the twenty-third instant, with meetings at

Campbeltown, Cantire, and, as was becoming, a closing meeting in that border city, Berwick-on-Tweed, which is on the Scotch side of the Tweed, but within English jurisdiction. From first to last there has been but one experience of welcome from all disciples, and generous cordiality and hospitality.

At Alloa, in connection with one of the grandest meetings held north of the border, I saw a man that reminded me of what Bayard Taylor said to Baron von Humboldt: "You have seen a great many ruins, Mr. Taylor," said the Baron, "and now you behold another." "No, not a *ruin*, but a *pyramid*," responded the accomplished author of "Views Afoot." So I felt when I saw in my audience that venerable man of ninety, who is one of the noblest givers of his generation—David Paton, Esq. In the course of his life he has contributed to missions his whole fortune of some million dollars, and is now living on a small annuity. Yet when in course of my address he heard me refer to the present straits of the McAll missions and the threatened danger of being compelled to close thirteen of the *Salles* for lack of funds, out of the little left to him, David Paton managed to contribute another *two hundred and fifty pounds* sterling (nearly \$1,250), as a letter from Dr. McAll just informs me. It was worth going to Alloa to look upon such a "pyramid."

That meeting at Alloa was an example of energy in working up plans for a public assembly. The week days are, of course, the difficult times in which to secure large gatherings for such purposes. Almost all the local committees beg for a Sabbath, and the Central Committee regret that Sunday comes but once in seven days. But although Alloa is one of the smaller towns and the only day that could be given was a Wednesday, the great Town Hall was crowded and not a few had to go away without getting even standing room. And, writing of meetings, it is very noticeable how much the success of a meeting depends on the spirit of the local committee of arrangements, and even on the way in which what the Scotchman calls the "intimations" are given. I happened to be present in Barony Church, Glasgow, when the genial and gifted Dr. Marshall Lang was announcing the meeting to be held at St. Andrews' great hall on the Monday evening following. He said: "We are to hold a great meeting to-morrow night. If you want to get a seat you must go early; and that you may not fail if you go early, I have had enough tickets brought to the church to supply such as wish to go; and if you find you cannot go, you must surrender your ticket to some one else who will." Of course St. Andrews' great hall was filled. "According to your faith be it unto you," is true in more spheres than one. The very next Sunday I happened to be where a brother minister, who felt great misgivings about the week-night meetings being a success, besought his people to go, as many as possibly could, as though he

wished to save it from disastrous failure. Both enthusiasm and despondency are contagious, as this campaign furnishes abundant proof.

After having held 150 meetings in England and Scotland, from Bristol to Aberdeen, and from London to Glasgow, there are now more applications unfilled than brought me over the sea last autumn, showing that there is abundant opening for work of this sort. As yet Wales and Ireland are untouched. England has been approached only at some principal points like London, Birmingham, Bristol, Liverpool, Leeds, Leicester, Oxford, etc. Even Scotland, where three months have been spent, has not been overtaken. Inverness, Elgin, Forres, and all the country north of that line we have been unable to embrace in the tour, not to speak of many other places as large as Kirkcaldy, which in the more southern portion have been necessarily omitted. One of the most delightful visits I have yet made was to St. Andrews, the venerable university town, sacred to the martyrs of Christ, and consecrated by the graves of such men as Halyburton, Rutherford, Adam Ferguson, and the like. I was a guest of Dr. A. K. H. Boyd, the Moderator-elect of the Established Church Assembly, whose pen has made his name a household word far beyond the limits of his voice. Under his genial guidance I went to see the famous "bottle dungeon," where Wishart and other martyrs were confined, and saw the spot where he and Hamilton were burned, and the window from which Beaton was hung, just opposite, in the castle; we walked through the Abbey grounds and among the University buildings, only regretting that the time was so short.

Scotland is full of accomplished men, and from many a humble home has gone martyr or missionary. From one lowly cottage in Strathaven, went the Martin brothers, William, Gavin and James, two of them to India, the other to Jamaica. Then a son of James followed, then the surviving sister, *all five* to the foreign field. And when I spoke at Edinburgh to the students on Friday evening, March 14th, two more sons of those Martin brothers came up to me and shook my hand and told me they were in training for the same work! Seven from one house—we might almost say from one cradle! What a land of missionaries would this be if the *cradles* were consecrated! From how many other humble homes whose kingdom cometh not with observation might there go forth bands of missionaries to spread the good tidings!

In all my addresses here I have sought to impress the vital connection of *prayer* with *missions*. Nothing is more important—nothing is *so* important. The work is essentially *divine* in conception and execution. This supernatural gospel can accomplish that supernatural work of conversion only through a supernatural power, the Holy Ghost. Prayer is the only hold we have upon the Spirit of God, and therefore prayer is the single secret of all blessing upon our work.

Prayer means every other form of blessing. It means plenty of workmen, it means open doors of access, it brings plenty of money and means, it brings unction upon the workmen, it brings success of the highest sort on the field, large harvests and frequent harvests—the rain on mown grass making the grass to grow again for another crop.

Those who cannot go, who have no child to give, and but little money to give, can *pray*; and it is noticeable that of all the gifts we can offer, this of fervent supplication is the most emphasized in the New Testament !

Our beloved friends in Scotland have, with characteristic generosity, crowned all their former loving kindness with one last act, of which I can hardly write without indelicacy and yet scarcely forbear to write without ingratitude. Just as my three months' campaign closes, a letter reaches me from the beloved and venerable Rev. Dr. Andrew Thomson, of Edinburgh, announcing that the "Duff Trustees have appointed me as their next lecturer on missions." Dr. Thomson gracefully adds that "nothing could be more cordial than the appointment, as well as more gratifying to himself, and that he hopes no obstacle may be found to stand in the way of my acceptance." This lectureship, founded in memory of Dr. Alexander Duff, has already been filled by such men as Dr. William Fleming Stevenson and Sir Monier Williams, etc. It deserves mention in these letters, for, as it seems to the new appointee, this election is not so much a tribute to the capacity and ability of the lecturer-elect, as it is a beautiful and graceful expression of appreciation for the work that he has sought to do in Scotland. If the way shall appear open for acceptance, it will give opportunity also for the gathering up of the loose threads of a somewhat scattered and imperfect impression, and weaving them into a more substantial and permanent form. This last act of our Scottish friends we cannot but esteem an undeserved honor, but it is the most fragrant laurel wreath that has ever been placed upon the writer's head; and it is specially grateful as the last of a long series of generous and appreciative acts, crowning this short mission tour of the churches with a diadem that shows rather the princely nature of my hosts than the princely title of their American guest. One hesitates to follow where such men have led. But if the providence of God shall permit, we shall feel constrained to say, like Franklin of his illustrious predecessors at the Court of Versailles, "*I come to follow, not to succeed them !*"

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## PASTOR HARMS AND HIS MISSION WORK.

BY REV. LEWIS GROUT, WEST BRATTLEBORO, VT.

Louis Harms, the son of a Lutheran minister, was born in 1809, at Hermannsburg in Hanover, and educated at Gottingen. From his youth he gave promise of being, as he proved to be, a man of many

strong parts—thoughtful, sympathetic, self-reliant—a man of great energy, industry and perseverance, together with a kindness of feeling and a high sense of honor, truth and purity, that could not fail to win the confidence and esteem of all who should know him. His good judgment, good memory, and great activity made him a good manager of great enterprises; while the great simplicity of his trust in God, his strong faith, and rare devotion, made him bold and strong to attempt great enterprises. Such a man was needed in just the times and place in which he lived. Many of the two millions of people around him were given to infidelity, many to formalism and worldliness. Few of them cared at all for either the house or the word of God. For a man of traits like those of Harms, the Lord had a great work, both in Hanover and among the heathen beyond the sea. But for this work the man must have more than natural talent—must be himself first roused to a new spiritual life. To this he was moved and converted by reading the tender, loving words of Christ in his intercessory prayer. Being himself divinely imbued with the spirit of his new Master, he entered at once upon his labors of love for others, and soon became assistant pastor in his native village; and at the age of forty, on the death of his father, refusing many tempting calls to other places, he became pastor of the parish in which he was born and reared, and set himself to the joyful work of developing in it the best type of a useful church and ministry.

Nor was it long ere his earnest efforts began to yield a rich return. "The attendance in church increased; reverence for the Bible grew; there was more conversation on sacred things, more order and neatness in the village, and the 'Hermannsburgers' became a proverbial people. The noon bell was sounded, and every head was bared in prayer. Nowhere else in Hanover was a parish to be found where apostolic piety seemed revived as here, in the consciousness of a present Christ and a present Spirit, and in the effectiveness of the means of grace."

And now the heart of the pastor began to beat warm and strong for the millions in heathendom, especially in Africa, who had never as yet heard of the love of that Saviour who had died for them. Upon this he began to speak to his people. Sometimes the subject gave him wakeful hours at night; sometimes he made it the theme of a discourse on the Sabbath, and often was it the chief topic of remark in his visits from house to house among his people. They soon caught his spirit, and began to talk of the work among themselves and with their pastor, and some of them began to give. Their first contribution was a silver penny from a child, sixpence from a poor laborer, and six shillings from a widow. Little did these humble givers think what "a soaring pillar of fire" was to come from these trifling sparks, by means of which many a benighted soul on the Dark Continent would yet be guided and cheered in the way of life.

And now this enthusiastic pastor begins to urge his church and parish to give themselves, personally and practically, to the work, become responsible for a portion of the heathen world, form a society, choose a field, and go in person, or help send others of their own number to man the field. Twelve came forward and offered to go, one of whom gave his farm as well as himself. With the avails of the farm a training school was established, where the twelve put themselves under their pastor's teaching for two or three years, by way of preparation for mission work. Then the people began to study and plan with their pastor how they should send their brethren, when they should be ready, and provide for their support. Meantime, others offered themselves and came into the training school for instruction, and among them a number of newly converted sailors from the German fleet. Then some of the peasants expressed a wish to go as farmers, and some of the villagers as tradesmen or mechanics. In this way a new element was infused into the scheme, emigrants or colonists being now associated with the missionaries, and the hope cherished that the mission might eventually become self-supporting. And here the pastor himself is not only greatly encouraged, but set forward and furnished with a new idea; for, says he, "Without these sailors we should never have become colonists; for we, honest but somewhat stupid, heath-people, should never have dreamt of sending out any but real missionaries." And then, too, out of these sailors, they got the idea of building and having a ship of their own for mission purposes. Putting their minds and hands together, by faith, work and prayer, the ship was built, and the much-loved pioneer pastor, with some hundreds of his parishioners, took a special train to Hamburg to see the new ship, christen it *Candace*, and dedicate it to the work of carrying the gospel to the Ethiopians. Eight of the twelve candidates for appointment as missionaries being accepted, together with eight colonists, on the 21st of October, 1853, the *Candace* took them joyfully aboard, weighed anchor, and spread her sails for Mombas and the Galla country, *via* the Cape and Port Natal.

And now it was, on reaching their desired haven, that their faith and zeal were put to the first and severest test. The Mohammedan powers at Mombas, subject as they were to the Imaum of Zanzibar, jealous of all foreign influence, and especially opposed to the incoming of Christian missionaries, set themselves firm against the proposed enterprise, and compelled the missionaries to depart. "The Arabians themselves towed the ship, with wild cries, out of the harbor of Mombas, as if they had gained half a world by getting rid of the Christians." The *Candace* now put back to Natal, where she had called on her way up the coast a few months before. Here they had a glad reception by some of their own countrymen, by missionaries from other lands, and by the Government of the colony. Without

renouncing the hope of yet reaching the Gallas, on which their hearts are deeply set, they settle down to begin work where they are. Consulting with others as to the best way and place to begin, on the 19th of September, 1854, with five ox-teams, after the Dutch Boer fashion, they reach the seat of their first and central station, which they call by the dear homeland name of "Hermannsburg," on a large farm of six thousand acres, called "Perseverance," and situated on the Inhlumbiti, one of the inland branches of the Umvoti, their purpose being to strike out, eventually, from this in different directions, especially into Zululand and the regions beyond, even to the Gallas, as the field should open and their forces increase. Already had they entered on their work by making tours of observation and by studying the language of the people with other missionaries, and aiding them in their work as best they could.

Having fixed upon a station, their next work, like that of other enterprising missionaries in the same or any similar wild and barbarous region, was to build themselves a house in which to live and a place in which to worship. To this they devote themselves at once in right good earnest, and yet keep up their study of the language, and let pass no good opportunity to teach the people in whatever would be helpful to them, both in this life and the next. The carpenter, with the best workers in wood, went to "the bush" for timber. The smith made ready a smithy for work in iron. The farmer gathered a native force to care for the teams and help him in his husbandry. The mason, with a few good helpers, began to make brick. The thatcher worked in the garden till he was wanted on the roof. The cook, as yet without a kitchen, had "a laborious business to feed so many hungry people." They planned to build a house 120 feet by 40, with eight dwelling-rooms and twelve bedrooms, a large dining and sitting-room, a large kitchen, and a long hall running through the centre from end to end. The writer, being there on a visit at a later date, after the house had been finished, and the mission enlarged by the incoming of other members, found this house the abode of thirteen families, who took their meals all at one table in the large central dining-room. Here, too, they all met, morning and evening, for family worship; and everything, as the visitor was assured by the superintendent and his lady, went on, from day to day, in the most orderly and harmonious manner. Less than half a mile away there was another band of seven families, living in a similar manner in one house.

Nor was it long, considering the missionaries' imperfect knowledge of the language, before they began to get from God "an earnest of an extended blessing on their religious labors, and to be thus encouraged to persevere." Ere three months had expired four natives, a married couple and two others, who had been under instruction, came

to their teachers with a wish to be baptized and make a public profession of their faith in the Saviour of whom they had been told. After some weeks of further instruction, on the first Sabbath of the new year, they were examined before the congregation, accepted, baptized, and made the nucleus of a church among the Zulus. Forthwith, upon this, say the missionaries, "Satan broke loose, and did all in his power to hinder and destroy their work; but, thanks and praise to God, his grace gained the victory." Writing home, they entreat their patrons and friends to help them in their prayers, that the Lord may give them true humility and a self-sacrificing faithfulness in their calling, that they may not look for soft beds, luxurious sofas and good eating and drinking, but look to the Lord Jesus and the extension of His kingdom. Nor was it long ere they felt that they had still further evidence of God's readiness to bless them in the coming of many natives to be taught to know and read the gospel. Some of the natives ask the missionaries to come and teach them at their homes, in their kraals, and some bring their children to the station to be taught. "Are not these fair prospects? O, Lord Jesus, the seed sprouts already. Preserve it from the hail!"

Meantime, the full and frequent reports and familiar communications which these missionaries and colonists make to their friends and patrons in their fatherland, and especially to their beloved pastor, who, in turn, from time to time, talks it all over with his people, or has much of it published in his missionary magazine, help to keep the stream of mission interest ever full and rising. The training school was kept full, usually numbering about fifty. In 1856, a second company, chiefly farmers and maids, was found ready to go out; in 1857, still another company, numbering forty-six, of whom twelve were missionaries, was sent out; and then, in 1860, still another, numbering twenty-nine, of whom four were missionaries, the rest colonists. On one occasion more than a hundred stood ready to go at one time. All this led to the frequent founding of a new station, so that in 1860, six years from the beginning of their work at Hermannsburg, they had ten stations, four in Natal, three in Zululand; and, at the united request of the chief Sechele and the Dutch, they had sent and formed three stations among the Bechuana, which were proving prosperous, the schools large, the attendance upon Sabbath worship good, and baptisms many.

At the end of the first decade of this mission, 1864, they had founded 24 stations and started two more, and baptized 190 converts. How well founded, planned and managed was Pastor Harms' mission enterprise, is seen in the fact that it went on to live and prosper marvelously after his death, which occurred Nov. 14, 1866. The annual Christmas festival, at which the pastor and his devoted charge of peasants and villagers were accustomed to review their



year's mission work, was still kept up; and at that held in 1870, they reported their work greatly enlarged. The number of stations in Africa was now said to be 37, of which 7 were in North Zululand, 5 in South Zululand, 8 in Natal, 2 in Alfredsland, 10 in Bechuanaland, and 5 in Little Mosika District. At these stations 200 persons received baptism during the previous year. They had also 5 stations in India and 1 in Australia. Two brethren were about to leave for California to labor there in behalf of the Chinese in that State. The moneys received for the support of the Hermannsburg Missions the previous year amounted to 50,311 thalers. The expenditures were 44,590; the balance, therefore, in favor of the treasury was 5,721 thalers. Their South African missions continued to grow till they numbered 50 stations and 5,000 converts, when some 12 or 15 of these stations were swept away by war; since which, however, it is understood that some of these devastated stations have been rebuilt.

In 1886 the income of the Society was \$48,500, its missionaries and native helpers numbered 219, of whom 40 were ordained Europeans, 50 laymen and 42 women, likewise Europeans. The native communicants numbered 4,680, and baptized persons, 12,120. The gain of the year was 260 communicants. Rev. Egmont Harms was secretary of the Society in place of his father, now deceased. Aside from South Africa, the Society was doing mission work in India, Australia and New Zealand.

At an early stage of his Zulu Mission, Pastor Harms began to look for some suitable person to have the general superintendence of the work, and made choice of Rev. Mr. Hardeland, D.D. and Ph., who for many years had been a missionary among the Dyaks in Borneo. Dr. Hardeland would take this charge on condition that the Mission should be brought, in some measure, into connection with the Lutheran Church of Hanover, so far, at least, as to require that Church to examine and ordain all missionaries who might be sent by the Hermannsburg Society to this field. To this Mr. Harms assented. Dr. Hardeland reached the field in 1859, after which the mission was subject to his oversight and direction.

Nor should we fail to notice that Pastor Harms and his enterprising people seemed all the more interested and active in their homework because of their interest in the foreign field. In addition to other charitable efforts, they established a refuge for discharged convicts, about whom there hung a taint of disgrace, whose sympathies were perverted, whose sensibilities had been hardened by crime, and whose career had alienated common confidence. Moved to pity and helpfulness toward this neglected class, the warm-hearted Hermannsburgers bought a farm and built an asylum on it to be a home for the helpless and the hopeless, and yet a means of self-help for those who could labor. And then, again, as a means of imparting information

and promoting mutual sympathy among themselves, as also between themselves and their brethren in a distant land, they started a live missionary magazine. This gave employment, for a portion of their time, to some in the training school, and thus helped to prepare them for the handling of type and a press, in a land where press and type had never been known. Beginning in this humble way, this department of the work went on to unfold and grow, till, eventually, they had "a Parish Publishing House, issuing catechisms, tracts, and the literature of the Gospel, yielding an annual profit of six hundred pounds sterling."

In the narrative before us, what pastor, missionary, or missionary society, church or individual, can fail to find instruction and inspiration? In the Hermannsburg pastor and people, what an example for us to study and be encouraged! In it we see what an earnest, devoted pastor, who has God and a responsive, united people to help him, can do in face of great obstacles. Pastor Harms was a man of faith. He made his work, whether at home or abroad, a work of faith. He had faith in God, and faith in his people. He was a man of prayer. Of God he asked—in faith—the help he needed from God; of his people he asked—in faith—the help he needed from them. Putting and keeping his work before his people, making it their work, consulting with them, informing, cheering them, he had their confidence, their hand and their heart, and found that as the work grew upon them, the means to carry it on grew also. Pastor Harms was a man of great spirituality, and yet a man of affairs, a great worker, intensely active, a great organizer and manager, eminently original, progressive, trustful, hopeful, faithful, successful. His ways and means of securing a mutually helpful interest between the church at home and his missions abroad—his way of promoting a loving, personal sympathy and attachment between the laborers in the field and their patrons at home, are worthy of consideration in this day of diverse thought and study as to the best methods of mission work. Indeed, in all the union of individuality, freshness, freedom and fitness in his beneficent plans and labors, never running in the ruts of lifeless uniformity or imitation, always finding some good place or use for everybody and everything, and especially in his great simplicity of purpose, his Christly spirit, his consecrated life, there is much for the whole Christian world to admire and emulate to-day.

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## THE RELIGIOUS WORK AMONG THE IMMIGRANTS.

BY REV. PROFESSOR GEORGE H. SCHODDE, PH. D., COLUMBUS, OHIO.

It is only within the last decade or two that the immigrant problem has assumed in the public mind a moral and religious phase, in a measure crowding into the background the purely economic feature of the question. The number of strangers entering at our gates

average each year more than half a million. The new factor and ferment introduced into the thought and life of the nation by the advent of millions grown up in environments and surroundings often radically at variance with the ideas and ideals of American traditions, make the inquiry as to what is being done for the intellectual and religious education of these masses one of direct home interest, in which every citizen and Christian must look with personal concern and solicitude. This modern migration of nations is also a migration of national peculiarities; and the number of new comers is so great, that it is a question as to how far they will assimilate to American life, and how far they will attempt to impress the stamp of their own individuality upon our people. Experience has shown that the efforts made in the latter direction are far from being welcome innovations and transformations.

Naturally the State can do nothing for the religious wants of these strangers; and what is done in the way of establishing schools, is practically of little benefit on account of the language difficulty and the age of most of the immigrants. Only the second generation can hope to make use of the opportunities offered for intellectual improvement by the State. Accordingly, the whole work in this direction must be of a voluntary character, carried on by those whose interest in it prompts them to this labor of love. The immigrant himself cannot be expected to do much for himself in this respect. As a rule they are poor, and are intent, above everything else, upon the establishment of a house and home. Then, the majority of them have grown up in State churches and have never learned the lesson of self-help in regard to church and school, which is the condition of success in America. They are helpless as regards both ways and means. Often, too, they are but little concerned about their highest and deepest interests—those of their souls and hearts—the religious life in the State churches being but poorly adapted for the development of personal piety and a clear appreciation of the individual's religious needs and duties.

The work has then been left for those religious organizations in our country which, from a national or confessional point of view, must evince the deepest concern for the spiritual welfare of the immigrant. Nearly all of these strangers who come from southern Europe and from Austria and Ireland are Roman Catholics, as are also, perhaps, one-third from Germany and Switzerland; while the great majority of the rest of the Germans, as also all the Scandinavians, Swedes, Danes, Norwegians, Finns, Icelanders, and a small per cent. from Austria are members of the Lutheran State Churches, the Reformed Church being represented by a small German and Swiss contingent. From a religious point of view, at least two-thirds of the immigrants are Protestants, or, at any rate, non-Roman

Catholics. The new immigration spirit which has in the last three or more years taken hold of the Roman Catholic Latin nations in Europe, and has made the number of emigrants from those States almost equal to that from the Anglo-Saxon and Teutonic nations of northern Europe, has not changed this proportion, to any perceptible extent, in favor of the Church of Rome, because the great majority of the Latin wanderers go to South America and not to the United States.

The work of the Roman Catholics for housing their portion of the immigrants is carried on more systematically than can be done by any of the Protestant denominations. The magnificent organization of the Church of Rome enables it to do effective work in this direction. Of the more than five hundred thousand children in Roman Catholic parochial schools, one-half or more are taught in languages other than the English. That Church claims no fewer than two million German members in the United States, divided into thirteen church provinces. Seminaries and institutions for the education of priests and teachers multiply with great rapidity, and, in general, every effort is made to take care of their people and to keep them faithful members of the church. Just in how far this is to be regarded as consistent with the best American citizenship, is a mooted question. It is quite clear, that Roman Catholic ideas and methods in this regard are not yet in agreement with the public thought and conscience of the country.

The provision for the spiritual wants of the Protestant contingent naturally falls to the lot of that church to which it chiefly owes at least a formal allegiance, namely, the Lutheran. Unfortunately, the Lutheran Church of America, with its communicant membership of considerably more than one million, is a divided household of faith, the lines of separation being along a more or less rigid confessionalism, aided to some degree by linguistic and national divergencies; but, notwithstanding its divisions, the whole church is a unit in recognizing in the home mission work among their newly arrived brethren in the great West and Northwest, the task above all other tasks for them to engage in. Accordingly, the Lutheran Church of this land has bent all its energies upon the accomplishment of this one end, and of the four large general bodies and the independent Synods, numbering, in all, more than fifty Synodical organizations, there is scarcely one which does not take active part in this work. It is for this reason, chiefly, that this church has been able to take but a small part of the evangelization of the heathen world upon their shoulders. The large bodies of the General Synod and the General Council, indeed, carry on work in India and Africa, and the Southern Lutherans are beginning in Japan; but the largest complex of Synods, the Synodical Conference, as well as the independent Synods, engage in foreign mission work only in so far as they contribute to the missionary societies of Germany and the Scandinavian lands.

Other denominations are not idle in this important field, but quite naturally cannot, and do not, accomplish what is being done by the Lutherans. The Methodists have a German membership of more than fifty thousand; the Presbyterians of nearly ten thousand; the Baptists are working among the Germans, while the Congregationalists have devoted their energies chiefly to the Scandinavians. The United Synod, a German body, representing the standpoint of the Prussian State church, in which the Lutheran and the Reformed confession are of equal authority, have a membership of about one hundred and twenty-five thousand; and the Reformed church, a German membership of fifty thousand. Of the more than a million Lutherans in America, at least two-thirds are non-English, she being the most polyglot church in the United States, no less than nine or ten languages being preached from her pulpits.

The care for the spiritual interests of the immigrant begins even before he leaves the fatherland. Small pamphlets have been published containing the address of every Lutheran or United Synod pastor in America, and these are scattered throughout the districts of Germany, informing the immigrant where he can find a church home in America of his faith and confession. In Hamburg, Bremen, and other seaport towns, immigrant missionaries have been stationed, who provide the people with good advice, and help them in general to get into Christian hands upon landing in America. In New York there are three Lutheran immigrant missionaries and two missionary houses, in which annually more than fifteen thousand strangers are housed and sent on their way. The Roman Catholics, too, have their mission house in New York, and the Methodists did have, but its discontinuance has been agitated amid the protests of the German brethren. In Baltimore there is also an immigrant missionary. These men and concerns are supported by the church at large, as the immigrants are charged only a nominal price for lodging and board, and the needy receive these free. The missionaries have large correspondence with the pastors throughout the West.

The work of hunting up the new settlers and inaugurating the religious movement among them is the special task of the missionaries in the employ of the various Synods, who have scores of men engaged in this work. The ordinary method is to learn where there is a sufficient number of Germans or Scandinavians, or others, in a certain locality, and then to send a man there who is familiar with the language of the people. As a rule, no attempt is made at a church organization at once, even if the people were all nominally members of a State church in Europe. The most solid foundation for a congregation has, by experience, been found to be the establishment of parochial schools, in which the instruction of the young in the truths of Sacred Writ forms the chief feature. To this is added regular preach-

ing, until the people are ripe for an organization, and with the assistance of the church building funds, if necessary, a house of worship is erected. But the parochial school system has been the backbone of the success of the Lutheran church in the West. No less than 150,000 children are being educated in these schools at present, while the United Synod has more than twenty thousand in their schools. More than two thousand teachers, nearly all males, are engaged in these schools, for the education of whom special seminaries have been established at Addison, Ill., Woodville, Ohio, and elsewhere, or special courses have been arranged for this end in connection with the colleges and academies under the control of the church. The position of the Lutheran church in the parochial school question differs radically from that of the Roman Catholics. While the latter are loud in their denunciation of the public schools as "godless," the former establish their schools chiefly for the purpose of securing a religious education for their children, which, in the nature of the case, the State, because separated from the Church, cannot furnish; and besides, offering an education to those who are not acquainted sufficiently with the English language to make use of the public schools, the establishment of which is recognized by the Church as a duty of the State. The Lutheran church does not antagonize the public-school system; but for her own members she seeks to supplement it by supplying what, in her estimation, is the chief element of a true education, namely, the religious.

It is from this standpoint that we can understand the opposition of the friends of the parochial schools in the Northwest to the recently enacted laws, particularly of Wisconsin and Illinois. There is no dissatisfaction with the demands of these enactments that prescribe that certain branches shall be taught in English, nor with their compulsory features, for in nearly all the parochial schools English is, in a greater or less extent, the medium of instruction in certain branches, and no one is more in favor of a thorough education than are the Germans and the Scandinavians. But those features of the new laws which virtually deprive these schools of their independence or of congregational control, by putting them under the supervision of county officials and non-religious authorities, have induced the tens of thousands of Protestants in Wisconsin and other States to inaugurate an agitation looking to a modification of the laws. The Protestants have steadily refused to go with the Roman Catholics in their opposition to the public schools, for the simple reason that they occupy an entirely different position over against these. On principle, the friends of Protestant parochial schools do not at all antagonize the school system of the country; on the contrary, as a rule, their children for a certain number of years attend these schools, going to the parochial only for their religious training, especially for their preparation for

confirmation. From these data it is plain why these church schools, established at so great a cost by the struggling non-English Christians of the Northwest, have been one of the greatest features in the religious education of these people, doing a work which the State neither could nor would do.

In the line of higher education—the establishment of seminaries, colleges, and other institutions for the special or partial benefit of the immigrant—immense strides have been made in the last half century. Then scarcely one concern of this kind existed; now, several of them are scattered over the whole land. The Lutherans maintain no fewer than twenty such establishments for the Germans alone, with an attendance of more than two thousand students. The capital invested in buildings reaches the millions, and the annual running expenses are fully \$150,000. The returns for all this outlay and work can be seen in the progress of the church; for, on an average, one new Lutheran church is dedicated each day of the year, and four-fifths of these are among the new citizens in the West. The Reformed Church has two chiefly German colleges; the United Synod has a seminary and two colleges; the Methodists have five small colleges of this character; the Presbyterians have two German seminaries, one in Bloomfield, N. J., the other in Dubuque, Iowa; the Baptists have a German department in Rochester, N. Y. A similar work is being done among the Scandinavians and other Protestant strangers. Swedish institutions like that at Rock Island, Ill., are prominent educational forces; while fully a dozen smaller colleges and academies are maintained among the Scandinavian Lutherans. The Methodists have a Scandinavian theological school at Evanston, Ill.; the Baptists a Danish department at Morgan Park, Ill., and the Congregationalists have one in connection with their seminary in Chicago.

Not a small agent in this religious education of the immigrant is the press. The polyglot newspaperdom of the West is almost entirely in the hands of the church, with the exception of a number of German papers in the larger cities. It is extremely interesting in this connection, to note the fact that all work of this kind undertaken by other agencies than the church, or from another standpoint than the Christian, has signally failed. The Milwaukee teachers's seminary, established on a "liberal" basis, has been a dismal failure.

Taking all these data into consideration, it is evident that the religious interests of the immigrant are receiving probably more marked attention and are treated with greater success than is the case with the native churchless masses of America.

## PERSONAL OBSERVATIONS IN BRAZIL.

BY CHARLES E. KNOX, D.D., BLOOMFIELD, N. J.

*(Concluded from page 348, May number.)*

3. We were much impressed with the *personnel* of our missionary force, and with the missionary's opportunity. The men and women in the service, the churches and stations, the centres of missionary power, all inspired us. The Southern Methodist Church was under strong guidance in the person of Bishop Granberry, and his missionaries seemed able and zealous men, intelligent and devoted women. They were strengthening efficient centres at Rio and Piracicaba. Frequent visits from their bishop, who returned with us on the steamer, and who left his daughter as a teacher at Rio, gave them all courage and animation. An earnest preacher and teacher was prosecuting a mission under Bishop Taylor's self-supporting plan, in Para. The Baptists, who had come late, had made a beginning in Rio and Pernambuco, although still without a church edifice. Maranhao, Pernambuco, Bahia, Rio, Sao Paulo, Campinas, all Brazilian centres, were occupied as centres of our own missions. The Southern men and the Northern men from our own church were men of ability, strong in character, prudent in action, harmonious in purpose, versatile in pastoral and evangelistic service. The native ministry and elders, so far as we could judge, were men of excellent qualities of mind and of heart, and foretold a large body of worthy preachers and rulers.

The evangelistic work opened everywhere and greatly outran the missionary force. In any new place the traveling preacher could have a congregation on a half-day's notice. With common prudence and loving endurance of the priest's opposition, and with perhaps a little cool courage under a shower of stones, he could in a short time establish a permanent congregation. Two missionaries, one a Bible society agent, joined our steamer at Pernambuco, who had come 1200 miles down the San Francisco river. They had started from the farthest interior station in the south, inland from Sao Paulo and Campinas, crossed from the head-waters which flow to Buenos Ayres, to the head-waters of the San Francisco, and canoed to its mouth. Through two of the larger provinces, Minas Geraes and Bahia, a full thousand miles northward on high land parallel to the coast, then on the borders of the smaller provinces of Pernambuco, Alagoas and Sergipe, eastward to the coast, they followed the stream second only to the Amazon. Everywhere they had met with kindly reception. The Bibles distributed may be expected to repeat the work of Dr. Kidder's Bibles distributed in 1839, developing into inquiring souls and into groups of inquirers ready for the future missionary; but the long journey revealed the universal plaint of the desolate heart, ready now to turn its cry of need to a song of joy at the message of love.



In the Sao Paulo region the excellent evangelistic service of Mr. Chamberlain and of others has developed a vast region ready for the detail work of a large missionary force. At one place was a school, whose origin was from a Bible in a Masonic lodge, purchased as a sacred book on which to take oaths. The planter whose curiosity led him to read it, vowed to furnish a building whenever any one would come preaching the doctrines of that book. After the preaching he established the school, and then vowed that as soon as a white teacher would come to take charge of the school, he would put an endowment in his will. The last steamer of this present year brings the news from the college-bred lady teacher who has just located there, that the endowment is already in his will. At another place was a saintly member of a church, himself at one time full of hatred, who was converted by another whose heart and life had been full of ugly violence a few years before. At another place, where our Philadelphia engine stopped, was a flourishing church, where twenty years before Mr. Chamberlain and his assistant were stoned for explaining to the people the gospel of St. Mark. In rural plantations, in hamlets, in villages, in larger towns, notwithstanding the priests' protestations, the people will listen to the pure and loving story. An ebullition of emotional hostility may send off hot steam, but the prudent missionary stands one side, and soon the same emotion pushes the piston of a well-ordered life. The sub-stations and preaching places with one accord, in fourteen out of the sixteen sea-coast provinces, give the same testimony to the accessibility of the people.

One hundred new men, our missionaries said, could be at once profitably employed, as soon as they could learn the language, and another hundred could follow them at once.

The subject of lay colonies of Christians, in default of clerical missionaries, was discussed in our missionary company on the steamer. Most of the missionaries considered such colonies desirable, if practicable, and most of them thought something of the kind practicable under careful conditions. The oldest missionary, whose judgment was entitled to special weight, did not consider colonization from the United States practicable, and would not like to encourage it. "The United States people," he said, "do not colonize—they emigrate—they will not remain together." General Magalhães, who had personally explored the Amazon, said, at Sao Paulo, in answer to the question—Would colonies on the Amazon, from the United States, be practicable? "It would not do to bring people whose condition of life is too far above the conditions on the Amazon. The colonists must be of a class something like the conditions there—common laborers—not too cultivated." As the country becomes developed and rises in intelligence and in civilizing institutions, such colonies will undoubtedly succeed, and it may be that colonies, like the colonies

from the Southern States, if founded on Christian principles, may help to develop the civilization and Christianization of the country. The Southern colony on the Amazon went to pieces. The Southern colony at Santa Barbara, in the more favorable conditions of Sao Paulo province, through many changes remains the same substantial unit, and has Presbyterian and Methodist churches. If such a colony founded on disaffection arising out of our civil war and on worldly ambitions has maintained its life for a quarter of a century, a Christian colony, founded on nobler motives, might wield a powerful influence under the new Republic.

4. The native and immigrant population impressed us as presenting certain characteristics which are specially hopeful. Three aspects are full of interest. In the first place, the Portuguese and the Brazilian are an amiable people. They are not intense and vindictive, like the Spanish. They are affectionate among themselves and hospitable to strangers. They may be aroused to sharp encounter, but their prevailing mood is placid. The history of their former revolutions shows this, and the present bloodless revolution exhibits the same trait. Religious animosity, therefore, inspired by selfish priests, is not likely to be persistive, as under the Spanish type of character. Never was there a better opportunity to introduce the high principles of Christianity, than among a people who have a strong social nature, who have ardent desires for a pure religious love, whose confidence in their false religious teachers has been broken, and whose present revolution points them towards civil and religious liberty.

In the second place, the color line is unknown. Prejudice in a race caste does not exist. The ebony black, the Corinthian bronze, the Indian copper, the Caucasian white, and all the shades, statures, features, dress and manners of all these classes, sit side by side in the congregation and mix in common society. Grades of social distinction do not depend on color. Our brethren from our Southern States said to us again and again: "We have no difficulty here in respect to the color line." "The old idea at home does not disturb us here." "We hardly know ourselves in the changed condition." This condition of the Brazilian community arises out of the long intermixture of blood, the consequent impracticability of applying any *race* distinction, and the continued adjustment of social relations and customs to such a historic fact.

In the third place, the immigrant population has already become a powerful factor in the nation. The German people in the extreme South, especially in Rio Grande de Sul, have been recognized as a possible foundation for a separate republic. They occupy districts, and towns and cities. In Sao Paulo, also, their numbers are increasing. "We have a contract to bring in ten thousand families from Wurtemberg," said General Magalhães to us. "The German emigra

tion to us has been resisted in Germany, but the obstacle is now removed." The Italian constitutes the principal immigrant for multiplication of "arms." They were not regarded formerly as making good citizens, but recently a better class from the farms of Italy has come. They do a large amount of work and consume little food. The Portuguese immigrants, principally from the Canary and Azores Islands, are less numerous. They are chiefly in the cities.

The great demand of the Empire has been for "arms," or, as we say, for "hands," to develop the acres, to open the mineral depths, to lay the railroads and build the mills. National laws and provincial laws have therefore offered a premium for the introduction of labor. The province of Sao Paulo has been the most enterprising. Large buildings were pointed out to us in the city of Sao Paulo, built for the temporary accommodation of these multitudes in transit. "We are bringing five thousand a month into this province," said General Magalhães. "We have a contract by the province for this purpose." "More immigrants have come into the country since October last (about eleven months) than during the preceding history of the Empire."

By far the greater part of all this immigration is Roman Catholic. But from the old life of Europe they are coming into a new condition which is in rapid transit towards free ideas and private judgment. Met with a pure gospel in their own tongue, they may be converted to Christ and made a mighty force in the Christianization of that imperial nation.

5. We were very greatly impressed with the opportunities for Christian education. We heard the clamor of children in high voice, as we passed the common schools of the towns. In Pernambuco, our company found its way into a girls' school-house at the edge of the city. The voices were in full concert—the pitch was high—the action *forte*, the chorus without solo or duet. About fifty little girls and two little boys filled the room. Behind the desk sat a young lady of twenty-six or twenty-eight. Her face was bronze, her eyes black, her jet black hair went down her back in a braid. With happy features, abounding spirits, a ready affability and overflowing pleasure in her work, she went freely on in the guidance of the school. She called up a girl to read. While hearing and correcting her, she gave attention to another, who came with an example in arithmetic; and then to another who came with her sewing, and sent another still for the tin scissors-and-tape box. When the little bronzes and blacks of all shades grew quiet from looking at their visitors, her vigorous and cheery voice shot out the word "*study*," and off they all started in loud chorus again. We were reminded of what we had read of Mohammedan schools. The course of instruction was reading, writing, arithmetic, Christian doctrine (a Catholic shrine was in the corner) and sewing. One or two little ones recited in simple geo-

metrical "form." They all seemed delighted with their cheery teacher. The same mode of education we saw in a school for boys of older age in Maranhao. From our Protestant Church school in Rio, we learned that the national habit was to train the memory, but that the child was instantly lost if the teacher put his question outside the page of the text-book. Memory, obedience, emotion—these were to be cultivated among the people as a foundation for a blind church life. We were never more impressed with the value of a healthy logic in popular and in high education—to teach the child, the family, the community, the nation, to think for itself, and to exercise a private judgment in civil and in religious life.

There are professional schools of high character in leading centres, law schools with large attendance in Sao Paulo and Pernambuco, medical schools in Bahia and Rio, a theological school with small attendance in each of the twelve dioceses. For these high institutions there are private and Governmental preparatory schools. And the "collegio," which is either a private school or an ordinary high school, is to be seen here and there in every city. There is, however, no university nor college of high degree in all Brazil. A few of the leading statesmen were educated in former years at the University of Coimbra, in Portugal, or in other European universities. A few of the young men now go abroad. A bright young man on our steamer was receiving his education in the Polytechnic Institute at Worcester, Mass., where others of his nation had been. A polytechnic institution on the plains of Ypiranga, just outside Sao Paulo, is expected to grow out of its incipency, if it escapes political complications. One considerable institution in the interior is founded on the doctrines of Augustus Comte. Independent of the missionary school and of pulpit instruction, the common people of the towns have the meagre education of the Catholic church, and the reflective mind tends towards materialism.

In several places Protestant schools had been begun. In four places they already assumed significant character. Under the Southern Methodists in Rio and in Pericacaba; under the Southern Presbyterians in Campinas; under the Northern Presbyterians in Sao Paulo. The Methodist school property at Rio is on a noble site, commanding the city and the harbor. The school was in its early beginnings, the prosperous school at Pericacaba having been established some years, but we expect to see at the capital an institution of wide influence as an outgrowth at no distant day. The Campinas school had attained a high order of excellence and had gathered numbers and older students in spite of the rival Comte institution in the same town. The Sao Paulo school was, however, the leading missionary institution. Beginning as a little school for the missionaries' children, it had grown into a system of Kindergarten—Pri-

mary, Intermediate and Grammar departments—with a class for instruction in teaching and an advanced class ready for collegiate or theological education. There were 244 pupils present in the main hall on the day we were there. The number has since increased to about 400, the accessions again outgrowing the walls. The buildings adjoining the church should be at once assigned to one or two departments, and new apartments sought elsewhere for the other classes. The young men's dormitory, on the edge of the town, was an attractive building of yellow brick, one story in height, with dwelling-rooms for the Director. It stands on an elevated site, overlooking the city, and has ample grounds for a future college. The teaching force, composed chiefly of intelligent ladies, Southern and Northern, under the excellent guidance of Dr. H. M. Lane, was of high order. In our company we brought to them a New England teacher to take charge of a normal class of teachers.

Education had here advanced up to the line of the college system. The Sao Paulo school was ready at that time to present seven or eight, and the Campinas school five or six students for a freshman class, as soon as a curriculum and the first professors could be provided. The opportunity is ripe for the completion of the educational system. Superior Protestant education would at once command wide attention. Its high morality would appeal to the deepest desires of parents who have fared ill under the Romish training. This highest complement of the system should be at once expressed in a college which should develop into a genuine university.

Roman Catholic education is unequal to the crisis. It is insufficient for the mind and morals of the masses. So long as the leading minds of the nation are under Catholic education, the people will not rise to high moral and religious convictions. The alliance of Protestant principles with professional education will at once give external and internal support to true Christian life. The State needs Protestant principles in its conception and administration. Such an education is the speediest way to produce the ministry which Brazil needs. The existence of a body of learned men at such a high institution is a constant educational force through all grades of political and domestic society and through all ranks of instructors.

Teachers of an elevated common school system, educated Christian fathers and mothers, communities which shall demand a higher popular education for both *girls* and boys, leading Protestant minds in common society, in common commercial and in common agricultural life, educated church officers, native ministers to fill the countless opportunities, Christian men in the professions, leaders in the State Chambers in the new chambers of the Nation—these are within the speedy reach of such an institution. Next to the proclamation of the gospel—this is for Brazil the all-important thing. An opportunity for so broad a work, so world-wide an influence, is seldom presented to the Protestant Church.

## HOW SHALL MOHAMMEDANS BE EVANGELIZED.

[We are not at liberty to give the name of the writer of this article. Suffice to say, that it is from the pen of one who has lived forty years in the Turkish empire and is thoroughly conversant with the subject. Like the masterly paper we gave in the August number (1889), on "Islam and Christian Missions," it merits careful reading.—J. M. S.]

This article does not discuss the general subject of Mohammedanism, giving an abstract of its tenets; nor does it propose to give a history of its progress and a statement of its present extent and power; nor does it compare this religion with Christianity, presenting the similarities and the contrasts between the two religions. It aims simply to treat of the best mode of presenting the gospel to Moslems, so that it may meet with their acceptance—treating the subject in view of the obstacles which hinder the success of the gospel in the Turkish empire.

*Is the inquiry presumptuous?*—The fact is not ignored that some persons regard this subject as not properly one of human discussion and inquiry. They say that the opening of the Mohammedan world to the gospel is a work so entirely dependent upon divine interposition and Almighty power, that it is presumption on our part to speculate and plan, or do otherwise than "stand still and see the salvation of God." They say that it becomes us to acknowledge that the evangelization of Moslems in the Turkish empire is a sheer impossibility to human endeavor, that God has purposed it, and in his own time will indicate the means to be used for its accomplishment, as he did when the Egyptian bondage was to be broken and Canaan possessed; that we now stand before a closed door waiting for the providence of God to open it, and that such an inquiry as this is as uncalled for and ill-timed as if Joshua had presented a paper on the best mode of delivering Israel at the time when they were hemmed in by the Red Sea and Pharaoh's army, or as if Eleazar had prepared a similar paper on the speediest mode of reducing Jericho before God had revealed anything about the blowing of the ram's horn and the seven times encompassing the city.

They say, and they say this truly, that when the allotted period of 430 years was passed and the iniquity of the Amorites was full, all the walled cities of Canaan were powerless to resist the Israelites, and not before; that when the 70 years of the Babylonish captivity were fulfilled, heathen kings were inspired of God to further the return of the Jewish captives; that "in the fullness of time" Christ came; that forty days after his ascension the wonders of Pentecost were revealed; and so, when the Holy Spirit moves upon the darkness and bigotry of Mohammedanism then will begin the dawn of a new creation for its followers, for the decree still stands in regard to all the religious movements of the world: they are to be accomplished "not by might nor by power, but by my Spirit, saith the Lord."

But, while we reverently acknowledge the divine decrees and patiently wait for their unfolding, we should never fall back upon them as an excuse for our supineness.

*Is the inquiry skeptical?*—Braving the charge of presumption in proposing this inquiry, we expose ourselves to the charge of skepticism. We are asked, Has it not been revealed from heaven that the gospel is the divinely-appointed remedy for the whole race of man? Has not the command been given us, “Go, preach my gospel,” trusting to the power of the Spirit to make that preaching effectual to the evangelization of all men without exception, whether Jews, Mohammedans or heathen? And is not the raising of this question with reference to the evangelization of this one class an implication that the divinely-appointed remedy is inadequate to the peculiar difficulties of this case, and that it must be supplemented by means which human wisdom must devise; that the naked sword of the Spirit is insufficient to pierce the armor of this Goliath? Are we not preparing ourselves for a rebuke from our Master, similar to that which those nine disciples received from him when, having received from him a commission and power to cast out evil spirits, they failed in the case of the child in Cesarea Philippi and learned the cause: “Because of your unbelief, you could not cast him out?”

Or, at the least, we are told that there is, in instituting such an inquiry, a reflection on former and present laborers in behalf of the Moslems, and on the agencies used by them, and an ignoring of these long, faithful and prayerful efforts, and an assumption that the want of success which has attended these labors was a consequence of their having overlooked or neglected measures which they ought to have discovered and used, of which we are now on the track and prepared soon to reveal.

If there is seeming ground for this objection, the writer of this article would hasten to disclaim all disposition to ignore the zeal and activity of these laborers, or to imply that they had shown a want of wisdom or courage, and that their efforts had been failures; or to counsel the abandoning of their plans and the adoption of others. On the contrary, he recommends the gathering up the results of their experience, the marking of their footprints for future guidance, and the imitation of their faithfulness.

*The peculiar difficulties in the case.*—That there are peculiar difficulties attending the efforts to evangelize Mohammedans everywhere, and that these difficulties are aggravated in the Turkish empire, is conceded by all. A cursory survey of these difficulties is a necessary preparation for surmounting them, as a knowledge of an enemy's defences is of prime importance to the general who intends to break through by assault.

1. The first of these difficulties is that of *finding means of access*

to Mohammedans, in order to teach them the gospel. Rarely do they come to our churches to hear our preaching. They do not visit us in our houses nor invite us to visit them. We have hardly any opportunities for contact with them, so as to be able to explain our religion to them, and to urge them to accept it. The constitution of Mohammedan homes, with the jealousy and seclusion of the harems, creates a serious bar to the evangelization of the Mohammedans. The leaven has no access to the lump in order to leaven it. The salt cannot reach that which it is desired should be preserved by it. The patient knows not the remedy, therefore cannot apply it, to feel its power. Places of business in the daytime, and coffee-houses in the evening, where all listen to a story or a poem, are not favorable places for religious discussions, and yet there are few other places for meeting Moslems.

2. A second obstacle to their evangelization is *their pride* and arrogance of opinion. They consider themselves the favorites of heaven, the depositaries of the truth, the elect, true believers, saved. They despise Christians, and couple their names with those of the lowest animals. This pride, this feeling of superiority, this lofty disdain, is an effective obstacle to their being influenced by Christian teachers. It increases their contempt of Christianity, that it is the religion of those whom they have been accustomed to regard as their subjects—their slaves. Shall the conquerors adopt the religion of the conquered? Shall they bow down to that which they were commissioned of God to root out and destroy?

3. A third obstacle is *the strength of the fortress which Mohammedanism occupies*. Heathenism has no such defences. The natives of Borneo, Java and Sumatra, while they are yet heathen, are far more easily reached by the gospel than after they become Moslems. This is the case also with the heathen of Central Africa. One reason of this is that there is so much of truth mingled with error in this religion—truth derived from God's own word. As the Moslems have taken possession of some of the fairest Christian churches and made them mosques, so they have stolen some of the most sacred truths of Christianity and used them as buttresses to their fortress of error.

Another strong bulwark of this delusion is its harmony with the self-righteousness of the human heart. It offers a salvation by works, which it is possible for man to perform, such as prayers, fasting, pilgrimages, ablutions and alms-giving; and the performance of these acts gives the Moslem an assured title to Paradise.

This religion is strong again with sensual man, in that it allows and sanctions immorality and licentiousness, which Christianity forbids. It allows a man to act like a beast, and to account himself, at the same time, a saint. It lets him indulge his lusts without a bridle, and think that he has a special license from heaven for so doing and



an illustrious example of such conduct in the person of his prophet. Being thus strong, it surrenders few captives to Christianity from its own ranks, and it gains many captives from heathenism, and holds them with a firm grasp.

4. *Political complications give Mohammedanism greater power to oppose Christianity in the Turkish empire.* The religion of Mohammed is the State religion. Defence of the faith of Islam is regarded as essential to the integrity of the empire. To sustain the tottering throne of the sultan, religious fanaticism has been invoked and fostered; during the last few years schools for teaching the Koran have been multiplied in all parts of the land; even among the Bedouin tribes have apostles of the revived faith been sent; new mosques have been built and old mosques repaired, and praying places opened, where religious devotees may shout the name of Allah till they become voiceless and nerveless with their frenzied effort. Bigotry and patriotism have become synonymous terms. And, since Moslems only are drafted into the army, the government dreads that they should become Christians, lest they should found thereupon a claim from exemption from military service. Moreover, they fear that such conversions may be made by foreign powers a pretext for their interference in the affairs of the empire, and a ground for demanding new concessions and national dismemberments.

5. Another obstacle is the fact that in the Turkish empire at this time *the death penalty hangs over every Moslem who becomes a Christian.*

The Koran authorizes this. Religious liberty is a doctrine inconsistent with the spirit of Islam. It is almost certain that a Mohammedan who professes faith in Christ must leave the country, if he can, or be impressed into the army, or be arrested and imprisoned on false pretences, and all traces of him be speedily lost. This terror, so imminent, hinders Moslems from indulging any disposition to examine carefully the Christian religion and to balance properly the claims in its favor. To be known to be an attendant upon the religious services of Christians subjects a Moslem at once to a warning from the heads of the sect; and if he perseveres, he soon feels the weight of their power to compel him to separate himself from such associations. As long as civil power remains in the hands of Mohammedan rulers, it is difficult to see how it can be otherwise than it is now. If the sultan should declare that every Moslem was free to adopt what religion he chose, he would be regarded as a traitor and an infidel, and be in danger of deposition and assassination.

While the pope was king of Rome he repressed Protestantism with an iron hand; and while Abd-il-Hamid or any other Moslem holds sway in Western Asia, we must expect that he will do all in his power to prevent his Moslem subjects from becoming Christians.

From the very nature of things, the religion propagated by the sword must be sustained by the sword; the same means which were employed to make disciples will be used to keep disciples. The death penalty incurred by Moslems renouncing their religion stands as a powerful obstacle to hinder their evangelization.

6. Moslems have imbibed a prejudice against Christianity from the *false representations of its character and its effect as given in the worship and conduct of nominal Christians, with whom they live*. As the superstitions and idolatrous worship of these Christians brought the wrath of God upon them centuries ago, and caused him to deliver them over to their Mohammedan conquerors, so their clinging to their errors has kept them under the yoke of their oppressors, and they have during all these centuries been bearing false witness against the holy doctrine which they profess, and making their conquerors hate, scorn and detest a religion so idolatrous in form and bringing forth such fruit of unholy lives and conversation. Can we blame men for rejecting Christianity when it has been so misrepresented and profaned by the so-called Christians of the East?

7. Another obstacle exists in the *misconception by the Moslems of the cardinal truths of Christianity*, without opportunity being sought or found to correct those misapprehensions. They totally misunderstand what we mean by calling God "our Father," and Christ "the Son of God," being misled by hearing Mary called by Christians "the mother of God." They misunderstand the doctrine of the Trinity, thinking that we worship three gods, and they miss entirely what we mean by calling God "a Spirit," thinking that we thus rank him with angels and souls of men, which are spirits. They have been taught always that the Scriptures, though originally from the hand of God, have been changed and corrupted by Christians, into whose hands they have fallen, and therefore these holy writings have no power over them. Apostate Syrian Christians, educated in Protestant schools, taught foreign languages in order that they might be more efficient helpers in evangelizing their countrymen, have gleaned among infidel books in England, France and Germany to find every objection that has ever been raised against Christianity, no matter how absurd or how many thousand times refuted, and have translated the accumulated mass of objections into the languages of the East, and published them as the unchallenged and irrefutable proofs that the Scriptures of the Christians have been corrupted on every page, and that Christianity itself is an imposture. Let any one who would see proof of this statement read the book "Izhar-il-Hok," prepared by Fares Shidiak, once an employee of the British and Foreign Bible Society, and a translator of the New Testament into Arabic, under their direction, now a devoted adherent and strong ally of Mohammedanism in Constantinople, and a bitter foe to Christianity, in whose folds he was born.

8. Another obstacle is that there is *no liberty of the press in Western Asia, nor liberty of public discussion*, by which the fallacies of Mohammedanism might be exposed and the slanders against Christianity refuted. Islamism enters the lists, free, untrammelled, permitted to strike as hard and as foul a blow as it will, while Christianity stands manacled, not allowed to raise a finger even to ward off a blow. Custom-house officers and public censors watch jealously to prevent foreign importations of books exposing Mohammedan errors; a printing press which printed a word against Mohammed and his religion would instantly be stopped; and if the missionaries braved all personal risks and denounced openly in their pulpits the prophet of Mecca, not only would they fail to reach Mohammedans with their message, but speedily their churches would be closed, and all other work done by them in the land would be stopped.

I will only hint at other obstacles, such as the indifference of many native Protestants of the East in this work, their want of faith and of zeal and of prayer in its behalf, while they have facilities vastly exceeding those which foreigners possess of reaching the minds and the hearts of their countrymen of a different creed; and again, that so many Protestant officials, representing Christian nations, men of the highest positions in civil life and in the army, should ignore their faith and their convictions and their customs when among Moslems, and for political reasons pay the most profound respect to their superstitions and their vain worship.

*Has Christianity any allies?*—Leaving a further consideration of these difficulties, let us inquire *if Christianity has any allies in this contest* upon which she can rely. The answer is yes, and the most prominent of these are three:

1. The first of these allies is *the progress of human thought*. As surely as the fervid sun and the warm tides of the temperate zone melt the icebergs drifting down from the frozen North, so surely will this relic of the seventh century feel the influence of the second and third decade of centuries, and grow powerless before them. Mohammedanism represents the feebleness and narrower range of thought of the world twelve centuries ago. It cannot adapt itself to the advance of the world in knowledge, like Christianity, which indeed leads the van of all human progress; but being of human origin, the product of a mind which could not look beyond the horizon of the age in which it was born and the region of its birth, it is out of sympathy with the present current of ideas and contradictory to the later teachings of science. Every new discovery is a protest against the errors imbedded in Mohammedanism. All advances in science expose the fallacies of that system, and prepare its followers to perceive these and make the necessary deductions from them as to its earthly origin.

2. The second of these allies is *the human soul awakened to a consciousness of wants which Mohammedanism fails to meet, and which Christianity meets fully*. When man awakes, as he must sooner or later, to the consciousness that he is a sinner and that his own self-righteousness will not suffice to justify him before God, then he looks in vain into the Koran to learn of a mediator and an atoning sacrifice and an effectual intercessor. Mohammedanism knows nothing of a "Father in heaven" to comfort the soul in its hours of loneliness and sorrow. It knows nothing of the Holy Spirit to change the heart and aid it in overcoming sin and temptation. But Christianity meeting these and other wants of the soul, for which Mohammedanism has no help, possesses in man's soul itself a powerful witness to its divine origin.

3. The third auxiliary is *that course of divine providence which is weakening the political power of Islamism over the peoples and countries now held in its grasp*. The dismemberment of the Turkish empire is preparing the way, in its gradual progress, for the triumph of Christianity. The frequent conversion of Mohammedans in India, where English rule prevents the death penalty from being visited upon the converts, and in Egypt, where partial religious liberty now exists, show what we have reason to expect in Turkey when there is freedom of inquiry, freedom of discussion, freedom of the press and pulpit, freedom of profession of faith in Christ.

To these elements of hope might be added the fact that there is much buried seed in Turkey of past labors, of Bible truth which has been sown—and what God has sown shall not return to Him void—so many unanswered prayers for Moslems yet in the golden censer.

The next question to be considered is: *What agencies have proved most successful hitherto in commending Christianity to Moslems, and what may still be accounted the most hopeful means to be used in seeking their evangelization?*

1. The first and foremost of these is *the circulation of the Word of God*. Bibles can enter homes whence preachers are excluded. Bibles can be read where there is no fear of jealous witnesses and cruel betrayers. The Holy Spirit can apply that word with resistless power to the conscience and heart. There is no doubt that immense good has been done by this agency alone, and that many Moslem men and women thus taught have lived and died, clinging to Christ and His cross for salvation, of whom we have no record. We have certain testimony of some who have been savingly enlightened by this means alone. Let us not despair of our influence in evangelizing Moslems while this agency is left to us. Let us rejoice in the opportunity of circulating the Word of God with so few restrictions. Let us rejoice in possessing the Scriptures in the languages of Mohammedan peoples, and particularly in their sacred tongue, the Arabic,

and in vowelled form, fitted to compare so favorably with the form in which the Koran is possessed by them. Let us use all available efforts to place the Bible in the hands of Moslems, and to induce them to read it. Let us show ever in our conversation with them our assurance of its divine origin and our certainty of its being uncorrupted, and our belief in its saving power. Let us multiply colporteurs, wherever we can, to circulate and explain the word of light and life.

2. A second means, justified most amply by experience, is *the education of Moslem children and youth* of both sexes in our common schools, higher schools, boarding schools and colleges, and giving them both scientific and religious instruction. All science refutes in some form Mohammedan teaching. The schools which have been opened in Turkey by American and English Christians, and in a lesser degree by Germans, have brought in a flood of light which has been crowding back into narrower confines the ancient night of Moslem delusion. School teachers are the sappers and miners who are undermining this gigantic fortress of error. Moslems perceive this, and hence their new zeal for opening schools of their own to counteract Christian schools, and hence that wonder of wonders, that Mohammedans should open schools to teach *girls* to read. It is to be regretted that so few Moslem youth attend our institutions of learning. We should double our efforts to bring them in and to retain our hold upon them. While the children are yet young they carry home and teach to their parents by means of the hymns which they have learned to sing, and the verses of Scripture they have been taught to repeat, lessons which we could not otherwise introduce into those homes, and which may be the means of making the parents wise unto salvation, while these children themselves, sooner or later in life, may find their way to the gate of heaven by means of what they have learned in these schools. Boarding schools for Moslem girls have been wonderfully blest as means of good. May they be sustained as they deserve, and may they be multiplied !

3. *Bible women* can do immense good by visiting Moslem harems, teaching the women to read, and reading the Bible to them. Some most interesting cases of hopeful conversions have occurred in connection with such labors. Women are thus reached by the gospel who would otherwise never have heard it. There is less jealousy of female laborers than of men. Where suitable Bible women can be found there is large encouragement for their employment.

4. Another object to be striven after is *the cultivation of the acquaintance of Mohammedans*. If we meet their coldness with coldness and their seclusion with a corresponding non-intercourse, when can we expect that the barriers between us will be broken down ? Personal influence, the world over, is the strongest influence. Men

will not listen profitably to teachers who have not their confidence. Conviction is a matter of the heart as well as of the reason. A word from a friend influences more than a hundred words from a stranger. Difficult of acquisition as this way of influence may seem, yet it should not be slighted. If it is set before us as an end to be reached, it can be compassed. On their fast days some rooms of Moslem houses are open. We can show an interest in their joys and sorrows, attend their weddings and their funerals, invite them to join literary coteries. When once an acquaintance is formed with a few Moslems it is easy to extend it by their means. Neither should the wives of missionaries limit their acquaintance to the poorest class of Moslem women, whom they teach to sew and to whom they give charity, but should cultivate the society of the better classes, and seek to gain an influence over these, doubly secluded as they are and wholly debarred from learning of Christ. Lady teachers in female seminaries have rare opportunities of making such acquaintances by visiting the mothers of their Moslem pupils. As matters now stand, women have better opportunities than men in evangelizing Moslems. In the nineteenth century crusade women can have the honor of planting the standard of the cross where men are powerless, and this will not be the first time that the softest hand has proved the strongest.

5. Another important point is that those who expect to influence Mohammedans should make their religious belief a *study*; they should know what the Koran teaches, its truths and its errors; they should study also the commentaries upon it, and they should do this not second-hand, through translations and comments by foreigners, but should be acquainted with native modes of thought and expression. Moslem literature, secular and religious, its philosophy, history, poetry and books of proverbs, which are now almost a *terra incognita* to scholars in other branches of science, should be carefully studied by those who hope to benefit them. Without such a knowledge we can no more hope to prevail over Mohammedans in discussion than Indians with bows and arrows could cope with Europeans armed with rifles.

6. *Medical work, and especially hospital work*, affords rare vantage ground for evangelical teaching of Moslems. A doctor among them is a privileged character. His life is safe where others would be in peril. He can enter within doors barred to others. His words carry weight which another man's do not. He meets men under the most favorable circumstances to influence them for good, when their hearts are made tender by sickness or bereavement, and when the nearness of another world makes the conscience alert and the soul susceptible to religious impression. The gentle ministries of Christian men and women in hospitals have, again and again, softened the hearts of bigoted Moslems, and the daily listening to the name of

Jesus and receiving care and healing in his name, have prepared them to accept the Christian's faith and Saviour.

From the agencies thus enumerated, as sanctioned by experience, it is plain that indirect, unobtrusive, unostentatious efforts are those upon which most reliance must be placed in this stage of the work. An organized, avowed, aggressive mission to the Mohammedans, which proclaimed its designs and its results, would defeat itself and imperil those it sought to benefit. While the servants of the church are faithfully using all the means in their power to find an entrance for the gospel, the church must be content to allow the kingdom of God to come in Turkey without human observation, and to accept it that God's spiritual work here should move on as silently as the great processes of nature.

*The vast importance of the theme.*—In concluding this paper it is worthy of being set forth in words, although it is doubtless already the burden of the thoughts of many hearts, that the evangelization of the Mohammedans is a theme of great importance; it should be the subject of our careful consideration, strong faith and earnest prayers. It deserves to be made prominent as the subject of *united, special, importunate and persevering prayer.*

The vast number of the Mohammedans makes a strong appeal to our interest in their behalf, they constituting at least one-tenth, and perhaps one-eighth, of the human race. Their influence in the world commends them to our notice. That influence is not negative, like that of the Brahmins, and of the followers of Confucius, but positive, aggressive and visibly effective and ascendant in some parts of the world, and destructive always; but, if turned into right channels, promising to be as conducive to the triumph of the Lord as it now is influential to hinder it. They need the gospel as much as others to enable them to bear the woes of life and to light them through the dark valley. The gospel is as well adapted to their needs as to those of others. The commission, "Go teach all nations," extends to them. The success which has attended labors for them in individual cases shows that *no impassable barriers lie in the way of their enlightenment and conversion.*

*The difficulties in the way of reaching them do not relieve us of the responsibility of laboring in their behalf.* The dangers which may threaten us should not make us hesitate. It would be hard to prove that the difficulties and dangers attendant upon preaching the gospel to Mohammedans now in the Turkish empire are greater than those which faced the apostles and martyrs and early teachers of Christianity in the Roman empire in the first three centuries of the history of the Christian church. They preached to proud Romans, as well as to bigoted Jews and sensual Greeks, in spite of threatenings, scourgings, stonings, imprisonments and cruel deaths, and as a result pagan Rome was Christianized. So, with like faith and prayer and courage and perseverance and effort, in due season, and it may be after a hard struggle, the gospel will a second time triumph on its old battleground where its first victories were won; exiled Christianity will return to the home of its birth, the Bible will supplant the Koran, the prophet of Nazareth will take the place of the prophet of Mecca in the heart of Moslems, the Son of God the place of the son of Abdullah, to the glory of God and the salvation of immortal souls.

## THE DRUID CELTS—THE EARLY MISSIONARY RACE OF WESTERN EUROPE.

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

The first wave of Aryan migration into Northern Europe was that of the Celts. They were the first column in that grand westward march which has wrought the highest civilizations and filled the world with great achievements. In France they were first known to the Romans as Galli or Gauls. In Britain as Cimbri, or, more generically, Britons.

But there were successive waves of migration. In the fourth century, B. C., one of these broke over the Alps and made a victorious entry into the city of Rome. In the year 279, B. C., another horde of Celts entered Macedonia, Thessaly and Greece, but were repulsed in the gorges of Delphi, whence passing through Thrace and turning eastward, they crossed the Hellesponte into Asia Minor. But having been conquered by the armies of Augustus, 25, B. C., they were confined thenceforth to the province that bore their name—Galatia. It was these brave adventurers whom nearly a century later Paul found it difficult to bring under the curbs and restraints of the gospel of peace, and to whom he found it necessary to write a very plain and outspoken epistle. And yet we get the impression even from Paul that they were a manly race.

During the Punic wars of Rome, large bodies of the Celts or Galli were found aiding the Carthaginians, and on many a well-contested field the Roman legions found them worthy of their arms. These alliances prompted Rome to crush their power, if possible, on their own soil, and Julius Cæsar, with the Greek colony of Marsailes as a base of operations, began that series of resistless invasions which pursued the Celts over the whole area of France, and even to the British Isles. During fourteen years of conquests he is said to have sacrificed two millions of men. He respected his foes, however, and at last even cultivated their friendship; for in his further ambitious schemes he led the brave Gauls under his standards even to the gates of Rome.

The conquest of the Britons was a more difficult and protracted undertaking. The tribes who took their stand in the mountains of Wales and of Scotland, as well as the inhabitants of Ireland, were never conquered by their Roman invaders, and on more than one occasion these vigorous mountaineers pressed upon the Roman colonies so fiercely as almost to extirpate their power in Britain. They seem to have been reserved for a great purpose. "Their forefathers," says McClear, "had formed the vanguard of the western portion of the great Aryan migration; they were to form the vanguard of the missionary history of Europe. While the Roman world was more and more decaying, and the great Teutonic movement was as yet in its infancy, they were destined to train and send forth some of the



earliest and bravest pioneers of Christian missions in Switzerland and Germany."

Before entering upon the study of the Christian conquest of Britain, first by the Romans and at a later day by missionaries from Iona, one should first understand, if possible, the ancient religion of these brave and stalwart tribes. Enthusiastic writers have not hesitated to declare that the religion of the Celtic priesthood, known as Druidism, was the primitive religion of mankind. Discounting, however, this extreme statement, it is enough to say that the faith of the Druids could not have been the faith of a savage race, for never has uninspired man attained to nobler conceptions of his own being or his relations to Deity than some of those which were taught by the Druids. Hume, the historian, declared that "no religion has ever swayed the minds of man like the Druidic," and in Cæsar's Commentaries are found brief references which show his profound respect for the faith of the vanquished Celts. "The Druids," he says, "make the immortality of the soul the basis of all their teaching, holding it to be the principal incentive and reason for a virtuous life." Again, in the fifth book: "The Druids discuss many things concerning the stars and their evolutions, the magnitude of the globe and its various divisions, the nature of the universe, and the energy and power of the immortal gods." Again in the same book: "The Druids teach that in no other way than by ransoming man's life by the life of man is reconciliation with the divine justice of the immortal gods possible."

It is easy to see that abuses of this last strong doctrine may have led the Druids to justify human sacrifice, of which in fact they were guilty; but we certainly have here presented, on the testimony of a Roman warrior and historian, some of the grandest conceptions of religious truth that have ever been assigned to any people. And in the last clause quoted, many have found what they believed to be an enunciation of that great principle of vicarious atonement which underlies the Christian faith.

The proverbs of the Druids, which are generally found in triads, are indicative of very noble qualities of race. Thus: "Three duties of every man—Worship God, be just to all, die for your country." How much nobler is this than the vaunted Buddhist triad: "Trust in the Buddha, trust in the Law, trust in the Sangha" (of Monks). It would be almost Christian if it had in it the element of love, for, like Christianity, it begins with the supreme claims of God, and is at least *just* to one's neighbor as to himself, and it adds the most exalted patriotism that a man can cherish. Yet its falls far short of the Christlike spirit, which loves all men even better than self, and is ready to spend and be spent in their service. Here is another terse triad: "Three things came into being at the same moment—light, man, and moral choice." Another: "There are three men whom all

should love—he that loves the face of his mother nature, he that loves rational works of art, he that looks lovingly on the faces of little children.” Again: “Three things only God can do—endure the eternities of infinity, participate in all being without changing, renew everything without annihilating it.” Another: “The three necessary essentials of God—infinite in himself, finite to the finite, co-unity with every mode of existence in happiness.” These are noble utterances, one and all. How clear and just is the discrimination which makes God infinite in Himself, and yet finite to the finite. Unlike many a heathen religion, this exalts God to infinitude; unlike many a cold philosophy, it brings him down to our finiteness, and recognizes the necessity for a *God with us*. These triads set forth the sublime responsibility of moral choice in man, and yet the tender grace that looks lovingly on the faces of little children. In a word, the faith of the Druids differed entirely from the dark pessimisms of the cotemporary philosophies of India and Egypt. It was a bright and hopeful system. “Three things,” says still another triad, “decrease continually—darkness, evil, and death. Three things increase continually—light, truth, and life. These will finally prevail over all, then probation will end.” This idea of the gradual and eternal progress of man and of the universe, stands apart from the teachings of most heathen systems.

A summary of the doctrines held by the Druids may be given as follows:

There is one supreme God, and His nature is spiritual and invisible. The universe is pervaded by Him as His body, and He rules it as the human mind rules the human body. To human apprehension, though not in Himself, he appears in a triple aspect in relation to the past, the present and the future; the Creator as to the past, the Saviour or Preserver as to the present, the Recreator as to the future. In the Recreator the idea of destroyer was also involved. This trinity strangely corresponds to the Hindu Trimurti, in which Brahma is the creator, Vishnu the preserver, and Siva both destroyer and renovator. Of the Druid trinity the names were Belis, Taran, and Esu or Jesu, and when Christianity was proclaimed in Britain, Jesu was retained, and it is still retained as the name of the second person of the Christian Trinity.

The Druids held that man was created at once in his full strength, and that all matter was both created and arranged in the order of the universe in one and the same act. Nature is the action of God through matter. There is no such thing as the annihilation of matter. Every particle is capable of passing through all possible forms, and every form has its own laws of existence and action. They also believed that there had been a fall of once pure and happy beings into sin and condemnation, and that it was brought about by an attempt

on their part to rival God in sustaining and governing the universe. In so doing they brought themselves to the lowest degree of unmitigated evil (annwn). For the redemption of these fallen beings God granted a period of probation (abred). By this means, after a long disciplinary course, they might again attain to the lost purity and happiness (gwynfyd).

The essence of the soul, according to Druidism, is the will, and the essence of religion is willinghood. The first essential of manhood, as distinguished from the nature of beasts, is the power of free choice. No other system of belief has ever more fully emphasized man's freedom and responsibility. Every man, ere he can be immovably settled in the bliss of heaven, must have passed through every experience of good and evil. Memory of evil endured is the only safeguard against yielding to temptation. Heaven then cannot be a *place* hedged against wrong. In an intense and sublime degree it is *character* reinforced by the remembrance of all evil suffered and mastered.

With the Druids the life hereafter was to be one of eternal progress and growth. No such conception as that of future rest occurred to them. Suffering might be willingly endured, either for one's own good or for that of another. In the one case it might expiate his own sin, and this, accompanied by confession, might absolve him. In the other case his suffering might atone for another's sin.

It cannot be successfully maintained that Druidism was free from polytheistic tendencies. At least, subordinate gods were regarded with something akin to worship. But the above outlines are sufficient to show that the Druidic faith was at once the product, the expression, and the perpetual source of great moral power. No wonder that the Celtic race produced such characters as those of the exiled Caractacus, or the sublime heroism of a Boadacea. And it is not strange that the armies of Rome found it well nigh impossible to conquer Britain, and, in fact, never did conquer her remoter tribes.

We are told that about five centuries before the Christian era the civil laws of the Druids were codified by Dunwal Moelmud, and that since that time they have remained the common unwritten or native laws of the island, as distinguished from the Roman, the Canon, and other codes of foreign introduction. "These Druidic laws," says Rev. R. W. Morgan, "have always been justly regarded as the foundation and bulwark of British liberties," and he refers to the testimony of Sir John Fortesque and of Coke, to that effect.\*

So, far from savagery, the Druids were possessed of a high degree of civilization. They studied science with a truly religious fervor, since the laws of nature were regarded as the modes of divine activity. They are said to have supported sixty colleges, and the

\* St. Paul in Britain, p. 64.

number of students from Britain and from Gaul sometimes rose to sixty thousand. These institutions were generally located in the fortified capitals of the tribes known as Caers, Castras, and finally, Chesters. Very many of the old names still remain, as Doncaster, Leicester and Winchester. The pride of learning in these institutions was very great. The only prophets recognized were those who had penetrated all nature's laws. Only the highest social classes were eligible to the Druid order, and each applicant must prove his descent from nine successive generations of free forefathers. In the Druid order centered all knowledge, human and divine. They were the hierarchy and the parliament. They never bore arms. Expulsion from the order rendered the culprit an outcast, whom none might fellowship or assist or pity.

The conversion of the Britons to Christianity was facilitated by two favoring influences. The first was the fact that their own system of belief had so many high and noble elements in common with the religion of the Bible. They claimed identity as to the unity of God, in three manifestations, of whom "Jesu" was one. They recognized also the principle of vicarious expiation for sin, and the doctrine of repentance and confession. Like the Christian doctrines, their creed emphasized the freedom and responsibility of the human will and the moral influence of discipline, as a blessing in the government of God. Said Taliesin, a Druid bard, with some exaggeration: "Christ, the Word from the beginning, was from the beginning our teacher, and we never lost His teaching. Christianity was a new thing in Asia, but there never was a time when the Druids of Britain held not His doctrines."

The second special influence which opened the hearts of Britons to the gospel was a fellow feeling with the Christians under the cruel wrongs of the Roman power. The Christian church was persecuted, and Druidism soon shared its trials. It became so evident that the strong religious faith of the Celts was the real secret of their invincible bravery, that orders were given to the commanders of the legions to extirpate Druidism at all cost. Thus by a common sympathy in suffering were the hearts of the Druids opened to the gospel. The family of the royal exile, Caractacus, became prominent among the Christians of Rome. Many memorable names, like that of Pelagius, appeared in the history of the British churches.

In our common habit of lauding the Anglo Saxon, have we not unduly overlooked the Celtic element in the civilization and moral power of Britain? From the Picts of Scotland, and the brave and hardy sons of Wales, who even yet speak the original tongue of the Britons, and the secluded Irish, whom Patrick won to the truth, we trace very many of those early influences which have leavened the character of the nation. That enthusiastic youth, who, from having

been a captive and a swineherd, became, in the fifth century, A. D., the apostle of Ireland, belonged to this Celtic race. Before the conquests of Saxon and Dane, which waged a war of extermination against Roman and Briton alike, he had established Christianity in Ireland. From Ireland a reflux tide of Christian influence returned to Wales. In both countries monasteries sprang up, which were really missionary training schools. Northward to Iona this monastic enthusiasm spread. Thence, men of heroic faith and endurance carried the gospel to Scotland and to Northumbria. From the Bangors of Ireland and Wales missionaries passed into Burgundy, Switzerland, Germany, and even Italy. It was an evangelical faith which they proclaimed. Patrick had studied with Martin of Tours, who, surrounded by Celtic monks of Gaul, had followed the culture of Polycarp rather than that of the Popes. It was an age of moral earnestness, and the faith of Britain was exceptionally free from the hair-splitting doctrinal speculations which prevailed in the East. It was free from ecclesiastical ambition and intrigue; from the accumulations of human traditions; from the worship of pictures, images and relics.

Religion was the great interest of life. Monastic devotion and missionary effort, far and near, were considered nobler and more desirable than money getting, or fame, or earthly pleasure. It was then that the foundations were laid for the political and religious liberty and power of Western Europe.

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#### TRANSLATIONS FROM FOREIGN MISSIONARY MAGAZINES.

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

—The following from the *Macedonian* is a fair specimen of what "secular instruction" means when carried out logically. The writer is speaking of Dutch Government schools in the East Indies: "This was the first fault (the denationalization of young teachers), but the second was not less grave. It was the principle of neutrality. 'There might not be any religion in the Government schools!' This measure roused an unnecessary aversion in the parents towards the Government schools. Among a population where but one church was known, the name of God or of Jesus might not be named; nay, even proverbs, like that of Solomon, 'Go to the ant, thou sluggard,' were objected to as injurious because they stood in the Bible." Are we going to yield to Anti-christ in that fashion?

—The same writer, after remarking that the Government schools do not deserve to be called people's schools, inasmuch as for the great majority of the youth who are not looking for Government appointments, the little knowledge they give is of a kind to spoil them for their actual life, pronounces the missionary schools to be true people's schools, because (1) They use, as a rule, the vernacular tongue, although in the Minahassa (the northern arm of Celebes) they still use the Malay too much. (2) They keep in view, in their instruction, the development of the understanding and the forming of the heart agreeably to the stage of development on which the population stands, and the occupation and course of life which lie before by far the greater proportion of the

school-going youth. (3) They limit themselves to giving instruction in reading, writing, ciphering, geography and singing. Point 2 is, in the writer's judgment, of great importance. His conclusion is that the East Indies require, not the Government school, but the *free, subsidized private school*.

—The following from the *Dansk Missionsblad* gives an impression of how, where there is still a zeal for Hinduism, the gospel is weakening its defences in more cultivated minds, and how fierce a reaction of heathen bigotry is still possible even against Hindus, whose greater enlightenment compels them to make certain concessions to Christianity:

"As we were returning from church, we came by a great company of people that had flocked around a speaker, who, with enthusiastic words, was extolling the excellence of Hinduism at the expense of Christianity. My companion knew the speaker, a young Hindu from Madras, who had seized on this festal occasion to make an essay to strengthen the tottering thrones of his gods. We stopped and listened; and our native preacher having undertaken to answer him with somewhat dubious success, Herman Jensen entered the circle. He extended his hand to the abashed Hindu, and kindly inquired after his health, which for an instant stayed the flow of his eloquence and drew the hearers' attention. Jensen availed himself of this moment, and, without entering upon the interrupted discussion as to the trustworthiness of the Bible, he began to speak to the people of 'Him who is not far from any one of us.' . . . Having ended, he at once took leave, that the impression left might not be effaced by aimless disputes. We afterwards learned that some of the crowd had begun to make sport of the Christians and their religion, but were checked by the young Hindu, who reminded them that although as Hindus they were antagonists of Christianity, yet they could not refuse it their respect, as it was in reality a good religion. At the same time he let fall a hint that the Hindu zeal to drag their gods about the streets was of doubtful value.

"The next day we heard that the young Hindu had been obliged to leave the town early in the morning. For as soon as it became known in Tricalore that he had permitted Herman Jensen to speak, and had even expressed himself favorably as to Christianity, no one in the whole town would sell him rice or anything else. The Brahmins in particular began to assume so threatening a demeanor toward him that he judged it prudent to leave Tricalore as quickly as possible."

—Kaiser-Wilhelms-Land, the German part of New Guinea, the northeastern part of this great island, is about ten times as large as the kingdom of Wurtemberg, but has only about one-twentieth as large a population. We are glad to see that the German Company which controls it forbid the importation of either spirits or gunpowder. The people are not, like many Papuans, cannibals. They are of strict morals, and of a reasonable disposition. The missionaries say: "If only they would wash themselves now and then!"

—The *Missions-Blatt* of the Moravian brethren for January, 1890, opens with the words: "Thy Kingdom come. Praying thus we enter upon the New Year. We utter it with universal Christendom over the broad earth. But above all it should be the watchword for the missionary church of the Unitas Fratrum. The Kingdom of the Lord our God, as yet invisible in its full depth, power and glory, by us as yet uncomprehended, but in faith apprehended as the Kingdom gained by the conflict unto blood and death, of the Son of God, wrested from the devil and formed by the communion of the redeemed, ought in this year also to gain ground afresh and to make a victorious advance. There should be assured to it victory upon victory, as well among ourselves as also abroad, in the far distance where light and darkness are wrestling together, or where the yet unbroken darkness rests in thick masses upon the nations. This is the tenor of our prayer. And if we pray thus believingly and confidently, with a heart full of love for this kingdom, into which we know ourselves to have been translated, then we all labor together for the coming of the same, then are its victories also our victories, then something of the glory of the Kingdom is likewise reflected into our own life, and purifies our faithfulness, our labor, our patience, so that they put on some value in the eyes of its King."

—The Moravian brethren remark that the past year has been marked by liberal gifts for their modest but model missions. In a peculiar sense, whatever is given to the Brethren's Church is given to the Church universal, and has, therefore, a double value, immediate and exemplary. In 1889 the extra outlays of 1887 were fully covered. And large giving soon showed itself, as commonly, to be the parent of larger giving. For the church at Dornburg, Surinam, costing more than 20,000 marks, the costs are assured. 6,500 marks have been paid and subscribed for opening a work in the island of Trinidad. A Mr. McNiece, in Ireland, has left the Moravian Church the equivalent of 115,000 marks for their missions in Africa and Asia. Mrs. Disney Robinson having given in 1888 the sum of 20,000 marks, and 20,000 marks in 1889, has bequeathed 40,000 marks.

"But with the chords of thanksgiving and joy there mingles also a subdued strain of sadness in looking over the past year. We trust it does not lessen gratitude, but in a measure it troubles joy. It has pleased the Lord to visit our missionary brethren and sisters the past year in a very extraordinary degree with sickness. This has occasioned many withdrawals from the service, and has diminished the strength of many who remain. It has also made it necessary to decline many overtures of service. Finally, this year has seen a larger number called to the heavenly home than many others. Five brethren and sisters have been called away out of a fruitful activity—five in Surinam alone. . . .

"In the past year a special consecration was imparted to our missionary work by the meeting in Herrnhut of the General Synod of the Brethren's Unity. In this the missionary work of our church, in all its aspects, was thoroughly tested, unfolded and weighed. And this was done with so comprehensive an interest, and with so hearty an affection, that we were thereby mightily strengthened and filled with the consciousness that we were acting in the commission not only of an important but also of a praying missionary church, and could take up our work afresh in the refreshment of such a consciousness.

"Thus, then, may the Lord go with us into the new year, and His blessing accompany all we do! May His spirit rule without in the field, as well as at home in the church. May He build up His kingdom in our midst, and, through us, ever wider and wider out into lands remote! The experiences that we may have gathered in the past year, painful as well as consoling, all this should firmly conjoin itself for us into piers and arches of a bridge, on which Hope shall advance, boldly and securely, from time unto eternity. To the Lord, the victorious king of his kingdom, be glory and praise and honor, Amen!"

—The Brethren's missionaries in the little Mosquito State complain that the Catholic State of Nicaragua is constantly nibbling at the eastern boundary, and, unless restrained by England and America, the guaranteeing powers, bids fair to devour it altogether. The two governments ought to be stirred up to look into the matter.

—The Berlin Missionary Society gives its present statistics as follows: In South Africa, 6 superintendencies, 47 stations, 83 out-stations, 143 preaching places, 53 ordained missionaries, 4 candidates for ordination, 6 colonial brethren, 93 paid and 323 unpaid colored assistants, 20,000 baptized Christians now living, 8,000 deceased, and 3,500 scholars. In China, 4 ordained European missionaries, 2 European candidates for ordination, 28 native helpers, 4 of them ordained, 9 stations, 7 out-stations, 23 preaching places, 736 baptized Christians, living in 135 localities, and 116 scholars. In the Mission house in Berlin there are some 25 or 30 pupils under training (after the Continental method) for work abroad. The almost entire talk of University men is a deep drawback in Continental Protestant Missions.

The Society, now 66 years old, is assisted by 300 auxiliary associations.

—Director Wangemann says, with considerable humor, that the effectiveness of the system of auxiliaries is by some set much too high. "My dear friend, Professor Flash, once remarked, that the Director of Berlin I. (for there is another Berlin Society) has a good position; he sits like a telegraph director before 300 wires, at whose ends are to be found 300 auxiliaries. He only needs to press on the buttons, and movement ensues in the whole system. Now, whether a Berlin Missionary Director has ever been in this happy situation or not, I do not know; but, as concerns myself, I have never enjoyed it, and even less to-day than when I took up my office 26 years ago. I may press on the buttons as much as I will, the great majority give no answer whatever. Some wires are rusted; some quite broken asunder; the system as a whole no longer works. For years, 60, 70, perhaps 90 answers, has been all that my pressing on the 300 buttons has brought to pass, and of these more than half not at all thoroughly entering into my questions." So it seems that even German thoroughness has its provoking limitations in the missionary cause.

—“As Paul, with good right, was honored with the title of ‘Apostle of the Gentiles,’ so our time, above others, is the period of the world-mission, whose business it is to be thoroughly in earnest with the commission of the King of the kingdom of heaven: ‘Go ye into *all the world*,’ ‘Make *all nations* my disciples.’ But in this great mission field the Supreme Missionary Direction has distinctly designated certain fields of labor, *above others*, as those which *just now* need our especial faithfulness and energy, for the very reason that here more than elsewhere ‘a great door and effectual, offering abundant fruit, is opened unto us, and there are many adversaries.’ As in a battle a wise general sends the main reinforcement to those points where the crisis is imminent, and the enemy most vigorously unfolds his force, so also in the combat for the world’s conquest, which missions have to wage, the most decisive and energetically assailed points must be occupied with the most numerous and the best troops. The greatness of the duty, which the present opening of the world imposes on Christian missions, has an almost bewildering effect, and involves the danger of an inauspicious scattering of forces. It often misleads Christians to an unreasonably rapid succession of new enterprises, not seldom at the cost of such elder fields of labor as afford fruit already ripe for the harvest. The opening of *new doors* should certainly not be left unregarded, but be an incitement to *multiply* our exertions; but they ought neither to afford nourishment to a certain missionary romanticism, which is only intent on ‘either seeing or hearing some new thing,’ nor to infringe on due fidelity towards elder fields, nor to come in conflict with the wisdom which demands the fullest outlay of strength where, at a particular juncture, the opportunity is most distinctly given by God for wide-reaching decisiveness of result.”—*Dr. Warneck in Allgemeine Missions-Zeitschrift, January, 1890.*

—“The great missionary decisions do not, in the first instance, impend in the newly-discovered regions, especially of Central Africa; but in older fields, where access to human throngs is conjoined with an entrance of the gospel message into human hearts, and the enemy is organizing a resistance to the gospel. There, as in Madagascar, in India, in Japan, where the situation already draws near to a final issue, the missionary forces should receive the greatest possible concentration.”—*Ibidem.*

—“We can but lament that so many in our day account as insufficient the only means that is given to Christian missionaries, namely, the Gospel, and, therefore, meditate how they may render it effective by additions of their own devising. Their unbelief arises out of the just observation, that the missionary with the Gospel has to attack, not only an individual, but a world that, in its manifold political, social, ethical, religious relations, is fortified against the truth. For this the Word appears to have too isolated an operation. But the Word finds not only one individual, but then a second and a third; there arises a Christian community, which is the legitimate means of warfare against the heathen community. The greater this community becomes, so much the greater is the capital with which missions work. Every missionary society which founds a second station, which has a flourishing neighbor-mission, experiences that the first helps to bear up the second, the neighbor to support its own work. It appears to me that this source of efficiency is at present overlooked, when in Africa so many entrenched camps are broken up, and the war almost wholly carried on by skirmishes. Especially is this a tactical mistake in a land where one has to do with Islam, which works by its compact masses; in a land that intellectually, morally, religiously, is so little prepared for Christianity as Africa, where all the spiritual capital, all the instruments with which we labor, for instance, in most places the very alphabet, have first to be created. What is natural, appears also here to be reasonable. Why should one carry on the war some hundreds of miles away from the nearest of our country’s troops, and not rather advance shoulder to shoulder into a strongly-fortified enemy’s land.”—*F. M. Zahn in Allgemeine Zeitschrift, January, 1890.*



## II.—GENERAL MISSIONARY INTELLIGENCE.

### Student Volunteer Movement for Foreign Missions.

The organization of the Student Volunteer Movement is not perfect as yet; nor are its methods infallible in aim, however its representatives are united, for they are striving in single hearted endeavor to evangelize the world in this generation. And because they are honestly and earnestly and prayerfully striving to enforce our Master's last command, they welcome, and most gladly, criticism from friends—criticism in the broad signification of that much abused term.

Now and then statements like the following reach us, and because these statements are typical of criticisms which come from various quarters, we give this sample: "We have heard of some thousands of students in our colleges 'pledged to foreign missions,' but, somehow, they do not materialize. We would be willing to hear less about their enthusiastic pledges if we might see more proof of the enthusiasm." Lookers on think it a little strange that out of so large a number of volunteers so few appear to be ready to embark in the work. An examination of the latest statistics very recently compiled will show results encouraging to all who are anxious for the extension of Christ's kingdom, and will reveal some of the reasons why even a greater number of volunteers have not already sailed for foreign shores.

The American Board sent out last year 52 missionaries, the largest number for any year in over half a century, and has as many more applications on file. This Board has sent out 30 volunteers in the last three years.

Five thousand persons have signed the pledge.

The most accurate estimate gives the numbers and proportions of the volunteers in the various grades of educational institutions as follows: 1750 (85%) college students; 125 (2½%) medical students; 450 (9%) theological students; 650 (13%) preparatory and

academic students; 200 (4%) grammar and common school students; 500 (10%) who are not students, and 500 (10%) who are out of school on account of health or lack of means. Besides these, about 275 (5½%) have completed their course of study (125 of whom are not likely to go), while nearly 250 (5%) have departed to their foreign work. About 250 (5%) have renounced their decision; and 50 (1%) have been rejected on account of ill health and other reasons.

In the following estimate the same persons are considered with reference to the time required to complete their courses of study which they have laid out: The number who have completed education and gone to their work, about 250; number who have finished their education and are still in this country, about 150; that expect to complete studies in 1890, 400; about 550 will complete their studies each year for the next four years; while 1200 will have more than four years of study before them. About 500 are uncertain as to time required to finish, on account of health and means. To complete total of 5,000, there must be added 50 who have been rejected by the Boards, and 250 who have reversed their decision.

There are between 90 and 100 mission boards organized in colleges for promulgating the missionary spirit in their respective localities; but volunteers are reported from 300 institutions. There has been pledged for the support of missionaries through the influence of the movement: by colleges, \$19,450; seminaries \$9,850; churches, \$13,000; miscellaneous bodies, \$3,400. These figures include single contributions and permanent annual pledges, but omit all work done in 1890, and much done previously and not reported.

Mr. John N. Forman will be remembered as the person who was associated with Mr. Robert P. Wilder at the date of the inception of the move-

ment, in 1886. Mr. Forman is now in India, and is supported by the students of Princeton college. He writes from Datia, Central India:

"Datia is a city of 28,000 souls, a fine specimen of an eastern city, surrounded by a strong wall which is pierced by five gates and three 'windows.' The people are independent, with a king of their own, who is responsible to the English government."

Since Mr. Forman's arrival at Datia he has been endeavoring to establish an independent native church, and he has adopted, in a measure, the mode of living of the natives. He does not yet feel convinced that this latter plan is altogether wise; but of two points he is convinced: first, no man should live in this country without a companion; and second, it is not best to work among natives as poor men.

"We certainly must have," he writes, "all that is necessary to health and efficient service, and must not go in for asceticism. The preaching is sometimes quiet, and sometimes stormy. Evening before last a young man came, intent on breaking up our preaching. He first tried to get me into an argument, but finding that would not work he talked away, pretty loud, to those about, and at the same time another man preached to another part of the audience. I had to preach pretty loud to make myself heard, even by a small part of the audience, for, in addition to my two rivals, there was all the ordinary noise of a public square." . . .

**Africa.**—The British Missions and the Portuguese. On Livingstone's return to England in 1856, after 16 years of self-inflicted banishment in the heart of the "Lost Continent," he said: "I have opened the door, and I leave it with you to see that no one closes it after me." This door was not to be shut, either by the murderous Arab or the Portuguese filibuster. Thirty-two years ago a well equipped expedition was placed by the English government at the disposal of Livingstone to extend geographical knowledge, and to assist the people in land cultivation and production of raw material, for which the latter might be exchanged for English manufactures. By this form of legitimate trade the terrible slave traffic might be mitigated. Concurrently, the capacity of the

In another part of the REVIEW\* may be found an appeal from the Kolhapur Mission for 16 new workers. It will be remembered that the founder of this magazine, the Rev. R. G. Wilder, established this mission, and that his wife and daughter, Miss Grace E. Wilder, are carrying on the work there now.

There are at present only 18 workers in Kolhapur. How needy the field is will be seen by examining the apportionment of workers to other countries. Mexico has a population of 10,000,000—two and one half times that to be reached by the Kolhapur missionaries. Mexico has 48 ordained missionaries, 44 lay missionaries, and 43 female missionaries. Total, 135. If Kolhapur were to have an equal proportion, it should be furnished with 54 missionaries. Japan has 155 ordained missionaries, 161 lay, 113 female, and 14 medical. Total, 443. If Kolhapur were to have as many in proportion, she should be equipped with 48. Even "in dark, benighted" Africa, there are proportionately more missionaries at work than in Kolhapur.

MAX WOOD MOORHEAD.

\* See page 456.—Eds.

Zambesi for navigation was being sounded, and a new and direct communication from the sea discovered. The Shiré was then unknown to Portuguese voyagers except in its lower reaches and near the Zambesi. Dr. Livingstone and Sir John Kirk traced it to the Falls; proceeding on foot beyond them to Lake Shiré, until their discovery of Nyassa. On this exploration Dr. Livingstone had proof that the Portuguese encouraged slavery.

Next in chronological order came the Universities' Mission. Livingstone chose a site for it which had many natural advantages. At this point gang after gang of miserable slaves were met, being led away to Portuguese settlements. Native villages likewise were commonly fired. At Chibisas a colony was formed, which had

continued to grow, and which to-day was claimed as a birthright by Portugal. During the intervening 32 years Livingstone's old friends and servants had been peacefully settled, save under attacks from the Angoni and Machinga tribes. The Universities' Mission in Nyassaland had cost £43,000. In 1874 it was followed by the mission of the Free Church of Scotland, stationed on the shores of Lake Nyassa, or the Lake of the Stars. Its missionaries had explored the country surrounding Nyassa, attached the natives, and ascertained the natural resources. A sum of £50,000 had been expended on this powerful and successful enterprise, for whose enlargement four new missionaries had just gone out. The Church of Scotland beginning in 1875 at Blantyre, its retained headquarters had enjoyed much prosperity. Blantyre lay equi-distant from the lake northward and the southerly Chibisas. On the shores of Lake Tanganyika, 420 miles long, the London Missionary Society's gallant workers had battled against the combined forces of heathenism and slave trading. The African Lakes Company, formed in 1878, to develop the resources of this region, *i.e.*, Nyassa, and to act as carriers for the mission stations, had been a large and prosperous undertaking, with twelve trading depots and a capital of £170,000. Stringently prohibiting any commerce with the liquor traffic, it has introduced new sources of wealth into the country. Through its expansion and the presence of other Scotch traders, a British Consul had been appointed. Until about five years ago Portugal had done nothing for the advance of scientific exploration. Her tracks along the lower and upper banks of the Zambesi were marked by slave marauding and antagonism to the enlightenment and civilization of the natives.

Mr. James Irvine, of Liverpool, to whom the writer is indebted for some of the foregoing details, said, that "on the West coast, he knew from person-

al experience, Portugal had all but strangled the life out of commerce, and the soul out of freedom; while on the East, the story was one and the same." The personal experience of Captain Lugard and Commander Cameron should not be forgotten. It was W. H. Stanley who wrote, in 1856: "If you deliver these people into the hands of the Portuguese, the past as well as the present teaches you what to expect. You deliver them body and soul into slavery." Effectively, it had been said by the Rev. Dr. Symington, an acknowledged authority on Africa's regeneration, "that the only thing which can give any right in the highest sense to go in and occupy the soil of Africa, is an honest, open desire to restore to the natives the first birthright of mankind, their personal freedom, and then to bring them into relations with our knowledge and our commerce, which shall make them sharers of our privileges."—*Our English Correspondent*.

—**German Protestant Missionaries on the Cameroons River**—The noble achievements of the Baptist Missionary Society in the Cameroons district, with which the name of the Rev. Alfred Saker is imperishably associated, have not failed to receive admirable devotion from the German Mission since the territories were ceded to Germany. Eight European missionaries are engaged in the German Colony of the Cameroons. For the training of teachers and catechists, a small school was founded at Bethel, in January, 1889. On its roll are the names of nine pupils. Native assistants have also been appointed, partly in connection with the mission work, and likewise to give independent courses of instruction. The Mission in the Protectorate is making progress. Bethel, the main station, serves as the centre for other stations further up and down the Cameroons River, some of which were taken over from the English Baptists. South of Bell Town stands the lately founded settlement of the

Christians in Tokoto village. The chapel here is utilized as a school. At Hickory, on the right bank, the old Baptist mission house is being rebuilt, where one or two European missionaries will soon be stationed. The old school-house has been repaired and fitted up as a chapel. Towards the overhauling, the little community of 27 souls, all counted, contributed about 100 francs. In several villages, as far as Bakundu, on the Upper Mungo, the mission undertakes both teaching and preaching.

At the end of 1888 the number of native converts in the Protectorate was registered at 160, not including 88 persons who were receiving instruction with a view to baptism. The number of children under the influence of the mission is estimated at 300. The Bâle Missionary Society accepted the mission at Christmas, 1886, and of the 12 missionaries employed, four have died. To fill the vacancies three more will shortly depart for the Guinea coast.

The Mission has advanced from Victoria, on the Amba Bay, to the mountains peopled by the Bakwiri tribe. In attempting the conquest inland, a native Christian was sent as a teacher to Banjongo, and the missionaries, Scholten and Aulenrieth, went to Ober-Bwea, a place some two thousand five hundred metres above the level of the sea. On this site they were permitted to stay, after lengthy negotiations with the chief and his people. A hut was next purchased and removed to a suitable locality. The missionaries stripped a delightful hillock of its trees, and then laid an understructure on which the hut was erected. Here the teacher lives, and Bwea is a mission station with a promising spiritual outlook. The neighborhood, which is healthy and populous, is well adapted for the crusade. Already a larger house is needed, and, in the absence of building materials, and the difficulty of their transport, the missionaries propose to

pull down the teacher's house raised by the Baptists at Banjongo and rebuild it at Bwea. To effect the Christianization of these native cannibals, the Baptist Society sacrificed a few heroic lives and expended over a sum of £100,000 in holding forth the word of life upwards of forty years. Pray for their consecrated German missionary successors!—*Our English Correspondent.*

— **A Pathetic Story.** The Free Church of Scotland has just issued a tract treating of 300 captured slave children in their Nyassa Mission. For five years past the mission at the north end of Lake Nyassa has been seriously threatened by the man-stealing Arabs. These surround a village at early dawn and fire into the houses, and when the terrified men rush for their lives they are shot down, and the women and children captured. This is no new tale. In this case the Arabs went south to these villages with the bark rope made ready for their captives, to a village seven or eight days' journey from Bwana, and there sold their captives for powder. A second band attacked the village of Kapiyira, thirty miles south of Karonga, shooting down the men as usual and capturing the women and children. These were surprised by some Christian natives, when every Arab bolted. The women they had captured, being bound, could not escape. Six women and children had still the ropes on their necks. One little girl in the fight had received a bullet wound in the back of the head. One poor, old, helpless woman was led into the stockade with the gore (slave stick) still on her neck, who had been found by some Wankondè in the woods, and was brought to us. Her story was very sad. She was one of the women stolen lately, and was, with five other women and five children, put into the slave-sticks. By night the end of the sticks—young trees, indeed—were tied to the roofs of the houses; but by day they were allowed to crawl about the verandas

of the houses, always dragging the tree behind. The morning of her escape she crawled outside the village gate and got into the grass. Soon a cry was raised, and although they searched everywhere, and even set fire to the grass, she eluded their inhuman vigilance and got off, being only slightly scorched. All day and all night she crawled along on hands and knees, and in the morning was found by the Wankondè in the woods.

Dr. Cross has a school composed of children that have been thus rescued. Three hundred of them are enrolled on his books; 250 have been present at one time. There are six classes, taught under six giant trees. The Sabbath meeting is sometimes very largely attended, 600 to 1,000 people at times being present, the whole service being in the Ikimwamba dialect. The little scholars are of the Wankondè villages, the children the Arabs fought for and longed to enslave. They are every one naked and helpless. But what touches us tenderly is that these "naked, helpless" African children, instead of being in the slave pens of the cruel slave hunters, are in Dr. Cross' stockade, and all *sing most sweetly*:

"Utandekè Yesu wangu  
Pilika uné,  
Wangí ukubilikila  
Utandekè wè."

This is the first verse of "*Pass me not, O gentle Saviour*." It is a very touching cry from helpless ones in the heart of Africa, and the mute appeal of the prayer is to us as well as to the great Father of us all.

J. T. GRACEY, D.D.

—**Ascent of Ruwenzori in Africa.** Any attempt to detail to the public the important results of Stanley's last African expedition must prove very inadequate until some map-maker gives to the public a full map of the vast regions traversed by the explorer. And yet some things that will prove interesting, without the aid of a new map, may be said just now.

Among these is Lieut. Stairs' account of an attempt and failure, in June last, to reach the snow-crowned summit of Ruwenzori, which Mr. Stanley claims to be the ancient "Mountains of the Moon." The Lieutenant, after reaching a height of ten thousand feet, found his progress arrested by three deep ravines, on the farthest side of which the nearest peak rose to an additional height of six thousand feet. Beyond this were other peaks rising still higher, and to an altitude of at least eighteen thousand feet! While there were many indications of life within the ten thousand feet passed over by Lieut. Stairs, there were no evidences that this upper region was the regular habitat of animals. The lower mountain sides were overgrown with bamboos, above which was found a dense growth of heaths, some of which rose to a height of twenty feet. The whole Ruwenzori range is evidently one of extinct volcanoes. Of course, even with a registry of sixty degrees by the thermometer, the night spent on the mountain-side was felt to be uncomfortably cold. Mr. Stanley reports that the débris brought from these mountains, by the Semliki river, is rapidly filling the southern end of Lake Albert Nyanza. The lower eight thousand feet of these mountain-sides were found inhabited by a people who had retreated up them before hostile invaders, and who assumed the retreating business so promptly before Lieut. Stairs and his party as to quite escape their observation.

The discovery of this great mountain—the Mont Blanc of Africa—is but one of the geographical results of this expedition. Other discoveries solve perplexing questions in African geography. The real discoverer of the Congo has now discovered a source of the Nile in Lake Albert, and the water-parting between those two rivers. From the Yambusa country to the Albert Nyanza, and thence onward to Msalalala, he discloses what

is really a new country, gives to the world its physical features, and more accurate information than it has ever had before about the tribes of people who inhabit it.—*The Evangelist*.

**China.**—From Wei-Hien, China, comes the intelligence that an American missionary lady, Mrs. Mateer, who had been engaged in famine relief work, had the high honor lately shown her of being taken through the city by an escort of literary men of high degree. They presented her with a beautiful banner and other tokens of esteem, and their escort was a very brilliant one. Such honor shown to a woman, and a foreign woman, too, and by China's proudest men! This was a marvelous spectacle, and it evidences how men who are hardest of all to reach and influence in any other way, may be moved to admiration and esteem by deeds of charity and mercy and loving personal service to the unfortunate and the suffering. Mrs. Mateer said that while she was being thus honored, she tried to observe a fitting humility, as she remembered times when she had suffered quite different treatment at the hands of the prejudiced and unfriendly *literati* and gentry of China.

**India.**—An Extraordinary Pamphlet. We find in the *Chronicle* of the London Society an extended quotation from a pamphlet entitled, "*Are We Really Awake? An Appeal to the Hindu Community*," which has been recently published in Calcutta. We can give but part of the appeal here. It is significant in many ways as showing the attitude of the Hindus in the midst of the influences which are brought to bear upon them. If those people who are asserting that missions are a failure would candidly read this statement of the Hindus themselves, they would find how wide of the truth are their assertions. The appeal says:

"The life-blood of our Society is fast ebbing away, and irreligion is eating into its vitals. Looking beneath the

surface, we find that the mischief under which we, Hindus, at present labor is owing chiefly to the influence of Christianity, brought steadily and constantly to bear on our national mind for nearly a century and a half. Raja Ram Mohun Roy, of happy memory, felt its influence with the deepest concern, so far back as 1821, and did all he could to check its progress. Since his time, it is to be regretted, no Bengali gentleman (with one or two honorable exceptions) have done so much as to send a serious thought after this matter, which is of such vital importance to our Society.

"The result of this national apathy is, as might be expected, that the countless Christian missions at work in this country, especially in Bengal, are in a fair way of achieving their object, not so much, however, by carrying conviction to our hearts about the superiority of their religion as by slowly and imperceptibly changing our ideas with regard to our moral, social, and domestic life. The unflagging energy and the systematic efforts with which these bodies are working at the foundation of our Society, will, unless counteracted in time, surely cause a mighty collapse of it at no distant date. Any family man who lives in town will, on examining his household, discover unmistakable evidence of the absence of that domestic simplicity and spiritual integrity that marked the ways of our women only a decade or two back."

The appeal proceeds to speak of the entrance of Bible-women into the homes of the Hindus, and of the mission schools to which the children are sent without hesitation, because there are no Hindu schools for them, and it affirms that unless they arouse themselves speedily to guard against the insidious progress of Christianity their society "will surely be turned *topsy-turvy* in a few generations hence." As a result of this appeal some Bengali gentlemen established two or three schools close to the schools of the London Society, but no appreciable differ-

ence was seen in the attendance at the latter.—*Missionary Herald*.

**Jews.**—**Free Church of Scotland Missions.** There are many and striking indications that that "day of visitation" has at length begun to dawn. Within the last twenty-five years there has been a remarkable change in the attitude of the Jew towards Christ, and in various parts of the Jewish field we hear of a singular openness to listen to and consider the great facts and truths of the gospel. The conversion and testimony and work of Joseph Rabinowitz in South Russia, and of Rabbi Lichtenstein in Hungary, have produced a profound impression, and may be taken as the forerunners of what is coming. The Jewish missions of our own Church are occupying an important place in this interesting movement. Our mission schools are doing a great work in the way of leavening the young and impressible Jewish mind and heart with Christian knowledge and sentiment. It is preparatory work, but we believe in *sowing*, and can wait for the *harvest*. Already the first fruits are being gathered in, some of them rich and beautiful in no ordinary degree.

The school work has been resumed for the Winter at Budapest, Constantinople, and Tiberias with undiminished numbers and with unabated zeal and hopefulness on the part of our devoted teachers. At these three stations the Medical Mission continues in vigorous operation. Every door may be said to be open, and in the case of the thousands of patients treated at the dispensary or visited in their homes, our missionaries are not mere physicians, but avowedly preachers of Christ. This arm of the service is growing in power from day to day.

From Breslau Mr. Edward has just reported the baptism of a young Jew, to which he attaches unusual importance. He speaks of this young convert, who was preparing to be a Jewish rabbi, as thoroughly at home

in all Jewish learning, and one who will very soon qualify himself to be a valuable laborer in the mission field, for which he has already discovered aptitude, and to which his whole soul tends. His baptism has produced a very deep and widespread impression.

The way has been opened up for the permanent extension of the Sea of Galilee Mission to Safed, the traditional "city set on a hill" of Matthew v: 14. The town contains about 15,000 Jews and 5,000 Moslems, and vigorous operations—medical mission, and, it is hoped, educational—will be begun among these this season. We welcome this opening hopefully and joyfully. It cannot but stir the heart of the Church to think of carrying on the work of healing and evangelizing among those of His own nation, on the very spot where our Lord carried on His personal ministry in the days of His flesh, where He taught the people and wrought so many of His deeds of mercy. The first of the missionaries' houses at Tiberias is nearly ready for being roofed in. Dr. Moody Stuart writes regarding this: "It brightens all our hopes to know that in the great goodness of the God of Israel we have now taken a permanent position in the land of Israel."

**Portugal.**—Under the well-known initials of R. N. C., the *Rock* offers the following note of warning with regard to the claims of Portugal, which is well worth the consideration of all who wish to form a just judgment in the matter.

The subject seems at the first glance, to be far removed from that of Christian missions, but when we examine it closely we find that these two are intimately connected, and it is as well that this should be understood: If the claims of Portugal are admitted, the Protestant missions will be hampered or totally extinguished. Behind Portugal is a greater power—the Church of Rome—and the reason why this little inert State is put forward to arrest the progress of civilization is because it is felt that wherever British influence prevails, there is toleration, and missions of all denominations have a free hand. In the *Mission Catholiques*,

published weekly at Lyons, in France, no secret is made that Cardinal Lavigerie has made arrangements with the King of Portugal to occupy what he is good enough to call the Portuguese Provinces of the Shiré and Nyassa. The Romish missionaries would be armed with power and privileges, partly from Rome, partly from Lisbon. We should hear of principal chiefs being received, like Mwanga of Uganda, into the Church of Rome, and the door closed to the commercial activity and missionary enthusiasm of Great Britain. The crafty Cardinal knows well enough that under British rule or protectorate no let or hindrance will be made to his missions, but he requires not toleration, but exclusion of the apostles of error, as he calls Protestants. It may be taken as an axiom that when a Romish Cardinal preaches an anti-slavery crusade, or asserts the rights of a weak and effete monarchy and nation like the Portuguese, he has but one object, the advancement of the Roman Catholic religion by force or fraud, by violence or chicanery, or, if necessary, by bloodshed.

It is, therefore, expedient that the religious organs, especially those which look upon Christian missions as one of the chief duties of a Christian, to support the present Government in the bold front which they have presented to the ridiculous Portuguese claims. For three hundred years they had the field open to them, and had they annexed the whole of South Africa from Mozambique on the east to Angola on the west, no one could have called out; but it is an admitted fact that Livingstone discovered Nyassa Lake and the River Shiré, and all that remains of the Portuguese mediaeval power is but a dream.

We have long thought that the ostentatious anti-slavery demonstrations of Cardinal Lavigerie had but one object—the advancement of the Romish church. At the same time we most earnestly hope that the war spirit may be kept under, and that the missionaries whose work is threatened may put their trust neither in this government nor that, but only in the living God, who rules and overrules in the affairs of men.

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

#### China.

##### GOD AND THE OPIUM TRAFFIC.

[The following letter from an American missionary at Shanghai, and the Petition of the Christian Churches at China, we are sure will get an attentive reading and incite to earnest prayer that the dreadful curse to which it relates may be abated, and in due time removed. While the petition is addressed to the Christian churches of England, the churches of America are not innocent in the matter, as the letter of our correspondent and missionary will show. The facts to which he alludes have faded from the public mind, but they are none the less true, and are written in God's book of remembrance.—J. M. S.]

As ambassadors of Christ, with the burden of the Lord upon us, my friend, Mr. A. S. Dyer, of the *Bombay Guardian*, and myself left Bombay, on the 3d ultimo, on a special mission to China. The object of the mission is to present to the Court of Peking a memorial, praying that the opportunity now afforded for

a revision of the Tien-tsin treaty with Great Britain, so as to exclude the legalized importation of opium into China, may be embraced, signed by about 750 foreign missionaries, 1,200 native pastors, evangelists, etc., and 5,000 other Christians in India, as well as a goodly number in England and America, along with a similar memorial from Scotland containing nearly 7,000 signatures. Another object is to see and hear what we may on the spot, and supply the religious newspaper press of Great Britain and elsewhere with some new and additional material for arousing the Christian churches and people on the subject of the opium curse—which we doubt not the Lord is going very soon to overthrow.

The accompanying is an address, with its translation, from the Chinese Christians of Canton to their brethren in Great Britain, but it has occurred to me, since visiting that ancient and populous city, that it would serve a good purpose in stimulating Christians in my own land, who, as well as our English cousins, have a duty to perform in putting down this iniquitous traffic; for though the United States, in the final treaty with China, wiped their hands of it, they have not yet entirely wiped out the stain of their former complicity with it. Because, as I have found on the spot, it was not merely the American eagle swooping down over the field, ready to pounce upon the prey as soon as the paw of



the British lion might strike it down, and thus reaping the fruits of the two unrighteous opium wars, but rather an actual participation of American vessels, with their officers and others, in the nefarious work of smuggling the contraband drug into China up to the time of those wars.

At least, it is our duty to unite in prayer to God to put a stop now to the wicked traffic, and to avert the curse which is coming home to us in the shape of opium dens in America, not only for the Chinese, but for our own countrymen.

With this hope and prayer, I am sending copies of this address for publication in America, trusting that Christians generally may soon be able to rejoice together in the removal of this great barrier to the progress of the Gospel in this land.

W. E. ROBBINS,  
*Missionary to India.*

*Shanghai, Feb. 21, 1890.*

The Christian Churches of Canton respectfully address the Christian Churches of England:

This year, when holding our Annual New Year's Meetings, we were favored with a visit from a Western Evangelist (Alfred S. Dyer), who told us how the Christians in India, to the number of several thousand, had improved the opportunity afforded this year, before the time fixed for the revision of the Commercial treaty in reference to opium expires, to appeal to the Executive Council and the Emperor of China to co-operate with your Government in abolishing the opium traffic. Having been told this, we were incited thereby to prepare this letter, signed by representatives of all our Churches, beseeching your Churches, pastors and teachers to combine your strength in devising some efficient means to remove this curse of opium. Years ago, Mr. Turner, besides other good works, presented an appeal to your Parliament to prohibit the importation (by British merchants) of opium into China.

Although the object sought has not been attained, the agitation of the matter should not be allowed to flag, for the calamities which opium brings are numberless.

Permit us to set forth briefly a few of the more conspicuous forms.

The introduction and sale of opium extends to all the cities and villages of the land, the Chinese expending upon it more than \$50,000,000 (about 10,000,000 pounds sterling) every year. By this means the rich are made poor, and the poor led to sell their children, and its curse appears in the dissipation of the wealth of the land. Scholars, agriculturists, artisans and merchants represent the constant and productive employments of the people. When once they acquire the opium habit they become weak, inefficient and indolent in every department of labor; every form of handi-

craft deteriorates, business suffers and time is squandered. There is no worse evil than this, and its curse appears again in the gradual destruction of the industries and trade of the country.

Our people originally are comparatively strong and healthy, but when once they acquire the opium habit they become mere weak skeletons and can neither eat nor sleep with comfort. This physical deterioration is transmitted to their children and grandchildren, and the curse of opium is seen in the injury it inflicts upon the very life of the people.

When a man has enough to eat and to wear he observes the proper regulations and customs of society, but when once he takes to opium he loses all self-respect, and as money becomes each day harder to obtain, he resorts to dishonest, means to gain a livelihood and becomes utterly debased; so the curse of opium appears again in destroying the character and manners of the people.

While these evils are preying upon the people of China, the obstacles they present to Christian work are not a few. Your people come to preach the doctrines of the Gospel, which are indeed the truth, and your real desire is to lead many to believe; but those who hear them say that opium and the Gospel have come together from England, and the doubt arises and finds expression in words that the Gospel is false. Your missionaries come with the real desire to benefit the people, but those who see them maliciously declare that opium and missionaries are alike English productions, and they suspect the missionaries of secretly doing evil. Moreover, the Church opens free schools, and although they are meant to benefit the youth, yet it is impossible to stop the mouths of those who are not taught, while opium remains unforbidden. The Church has opened hospitals; but, although they are saving men from disease, it is impossible to influence the hearts of those who have not been healed while opium remains unforbidden. Your Christians, with singleness of heart, are zealous in many good works, but while opium remains they are all like so much water poured out.

It is said by some that the Chinese are fond of opium, and the calamities they suffer are of their own making, and the English have nothing to do with it. The New Testament says: "Have no fellowship with evil." Now, when your Government plants and sells opium to minister to the evil propensities of the Chinese, you are partakers with them, and what can you say in excuse thereof?

An opportunity having now been providentially afforded by our friends in India to renew the agitation of the matter in the memorial they have presented to the throne of China for consultation and prohibition, our hope is that your Christians will, with one

heart, exert themselves, without regard to profit or loss, and be enabled to abolish opium, that the Chinese may be released from this yoke of bondage and the obstacles to the preaching of the Gospel be removed. We have but little strength, but night and day we pray the Lord above to reveal Himself, and help England and China to abolish this great evil. May this exceeding blessing come to us and to China. For this we reverently wait.

(Signed)

LEUNG TO, AN FUNG-SHI, YEUNG WING CHI.  
In behalf of the London Mission (which has 300 native communicants).

CHAU HOK-SHUE, MAK KANG NIN.  
In behalf of the English Wesleyan Mission (which has 700 native communicants).

U PIN-OM, WONG KWONG-FUK.  
In behalf of the Berlin Mission (which has 350 native communicants).

FUNG, FUNG TSUN-TAK, CH'AN SUN-MAN.  
In behalf of the Baptist Mission (which has 470 native communicants).

KWAN HIN-SHAM, UE MUNG-LING TSO TAU-SHAN.  
In behalf of the Presbyterian Mission (which has 600 native communicants).

NG UEN-LI.  
In behalf of the American Scandinavian Mission (which has 10 native communicants).

### India.

[We gladly give place to this earnest and affecting appeal in behalf of this mission, first, because the mission needs immediate reinforcement, and the field is an inviting one; and, second, because the appeal comes from the mission in the establishing of which the founder of this REVIEW spent the best years of his life, and which his widow and daughter are now rendering efficient aid in sustaining. We recognize the appeal as coming from the pen of the devoted and accomplished Miss Grace E. Wilder.—J. M. S.]

#### AN APPEAL FROM THE KOHLAPUR MISSION.

Mission work in the Kohlapur field has been carried on for nearly forty years, and with a measure of success that certainly justifies its continuance and extension. Many years have been spent in arduous preparatory toil, the fruits of which can never be estimated by human reckoning. The little band of half a dozen missionaries and their devoted wives have for years labored earnestly to plant the precious seed of the gospel among these four millions of immortal souls.

In their modesty, and the consideration of the urgent needs of other fields, they have never asked for more than a mere fraction of the required number of workers. But the

time has come when as a mission we must divest ourselves of this modesty and make known, in part, at least, our desire and the claims of the field committed to our charge. Such is the object of this appeal.

Our mission-field embraces a population of four million souls, contained in the native states of Kohlapur, Sangli, Miraj, and parts of other states in the Deccan and Rutnagiri collectorate in the Koukan.

With our present staff of missionaries, including ladies, we have only one worker to every 235,000 of the population. Three of the above missionaries are now in America for health, and two others will probably follow within three months. This leaves us with an actual force of only one worker to 330,000 souls.

In Kohlapur state alone there are 1097 villages, many of which have a population of several thousand. Preaching thrice daily in three different villages, it would take a missionary a whole year to proclaim the Gospel to the villages of that single state, to say nothing of the thousands of villages within the bounds of our field. Kohlapur City could easily occupy 12 more missionaries. Miraj, another city of 24,000, is without even a native resident worker, while two of our stations are now without missionaries, viz., Pauhala and Rutnagiri. The collectorate of Rutnagiri contains a population of at least a million, and all without a single missionary. Apportion one to every 50,000 souls, and this field would require twenty missionaries.

In Miraj, Sangli, and adjoining states, we have 2,500,000 people, humanly speaking, dependent upon three missionary families for the "Bread of Life." Within a ten-mile radius of Sangli there are 125 villages. Here alone is work for six missionaries. Within the limits of our field there are five large towns (capitals of native states), with a population varying from 8,000 to 24,000 each, and all as yet unoccupied by any missionary.

As to work among women, Eastern women must necessarily be reached in their individual homes. The demands of school work are such that our present ladies give but a fraction of their time to evangelistic work, so to say that each could be responsible for a parish of 2,000 heathen women would be to give each a large average. Provided we could work at this rate, we need now 1,000 lady workers to reach the women of our field. In Kohlapur state there are 1,000 girls attending Government schools. Last year 300 passed the standard examination. Eight are preparing to be teachers. Probably not a dozen of these girls own each a single Christian book. Is any alabaster box of ointment too precious to be broken for the honor of our King and the salvation of these souls?

There is a crisis upon us now. At least twelve important towns should be occupied at once.

Never before were all classes so accessible. We must seize this opportunity. Scores of villages are wanting schools. The only native Bible woman in Sangli was laid to rest recently, and the heathen women are now asking, "Are you not going to send some one to teach us?" Such are the open doors. Shall we enter and possess this land for Christ? *Can* we do it at the present rate?

To forsake our stations to occupy others, would be to bring discredit upon the cause of Christ. To open new stations and at the same time maintain present work is *impossible*. No one of us is giving more than a *few* days of each year to touring; hence the great mass of our village population is left without a witness for Christ most of the year. In the face of such need shall we not have the *few* missionaries we are asking for? We call for 16 new workers for the whole Kolhapur field. Eight of the 16 to be ordained, one a physician, one a consecrated layman to superintend the English High School in Kolhapur. (One of our missionaries offers \$200 towards the support of this layman.) One is to be a devoted and intelligent mechanic, to take charge of mission building and teach Christian boys industrial work. The ordained missionaries are needed to occupy new centres, and so strengthen the present force at existing stations, that preaching may be systematically carried on in the surrounding districts without neglecting regular work at the stations.

Five of the 16 should be single ladies. Well might it be asked: "Why this request for five workers, where 125 are needed for Kolhapur state alone?" This is not the measure of what we want or what we need, but *five we must have now*. So urgent is our case that two of our lady missionaries have each offered half her salary to any Christian sister who will come out and share it with her.

One of the five is needed to take charge of a girls' school in Kolhapur City; one to be a physician; two others are wanted for evangelistic work in and about Kolhapur. One is needed for school and evangelistic work in Sangli. In order to continue the Christian boys' boarding-school, which should be in charge of a married missionary, one of our single ladies must, until help comes from home, give up the greater part of her evangelistic work.

We are asking for *two* physicians when our field could furnish immediate work for 25. The present and only medical missionary, though he has been in Sangli but two months, has more patients than he can possibly attend to. Many have to be turned away. This medical work is disarming prejudice and preparing the way for direct evangelistic work. Through the dispensary or hospital many from distant villages will be brought to us. Shall not two be sent to engage in this Christ-like work of healing and preaching? Some 150 precious

souls are passing into eternity every day; dying without Christ and without hope!

Who will come "to the help of the Lord against the mighty?" That this appeal may be a call to some who from their hearts will respond, "Here am I, send me," and that it may lead those who cannot come personally to provide the support of a substitute, is the earnest prayer of every missionary of the Kolhapur mission.

"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest 'Behold we knew it not,' doeth not he that pondereth the heart consider it? And he that keepeth thy soul, doth he not know it? And shall he not render to every man according to his works?"

On behalf of the mission,

GRACE E. WILDER,	} Committee.
W. J. WANLESS,	
J. P. GRAHAM,	

We, the undersigned, heartily endorse this appeal, and would urge that the new missionaries be sent at once,

Eliza J. Wilder, G. W. Seiler, M. F. Seiler, J. H. Sherman, A. M. Goheen, M. L. Ewalt, A. M. Hull, M. E. Wanless, S. M. Tedford and L. B. Tedford.

### Japan.

#### THE MODERN MARTYR OF THE ORIENT.

[This brief paper will be read with mingled tears and thanksgiving.—J. M. S.]

OKAYAMA, March 1, 1890.

Japan never witnessed an auto-da-fê. A pale martyr in his shirt of fire, could not be written of her old-time Christian heroes. The martyr was there in generous numbers, but never the paleness, the shirt, nor the fire. Sword and sea took the place of wood and flame. Thousands died for the faith in those stern days 260 years ago.

And now the word comes to the front once more. A man dies peacefully in his bed, surrounded by loving friends. Everything possible has been done to save his life. The best physicians at the capital summoned by telegraph. Also a faithful nurse and many attendants. A leading statesman of the land telegraphs to his bed-side, "Make him live at all hazards." Thousands of Christians all over Japan were pleading in prayer for his life. Can such a man be called a martyr? And yet the word is used repeatedly in speaking of him. His countrymen delight to call him one. The sermon at his funeral was from the text, "Except a grain of wheat fall into the earth and die." . . . and its leading thought was martyrdom.

How explain this seeming contradiction? Some one—was it Napoleon—has said, "It is the cause, and not the death, that makes the martyr."

Yes, Joseph Neesima was a martyr. He had

the martyr spirit. He sacrificed himself for church and school and country. High office was within his reach. He spurned it for the higher one of teacher and preacher. Duty with him was a law of love. He never thought of self, but always of others.

No wonder his students loved him so much that they were eager to play the part of coolies and carry the body of their lamented president through the streets of wondering Kyoto. More than once he had risen from a sick bed, and gone with aching head but pitying heart to hunt up some wayward boy, or to urge some departing student to take a Christian stand in life. There were times when no doctor could hold him back, and he was ready to take any risk to life or health for the sake of school or people. Whatever we may think of his judgment, there can be no impeaching the loftiness of his motive, or the loyalty of his soul.

He was *dying* all his days in behalf of great causes, and that the end should come in middle life, while his mother still lives—a mere existence, at the age of 84—was as fitting as it was expected. He loved life. He was the essence of humility, and never strained after effect; and yet he was always overdoing, and his life and early death stand out in the mind of every Christian Japanese a clean-cut, strikingly impressive lesson.

Worn by his wearying winter-work in behalf of the Kyoto school, he runs away to Oiso, a watering-place near Yokohama, for needed change. Even there he will not rest, but writes a hundred letters, many of them *six feet long*, to individuals, mainly in regard to evangelistic work in Japan, begging men to give themselves more unreservedly to the blessed service, to seize strategic centres, to send preachers to the needy places, to occupy all Japan for Christ and make a forward movement all along the line.

When he was too weak to write he began to dictate to another, and spent a large part of the day before his death sending last messages, burning with love and earnest appeal, to friends far and near. He loved everyone, once punishing himself severely before his school, that the law might be upheld, and yet his students escape.

Some of his last words were, "So far as I know I have not an enemy in the world;" and again, "I envy not heaven and I blame no one on

earth." He feared no man. When ordered by Prince Iwakura years ago to go from Andover to Washington, to act as interpreter, he replied, "I acknowledge no lord save God Almighty." When traveling through Europe with the embassy, he insisted on keeping the Sabbath, and often remained alone from Saturday till Monday. He felt as clearly in his soul as did John the Baptist, that he was called of God to do a definite work. He felt himself to be a "child of Providence." His plans for his beloved school, with its 700 students, and his equally loved churches, always kept ahead of their fulfillment. He was the prophet leader of Japan's Christian hosts. On January 1st he wrote a brief poem for his own consolation. He died on the 23d. The thought was, "Though weak in body and every way unworthy, yet with large aspirations I greet the opening year."

As illustrative of his daily anxiety over his Kyoto College, just budding into a University, he frequently quoted a beautiful little stanza in Japanese:

"Every morning we look anxiously to see if the white clouds have lifted which shut out the blossoms on the mountain of Yoshi."

Now \$50,000 are needed at once to open the University in accordance with Mr. Neesima's final request. Will not some American admirer of this *sincere* man, who in his short life did more than any one else has done to link the best of two lands together, send on the money?

Free schools and a working church were what he aimed at for Japan. He ever worked for both, practically sacrificed his life in their behalf, and died, as it were, with one hand of blessing on his college at Kyoto, and the other on the churches scattered over the land. Buddhists are reporting that the head of Christianity being dead, Japan will soon see the last of the Western religion.

But Christian Japan—and that means now 33,000 strong in the Protestant ranks—is aroused to renewed activity.

Neesima dead is even more powerful than Neesima living. All Japan rings with his praise and emulates his spirit. God give her hundreds of Neesimas—men full of faith and the Holy Ghost—to carry on to its final triumph this wide and waiting work.

JAMES H. PETTEE.

*Missionary of A. B. C. F. M.*

## IV.—INTERNATIONAL DEPARTMENT.

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

### Let Us Expect Great Things.

The times we live in afford topics of great interest to the Christian student of the movements of Providence. We glance only at a few of these factors of the present times. 1. There is a wide-spread disturbance of religious

thought which is of great significance. It is an old observation that an earthquake in the Andes has an answering earth-wave in the Himalaya Mountains; and that a hurricane in the West Indies is most likely accompanied by a cyclone in the Indian

Ocean. It is something like this material simultaneous perturbation to which we call attention in the religious world. Archdeacon Hardwicke pointed out years ago the fact of great periodic perturbations in the religious thought of mankind, occurring simultaneously among peoples widely separated from each other.

When the Jews were in Babylon, the Orphic brotherhood were diffusing in all quarters in the West their thirst for an objective revelation. At the same time that Confucianism was being re-formulated by its great author, thus rehabilitating the State religion of China in a mode it was to maintain for many succeeding centuries, every village in Persia was quickening under the Zoroastrian doctrine of Dualism; and simultaneously with both, Buddhism began to be disseminated, and to exert its wondrous witchery on the millions of the East. It is doubtful if the masses of mankind have ever been to such an extent, in any one period, agitated by religious reform on so large a scale as at that time. The well nigh simultaneous origin of three systems destined to influence the world on so stupendous a scale as Confucianism, Zoroastrianism and Buddhism, marks a most extraordinary epoch in the destiny of our race. Centuries passed, and there occurred another of those periodic intellectual and religious movements, affecting communities which did not touch each other, and which had nothing in common, and each must have been but little acquainted with the fact that such perturbations other than its own were taking place.

Martin Luther, "with a little book and a beating heart," was upheaving all Europe, and with his compeers, Melancthon, Calvin and others, were laying the foundations not only of doctrinal reform, but of that vital distinction between ecclesiastical and civil authority as has resulted widely in the separation between Church and State. The seeds of the American

Revolution were all in that religious and social revolution which has long been characterized as "The Reformation." But at this same period the Thibetan form of Buddhism, now the purest Buddhism perhaps extant, came into existence under the moulding hand of that new incarnation, the Great Lama of Thibet. The importance of this movement can best be appreciated by the student who has seen the mongrel Buddhism of Burmah and China, or even the better preserved Ceylonese branch of this vast nightmare of thought. But while Protestantism was being born, and Thibetan Buddhism, with its vast literature, was taking form, Baba Nanak, the Luther of the Panjab, was reasserting the absolute unity of God, and endeavoring to blend Hindu and Moslem by a new fusion of thought, which resulted in the foundation of the Sikh religion.

It is to illustrate the widespread unsettling of the religious opinions of our own time that we have cited these instances of simultaneous disturbance of the religious convictions and notions of men. The importance of giving attention to the recasting of religious thought is seen in the fact of the long continuance of the forms in which the faith of mankind were cast, in the case of these religions to which we have made reference. Confucianism, Buddhism and Parsiism, the last two modified, to be sure, in localities, remain practically the same as when simultaneously erected. If something like this is occurring now, it will therefore appear to be of vast importance that the Christian church appreciate the situation, and lay her utmost moulding force upon the phenomena of the times. We need hardly point out the tendency in the Christian world to-day to re-examine the entire foundations of its faith, and to restate and reformulate its doctrinal basis. Perhaps there never was a more searching investigation made by the friends and allies of any body of relig-

ious teaching than is being frankly made by the Christian scholars of the world to-day. They shrink at no disclosures, are disheartened by no difficulties, and are fearless of ultimate consequences. They have flung their faith into a crucible of their own erection, and push boldly toward the last analysis. Foes have sometimes set a religious community on their defence, but it is the truest and best friends of the Christian religion that to-day are thoroughly testing every part of it that will submit to the ordeal. They are quite ready to discredit what cannot be thus satisfactorily put into the furnace. The Christian religion was never more thoroughly an agitator of society than it is at this hour. We believe it to be in preparation to be a far mightier factor than ever it has been in human affairs.

India is unsettled religiously. It is in a ferment. The Brahmo movement is a sort of Lutheran reformation in the community. But deeper and broader than that is the profound disturbance which is compelling it to answer, not to the foreigner, but to itself about itself. It is being forced to open the question, now vital to its existence, as to what it really is. What it really ought to be it may take up later, but for the present its relations to the courts of a gigantic conquerer, which concedes its right to be, is obliging it to answer in court as to what it really is. The British Government, acting on the principle of religious neutrality, and assuming to be ready to adjust itself to authoritative Hinduism, asks it to show from its own standards what it really is. To do this it is obliged to acknowledge the accumulation of a vast débris of Rabbinitism; and the farther it pushes its investigation into its own acknowledged law the less satisfactory it finds it to be. Hinduism in the presence of British authority and Christian thought is compelled to search for its own foundations, and they are reced-

ing farther and farther into antiquity, and are being found to be less and less satisfactory. Back they must go to Menu and the Vedas, and the more these are made the standard of morals, or of social or political order, the more and more they are found to be vague and unadapted to the times. Hinduism is thus experiencing this profound perturbation.

It is needless to pursue the Japanese through his athletic reforms and revolutions. Nationally it is without a faith at this hour, and the very hearts of the people might wear the placard, "Wanted, a Religion!" Its perturbation is like that of an earthquake.

It is not our purpose to more than point out the fact of this widespread, diverse and yet simultaneous religious disturbance of our times, and to press upon the Church the consideration of its importance relative to the future. It will not remain in this agitated condition. What phases it may pass through before it finally settles down into forms which it will accept, one cannot guess, but this period of unrest, of remoulding of thought, of restating faiths, will not last. Large communities will settle down in some forms of faith which will probably be accepted for centuries. It is the duty of the Christian Church not the less to investigate its own faith, but to instantly set itself to guiding other disturbed communities to reformulate theirs.

2. There are pre-intimations that demand thought. It is with no little interest that a careful student of history observes that great political and religious epochs have frequently been prefaced by a general pre-intimation in the public mind of some great change. The country of the Aztecs enjoyed a golden age, under "the god of the air." He had long departed the land, but the people were ever eager for his return. When Cortez and his fellow-Spaniards proved invincible, the Indian became possessed of the idea, either from his arms or his art, that he must be "the god of the air," re-

turning from the sun-rise, and at the thought of contending with Deity, he quailed, and the Spaniard conquered. The legend and its application unlocked an empire, while the physical force and courage of the people were not yet half spent. Popular impressions are great factors of history—and that, whether formed on principle, prejudice or myth.

When the trouble in Herzegovina and Bosnia arose some years since, it was found that the insurgents were animated by an old prophecy, found in a work on Bosnia, published fifteen years before, which stated that in the fifth century after the taking of the last Bosnian king by the Turks, the rising of the Christian Slavs in Turkey would be victorious. Stephen Thomaserce, the last Bosnian king, was executed on the 30th of June, 1463, on the plain of Blagaj, and the insurrection alluded to commenced on the anniversary of that event.

It is said the Mohammedans in the valley of the Euphrates were greatly disturbed when they saw an iron steamer floating on the Euphrates. There was an old proverb that "when iron floats on the Phrat (Euphrates), Mohammedanism will come to an end." That was meant by a simile of one impossible occurrence to assert the impossibility of the occurrence of another. All the laws of nature would have, as they fancied, to be reversed, before iron could be made to float, and it was just as impossible that the Moslem faith should fail. But, lo! here before their very eyes iron was floating, and that on the Phrat. This impossible thing had occurred: might the other impossible thing occur? It was an ominous event, and that floating iron steamer was a depressing circumstance.

A missionary in Constantinople, some years ago, said he was in the habit of meeting a pious Jew, and asking him "When will the Messiah come?" His usual reply was, "The Messiah cometh." But one day, in-

stead of his customary answer, he said "The truth is the Messiah is come, and if you will show me a place of safety from the scimiter of the Moslem, I will show you ten thousand Jews ready to say that the Messiah is come, and that Jesus of Nazareth is that Messiah."

There are other instances in which such impressions are testified to on all hands. In the Zenanas even of Calcutta, Mrs. Page says, that one day a woman said to her: "Only have a little patience, and all the Hindus will become Christians." A little woman in the seclusion of the Zenanas of Calcutta expressed a similar sentiment. She said to Miss Britain, "Don't take so much trouble, our folks will all soon become Christians even if left to themselves." The *Lucknow Witness* some years ago said on this topic: "We believe we speak the simple truth when we say, that millions of natives are firmly convinced of this. We have found it an accepted belief in the most remote mountain hamlets, where no European had ever penetrated, and we find it received as an inevitable event of the near future in every city and town of the plains." Rev. Dr. Waugh said: "A deep and wide-spread conviction prevails, not only in the cities, but also in the country places among the villagers, and indeed throughout all classes, that a day of overthrowing of the old religions and effete faiths, of the breaking up of old forms, is at hand. The common people speak of the coming day of overturning, and seem not dismayed at its approach, but announce themselves as ready to join in the van—indeed, are only waiting its coming to break away from their present thralldom and bonds of caste."

#### Indian Evangelization.\*

The North American Indians are ethnologically one people from the

\* "By Canoe and Dog-Train Among the Cree and Salteaux Indians." By Rev. Edgerton R. Young.

Eskimo of the North to the Aztec and Peruvian in the centre, and the Fuegian on the extreme south. They have ever been an independent people. They have conducted a war of independence protracted through centuries. They have gradually perished, but, except in Mexico, they have not in North America been conquered. They have seen their heritage gradually wrested from their possessions, and have laid themselves down to die within an ever-narrowing area. But they remain the same dignified, serious and proud people.

They have a natural element of poetry in their character. Among no other of what are styled nature peoples could the equivalent of the scenes of Hiawatha have been laid, nor could any other have afforded such simple and natural material for romance. We have wronged them often and grievously; not always with intent; often from ignorance of them and their necessities. We have misgoverned them, or rather failed to govern them at all, and then cruelly shot them down because of our blunders. The ill-acquaintance with their temper and their force has often been costly. General Grant is reported to have said that in one of our Indian wars, "we spent six millions of dollars and killed six Indians." The Christian sentiment of the country still forces the Government to take a paternal interest in them; and we are pressed to one more and final expedient of admitting them to citizenship and to individual instead of tribal holding of lands.

We are moved to write of their evangelization at this moment because we are favored with the advance sheets of a deeply interesting book by Rev. Edgerton R. Young, relating his personal experiences as a missionary among the Cree and Salteaux Indians of the extreme North land. Mr. Young, with his estimable wife, spent nine years among them in a state of practical exile from the civ-

ilized world, having mail communication but once in six months, and reduced much of the time to the food resources of the country; living, on occasion for six months at a time, on fish, possibly varied by small contributions of wild meat. Mankind have always shown an appreciation of the heroic element, and Mr. Young and his wife have found a wide appreciation of their self-denial and devotion among a very large circle of sympathizers with missionary work, in Europe as well as in America.

Mr. Young has been called to narrate his experience before audiences varying from a few scores to many thousands, and always with the same peculiar result. At the annual meetings of the International Missionary Union at Niagara Falls and at the Thousand Islands, before the vast assemblies at Ocean Grove, at Chautauqua, and at other gatherings over the United States and the Canadas, he has told of the trials and the triumphs of his missionary career. There was always the same fascination about the story told so artlessly, and with an eloquence fresh as the breeze in the tops of the fir-balsams of the great North land. Mr. Young has spent two winters in the British Isles telling of these stirring scenes in the same simple and charming way as hearth-stone tales are told, and as the world's folklore has grown.

Naturally enough those who have listened to these tender or humorous stories, these traits of the red man and these triumphs of divine grace, begged Mr. Young to put these narratives into a more permanent form. We take the liberty in advance of the issue of the book in America to make some extracts. We have alluded to the natural eloquence of these rude races, whose oratory has on occasion risen to the highest level. Mr. Young had gone to a tribe which had never heard the gospel, and summoned them to a council to see if they were disposed to become Christians. The principal



chief, according to their unwritten laws of precedence, spoke first. His voice was good and full of pathos. He said :

"Missionary, I have long lost faith in our old paganism." Then pointing down to the outer edge of the audience, where some old conjurers and medicine-men were seated, he said: "They know I have not cared for our old religion. I have neglected it. And I will tell you, missionary, why I have not believed our old paganism for a long time. I hear God in the thunder, in the tempest, and in the storm; I see His power in the lightning that shivers the tree to kindling wood; I see His goodness in giving us the moose, the reindeer, the beaver and the bear; I see His loving kindness in giving us, when the South winds blow, the ducks and geese; and when the snow and ice melt away, and our lakes and rivers are open again, I see how He fills them with fish. I have watched these things for years, and I see how during every moon of the year He gives us something; and so He has arranged it, that if we are only industrious and careful, we can always have something to eat. So, thinking about these things which I had observed, I made up my mind years ago that this Great Spirit, so kind and so watchful and so loving, did not care for the beating of the conjurer's drum, or the shaking of the rattle of the medicine-man. So I for years have had no religion." Then, turning to the missionary, he said: "Missionary, what you have said to-day fills up my heart and satisfies all its longings. It is just what I have been expecting to hear about the Great Spirit. I am so glad you have come with this wonderful story. Stay as long as you can, and when you have to go away, do not forget us, but come again as soon as you can."

Many more responded. The last to speak was an old man with grizzly hair. He was a queer, savage-looking man, and spoke in an excited way. He said:

"Missionary, once my hair was black as a crow's; now it is getting white. Gray hairs here, and grandchildren in the wigwam, tell that I am getting to be an old man, and yet I never heard such things as you have told us to-day. I am so glad I did not die before I heard this wonderful story. Yet I am getting old. Gray hairs here, and grandchildren yonder, tell the story. Stay as long as you can, missionary; tell us much of these things, and when you have to go away, come back soon, for I have grandchildren, and I have gray hairs, and I may not live many winters more. Do come back soon. Missionary, may I say more?"

"Talk on. I am here to listen," said the missionary. "You said just now 'No tawenan' (our Father)." "Yes, I did say our Father." "That is very new and very sweet to us. We never thought of the Great Spirit as our Father. We heard Him in the thunder, and saw Him in the lightning and tempest and blizzard, and we were afraid. So when you tell us of the Great Spirit as Father, that is very beautiful to us." Lifting up his eyes, after a moment, to the missionary, he said: "May I say more?" "Yes," he answered, "say on." "You say 'No tawenan' (Our Father). He is your Father?" "Yes," said the missionary, "He is my Father." Then he said, while his eyes and voice yearned for the answer, "Does it mean He is my Father—poor Indian's Father?" "Yes, oh yes, He is your Father, too," said the missionary. "Your Father—missionary's Father and Indian's Father, too?" "Yes," said the missionary. "Then we are brothers," he shouted. "Yes, we are brothers," said the missionary.

The excitement in the audience became wonderful. But the old man had not yet finished. He said:

"May I say more?" "Yes, say on; all that is in your heart," was the reply. "Well," the Indian resumed, "I do not want to be rude, but it does

seem to me that you, my white brother, have been a long time in coming with that great book and its wonderful story, to tell it to your red brothers in the woods."

Among the many incidents recorded in this volume is a thrilling one of Christian Indians volunteering to carry food relief to some white settlers far in the north, shut away from supplies by the prevalence of the small-pox. It was a long and perilous journey, with risk of contagion. The expedition was well conducted by an Indian named Samuel, but though he brought back all his force in good condition, the strain had been too much for him, and, nervously prostrated, he soon died. His death, however, was a happy one. His widow and children were cared for, but after a time removed to a distant settlement, where Mr. Young subsequently found them in great need. Looking at their extreme poverty the following colloquy ensued:

"Nancy, you seem to be very poor; you don't seem to have anything to make you happy and comfortable."

Very quickly came the response, in much more cheerful strains than those of the missionary.

"I have not got much, but I am not unhappy, missionary."

"You poor creature," he said, "you don't seem to have anything to make you comfortable."

"I have but little," she said quietly.

"Have you any venison?" "No!"

"Have you any flour?" "No!"

"Have you any tea?" "No!"

"Have you any potatoes?"

When this last question was uttered the poor woman looked up, and said, "I have no potatoes, for don't you remember, at the time of the potato planting, Samuel took charge of the brigade, that went up with provisions to save the poor white people. And Samuel is not here to shoot deer, that I may have venison; and Samuel is not here to catch mink and marten

and beaver, and other things to exchange for flour and tea."

"What have you got, poor woman?"

"I have got a couple of fish nets."

"What do you do when it is too stormy to visit the nets?"

"Sometimes some of the men from the other houses visit them for me, and bring me fish. Then we sometimes get some by fishing through the ice."

"What about when it is too stormy for any one to go?"

She quietly said, "If we have nothing left we go without."

The missionary hurried out of the room to stifle his emotion, but the woman, suspecting the feelings of his heart, followed him out and said:

"Ayumeaoke (Praying master), I do not want you to feel so badly for me; it is true I am very poor; it is true, since Samuel died we have often been very hungry, and have often suffered from the bitter cold; but, missionary, you have heard me say that Samuel gave his heart to God, so have I given my heart to God, and He who comforted Samuel and helped him, so that he died happily, is my Saviour; and where Samuel has gone, by-and-by I am going too, and that thought makes me happy all the day long."

Of course, her necessities were relieved by the care and thought of the missionary. We have no room for extracts showing the cost at which this missionary work was done, the long privations, exposure to severe weather, and danger from vindictive heathen tribes; nor can we quote the fascinating stories for young people about the canoe and dog-sled adventures.

### The Worship of Words.

A brother wrote us recently asking the meaning of the words, *Om*, *Manee Padme*, *Hom*, found in Arnold's "Light of Asia." We replied that we doubted if anybody on earth knows. One authority renders the meaning as "Oh, the Jewel on the

Lotus!" and Dr. Hooker translates it, "Hail to him of the Lotus and the Jewel." Cheebo Lama says the six syllables represent the six states of future existence. The first representing Lha, or the state of the gods; the second, Mee, or the state of human existence; the third, Lhamayin, or the state of neutral and mischievous spirits, to which men who die in war are regenerated; the fourth, Tendo or Dado, the state of beasts in which lazy and indifferent Buddhists are born again; the fifth, Yedag, or the state of wretched demons in a condition of suffering; the sixth, Myalwur, or the state of punishment. Those born in that state are exposed to tortures, heat, cold, thirst; those sent there for abusing the priesthood are born with long tongues, perpetually lacerated with ploughshares. The constant repetition of these six syllables closes the entrance of the six states of metempsychosis, and procures Nirvana.

But a writer in the East has recently pointed out the tendency in human nature to worship sound or speech, independent altogether of the meaning it conveys, and because of its mysteriousness. The thunder and storm have been thus worshipped, and speech has been deified under the name of voice (*vach*, *vox*), and Hindu tunes have been deified as gods and goddesses. Words have been singled out because of oddness or potency as divine or demoniacal. The East is full of them, and the West has them buried in its folk-lore. Scott's "Lay of the Last Minstrel" beautifully illustrates this in the words which he dare not utter lest the Abbey be wrecked about him. Thus the syllable "Om," or in Sanskrit form, "Aum," has been made to stand for "A," "U," and "M," representing the triad, Brahma, Vishnu and Siva.

"Om" is especially a word of power. Meditating on it or muttering it, one becomes Brahma. "By the Om, the supreme light of the ether, which is within the heart, starts, rises, breathes

forth, becomes forever the means of the worship and knowledge of Brahma."

Once the idea of sacredness started in relation to words, and there is no end to the coinage of such, whether in the sacred incantations of the Egyptian Book of the Dead, the Hindu Ram Ram, or the Roman Catholic Ave Maria, or the unspeakable but not unthinkable words of the Ancient Parsee sacred books.

### Church Dis-establishment in Brazil.

The following is the text of the decree with regard to the Church establishment in Brazil:

"Article 1. The Federal authorities, as well as the different Confederate States, are prohibited from making laws, rules, regulations, or any administrative acts establishing a religion.

"Article 2. To all people is given the privilege of exercising their religious cults in accordance with their belief, and they are not to be interrupted or disturbed in such devotions, either private or public, which belong to this privilege.

"Article 3. This liberty not only embraces individuals in their individual acts, but also churches, associations, and institutions in which they are employed, all having full right to unite themselves and live in accordance with their creed without interference from the public powers.

"Article 4. Patronage, resources, and prerogatives of all religious institutions are hereby extinguished.

"Article 5. The right is recognized of all churches and religious orders to acquire and administer estates under limits made by the laws concerning corporations, granting to each one the right to ownership in property, as well as the use of buildings for worship.

"Article 6. The Federal Government will continue to furnish ecclesiastical revenue and support for the actual *personnel* of the Catholic Church, and in other institutions will subsidize for one year the professorships in the seminaries, it being at the option of each State to recognize in the future the ministers of this or any other religion where they do not run contrary to the preceding articles in this decree.

"Article 7. All acts to the contrary are hereby revoked."—*Brazilian Missions.*

### The International Missionary Union.

The International Missionary Union will hold its Seventh Annual Meeting at Clifton Springs, New York, June 11th to 18th, inclusive, 1890. Free entertainment will be pro-

vided for all foreign missionaries, or persons who have been foreign missionaries, of whatever evangelical society, or board, or field. Membership in the Union is open to all such persons and includes no others. Candidates under actual appointment to the foreign field of any evangelical organization are earnestly invited to attend, and will also be freely entertained, as far as provision can be made. It will not be practicable to provide for the attendance of children of missionaries.

A special rate of fare (one fare and one-third) over certain railroads ("Trunk Line" territory, and perhaps the Southern Passenger Association and others), can be obtained at any important station on the conceding roads, and must be certified by the agent selling it, and on return by the Secretary of the Union. The ticket must be bought not earlier than June 8th, and not later than June 13th, and on return not after June 21st, and must be a through ticket on the conceding lines only; no stop-over. There must be at least 50 ticket-holders at the meeting, to secure the deduction of two-thirds return fare.

The programme of this meeting cannot yet be furnished. The papers and discussions are always on topics of special practical concern to missionaries; but numerous addresses will be made of a character interesting to the general public, who are always cordially welcomed. Missionaries are requested to communicate with either the President or the Secretary, to obtain further particulars, as well as to make suggestions as to topics, papers, or addresses. If any would like to discuss some particular subject themselves, provided suitable arrangements can be made, or if they know of any missionaries specially qualified to present papers before the Union, or to address popular meetings, the President will be glad of such information.

The roll of the Union (organized in 1884) now includes 179 names, representing 18 different denominations and societies, Canadian, American and British, and at least 23 distinct fields. Its Vice-Presidents are: Cyrus Hamlin, D. D., founder of Robert College, Constantinople; S. L. Baldwin, D. D., one of the Mission-Secretaries of the American Methodists; and William Dean, D. D., the veteran Baptist trans-

lator of the Scriptures at Bangkok. The Executive Committee are: Dr. J. L. Phillips, Rev. Messrs. M. B. Comfort, C. W. Park, Benj. Helm, and J. A. Davis; Miss C. H. Daniells, M. D., and Mrs. M. E. Ranney. Treasurer, Prof. M. N. Wyckoff; Librarian, Rev. James Mudge.

It was resolved at the Binghamton Meeting to establish a Circulating Missionary Library for the benefit of the members of the Union. The following volumes were contributed as a nucleus of what it was thought might grow to be a very useful and valuable collection:

The Great Value and Success of Foreign Missions. Liggins.

Report of the London Missionary Conference. 2 vols.

Report of the Calcutta Missionary Conference.

The Missionary Year-Book. Vol. I., 1889.

Letters from India. Rev. H. J. Bruce.

The Natural History of the Marathi Bible. Rev. H. J. Bruce.

Among the Turks. Dr. Cyrus Hamlin.

Ann H. Judson. Dr. W. N. Wyeth.

Sarah B. Judson. Dr. W. N. Wyeth.

India. Dr. J. T. Gracey.

China. Dr. J. T. Gracey.

Open Doors. Dr. J. T. Gracey.

Woman's Medical Work in Foreign Lands.

Mrs. J. T. Gracey.

Africa in a Nutshell. Rev. G. Thompson.

Memorial Papers of the American Marathi Mission.

Further donations to the Library from members of the Union and other friends are respectfully solicited. Will not all authors among the members see that a copy of their works is sent as soon as possible to the Librarian? It is hoped that during the coming year a beginning may be made of circulating these volumes through the mail to such of the members as may wish them. The plan is for the person desiring to read any volume to send to the Librarian the amount of postage required to dispatch it by mail, and then in a month to return it, postpaid, by the same channel. The Librarian is Rev. James Mudge, of East Pepperell, Mass.

Inquiries concerning the approaching meeting at Clifton Springs, or on any subject concerning the International Missionary Union, will be answered with pleasure by

J. T. GRACEY, D. D., *President*,

183 Greenwood Avenue, Buffalo, New York

WILLIAM H. BELDEN, *Secretary*,

Bridgeton, New Jersey.

## V.—THE MONTHLY CONCERT OF MISSIONS.

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

### The Great African Mission Field.

No other country is attracting so much attention as Africa. For many generations most of it has been considered an unknown land, and even yet there is generally but a slight apprehension of its vast extent. Its greatest width from east to west is

once and a half that of the United States from New York to San Francisco. If it were divided by an east and west line, running a little north of the equator, the northern portion would receive all North America, and the southern would embrace all Europe, including Russia. The popula-

tion is estimated by Mr. Stanley at 250,000,000. This is not to be compared in density with India or China, but it is far greater than has been supposed. Six hundred languages and dialects are spoken, of which not more than one in six is a vehicle of the word of God.

The coast line of Africa throughout nearly its whole extent is low and generally insalubrious, but the interior is, for the most part, a vast table-land, with mountain ranges which, in one or two instances, rise nearly two thousand feet.

No river in the world, unless it be the Amazon, equals the Congo in volume. It is said to be thirty times as great as that of the Mississippi. It has no such breadth as the Amazon at its mouth, and instead of emptying through the channels of a great delta like the Ganges or the Niger which embraces three hundred miles of coast, it pours over a long succession of falls and rapids, and thence rushes to the sea through a deep-cut channel, with a current well nigh resistless. Through its lower stretch it has scooped the bottom of its channel till it is said to measure miles in depth. On the Upper Congo, including branches, there are five thousand miles of navigable waters opening up in all directions a great interior basin of almost unequalled fertility, and inhabited by not less than fifty millions of people. Besides the Congo, three other great rivers and many smaller ones drain the great interior table-lands and empty their waters into the sea.

The Niger, rising in the country back of Liberia, makes a circuit northward and eastward, draining the western Soudan, and joined at length by the Benue, which flows westward from the region south of Lake Tchad. It proceeds southward to the Gulf of Guinea.

The Nile, which has never been explored in its sources until within the last twenty years, is the outlet of the great Equatorial Lakes and the waters

of eastern Soudan. It bears northward that annual tribute which for ages has made Egypt the granary of the East.

The fourth great river, the Zambesi, receiving the waters of the Nyassa and the Shiré, passes over the great cataracts to which it has given its name, and flows eastward into the Indian Ocean. It is a remarkable fact that the Congo, Nile, and Zambesi find their sources all within a limited area of high table-lands, though they discharge their waters into widely distant seas.

Since the discoveries of Krapf and Rebman, and the wonderful achievements of Livingstone and Stanley, all Europe has been enkindled with the spirit of African discovery. For a century previous there had been occasional expeditions, but the explorations of the last two decades have probably been equal to all that had previously been made.

The following list of discoveries, for which I am largely indebted to Rev. Dr. R. R. Booth, presents the principal African explorations down to Stanley's discovery of the Congo:

*Bruce*, in 1768, explored the Blue Nile and Abyssinia.

*Horneman*, in 1798, reached Fezzan by way of Cairo.

*Burkhardt*, in 1812, visited Suakim and Dondola.

*Captain Luckey*, in 1816, explored the Congo for 200 miles.

*Denham and Clapperton*, in 1822, penetrated the desert from Tripoli to Lake Tchad. In 1825, they passed from Guinea to Socotoo.

*Major Laing*, in 1826, marched from Tripoli to Timbuctoo.

*Clapperton and Lander*, in 1827, explored the south shore of Lake Tchad.

*M. Cailli*, in 1827, passed from Morocco to Samagambia.

*The Lander Brothers*, in 1830, explored the Niger.

*Laird and Oldfield*, in 1833, also visited the Niger.

*English Niger Expedition*, in 1841, attended by missionaries.

*Barth, Richardson, and Overweg*, in 1849, passed from Tripoli to Lake Tchad.

*Livingstone*, in 1849, visited the Makalolos from the south.

*Egyptian Expedition*, about 1850, up the Nile to 4° N. L.

*Krapf and Rebman*, 1850, entered by Mombas and discovered Mount Kilimanjaro, and heard of the Lake Country.

*Anderson*, 1850-54, explored South Africa from Cape Town, and discovered Lake N'gami, S. Lat. 21°.

*Livingstone*, in 1852, discovered the Falls of the Zambesi.

*Edward Vogel*, in 1853, joined Barth at Lake Tchad.

*Livingstone*, 1853, crossed Africa, and in 1858 discovered Lake Nyassa and the Shiré Valley.

*Burton and Speke*, 1857-59, discovered Lake Tanganika.

*Speke and Grant*, 1859, discovered Lake Victoria, Nyanza.

*Samuel Baker*, 1861, discovered Albert Nyanza.

*Livingstone*, in 1866, discovered Lakes Moero and Bangweola.

*Schweinfurth*, 1869-71, explored the Nyam-Nyam country, and discovered the Wells River.

*Stanley*, in 1870, found Livingstone at Ujiji, on Lake Tanganika.

*Muncie and Petherick*, about 1870, explored the Upper Nile and the Bahrel-Ghazil.

*Gordon and Long*, about 1870, explored the two great branches of the Nile.

*Livingstone*, in 1874, died near Lake Bangweola.

*Stanley*, in 1875, visited Mtesa's kingdom, having advanced to the east side of Lake Albert, and in 1876 he passed westward into the interior.

*Gamerou*, 1874-76, crossed Africa to Benguela.

*Stanley*, August, 1877, arrived at Emboma, on the Lower Congo.

Since the discovery of the Congo more than forty expeditions have been sent into Africa by different nations, and many thrilling events have occurred;—such as the overthrow of Arabi Pasha and the occupation of Egypt by Great Britain; the ill-fated mission of Gordon to Khartoom, and the bootless expedition up the Nile; the tragic career of El Mahdi; the varied and desperate encounters with Osman Digma; the Italian campaigns about Massowa; the struggles of British arms in South Africa, and the tragedy of the French Prince Imperial; the death of Mtesa and the cruel persecutions of Mwanga, at-

tended by the murder of Bishop Harrington; the new conquests of Samadu, and of Islam in Western Soudan; the discoveries and territorial occupations of DeBrazza on the Ogovie; the strange fortunes of Emin Pasha; the founding of the Congo Free State; and the very latest achievements and discoveries of Henry M. Stanley.

The Congo Free State demands fuller consideration. The king of the Belgians, supported by the Geographical Societies of Europe and the admiring sympathy of the civilized world, has interested himself in the opening up of Central Africa to the interests of commerce and Christian missions and all the elements of a humane and Christian civilization.

In the prosecution of this great enterprise the leadership of Mr. Stanley has been engaged, and the co-operation of the different European powers has been enlisted. Agreements were entered into exempting a vast territory from encroachment, and enabling King Leopold to make and enforce treaties with the native tribes for the preservation of a general peace and harmony. The King is now virtually the sovereign of the Congo Free State, and is expending annually hundreds of thousands of dollars from his private resources in the prosecution of his noble plans.

The Christian churches of the world have been welcomed to the mission fields of the Congo, and several societies have established their stations upon its waters. There are now said to be thirty small steamers plying above the falls, of which several are connected with missionary work.

Of the different missionary organizations, the English Baptists, among the first, if not the very first, to occupy the country, is perhaps the strongest. The American Baptist Union having received the mission which was established by Dr. H. Grattan Guinness and others, and known as the Congo Inland Mission, now employs 29 missionaries, and

its work is prosperous. The Methodist Congo Mission, under the direction of Bishop Taylor, has made a vigorous beginning, and quite recently the Southern Presbyterian Church of the United States has sent a devoted young man with a colored assistant to lay the foundations of a mission somewhere in the great valley. His example in leaving high social attractions in the South to devote himself to the colored races of Central Africa, is a proof that whatever ground may be taken in the Southern churches in regard to the color line, there are not wanting those who cherish the Christlike spirit of love toward the African.

There has within the last few years been great rivalry on the part of European powers in gaining possession of Africa. In the words of Dr. Guinness, to whom I am indebted for many facts, "the whole coast has been literally besieged by protectorates."

The following is the present situation:

1. Portugal holds large territories on the west coast below the mouth of the Congo, besides its claim to Mozambique and territories extending westward till they meet those of the west coast. These claims are being seriously challenged, and important concessions have of late been made to Great Britain in the region of the Zambesi and Lake Nyassa.

2. The French have held possession of Algeria since their conflict with the Riff pirates in 1831. Algeria is larger than France, and has cost her some hundreds of thousands of men and \$1,200,000,000 in money. It is a strong colony and is inhabited by a manly race. A French protectorate, which looks towards annexation, is also extended over Tunis. France also claims two hundred thousand square miles in the region of the Senegal and the Gambia. This large territory extends eastward to the waters of the Niger, and is connected therewith by a mag-

nificent government road, with telegraphic communication and military stations along the line. In the equatorial regions also, including Gaboon and the Ogovie, with a territorial claim extending along the northern bank of the Upper Congo, she holds a territory numbering 240,000 square miles. The aggregate of these three protectorates is three times the size of France.

3. Germany has annexed West Cameroons, and a vast territory in southwestern Africa, embracing Demerara and Namaqualand, whose united coast line extends 900 miles. Besides this, Germany holds a vast territory in East Africa, lying between Zanzibar and Lakes Tanganyika and Victoria Nyanza.

4. Great Britain has held permanent possession of the Cape of Good Hope since 1795, and her various possessions of Cape Colony, Cafraria, Natal, and last of all Zambesia, have been added. A railroad is now being projected two thousand miles from the Cape to the Zambesi River. England also claims as large territory extending from Mombas on the east coast above Zanzibar to the lake Victoria Nyanza, including the beautiful mountain region Kilimanjaro. She also holds a coast line of 400 miles in the Somali country, opposite Aden. She holds a virtual protectorate of Egypt, besides possessions on the west coast at Sierra Leone.

5. The Italian Government, by pursuing a vigorous policy on the west coast of the Red Sea, has gained a stronghold at Magada, and seems likely to exert a dominant influence over Abyssinia.

Two great questions, affecting the moral and religious future of Africa, are of such vast import as well nigh to baffle the wisdom and the faith of Christian men: The *Slave Trade* and the *Liquor Traffic*.

The former has been the topic of discussion in the great International Conference recently convened in Brussels. That the problem of its suppres-

sion is not an easy one, a single example will show.

It is said that Tippoo Tib, whose power is yet unchallenged on the Upper Congo, commands 2,000 men, armed with Winchester rifles. It is their business to raid the villages throughout a wide range of country for the acquisition of slaves. Pillage, slaughter, fire and devastation are merely incidents in the work of capture. The terrible journey to the coasts is a sequel, and the business must be extensive enough to cover a large per cent. of deaths by the way, and an occasional loss by rescue. How shall this evil be reached at its source?

We understand that the Conference has agreed: First. That where it is possible, the tribes concerned in the raiding shall be held responsible. Second. Any tribe through whose territory a slave caravan passes shall be held to account. Third. The chief in whose territory on the coasts the shipment of slaves occurs shall also be dealt with. Fourth. The police of the sea shall be maintained by the joint effort of the European powers.

It may confidently be hoped that these measures will greatly curtail the desolations of this horrible traffic in flesh and blood. More than this cannot be expected till European philanthropy can draw the ligatures of repression more closely and strangle the hydra in its inmost retreats.

In regard to the liquor traffic, the problem is still more difficult. In this case it is the civilized powers themselves that are the offenders. The dark tide of poison that deluges the coasts of Africa flows from so-called Christian lands. The Governments of Great Britain, France, and Germany are ready to capture slave ships on the Red Sea—are they prepared to confront the liquor interests of their own realms?

The attitude of the United States is still more doubtful. In 1885, when Great Britain, France, Italy, and Austria were ready to unite in an effort

to suppress the introduction of liquor and fire-arms into certain groups of the Pacific Isles, where terrible havoc was being produced, the State Department at Washington refused to join. Public sentiment in Europe has not credited our Government with the highest and purest motives for this refusal, nor has it hesitated to declare that the responsibility of failure rests with the United States and Germany.

What the Conference at Brussels has accomplished in reference to the liquor traffic, is to affect an agreement that beyond the present coast belt—rather a broad one unfortunately—the liquor importations shall not extend. This is something to be thankful for, and it points to the interior as the most hopeful mission field. It affords an answer also to those—some of them Christian men—who have been ready to conclude that Mohammedanism, with its strong prohibition of all intoxicants, would, for the present at least, offer a better evangel to Central Africa than our Christian faith coupled with the vices of Christendom.

In any view, the outlook of Africa is mixed with light and shade. Its problems are too great for human wisdom; too great for the Conference of the Powers.

Unfortunately, the Mohammedan slave traders of Africa have two words which they may hurl back with terrible force in the face of Christian nations: "Opium!" "Rum!" And they are not careful to discriminate between Christianity and Christendom. They take no account of any difference between the counsels and the prayers of the missionary societies in Boston and the agnosticism and whiskey of the distilleries not far away which are under contract to supply for the African trade 3,000 gallons per day for seven years.

Is there any way then for the Christian church but to look away to the hills whence cometh her help? It is the time for a *concert* of prayer for Africa. A greater burden was never brought to the mercy seat.



## VI.—EDITORIAL NOTES ON CURRENT TOPICS.

### Comparative Destitution in Christian and Pagan Lands.

The venerable Dr. McCosh remarks that in the contemplation of the waste of resources by want of church union, while not only in heathen countries but in our own great cities there are multitudes who have not had the gospel preached to them, he fears that the judgment of Heaven may descend upon the churches. He counsels the forming of a Federation in America to see that the whole country be divided into parishes or districts, each to be provided with a gospel minister and a lay agency put under obligations to have the gospel preached to every creature, young and old. He will be glad to correspond with those who are ready to carry out this view. This is a suggestion in the right direction. There is everywhere a manifest disproportion between the different local fields. In Africa, at least 150,000,000 of people are entirely destitute of all knowledge of the gospel. The Soudan districts and the Congo Free State are absolutely without the gospel. In Siam 13 Presbyterian missionaries, including women, are the sole force for evangelizing the native Siamese and Laos population! These are two instances of the immense vacancies in heathen fields. I spoke in a village of Scotland having a population of about 1,200—800 of which are of a church-going age, and there are five churches and as many ministers! One, or, at most, two ministers could care for the entire population and leave the others free to go to these vast vacancies of heathendom, and leave the money that those other church edifices cost free to be expended in foreign fields. God will surely hold us accountable for the immense waste of resources implied in maintaining so many churches simply in the interests of sectarianism! A. T. P.

—An indignant correspondent, an

American missionary in Sweden, writes us:

"I am astonished at reading one sentence in a letter which you published in the March number (page 214) of THE MISSIONARY REVIEW OF THE WORLD, and am very sorry that you should allow it to go out to your thousands of readers *without comment*. The writer, in speaking of the drink curse in Africa, says: 'The amazing thing is that all this traffic [the rum trade in Old Calabar, West Africa,] is conducted, in the main, by not over a dozen firms, the members of which are most excellent men, many of them, *I believe, sincere Christians*.'

"Do, I beg of you, say to your readers, that you do not endorse such a sentiment. It is high time to protest against the doctrine of some of our English friends—that a man can be a Christian and at the same time deal out death and damnation to his fellow-men!"

It is scarcely necessary to say that an editor is not to be held personally responsible for all the sentiments expressed by his correspondents. In this instance we felt that our highly respected correspondent stretched his charity beyond proper bounds. We are not willing to believe that the man who traffics in liquor, as a drink, in this enlightened age, is a "sincere Christian," or a Christian in any sense. And the sin is the greater, incomparably, when a British or an American merchant holds out the temptation and inflicts the ruin coolly and deliberately upon the poor benighted African, in his heathen ignorance and degradation. The slave traffic and the rum traffic are twin curses, and no really good man can have anything to do with either, save to pray and strive for their overthrow. J. M. S.

—There are two pictures Stanley loves to draw. The first is Mohammedanism overrunning North Africa from Guardafui to Cape Juby, where the gospel of force is triumphant and

the standard of the crescent is planted. He pictures the followers of Mahomet advancing on their fleet dromedaries, coursers of Yeman, and white asses of Arabia, against Paganism, with the fierce cry of "Death to the Unbeliever—there is no God but God, and Mahomet is His prophet." He graphically describes how terror precedes them, death accompanies them, desolation follows them, and disease marks their course. The Libyan desert and the Sahara are traversed by these invincible and dauntless Arabs until the Equator is reached, when they have to succumb to the mysterious changes of nature and retire baffled, leaving the southern half of Africa to other and higher influences.

The other picture is of a more modern period. From the Cape of Good Hope advances a meek and humble follower of the Cross, who penetrates towards the untraveled wilds of Southern Africa to seek the heathen in his home. He hails him as a brother. He tells him of a loving Father in heaven, and of redemption through Christ. He repeats the song of Bethlehem: "Peace on earth and good will towards men." He travels over 30,000 miles, and during his thirty-two years' labor discloses to Christendom one million square miles of inner Africa. All on whom he gazed, with those eyes radiant with loving fellowship, he blessed with the view of a good man made perfect by trial in the wilderness. At last he surrenders his life at Bangweolo, loving and loved, blessing and blessed. There was pomp and majesty in the proud advance of Mahomet north of the Equator, but the picture of the lone Christian wandering in these untrodden wilds of Southern Africa is almost divine. Stanley then adds: "I was the last of David Livingstone's race and color who talked with him, and my desire is to take up his work with the view of redeeming Africa from its forlornness and squalid poverty—initiating true missionary enterprise."

[On the 12th of May 1889, four men met to hold a consecration prayer-meeting in my study, at Philadelphia. One of them was George S. Fisher, the Y. M. C. A. Secretary of Kansas; one was Mr. Nash, who filled a like post in Nebraska; another was Rev. T. C. Horton, of St. Paul Y. M. C. A., and the fourth was the writer. God laid his hand in a marked manner on each of the four from that day on. Those three men from the Northwest returned to their respective fields, and *in each of those fields* there began a mighty movement in the direction of pioneer missions to the regions beyond. The same answerer of prayer dislodged one from my church in Philadelphia to undertake a crusade for missions among the churches, and made the other three the pioneers of missions in the great States of the Northwest. From Topeka, Kan., February 3, 1890, there has gone forth the following communication. Let every reader ponder well this signal of the moving of God's pillar of cloud and fire.—A. T. P.]

All our readers will be interested in hearing something about the three young men, Messrs. Mails, Helmick and Kingman, who have left the Association work of Kansas to give their lives to the work of spreading the joyful tidings in the dark Soudan districts of Africa.

Since the "great meeting," at Topeka, October 16-20, 1889, they have spent the time in traveling, and have conducted missionary meetings in nearly all the larger cities and colleges of Kansas, besides having spent about six weeks in work outside of the State, visiting, among other places, the following cities: Chicago; St. Louis; St. Paul and Minneapolis, in Minnesota; Eau Claire and Milwaukee, in Wisconsin; South Bend, Indianapolis and Greencastle, in Indiana; Fayetteville and Fort Smith, in Arkansas. It has pleased the Lord to own, in a wonderful manner, the labors of these brethren during these weeks, and many have been led to the Lord Jesus Christ in the meetings conducted by them, while the hearts of not a few of God's children have been deeply stirred.

Speaking from a human standpoint, it is truly marvelous how these brethren have been provided with all things needful as they have gone about from city to city, and from State to State. Of course, they had no means of their own with which to cover the expenses of their tour, and so, during the first week or

two, collections for their benefit were taken in the meetings conducted; but it was very evident that this only tended to detract from the spiritual power of the meetings, and the taking of collections was dropped. Since then they have traveled almost continually, asking nothing whatever of men, depending alone upon the Lord to supply all their needs, and never yet have they lacked for any of the "good things" of this life, nor have they been delayed a single hour for want of money with which to meet railway expenses. Often, however, the Lord has permitted them to go to the depot without a cent in their pockets, but always, before the train pulled out, although sometimes at the very last moment, the necessary money has been provided. (Phil. 4:19.) In addition to supplying the needs of these men as they have journeyed about the country, the Lord has used their words to touch the hearts of His people; one man in Kansas offered \$125 towards the passage of one man for the Soudan, and, in St. Louis, the ladies of one of the churches offer to become responsible for the support of two of the Soudan missionaries. We could add many other testimonies along this line to show that the King has set His seal of approval on the efforts of these His servants, as they have tried to present the "world-wide Gospel."

Word was received a few weeks since, that Mr. Graham Wilmot-Brooke, of England, a young man who has traveled a great deal in the Soudan, was about to leave again for that country, and he kindly invited the Kansas missionaries for the Soudan to have one of their number meet him in England before he sailed, and, if possible, set sail with him. After much waiting before the Lord, it seemed to be His will that one of the men should go, as a forerunner in this movement; thus it was that on Wednesday, January 29, Mr. E. Kingman set sail from New York for the Soudan, going by way of England.

The following telegram was received from the agent of the steamship company by whose line Mr. Kingman sailed:

"To-day has seen, in the departure of Kingman for the Soudan, the beginning of what is going to be the greatest missionary movement of this century. God bless it, and the West where it started. Keep believing."

And so the Soudan missionary movement is no longer something *talked of*, but is now something *real*. Praise the Lord! Mr. Kingman will join the Wilmot-Brooke party at Liverpool, and take ship with them for Africa. During the voyage out he will have ample opportunity for conference with Mr. Brooke, and other members of the party, and by the time of arrival on the coast of Africa, he will have gained much valuable information in regard to the Soudan country, and will at once communicate with the other Kansas missionaries in regard to what to bring, etc., etc. They, of course, do not expect to set sail until

they have word from Kingman, after his arrival in Africa.

[I was present at the farewell meeting of the Wilmot-Brooke party in Exeter Hall, and was called on to offer the consecrating prayer.—A. T. P.]

Messrs. Mails and Helmick will still continue their tour around the country, conducting missionary meetings, and already dates have been arranged for until during March, covering appointments in Arkansas, Ohio, Pennsylvania and Maine. On the 14th inst. they will be joined by Mr. Frank M. Gates, for some time past gymnasium superintendent and acting secretary of the Topeka Association, who will leave for the Soudan with them. It is also probable that Mr. Roy Coddington, of York, Neb., will join the party at the same time.

Two of the young men from the Y. M. C. A. at St. Paul will sail for Africa with the Kansas men, and intend going to the Upper Congo country, to prepare the way for "The Upper Congo Missionary Colony," which has recently been organized at St. Paul, as a direct result of the interest in missionary matters awakened in the Association work there.

The Lord has seemed to make it plain to the Kansas missionaries for the Soudan, that it was His will that they should sever their connection in this movement with Dr. Guinness. Some of the reasons for this are:

1. That while in a certain sense, Dr. Guinness' missionary work is undenominational, yet it was found that the men who were at the head of his training institutes, both in this country and in England, were all members of the same denomination, and the doctor himself stated, that while the Boston institute is undenominational, yet its main object is the training of missionaries for one of the denominational missions on the Congo.
2. It was found, that while Dr. Guinness has been wonderfully used of the Lord in the cause of missions, yet, so far as the experience of the Kansas young men went, he did not seem to be able to handle the details of this movement, which seemed to them a matter of great importance.
3. After conference with persons in other parts of the country, the doctor concluded that he could not accept, for the Soudan mission, money contributed by the mission bands of our State.

These points, among others, led to a separation, which, however, was brought about with the kindest feeling on both sides, and Mr. Guinness yet shows a deep interest in the work which the Kansas men hope to do, and is, from time to time, giving such information as he can.

And now, may we not ask that every reader will be much in prayer, that the Lord Himself will guide very clearly these of our brethren whose hearts He has touched and filled with a desire to carry the Gospel to the neglected Soudan, the "regions beyond."

Yours, for "the uttermost part of the earth,"

E. S. WALTON.

*Bedford, England.*—A memorial statue to John Howard—the great prison philanthropist and missionary to the criminal classes and the inmates of hospitals—is next year to be erected, at a cost of \$15,000. The money is fast coming in. It will be borne in mind that one of the last requests of this disinterested man was that no such memorial should be erected to him. And, in our judgment, that request should be sacredly regarded. If any monument should be built to his memory, would it not be better far to construct a model hospital, and call it the “Howard Home?” Why waste money on a statue?

*Prohibition.*—Prohibition Kansas has 100,000 more population than Texas, which is under license. Kansas has one penitentiary, with 966 prisoners, while Texas has two, with more than three times as many convicts. Is there any connection between the drink traffic and the excess of crime? If prohibition does not prohibit drink, does it lessen criminality? A judge with whom I stayed at Greenock, Scotland, explained the absence of every form of liquors at his table, by saying that he used wines until he became a civil officer. When he observed in court that nearly every case of offence against law was traceable to drink, he gave up the use of all liquors, fermented or distilled, and had since been a total abstainer. That man is ex-Provost Dugald Campbell.

*Captain H. B. Kennedy*, Ballater, told Rev. Wm. Robertson, who had been speaking on Missions in the Established Church of Scotland: “I was the captain of the *Ruby* that took Bishop Sterling to Terra del Fuego, when he gathered the facts that overwhelmed with surprise the mind of Charles Darwin, and led to his remarkable confession as to the success of Christian Missions. Those very Terra del Fuegoes have now formed a ‘society for the rescue of shipwrecked mariners.’ Those who would a half century since have united to plunder

and devour, now combine to rescue and protect.”

A. T. P.

*China.*—The literary teacher in China is called “The First-born,” and is almost worshipped. Books written in the literary character may be read in every province of China, and even in Japan, Korea and Mongolia. Hence the vast power of a Christian literature in the Chinese tongue. Missionary work proper began with the cession of Hong Kong in 1843. Now doors are open everywhere. The public mind is getting free from prejudices and dislikes of foreigners, and a truer notion prevails as to the character and unselfish aim of missionaries. Now, the law protects a man in the espousal of Christian faith.

In Manchuria, William Burns was the pioneer, and now there is abundant opening for 1,000 laborers. There are 23,000,000 of people, and only 900 converts, so far. Medical Missions have especial promise in China, where *Benevolence* is so prominently taught as a leading principle of Confucianism.

Recently a prominent Chinese *literati* came to the Missionaries and said: “I want a Saviour! Confucianism provides none; neither does Buddhism, or Taoism.” In Christ he found the very Saviour he wanted.

### Anti-Chinese Legislation.

The enemies of the Chinese in this country seem determined to fill up the measure of their iniquity. Not content with securing the passage of the “Scott Law,” by which a solemn treaty between the governments of the United States and China was nullified, and 20,000 certificates entitling absent Chinamen to return to this country and to which the faith of this government was pledged, were repudiated, they deliberately framed another “outrageous and barbarous” scheme, as the *Herald* justly characterized it, and the House passed it without opposition. The object of this Enumeration Bill was to exclude absolutely all

Chinamen from this country; without regard to rank, character, occupation or the purpose of their coming. Merchants, tourists, students, all, in fact, would be prohibited from setting foot in the United States. We had penned an indignant protest against such a shameful abomination, but before the cold type had put it in permanent shape the welcome news came that the Senate had killed the bill by so amending and eliminating its most offensive features, that its friends were willing to let it die.

God be praised that the country has been saved the shame and wrong of such an infamous measure. One cannot read the provisions of this bill and conceive how it was possible that the popular branch of this nation could propose such a wanton violation of our treaties with China, and offer such a flagrant insult to that great nation. That the passage of the bill would have been followed by retaliatory measures on the part of China, imperiling the lives of our missionaries there and interrupting their work, and recoiling on American commerce, is beyond a doubt.

No more earnest protest was made against the passage of the bill than that sent up by the New York Chamber of Commerce; and even the secular press, with few exceptions, spoke out against it at the last. Likewise, our leading Missionary Societies, the American Bible Society, the Evangelical Alliance, and the Society of Friends, as well as several Conferences of the M. E. Church, vigorously protested and warned, and also me-

moralized the Senate. And it was not in vain. The *Independent*, of New York, which, from the first, unsparingly condemned the measure, thus voices the feeling and sentiment of the nation, outside of a narrow circle of politicians:

"The final result is a victory for the Christian sentiment of this country. We rejoice in it. The Senate did not dare to disregard this sentiment. And for the present, at least, the tide of legislative persecution, as we may call it, of the Chinese has been stopped. We trust that it will never come to a flood again. We hope to see it turned and to see our National Legislature engaged in undoing the wrong that has been committed in the Exclusion acts.

"What is needed now is an earnest champion for the Chinese in each House; some strong man gifted with the courage and perseverance of Senator Blair, who would introduce a repeal bill at every session and keep the subject constantly before Congress and the country. We are sure that the Christian sentiment which has just shown its power so signally would express itself as openly and emphatically in favor of this repeal as it has expressed itself against the Deportation bill. It would, we are confident, rally to the support of such a measure.

The Exclusion acts are directly opposed to the whole policy of this nation from the time of the adoption of our Constitution down to the present. The sentiment of our Christian people does not object to the regulation of the immigration of the Chinese any more than it does to the regulation of the immigration from any other quarter; but it is opposed to the absolute exclusion of the natives of any country on the face of the earth. As our Government must sooner or later return to this sound policy, now is a good time to begin to agitate for the repeal of the Exclusion acts."—J. M. S.

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

**Africa.**—An English Missionary among the Balolo tribes, on the Upper Congo, says: "The people here are a very fine-looking race; tall and well made, with intelligent countenances, some of their features being far more European than negro. There are five native huts on the ground which have been bought. We have also on the land some plantain trees, a few pepper bushes and some maize, the beginning of our future garden. It was quite en-

couraging, after one's dismal thoughts, to perceive the readiness with which the people listened to what was said to them, and their appreciation of it. We have certainly been guided as to settling in this place, by far the most populous district we have seen, and utterly untouched by the gospel. To-day, for the first time in their lives, many of them have heard the good news."

—"The end of the geographical feat is the

beginning of the missionary enterprise," So said Livingstone in reference to his own plans, and so it has proved in connection with the discoveries of Mr. Stanley. His first expedition resulted in the opening of Uganda to the Church Missionary Society, and of Lake Tanganyika to the London Society, and subsequently his passage of the Congo prepared the way for not less than half a dozen missionary societies to enter into that formerly unknown region. Shall not his last crossing of the continent start some new missionary expedition for the redemption of Africa?—*Missionary Herald*.

—Lieut. Werner, recently returned from the Congo, said that when he was at Stanley Falls, just before Major Barttelot was killed, Tippoo Tib had a large quantity of ivory, which he would not dispose of for anything but gunpowder, and this he could not get then. Eventually he sold it to a trader, and Lieut. Werner afterwards met hundreds of barrels of powder being taken up to pay for the ivory. This powder would no doubt be used in raids upon the natives. As to the liquor trade, it was one of the greatest curses under which Africa was at present laboring. This question could be much more easily dealt with than that of arms, as the importation of intoxicating liquor could be prohibited or put under high duties—the more so, as there were few articles of African commerce which would bear taxation.

—Upper Congo Steamers belonging to the State: "Stanley," "A. I. A.," "En Avant," "Ville de Bruxelles," "Ville de Gand," "Ville de Liege," "Ville de Charleroi" (the last is coming); to the Baptist Missions: "Peace," "Henry Reed," to the French House: "France;" to the Dutch House: "Holland;" to the French State: "Olima;" to the Belgian Company: "Roi des Belges," "General Sanford," "Baron Weber," "Florida," "New York"—17 in all. On the lower river are, belonging to the State: "Heron," "Prince Baudouin," "Belgique," "Espérance," "Camille Janssen" (the last is a steam launch); to the English House: "Itumba;" to the Dutch House: "Morian;" to the Portuguese House: "Luso."—*African News*.

—Bishop Taylor's steamer will be put together and run on the Lower Congo.

—A steamer of over a thousand tons is about to be placed on the Lower Congo to run between Banana and Matadi, in connection with the Congo Railway.

—Messrs. G. D. Adamson, R. Cole, and J. Luff, of the Congo-Balolo Mission, arrived safely at Mpabalaba from England, February 4th. They bring with them a new steam launch, the *Pioneer*, which already has reached Matadi, the highest point on the lower river. They hope that this new steam launch will greatly facilitate the preaching of the gospel among the Balolo tribes of the Upper Congo. They have an arduous task before them, and

will need the constant intercession of God's people on their behalf. At Matadi there are no less than three steamers for the Upper Congo besides the *Pioneer*, two of these are for the State, and one for the French house. One of the State steamers will be the largest on the Upper Congo.—*Miss. Notes from the Congo*.

—The grant of an immense territory along the Zambezi River in Africa has been made to the Duke of Fife and some English colleagues. The region embraces nearly three hundred thousand square miles, and is very rich, both as to soil and mines. The company has power to abolish slavery and restrict the liquor traffic in its domains. Missionary work will be as free here as in India.—*The Helping Hand*.

—The Basle Mission Magazine gives a comprehensive statement as to South African missions: These missions deserve notice as exceptionally strong, and ere the century closes it is probable that Christianity will hold the predominant position south of the Zambesi. We give some of the statistics of the missions: Rhenish, 30 missionaries, 6,384 communicants. Berlin, 53 missionaries, 9,763 communicants. Hermannsburg, 52 missionaries, no statistics of communicants. Paris Evangelical Mission, 23 missionaries, 6,534 communicants. Free Church of Scotland, 18 missionaries, 3,779 communicants. United Presbyterian, 12 missionaries, 2,307 communicants. American Board, 14 missionaries, 979 communicants. To these there are to be added three missions of high importance, but which the Basle *Résumé* does not notice, as their missionary and colonial statistics are not readily distinguished. These are, first, the S. P. G., which is carrying on with great zeal and energy a work not second to any. The Wesleyan Missions are also most important and successful. To these is to be added the Dutch Reformed Church, which, under leaders such as Andrew Murray and others, is penetrated by an evangelical and evangelistic spirit, and is doing a great native work. There are also the Norwegian and Swedish missions in Zululand; long oppressed, now with larger promise. There is also the Finnish Lutheran Mission, now under the German protectorate.—*Church Miss. Intelligencer*.

—The Swedish Missionary Society will shortly send eleven new missionaries into the field, of whom seven are going to the Congo and four to China. Good progress is being made on the Congo. Mr. Nilson writes from Kibunzi that they have had the great joy of baptizing lately three pupils in their school. The candidates confessed before all their people that they believed in the Lord Jesus Christ, and wished to live in future for His glory and for the salvation of their fellow-men. It was a beautiful scene. The congregations are increasing rapidly, as also the confidence of the people in their missionaries; so that they now send their children freely to school.

The seven who are going out shortly will raise the number of the Swedish missionaries in the Congo field to twenty. The prosperous and hopeful effort is one of the offshoots of our old Livingstone Inland Mission, which has now become three bands: this one, the A. B. M. U., and the new Congo Balolo.

—The Royal Niger Company has, according to the London *Times*, reduced the import of spirits on the Niger to one-fourth of what it was, prohibiting the trade absolutely in one-third of its territories, with the intention to do so in another third, and being ready, as regards the remaining third, to welcome any definite arrangement on the subject agreed to by England, France and Germany. The total importation of spirits into these widely-extended territories last year amounted to 70,000 gallons. The complaint made by German merchants as to the neglect of their interests on the Niger has not yet been finally disposed of by the British and German governments; but, from an official reply in the Reichstag, the main question is not the imposition of customs by the Niger Company, but their excessive rate. This applies specially to intoxicants.

—Bishop Taylor arrived in New York in April in good health. He says: "Our missions in Africa, in spite of all sorts of discouragements, are developing most encouragingly. This year will exceed any in the past in preparing mission-houses. We have just completed the repairs of the Monrovia Seminary building, and will, by July, complete the repairs of Cape Palmas Seminary. They are large, stone buildings, erected by our Missionary Society many years ago, but for years abandoned to the wastes of decay. We will this year (D. V.) rebuild the seminary at White Plains, twenty-three miles from Monrovia, up St. Paul's River—the old battleground of Ann Wilkins—also, repair our church in Cape Palmas, and build two mission-houses for new missions in North Liberia. All this belongs properly to the old Liberia mission work of our Society, and they are furnishing the funds for the improvements named, except for the Cape Palmas Seminary. We expect, by the will of God, to find the men and the money for passage, and have all these manned in this year, 1890. About a dozen houses for chapel and for school purposes, commenced in our Cavalla River and Kru Coast Missions last year, are to be completed this year. Further, the builders of our steamer on the Congo have gone on at the time appointed, and will (D. V.) construct and launch her during the coming summer."

—Our correspondent at the Equator Station (A. B. M. U.) writes us:

"The *Leo XIII*, Catholic mission steamer, has just returned from Bangola, where the Jesuits have been to complete arrangements for opening a new station. Thus they have

planted the papal standard four days farther inland than the advance Protestant posts.

"Cheering news comes from the new Congo-Balolo Mission, on the Lu Ponga River. They have all had fever, but were well and hopeful at last writing.

"Out of the small band of missionaries laboring on the Upper Congo, five have had to return home recently.

"Our daily cry to the Lord of the harvest is, 'send forth laborers.'"

—The British South Africa Company is pledged by its charter to labor for the extinction of slavery and the slave trade, and to prevent the sale of intoxicating liquors to the natives. In connection with the African Lakes Company, it proposes to establish regular postal and passenger service on the Zambesi and Shire.

**China.**—Dr. Peck, on returning from China, after nine years of service, finds that he has a record of 70,000 cases which he has treated, including those who have come more than once, and that fully 45,000 persons have thus been brought under his influence.

**India.**—It is reported from India that two women commissioners are to be appointed by the Nizams' government to take the testimony of the residents of zenanas who are not suffered by usage to appear in court to testify.

—Out of 900 foreign missionaries at present in India, representing various lands and peoples, the oldest is an American, the Rev. John Newton (of the Presbyterian Church), the veteran missionary of Lahore, who at the age of 78 is still a happy worker in his chosen field. Mr. Newton landed in Calcutta in February, 1835, almost 54 years ago; he has labored since in connection with the well-known Lodiana Mission. Four sons born here and educated in America, returned to this country as missionaries; one of these, Dr. J. Newton, died in India after 22 years' service; the others are still in the ranks; the five laborers have given 125 years of service to India. A daughter returned to India as a missionary, and afterward married Rev. Dr. Forman, of Lahore, whose two sons and daughter have recently returned to India as missionaries, the first representatives of the third generation in this grand missionary family.

—The Cambridge Mission to Delhi, established twelve years ago, is earnestly commended to the sympathy and support of Cambridge men by Dr. B. F. Westcott, as chairman of the Cambridge committee, in a letter to the *Times*. At the present time the Mission is building a new college at the suggestion of the Indian Government, who have given the site, the higher education of the Southern Punjab having, "by a series of most unexpected events," been entrusted to the Mission.

—Seventeen Kohls were baptized by Rev.

E. Petrick, in Assam, January 5. Thousands of these people are laboring in the tea-gardens of Assam, and they offer one of the finest fields for missionary labor.

—**Darjeeling.** Baptisms in 1889. There have been 118 baptisms in the three missions during the last year, viz.: 72 in Darjeeling, 45 in Kalimpong, and 1 in Sikkim Mission. Since January 1, in Darjeeling Division, 13; Kalimpong Division, 36; Sikkim Division, 1; total, 50. There are now 1,182 baptized Christians in the three missions, viz.: 562 in Darjeeling, 566 in Kalimpong, and 54 in Sikkim Mission.

**Japan**—A telephone has been established between Yokohama and Striznoka, a distance of 100 miles, in Japan, by order of the Mikado. It is the first in the country and works finely.—*Electrical Review.*

—The **Osaka** fre—city and surrounding district—in its last annual statement, gave the number of Christian church buildings in the fre on Dec. 31, 1889, as 25, and of rented chapels, 19; total, 44. This is the first Japanese official recognition in annual statistics of the status of the visible Christian Church in the land.

—Rev. J. L. Dearing says the eagerness of the Japanese for Christianity is overstated. They are eager for education, but Christianity is a stumbling-block to many.

—A New York publisher has been shipping 50,000 American school books a year to Japan.

—The Roman Catholics have organized in Japan, with four bishops, at Tokyo, Kyoto, Nagasaki, and Sendai.

**Korea.**—The Korean Alphabet is phonetic and so simple that any one can learn to read in a day. Nearly all the women in Korea can read.

**New Zealand.**—The last census in New Zealand reveals the interesting fact of a profession of religion on the part of no less than 95 per cent. of the whole population.

**Russia.**—Aside from the idolaters of Siberia there are thirty million subjects of Russia whose religion is foreign, namely: 1,500,000 Armenians, 5-6,000,000 Lutherans, 9-10,000,000 Catholics, 3-4,000,000 Jews, and about 10,000,000 Mohammedans. Buddhists abound in Siberia, and extend even to the borders of the Volga.

**Thibet.**—A Roman Catholic missionary, the Abbé Desgodieux, has been for thirty years trying to gain access to Thibet. He has been all that time living on the southern and eastern frontiers, and has compiled a compendious Thibetan dictionary.

**Turkey.**—Probably no mission station in the Turkish Empire can give a better account of the work attempted and the results accomplished in evangelistic labor and touring among the out-stations than Cesarea, in the Western Turkey Mission. Dr. Farnsworth and his associates there have a noble memorial of their enterprise and fidelity in the numer-

ous churches and vigorous schools established under their care, over a territory nearly as large as the State of Massachusetts. But there is one large part of this interesting field, in and around Konia, the Iconium of Paul's epistles, where schools and church work are almost at a stand still because the station cannot provide for the slight additional expenditure which is needed. With \$675 more at command each year for the purpose, this part of their field, as open and promising as any other part, could be well manned and a noble evangelical work inaugurated. Who will come forward with special gifts to aid in re-establishing the Christian Church on these apostolic foundations?—*Missionary Herald.*

**Miscellaneous.**—**Moravian Missions.** TABLE SHOWING THE NUMBER OF BAPTIZED ADULTS IN THE VARIOUS MORAVIAN MISSION FIELDS IN 1790 AND IN 1890.

As the first column, taken from the first issue of the *Periodical Accounts*, 1790, excludes the catechumens and baptized children, the second, showing the present number of converts, must do the same.

	When begun.	1790.		1890.	
		Stations.	Baptized Adults.	Stations.	Baptized Adults.
Mission Fields commenced before 1790.					
West Indies .....	1732	14	13,510	49	21,274
Greenland .....	1733	3	891	6	1,108
North American Indians ..	1734	1	200	5	244
Surinam .....	1735	4	312	22	16,173
Labrador .....	1771	3	63	6	820
Totals in 1790 .....		25	14,976		
Mission Fields commenced since 1790.					
(renewed 1792) South Africa Western district ..	1736			12	4,347
" " Eastern .....	1828			12	1,416
Moskito Coast (Central America) .....	1846			12	1,746
Australia (Victoria) .....	1849			2	45
Central Asia (or Little Thibet) ..	1853			3	17
Demerara .....	1878			2	383
Alaska (no returns as yet) .....	1885			2	
Totals in 1890 .....				133	47,573

Including baptized children and converts for baptism, the total at present under the care of our missionaries is 85,806.—*Periodical Accounts.*

—The chief religions of the world may be classified according to the number of adherents as follows: Christianity, 450,000,000; Confucianism, 390,000,000; Hinduism, 190,000,000; Mohammedism, 18,000,000; Fetishism, 150,000,000; Buddhism, 100,000,000; Spirit Wor-



ship, 50,000,000; Shintoism, 20,000,000; Jews, 8,000,000; Parsees, 1,000,000. Total, 1,449,000,000.

—The following shows the distribution of missionaries in the chief missionary fields: China has one ordained missionary to each 733,000 of population; Siam, one to each 600,000; Corea, one to each 500,000; India, one to each 250,000; Africa, one to each 300,000; Japan, one to each 215,000; Burma, one to each 200,000. Nearly all the missionaries in Africa are around the coast. In Central Africa and the Soudan there is as yet only one missionary to each 5,000,000 people.—*Baptist Mission.*

—Heathen at Home. The Rev. J. S. Stone, formerly of Bombay, now engaged in mission work in this city, testifies that the moral degradation of New York city equals the worst phenomena of the Black Holes of sin in Calcutta and Bombay, where the depravity of the Orient shows its darkest sides. At times, he says, it is appalling even to an Indian missionary.

—Chinese Evangelist. We deeply regret to note that our friend, Mr. Happer, has been obliged to discontinue the issue of this excellent missionary magazine for want of support. It is a pity; for just such a periodical is needed to awaken a deeper and wider interest in our Chinese population. We earnestly hope it may be revived. Is there not some liberal soul who will furnish the means necessary? Would it not be well for some of our missionary societies to consider the matter? Such a promising agency ought not to be left to die.—J. M. S.

—American Seamen's Friend Society. Dr. Meredith, of the Tompkins Avenue Congregational Church, Brooklyn, preached the annual sermon in his own church to a large audience on Sunday evening, May 4.

The report of the secretary of the society, the Rev. Dr. W. C. Stitt, was read, giving particulars in regard to the society's work that cannot fail to be gratifying evidence of success in its sixty-second year. The feature of the work for seamen that was most emphasized by both Dr. Meredith and Dr. Stitt was the "loan library" scheme. These libraries are selected by experts and placed upon ships on their outward voyages.

During the year ending March 31, 1890, the society had sent out 490 of these loan libraries. The total number of volumes in these libraries is 21,070, and of new books 6,665, available during the year to 7,026 seamen. The United States naval vessels and the hospitals, as well as the life-saving stations, have also all been provided with these libraries.

The cash receipts of the society from legacies, donations, loan library contributions, and other sources amounted to \$38,520.35. The disbursements for missionary work at the Cherry street home and elsewhere at home

and abroad, for publications, loan libraries, expenses, etc., amounted to \$30,241.41. \$491.85 has been expended for the aid of the shipwrecked and destitute.

—A popular edition of the Bible in Portuguese is to be issued in numbers on the same plan that has been so successful in Italy.

—Medical Missions: Facts and Testimonies to their Success. Compiled by W. J. Wanleas, M. D., and published by the Missionary Echo Publishing Co., Toronto, Canada. It is a small, convenient, and admirably arranged manual. Price 6 cents; 30 cents a dozen.

—Rev. F. T. Whitman, of the Brighton Ave. Church, Boston, Mass, has sailed for Rangoon, Burmah, where he is to become pastor of the English-speaking Baptist church in that city.

—Bishop Thoburn of India expects to be in this country in July for a brief visit.

—Mr. Joseph Thomson's article on "The Results of European Interchange with the African," in the March *Contemporary Review*, will strengthen the hands of the British representatives at the International Conference now sitting in Brussels. The importation of ardent spirits is producing results even more appalling than many philanthropists have pictured. Our own merchants, says Mr. Thomson, through the trade of gin and rum, are spreading ravages of demoralization that ought to clothe us in sackcloth and ashes. European intercourse along the West Coast, and over the whole of East Central Africa, spite of missionary efforts, has been an unmitigated curse. The warehouses along the coast are filled with gin; the air seems to reek with it, and every hut is redolent with its fumes. To walk through the squalor and vice of a village is like a horrible nightmare. Women and children even are calling out for gin, and all is besotment and fiendish debauch. This awful witness is from one who has seen it all, and ought profoundly to affect the Church of God.

—A Missing Missionary Steamer. A telegram from Victoria, British Columbia, announces that the missing missionary steamer, *Glad Tidings*, concerning whose safety considerable apprehensions have been entertained, has arrived safely at Port Simpson.

—The American Baptist Year Book for 1890 gives large figures for the Regular Baptists in the United States. They have 21,175 ordained ministers, 33,588 churches, and 3,070,047 members. These figures include white and colored, Northern and Southern Baptists. The number of baptisms last year was 144,575. They have 17,096 Sunday-schools, with 1,158,665 pupils; the value of their church property is \$53,568,502, and the aggregate of their contributions last year was \$9,363,577.

—American Colonization Society. Receipts during the past year, \$17,144; expenses, \$13,508; balance in the treasury, \$3,636. Sixty emigrants were sent out during the year, making a total of 21,658 persons to whom the Society has given homes in Africa. Liberia is in a flourishing condition. It is America's gift to Africa. It is a comprehensive missionary station. It is a grand basis from which to introduce civilization and Christianity into all that region of the Western Coast.

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# THE MISSIONARY REVIEW OF THE WORLD.

VOL. XIII. No. 7.—*Old Series*.—JULY.—VOL. III. No. 7.—*New Series*.

## I.—LITERATURE OF MISSIONS.

### DR. PIERSON'S LETTERS FROM ABROAD.

#### NO. V.—THE McALL MISSION.

*Paris, April 8, 1890.*

The more I see of the so-called "McAll Missions," the more I am prompted to exclaim, "What hath God wrought!" In 1871, he and his wife came to Paris, to view the scenes made desolate by the Franco-Prussian war. That war had prostrated obstacles to the spread of the gospel among the French working people, and he found opportunity for disseminating among them tracts on the vital themes of the gospel. While standing on a corner in Belleville, opposite a wine-shop, distributing these tracts to passers by, a man stepped out from the throng, and, in good English, said:

"Sir, I perceive you are a clergyman; if any one like you is ready to come over here and teach us a gospel, not of superstition, priestcraft and bondage, but of simplicity, liberty and charity, there are many of us ready to hear; but we have done with the priests."

This is the substance of that appeal, from an unknown man, a man not even yet known to any one connected with the Mission. That was the voice of another "man of Macedonia," saying, "Come over and help us," and Robert W. McAll heard in his voice the summons of God. Like Paul, he and his wife could say, "Immediately we gathered that the Lord had called us to preach the gospel" in France. And on the 17th of January, 1872, they opened the first *salle* in Belleville, little dreaming whereunto all this would grow. With no little timidity that first room was rented, and about five dozen plain chairs, a table, a Bible, and a parlor organ constituted all its furniture. The first night *twenty-eight* persons constituted the entire audience. Mr. McAll was no French speaker. He could say in the language of those people, "God loves you," and "I love you," and that was his beginning. But those poor working people—the commune of Belleville—instinctively discovered that a man and a woman were come to seek their welfare. They were taken captive, as by surprise. There was about this Mission nothing priestly or churchly; no imposing ceremonial or ritual; no robes or vestments; no choir or procession; no altars or tapers; no crucifix or mass in a dead language. Everything was as simple as simplicity itself. A few

verses of a hymn, a short reading of Scripture, a prayer, a brief address, a warm hand of welcome—that *gospel of the grasp*—an atmosphere of cordiality and homelikeness, and withal, not a centime asked in return. Here was a new sort of religion, and of church and of worship. It was so different from anything the working men of France had seen before that they called it a “new religion,” and a new word had to be framed to meet the case; it was “*McAllizing* the people!”

Every regiment in Britain has two sets of colors: the regimental flag, and the Queen's colors; the former different in each regiment, and bearing the names of all the battlefields where the regiment has been engaged; but the Queen's colors are the same in all the regiments. Here no denominational banner was to be seen; only the banner of the cross, the King's own colors. Nothing indicated whether Mr. McAll was a Baptist, Presbyterian, Methodist, Congregationalist, or Episcopalian. His peculiar “*ism*” could not be discovered, unless it was what the Frenchman calls *Christianisme*, as Rev. Howard Gill well says.

The work, thus carried on without ecclesiastical furniture and garniture, and on purely evangelical lines, without any trace of denominationalism, was also conducted on the most *economical* basis. Mr. McAll devoted his own means to the support of himself and the work, asking no compensation for his services, and freely giving all he possessed to enlarge and expand the Mission as new doors opened. But the work outgrew his slender resources; the room in which he began became at once too small, and a larger one was secured; then it outgrew the largest available place, and it became evident that God was calling for another *salle* to be opened; and this meant more cost, more work, and more laborers. Then came the appeal for helpers, and they rallied to the support of the Mission; and so *salle* after *salle* was opened, and band after band of helpers was organized, until last year there were some 130, not only in the metropolis, but in all parts of France, and even extending into Algiers and Corsica. Behold how this humble work has grown in somewhat over eighteen years! That first night sittings perhaps for sixty; last year in the various *salles* an aggregate of 19,000; then two workers, Dr. McAll and his wife; now sixty persons give up their whole time to the Missions, and from 600 to 700 co-operate, lending such aid as occasion demands and their other work permits. That first night there were twenty-eight present; last year the aggregate attendance was nearly 1,200,000.

We have referred to economy of expenditure as a marked characteristic of the Mission. The entire income last year fell short of 19,000 pounds sterling (about \$95,000), *i. e.*, about one pound sterling for every sitting in these mission halls. On the average every

*five dollars* contributed insured *one seat* for a working man or woman, for 365 days, with all the evangelical influences of preaching, teaching, prayer, and other services throughout the year. If anything outside the Moravian Missions can show results of expenditure in excess of this, we know not where to look.

This is my fourth visit to Paris, and the last three times I have addressed meetings from once to thrice a day. The halls have been crowded with audiences as decorous and attentive, and even enthusiastic as I have ever addressed anywhere. There is an eagerness, an expectancy, a patience, an absorbed attentiveness, which indicate a rare preparation of mind and heart for gospel truth. In fact, in these McAll Missions the ordinary conditions seem to be largely reversed. Commonly the difficulty is, having a place of assembly, to get it filled; here the difficulty is rather to find places of assembly enough to hold the people. Superstition, corrupt religion, priestcraft, have done their work here; the people have swung away from Imperialism to republicanism, and from clericalism toward indifferentism. They have largely, as a prominent French woman phrases it, "lost their faith," and, though nominally adherents of the Roman Catholic Church, the bulk of the French working classes are "free thinkers," by which they mean that they have swept away the barriers and bonds of their former creed, and now are *free to think* for themselves.

It is a golden day of opportunity for the Protestant Church in France, to give the pure and simple gospel to the common people. With much sorrow we have learned of the closing of *thirteen salles* of the McAll Missions for lack of funds. This implies positive disaster, for each hall is a rallying and radiating point for the Christian workers to meet and to disperse for wider activity. Round these *salles* gather all the beneficent influences of worship, preaching and teaching, Bible classes, converts' meetings, mothers' meetings, children's schools, etc. To close a *salle* is to dismiss workers, shut out the eager crowds, and, in a word, abandon a station which has been like a new fortress on the border of the enemy's country. Every opening door demands expansion, and retrenchment is a double evil, for it means not only non-expansion, but actual contraction. Had Dr. McAll to-day \$500,000 and 500 new laborers, he could use every dollar and employ every worker inside of six months! The Government looks with favor upon the work, as the Prefect of Police said, "Every new McAll station means a *reduction of police force*."

While we write all this with profound conviction that no work of which we know, especially in Papal lands, deserves more hearty and enthusiastic support, we feel constrained to add a few words, not of cold criticism, but rather of sympathetic suggestion and fraternal caution.

After speaking repeatedly in these crowded *salles*, we are strongly impressed with the *neglect of proper sanitary precautions*. The effort has been to conduct these Missions with the utmost possible saving of money; hence locations have in some cases been chosen, because cheap, which were both unsavory and unwholesome. A courtyard may be found which can be rented at a low rate, and where an iron room, with glass roof, may be constructed at a very small cost. But what if in that courtyard there be one or more cess-pools, as there are apt to be in such places! We have spoken in audience-rooms where there was no facility or possibility of ventilation, and where the atmosphere became sickening, if not stifling, before the time of dismissal. Into these places Dr. McAll leads the way, and is followed by his devoted band of workers, and in such an atmosphere they, night after night, attempt to carry on the vital process of respiration! One or two *salles* lately opened are conspicuous for the provision made for fresh air, and the increased safety and comfort of all who assemble in them; but the major part of these assembly halls are *shockingly devoid* of any method for either the escape of foul air or the ingress of pure air, and are strong reminders of the "Black Hole of Calcutta."

We feel constrained, in the interests of truth and candor, to say also that we feel sensible of a certain atmosphere of *hurry and worry* about this mission work, which we believe ill comports with such a work of faith and prayer. Dr. McAll *drives* himself and all his co-workers at a too rapid pace. I arrived in Paris, April 1, at evening, and left for Rome, April 8, at morning. Between these dates I found myself "booked" for *fourteen services*, at widely-separated points, and these fourteen services compressed into *six* days! And this is only a fair sample of how Dr. McAll works himself and all his colaborers. From week's beginning to end it is one perpetual "*drive*," without even a day of rest. No wonder if workers have headache, shattered nerves, and shortened lives, and either must go away and rest, or run the risk of taking that long rest that has no waking hour until the resurrection!

We write sympathetically, for we fully understand how it is the very zeal and consecration of this great organizer and the devotion of his fellow workers makes such disregard of God's eternal principles of health possible. And yet we insist that all this is a disregard of laws as fixed and irrevocable as the Decalogue. "*Thou shalt not kill*" is a command of many applications. If this is the Lord's work, worry and hurry are out of place in it; if it be not the Lord's work, disciples are out of place in it altogether. That is our short logic in this case.

While feeling constrained by candor to make these suggestions, we are by no means unaware that the sole impulse in this self-sacri-

fice is zeal for the Lord. In the face of this deep need and wide door, Dr. McAll and his fellow helpers feel urged on, by an inward passion for souls, to do their very utmost to overtake the spiritual destitution of these millions. They try to make up in a measure for lack of funds and of friends, lack of money and of men, by doubling their own activity. They shorten their hours of sleep and rest, and lengthen their hours of labor and wakefulness. But it is a serious question whether "in the long run" this pays. Life and health are valuable treasures, more easily lost than regained. Experience and capacity are still more valuable as qualifications for successful labor, and well-trained workmen must not be sacrificed by indirect suicide. Dr. McAll himself is singularly fitted for this sphere. He is at once preacher and teacher, organizer and administrator, architect and draughtsman, a man of business and a man of piety. He has rare combination of traits; guileless like Nathaniel, shrewd like James, earnest like Paul, loving like John. He has been here over eighteen years, and has learned many lessons which he can impart to no successor. He has the "inside track" in this evangelistic race, and every way the advantage in seeking to reach this mercurial people. For such a man to be prematurely disabled, or removed from his work, would be an irreparable calamity. He may not account his life dear to himself, but he ought to account it dear to his Master and His work. We can see the marks of age upon him, which his years do not justify, and since we were here, less than two years ago, the lines have seriously deepened upon his face, and his work has left furrows of care that two years should not have ploughed.

We write it tenderly, but earnestly. Dr. McAll and his workers should consult health and rest. They do not honor God's moral and spiritual laws, while they neglect the physical, which emanate from the same source. And to insure this needed relaxation, recreation, abatement of excessive toil; to eliminate this hurry and worry, the Church of God must come up to the help of this devoted man and his helpers, and *provide more money, and more men and women* to enter this great and effectual door of service. It is a shame, a reproach, that no words can adequately express, that *salles* should be closed in face of such blessing on present work and such demands for new laborers.

We venture one more suggestion, applicable not to this Mission work alone, but to many other spheres of service. There should be more *concentration and less diffusion*. There is a mania in the public mind for *mere numbers*; and there is a natural, but perilous, temptation to pander to this abnormal passion. Unless the number of *salles* opened increases every year, as the offerings increase, a hasty judgment concludes that the money is either not needed, or not well spent. And so Dr. McAll is anxious that every pound or dollar con-

tributed shall show results that appeal to the eye, and are appreciable numerically. We consider this a serious mistake, to cater to this insane popular demand for a mathematical standard of success. Our calm opinion is that if instead of *adding another salle* for a year to come, increased energy and efficiency might be imparted to those already open; if, instead of scattering more workers over a wider field, more workers could come to reinforce the overtaxed and exhausted ranks of those now in service, relieving those now employed of the needless wear and tear of excessive toil—no better use of money or of men could be made. The Christian Church should not identify itself with the world in this senseless clamor for a numerical showing of results. Lengthened cords imply weakness, without strengthened stakes. There may be extensivity at cost of intensity. We want not simply an organization whose network covers immense territory, for we may attenuate such network until it is as frail as a spider's web; but we must have strong organization, strong enough to sustain its own weight and connect all its remotest parts by vital and helpful bonds.

For Dr. McAll and his work we have nothing to say but words of cheer and praise. If there be any fault, it leans to virtue's side. For constancy and energy of toil, for self-sacrifice and devotion to souls, for economy and sagacity of administration, this work is unsurpassed. But we should be more than glad to see the Church so generously sustain the work, that it may not unduly tax and prematurely disable these willing workers; and we yearn to see high spiritual standards of measurement used in estimating results. The door seems open to evangelize all France. Only money and men are needed. The people are more ready to hear than the Church is to help. How can the open eye be given to see the open door?

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### THE SCIENCE OF MISSIONS.

BY PROFESSOR HOMER B. HULBERT, SEOUL, KOREA.

It is probably impossible to expect that foreign missionaries will go into the field with greater zeal or devotion than were displayed by the pioneers of missionary work three quarters of a century ago. But in view of the mass of experience that has been subsequently acquired—the long list of successes and failures, the costly experiments that have been tried, the millions of pages that have been printed on the subject—in view of these things, I say, we have a right to expect that the missionary of to-day shall take the field with better preparation and better methods than then.

The development of the science of war is marked by two things: the steady and rapid decrease in the mortality of soldiers, and the tremendous increase in the destructive power of military engines. This by no means implies that the soldiers of to-day are braver than those



who fought the historic battles with sword and axe. But it does mean that those who have battles to fight are quick to make use of every opportunity by which the maximum of execution can be accomplished with the minimum expenditure of treasure and of human blood. So in the mission field—the worker may not be braver than Judson or Carey, but he ought to be able to do more execution in a given time and with a given amount of expenditure. A thousand years ago a young man who could swing the broadsword and *hack* was a good soldier. He received no special training, he was not taught the science of war; but to-day the soldier is a specialist. He passes years in studying the special methods of attack and retreat, flank-movement and center-movement. Just so and not otherwise should it be in the missionary movement. The missionary ought to be a specialist. His training ought to be of a special nature. He ought to know something more than a college and seminary course can give him. Let us ask then what are some of the points to be observed in the preparation of men for the mission field?

First, The men to be sent as missionaries should be *selected*. You say, of course they should be selected. But too frequently they are not. I mean by that, that beyond a man's education and credentials of good and regular church standing, the Boards rarely look. If a young man wishes to enter West Point or Annapolis, he first undergoes a rigid examination. If there is a weak spot in him anywhere it is found, and his application is rejected. Our government recognizes the folly of educating and training for the army or navy a man who has some physical deformity which could hinder his usefulness. On the same principle and for identically the same reasons, candidates for the mission field should be carefully selected. In the selection, what qualities should be looked for? We pass over, as being taken for granted, a thorough consecration and a firm purpose to put the pure gospel of Christ before the heathen. After this the first quality should be that of physical health. It often happens that men who have wasted their strength by confining themselves to their studies, who have permanently damaged their constitutions by lack of exercise, are sent into the mission field. The change is too much for them, and in a year or two they have to be put on the retired list before they have even learned the language of the people to whom they were sent. Or, if the case is not so severe as this, they live on in the mission work accomplishing only a fraction of the work an able-bodied man could do.

The second thing that is absolutely essential to successful missionary work is the *habit of study*, by which is meant the power to sit down and apply oneself uninterruptedly to one thing for several hours without letting the mind stray off into other lines of thought. It implies the power to concentrate the mind on one thing, and work hard while

working. The reason for this is plain. The missionary's time is almost sure to be broken in upon at all hours and in a thousand ways, and so it is necessary that he should be able to sit down even for half an hour, and so concentrate his mind on his work that he can accomplish something even in that short time. However mixed his work may be, he must not let his thoughts get mixed.

And now, in regard to preparation for the mission field after deciding to become a missionary: First, *do not put off deciding what field to go to until near the time of going*. It is very common for young men or women to say, "When I have finished my education and am ready to go, then I will decide where to go." Such a plan can only result in injuring future usefulness, and for the following reasons:

Between the time when a man decides to go into the foreign field and the time when he starts, he ought, together with his other studies, to make a special study of the geography and history of and the general literature about the country to which he is going. From the moment he contemplates mission work he ought to consider himself as bound to become a specialist in regard to the country to which he is going. It is extremely probable that it would be much more difficult to get hold of the books about a heathen country in that country itself than in the home land. For instance, if I wanted a copy of the only grammar which has been published of the language of this people, Korea, I should have to send to Japan for one, or else borrow one and discommode my neighbor; but in New York I should drop into the Astor Library and ask for the Korean grammar in French, written by the fathers sent out by the *Société des Missions Étrangères* of Paris. Read all that can be read of the country before going there. Secondly, by deciding upon the field and having it always in view, and making it a special object of prayer, the young man has his enthusiasm aroused, and his sympathies engaged, and he enters upon the work when the time comes with double the power that he otherwise could have.

Mission life among the comparatively civilized and cultured Hindus is vastly different from mission life among the nomadic hordes of the Tartar plains, and a man ought to know which he is going to a long time before he goes. In deciding what field to enter, a man must be led largely by what he deems the needs of the various missionary lands. But one thing ought to be borne in mind—one's linguistic power, or the power of acquiring language has a *very great deal* to do with success in the mission field. Some men acquire languages readily, others with great difficulty. I have heard it said by a prominent and successful missionary in China that not half the missionaries in that great land are able, or will probably ever be able, to speak the colloquial language readily and correctly, not to say fluently. Of course, no one can vouch

for such a statement, but it shows a weak spot in the general subject of preparation for mission work as handled to-day. If a man is slow to acquire language, let him go to some Home Mission field, or to some country where they use a language cognate with our own, or some offshoot of the Latin. There is splendid work to be done in Spain and Italy and among the Spanish speaking peoples of Southern and Central America. But let no one think that simply because he has not studied foreign languages, he has no linguistic power; it does not necessarily follow. Don't give up the darker continents unless you are pretty sure that your linguistic power is beneath the average.

There is one thing more. Before leaving home for a mission field make one determination, and pray over it and place it deep in your heart, so that it cannot be changed; and that is, that whatever shall happen, however you shall be tempted to do otherwise, you will never allow yourself to be drawn into misunderstandings with other men on the field; that you will always be conciliatory; that you will go more than half way to meet any one who differs with you in regard to ways and means and methods, unless some great principle is at stake. That you will always put the very best construction on the acts and words of your co-laborers that you possibly can. But what are the reasons for the necessity of great carefulness in this particular? In the first place, a young man starts for his field with his heart brim full of enthusiasm, and with a good many plans laid as to his methods of work; and it is often very difficult to give up those plans, although they may conflict with plans that are already being carried out in the same field. It tends to dampen his enthusiasm when he finds that the older and wiser heads tell him that his plans, although theoretically excellent, will not work when put in actual operation. This is likely to be one cause of difference of opinion. It must be remembered in the second place, that the relations of missionaries in the same field are very different from those of any set of men at home. A dozen men or more, thoroughly in earnest, with ideas of their own, each feeling the weight of responsibility resting on his shoulders, and each having an equal voice in the management of the work and of the funds which are appropriated—in these circumstances, I say it would not be strange if each man should feel the importance of his own special work, and fail to appreciate that every other man's work is as important as his own. This, also, is a cause of difficulty at times.

There is one other thing which ought not to need mentioning, and yet which the history of missions warrants the mention of, and any young man who contemplates foreign mission work needs to bear it in mind. The young man or woman entering the foreign field must not go expecting to make a mark in the world. He or she must be willing to be forgotten so far as the public at large is concerned. Of

course, in mission work as in everything else, those who are exceptionally bright or successful will make a name, but it comes unsought. We should blame a young seminary graduate if he entered upon ministerial and pastoral work with the strong and controlling idea of pushing his way as rapidly as possible to the pulpit of the largest or wealthiest or most influential church in the country. If such an idea is blamable at home, how much more so is it in the mission field, where men are bound together so firmly that such ideas are sure to be soon discovered, and are almost sure to become a rock of offense.

These few cautions, while implying some of the unpleasant and undesirable features of missionary life, and so taking away, perhaps, a little of that romantic feeling which is sure to arise in the mind of the young man or woman who is just starting for his or her foreign field, are yet necessary as enabling one to forearm against foreseen dangers. May the men and women whom God sends into the harvest be *wise as serpents and harmless as doves!*

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### THE LAW OF THE ADVANCE.

BY REV. THOMAS LAURIE, D.D., PROVIDENCE, R. I.

No Christian will deny that every command of Christ is to be obeyed, because he is our Lord, so that debate concerning the command to preach the gospel to every creature is limited to the manner of our obedience. The only question is, *How* shall the work be done?

Some say that when the Master bade us begin at Jerusalem, He meant that we were to go over the countries of the world in order, finishing it in one land before we proceed to another; but that cannot be true, for preaching the gospel, like woman's work, is never done. So that if other lands must wait till the work is done in one, their chance for hearing the gospel will be very small. It may be replied, however, that it is not necessary to wait so long, but the work is to be done as one ploughs a field, *i. e.*, we are to begin at the point designated, and regularly advance from there, leaving no places unploughed, but throwing the soil from each furrow into the hollow of the preceding one, and that along its whole line without a balk.

This sounds very well. It is a beautiful picture to look on and see the work advance so regularly and so smoothly; but beautiful ideals are not often realized in practice. The actual carrying out of the idea differs very widely from the imaginary original. God has a perfect knowledge of the difference between the ideal and the actual, and would it not be well, if instead of reasoning *a priori* what it ought to be, we simply ask how has the Lord of the harvest actually carried on the work up to the present time? Holy Scripture is not a collection of theories, but a history of actual transactions that have been brought to pass by the Providence of God working through men in accordance with their nature.

Does then inspired history give us a law of advance fitly represented by the ploughman patiently plodding on in his furrow, one step after another, or has there been some law of selection manifest in the matter? Even from the first, when God laid a foundation in one family for a church against which the gates of hell should not prevail, He did not confine himself to the spiritual education of that one family. Why was Abraham chosen, that in him all the families of the earth should be blessed? (Gen. xii: 3.) God tells us why, when he says, on another occasion (Gen. xviii: 19): "I have known him, to the end that he may command his children and his household after him, that they may keep the way of the Lord to do justice and judgment, to the end that the Lord may bring upon Abraham that which He hath spoken of him." Here is not merely the training of Isaac, the heir of the covenant, but of Ishmael also, and the children of Keturah. Yea, the record speaks not of children only, but also of "a household" in addition, and few readers of the Bible notice how large that household was. On one occasion we are told that he armed three hundred and eighteen trained servants, born in his own house (Gen. xiv: 14). "This," according to one of the latest commentators on Genesis (Murphy, p. 286), "implies a following of more than a thousand men, women and children." Then that large household was gathered from among the heathen, and trained to keep the way of the Lord, as well as to fight against oppression. In fact, it was the first missionary training-school recorded in history, and such continued to be the character of the households of his children after him, both as to numbers and training. Thus, when Israel went out of Egypt, we are told that "a mixed multitude went up also with them." (Ex. xii: 38.) We know not how large that mixed multitude was, but we know that it also was from among the heathen, and, in being joined with Israel, entered a training-school for spiritual profit to themselves and others. We pass over individuals, such as Jethro and Rahab, Ruth and Jonathan, son of Rechab, to emphasize the fact, that while the evil example of heathen outside of Israel corrupted the less spiritual of the chosen people, the good example of such elect souls as Jochebed and Naomi, Moses and Joshua, together with multitudes of unrecorded names, told with immense power on the consciences of the more thoughtful among the heathen. And if these things are true of the time of preparation, what may we not expect to find in the period for which it was the preparation? For all this was only laying a foundation for the command to preach the gospel to every creature. Even in his prayer offered at the dedication of the Temple, Solomon did not forget to make mention of "the stranger that is not of thy people Israel, when he shall come from a far country for thy great name's sake, and pray toward this house" (II.

Chron. vi: 32, 33), and his father before him prayed (Ps. lxxvii: 1, 2), "God be merciful unto us and bless us, and cause His face to shine upon us, that Thy way may be known upon earth, Thy saving health among all nations," and that was the true spirit of the old dispensation, though the fullness of the time had not yet come for its complete development.

Let us now proceed to look at the Law of Advance under the gospel, as shown, first, in the conduct of Christ himself, and second, in that of His disciples under the leading of the Holy Spirit.

Our Lord says of Himself, that He was "not sent but to the lost sheep of the House of Israel." (Math. xv: 24.) He, too, began his work at Jerusalem when he was only twelve years of age, but he was the author of such faith in a Roman centurion as the infallible judge of faith pronounced unparalleled in Israel. He attracted some Greeks to Himself, not merely by outward rumors, but also by the inward drawing of His grace. He walked far under a hot Syrian sun to work the work of faith in a woman of Samaria, and even went entirely outside of Jewish territory to meet the woman of Syrophenicia, in whose heart He had been working even before she met Him. One morning Peter broke in on the private devotions of his Master with his "All men seek for Thee," but the calm reply was, "Let us go to the other towns and villages also, for therefore came I forth;" and in the same spirit he said: "Other sheep have I, which are not of this fold; them also must I bring, and they shall hear my voice." Still all this was only preparatory work, for as the Spirit was not given till Jesus was glorified, so His great command to go into all the world and preach the gospel to every creature, in which He expressed the yearning of His soul for a lost race, was not given till just before He re-ascended the throne of His glory, and, in determining the law of the advance of the kingdom, it is all important to know how the disciples were led of the Spirit in their obedience to this command.

If the law of advance under the gospel dispensation had been patterned after the movement of a plough over a field, then, after Jerusalem, Bethany should have formed the next centre of Christian work, for it had peculiar claims as the home of the family whom Jesus loved, and where He spent so many happy hours. There also He raised Lazarus from the dead, and it was the place whence His ascending form was last seen by His disciples.

Then, by the same law, next after Bethany should have come Bethlehem, the home of Ruth and David, and the birthplace of the son of David. Instead of these places, the next centre is at Antioch, further from Jerusalem than Dan is from Beersheba, and almost half-way to the shore of the Black Sea. Having gone so far to find its first resting-place, does it there begin to take places in their regular order? Not at all. It next vaults across the lofty summits of the

Taurus range to distant Antioch of Pisidia, more than halfway to the Grecian Archipelago—that, too, though Tarsus, the birthplace of Paul, stood in a direct line between the two Antiochs, and the apostle must have yearned to preach the gospel to the associates of his childhood and his nearest kindred. After leaving this latest missionary centre it would seem as though Paul was very anxious to make the regions near by partakers first in the grace of the gospel, but in two consecutive verses of the Acts of the Apostles (xvi: 6, 7), we are told, first, that he was forbidden of the Holy Spirit to speak the word in Asia, and then, when he and his associate essayed to go into Bithynia, the Spirit of Jesus suffered them not to do that, but, instead of either, he was divinely directed to find his next field of labor in Macedonia, and this reminds us that this whole line of movement from the beginning had not been left to chance, but was from first to last under the immediate guidance of the Spirit of God. It was not the Church at Antioch that chose Pisidia as the field to which Paul should be sent from the capital of Syria, but the Holy Spirit had said (Acts xiii: 2): “Separate me Barnabas and Saul for the work whereunto I have called them.” The undertaking then was wholly the Lord’s, and He knew from the beginning where He would send them, and in what order it was to be done. And was not the tribulation that arose about Stephen permitted in order that the disciples might be scattered abroad from Jerusalem sooner than they would have gone of their own accord? This law of advance then, in regard to communities, was from God. Was it otherwise in regard to individuals? Was it not the Angel of Jehovah who spoke unto Philip, saying (Acts viii: 26), “Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza,” where He had brought a man of Ethiopia, a eunuch of great authority under Candace, the queen, to request from Him the knowledge of Jesus? (verse 31). And was it not the same God (Acts x: 1–20) who moved Cornelius to send for Peter, and bade Peter go to Cornelius, nothing doubting? Thus, while Paul was divinely led along his checkered path all the way round to Corinth, arrangements were made to send the gospel as far as Ethiopia on one side and Italy on the other. In all these things we have clearly revealed the divine law of advance in the Kingdom of God. Has that law been changed? If not, then it is just as plainly revealed by the Spirit how the kingdom is to advance in our day, as He has recorded the law of that advance in the days of the Apostles. And what God has so unmistakably arranged, let no man presume to disarrange.

We are not to evangelize our own country first, and then *after* that turn our attention to the rest of the world, but we are to work after the pattern set before us in Holy Scripture, and that both in the Old Testament and the New.

## TELL THE TALE.

BY PASTOR J. CLARK, ANTIGOUISH, NOVA SCOTIA.

Tell the tale of Jesus' love  
 Tenderly and sweetly;  
 Like to one who fain would be  
 In its power completely.  
 'Tis a wondrous, wondrous theme!  
 Love o'er sin victorious!  
 'Tis the love of God's dear Son—  
 Let His praise be glorious.

Tell the tale of Jesus' love  
 Fresh from Truth's own pages;  
 All its hold on man it keeps  
 Through long-lasting ages.  
 While to you the passing years  
 More and more endear it,  
 Millions of the human race  
 Die and never hear it!

Tell the tale of Jesus' love  
 Where life's ills are thronging;  
 Nought like this in all the world  
 Meets the heart's deep longing:  
 Nought like this can cheer and bless  
 Sinful, dying mortals;  
 Nought like this can gild with light  
 Death's dark, gloomy portals.

Tell the tale of Jesus' love;  
 Think not, None will listen;  
 Soon, beneath its sacred spell,  
 Childhood's eyes will glisten.  
 Aye, and souls, perchance, e'en now,  
 Wonder why you never  
 Speak of Him whose name might bring  
 Life to them forever.

Tell the tale of Jesus' love,  
 Free from formal phrases;  
 Let each meaning word and look  
 Speak the Saviour's praises.  
 Heaven is listening! Wherefore wait?  
 Haste! for time is flying;  
 Speak as though you just had seen  
 Christ for sinners dying.

Tell the tale of Jesus' love;  
 Oh! 'tis worth the telling,  
 Where, amid the multitude,  
 Joyous strains are swelling;  
 Yes, and where one sorrowing soul,  
 Weary, burdened, lonely,  
 Has no friend to come between  
 Him and Jesus only.

Tell the tale of Jesus' love,  
 Pervent prayer upbreathing;  
 Plead as Christ would plead with men,  
 Tears with words enwreathing;  
 Plead as one whose gladdened heart  
 Thrills with Calvary's story;  
 Plead as one who longs to win  
 Souls for God and glory.

Tell the tale of Jesus' love  
 While the strength is given;  
 Glorious work on earth is this—  
 Pointing souls to heaven!  
 Tell this tale of love until  
 Soul from body sever;  
 Then, among the saints above,  
 Tell it out forever!



## FOREIGN MISSIONS IN THE SEVENTEENTH AND EIGHTEENTH CENTURIES.

BY REV. EDWARD STORROW, BRIGHTON, ENGLAND.

(Continued from page 341.)

No man during the latter half of the 16th century did more to assist missions than the Hon. Robert Boyle. His wealth and influence were used freely and habitually in their behalf, as the following instances will show: Dr. Edward Pacock was one of the first Englishmen who, by great learning and religious zeal, interested his countrymen in the literature and evangelization of the East. Boyle engaged him to translate Grotius's "*De Veritate Christiana Religionis*" into Arabic, bore the entire cost of printing it, and took means to have it circulated in various places in the Turkish empire. He was at the expense of publishing the four Gospels and the Acts, in the Malay language, but in the Roman character, and of sending them to the East for distribution. Through his influence and with his assistance the New Testament was translated into Turkish, and circulated in the empire; and he rendered similar service to the translation made by Eliot for the North American Indians, through the Corporation for the Propagation of the Gospel in New England, the new Charter of which he was the chief means of obtaining in 1661. He had before this been the friend and correspondent of Eliot, and remained so till death, though theological differences separated them widely. He also powerfully imbued others with his own spirit, and probably did more than any other man to prepare for the organized efforts to spread Christian truth with which the 18th century opened. Some of its most influential leaders, as Dean Prideaux, the author of the Connection of the Old and New Testaments, and Archbishop Tenison, received their evangelizing zeal from him. He exerted his powerful interest as a Director to induce the East India Company "to promote the honor and worship of God, by the conversion of those poor infidels in those places where, by His blessing, they had so much advanced their worldly interest." Failing in this he adopted the independent course of publishing the Gospels in Malayan, and this brought him acquainted with Prideaux, who from that time combined great zeal for Christian propagandism with unusual learning.\*

Already much had been written respecting the duty of imitating the Portuguese and Dutch in providing not only our countrymen abroad with Christian instruction, but such of the subject races as desired it. Prideaux, advancing on the general principle, urged that

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\* Boyle left at his death the sum of £5,400 for the propagation of Christianity among infidel and unenlightened nations. With this sum an estate was purchased in Yorkshire, the annual rent of which was paid to William & Mary College in Virginia, until the commencement of the American war. In 1793, the accumulated capital, which now yielded near £1,000 a year, was appropriated "to the Society for the Conversion and Religious Instruction of the Negroes in the British West Indies," which was then incorporated by royal charter. Brown's "History of Missions," Vol. III., p. 475.

churches and schools should be erected at Bombay, Madras and St. Davids for the instruction of the natives in their own language; that a seminary should be established in England to train carefully selected men for the missions; that natives of India should be brought over and educated here as missionaries; that as soon as practicable a bishop should be consecrated for India; that then the seminary should be removed there and placed under his care; that at once careful inquiries should be made to ascertain how the work could best be carried on; that an act of Parliament be obtained, obliging the East India Company to carry it out; that wise and good men be chosen in London to direct the whole design, and that all good Christians pray for the success of it.\* At the same time Prideaux wrote to Archbishop Tenison, begging him to intercede with the King that the Company might be obliged to do "something toward that good work." He reminded him of the exertions of Boyle, with whom the Bishop had doubtless often conversed on such topics, when the one was incumbent of St. Martin's-in-the-Fields in London, and the other a parishioner; alluded to the mighty work before them, of the guilt of neglecting it, of the hope he had because the archbishop had previously accepted from him proposals of a like nature, and concluded by saying that though there "is work enough at home," that is no reason for neglecting opportunities abroad, and if the Company cannot be moved to action, he suggests that the clergy should undertake it, offering a contribution of £100, and such future help as he could afford to give.† Thus did his zeal and sagacity suggest most of the plans which since have been adopted.

The appeal of Prideaux was so far successful that in the next Charter, granted by William in 1698, it was enacted among other important clauses that "all ministers sent to reside in India shall be obliged to learn, within one year of their arrival, the Portuguese language, and shall apply themselves to the native language of the country where they shall reside, the better to enable them to instruct the Gentoos that shall be the servants or the slaves of the same Company, or of their agents, in the Protestant religion." These words, alas, became a dead letter, though they were designed to be the basis of a grand evangelistic work on the part of the Company and every one of its chaplains. The intention was noble and Christian, and it proves that some dignitaries of the Church of England were profoundly interested not only in the religious well-being of their own countrymen in India, but the enlightenment of the natives, almost a century before the famous resolutions of Wilberforce were passed by the House of Commons in 1793.

The zeal of Prideaux was not quenched by failure. In 1718 he

\* Anderson's "History of the Colonial Church," Vol. II., p. 476, and Brown's History, Vol. III., p. 477.

† "Life of Dean Prideaux," Vol. I., p. 151.

addressed Archbishop Wake on the subject to which he had called the attention of his predecessor twenty-three years before; stating, evidently as the result of careful observation, that it was "not possible to carry on the work of the ministry, either in the East or West Indies, with any good success, unless there be bishops and seminaries settled in them, that so ministers may be bred and ordained on the spot." Thus nobly in the midst of his home duties, and though greatly interested in sacred learning, did he seek to enlarge the borders of the Kingdom of God, and though (as some will judge) his aspirations were fettered by too much dependence on political and ecclesiastical machinery, his zeal, wisdom, and breadth of sympathy, are worthy of the profoundest respect.

Shortly after this, in 1725, Berkeley, the friend of Swift, Addison, Steele, Pope, Chesterfield, and the favorite of Queen Anne, of whom Bishop Atterbury said, "So much understanding, so much knowledge, so much innocence, and so much humility, I did not think had been the portion of any but angels till I saw this gentleman," published "a scheme for converting the savage Americans to Christianity by a college to be erected in the Isles of Bermuda." It has been characterized as one of the noblest designs that had ever entered into the human heart to form, and undoubtedly displayed an unselfishness rarely equalled. He was Dean of Derry, with an income of £1,100 a year and the certainty of preferment, but, as Swift wrote in a letter, recommending the scheme and its author, to the Viceroy of Ireland: "He hath seduced to join him several of the hopefulest young clergymen and others here, many of them well provided for, and all of them in the fairest way of preferment. He hath been struck with a notion of founding a university in Bermuda, by a Charter from the crown, with a college founded for Indian scholars and missionaries, where he most exorbitantly proposeth a whole hundred pounds a year for himself. His heart will break if his deanery be not taken from him, and left to your excellency's disposal." After delays most trying to a spirit so unselfish and noble, the Charter was granted, but the £20,000 he had been led to expect for the college was never paid by Sir Robert Walpole, so that after a residence of two years in America, he returned home, giving then, as ever, repeated evidences of remarkable zeal, benevolence and generosity.\*

But a deepening consciousness of the Christian duty of seeking the conversion of the heathen was not confined to Episcopalians. Dr. Doddridge thought much of the wide extent and deep degradation of heathendom, and was one of the first eminent non-conformists to de-

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\* He gave back to the subscribers every farthing of the £5,000 he had received, or, when they could not be discovered, to the Society for the Propagation of the Gospel. He gave half his books to Yale College, a gift alike liberal in purse and in sentiment, and the future bishop was, no doubt, equally surprised and amused to learn that they had converted some most promising students from Congregationalism to Episcopacy.

vise means for its conversion. Whether he acquired his interest from Paoock and Prideaux, with whose lives and writings he, no doubt, was familiar, or from Eliot's remarkable history, or from his contemporaries, Bishop Berkeley and David Brainerd, the true and worthy successor of Eliot among the North American Indians, or as an impulse of his own benevolent nature, we cannot tell, but he formed in his own congregation at Northampton, in 1741, a small society for the spread of the gospel among the heathen; urged other ministers to adopt a like course, was anxious to see some of his best students laboring in spheres such as Brainerd's, and wrote in his diary when those desires were disappointed: "I hope I can truly say, that if God would put it into the heart of my only son to go under this character, I could willingly part with him though I were never to see him more. What are views of a family and a name when compared with a regard to extending my Redeemer's kingdom, and gaining souls to Christ." Noble sentiments, rare alas now, as they were then! That most pathetic hymn, "Arise, my tenderest thoughts, arise!" one of the first of our noble series of modern missionary hymns, was written by him, and shortly before his early death, he wrote: "I am now intent upon having something done among the Dissenters, in a more public manner, for propagating the gospel abroad. I wish to live to see this design brought into execution, at least into some forwardness, and then I shall die the more cheerfully."\* If the health and vigor of Doddridge had been equal to his learning and zeal, the awakening of missionary ardor, which distinguished the close of the century, might have taken place fifty years earlier.

But we must turn back to notice the beginning of that great and noble work which so many churches in so many lands are now prosecuting in India; which, when completed, will be the grandest triumph Christianity has ever won over heathenism, or can win.

When Frederick IV. became King of Denmark in 1699, he immediately turned his attention toward the conversion of the heathen in his Indian territory around Tranquebar. His tutor, chaplain and friend, Dr. Lutkens, to whom probably he was indebted for his Christian principles and benevolent aims, and whose soul longed for the conversion of the heathen, was commissioned to find men who, by learning, piety and zeal, were qualified for this mission. Lutkens begged that he might be allowed to go himself. "No," said the king, "I cannot send that hoary head to encounter the dangers of the voyage and the devouring heat of the climate. Seek younger men." He did so, but none were found in Denmark. Turning to Germany, his attention was directed by Dr. Augustus Hermann Franke, whose aspirations were kindred to his own, to Bartholomew Ziegenbalz, who, with Henry Plutsch, embarked for India on November 29, 1705, and landed at Tranquebar on the following 19th of July. Seldom has a

\* Orson's "Memoir of Dr. Doddridge," p. 126, and Brown's "History of Missions," Vol. III., p. 491.

mission been more fortunate in its founders. How nobly, and amid what difficulties, they labored among Danes, Germans, Portuguese, and especially Hindus, cannot now be described. The strength and success of their endeavors chiefly arose from the fact that, unlike many in America who regarded their labors among the negroes and Indians as secondary to their ministrations among their own countrymen, they were first and above all things missionaries to the heathen. Five converts were baptized on May 12, 1707, the first fruits of the harvest which almost every decade since has been gathered over a wide area, and with augmented richness. In 1711 the translation of the New Testament into Tamil was completed, though its publication was delayed for three years. Plutschö returned to Germany in 1712, and Ziegenbalz died in 1719, but it is questionable if any missionaries in so short a time, and with such limited resources, ever did more, in such varied directions, or with equally permanent results.\*

Happily the mantle of Ziegenbalz descended on a succession of men singularly able and devoted. Schultz landed in India in the same year that his great predecessor died, and labored until 1742 with wonderful zeal and efficiency. He was instrumental in sending Schwartz to Tranquebar in 1750, and when Carey began his noble career in Bengal, in 1793, Schwartz was still living at Tanjore. John Frederic Kierieander, a Swede, who was sent by the Christian Knowledge Society to Cudalore in 1740, and removed to Calcutta, in 1758, was still there.† Jainicke, who began his work in 1788, was vigorously sowing the good seed of the kingdom in Tinnevely, which now bears such an abundant harvest, and Gericke, who began his labors in 1767, extending more widely than any of them to the south and north of Madras, did not finish his course until 1803. Thus far more had been done in various parts of South India and in Bengal than is generally supposed.

But we must now turn our attention to the formation of the two great English societies which, throughout the century, did so much to sustain the missionaries just named, to perpetuate Christian truth and knowledge in the British dependencies and possessions, and still

\* The numbers of converts in 1712 was 255, and at his death 355, but the catechumens were numerous; the whole Bible had been translated into Tamil; many schools had been established; school books had been prepared; the gospel had been preached far beyond the narrow limits of Tranquebar, and an interest had been awakened in missions, not only in various parts of southern India, but in Denmark, Germany and England, which powerfully tended to nourish the missionary sentiment into the strength it exhibited at the close of the century. See "Lives of Missionaries in Southern India," published by the Society for Promoting Christian Knowledge; Carne's "Lives of Eminent Missionaries," Vol. I.; the "History of Protestant Missions in India," Chap. I., by the Rev. E. Storröw, published by the Religious Tract Society, London.

† He was the first missionary in Bengal, and was invited there by Cleve. His labors were very varied, consisting of preaching to Danes, Portuguese and English; whilst his school labors extended to a large number of Europeans, East Indians, Mohammedans and Hindus. His success was greatest among Roman Catholics, but the number of his adult Hindu converts was considerable. He died in 1799. See "Sketches of Christianity in North India," by the Rev. M. Wilkinson, and the *Calcutta Review*, No. XIII., "The First Protestant Missionary in Bengal."

represent the evangelizing zeal of one of the most influential sections of the Church of England.

Two hundred years ago the religious state of most of the fourteen North American colonies was very deplorable. The six New England States, owing to a general diffusion of Puritanism with its simple forms of church life, were well supplied with churches, schools and ministers, but none of the rest were. The State of North Carolina will illustrate the condition of most of the other colonies. Throughout an area equal to that of all England, there were three small Episcopal churches. Nor did the Puritans to any adequate extent supply the deficiency. The clergymen were at least 120 miles distant from each other, and though required to itinerate, there were but two roads in the colony, both of which were very bad.

In 1696 Dr. Thomas Bray was appointed Commissary to Maryland, or representative of the Bishop of London, who had ecclesiastical charge of all the British colonies. He had already gained repute as a preacher and organizer, and at once devised efficient measures for the spiritual benefit of the colony placed under his charge. But as the conception of the Bible Society grew out of the idea of supplying Wales with the Sacred Scriptures, so Bray was led on to form the plan of a "Society for the Spread of Christian Knowledge, by establishing libraries for the benefit of the poorer clergy, and schools for the educating of children in all the colonies; by appointing an adequate number of missionaries for all the plantations; by allotting gratuities or pensions to the most worthy on account of their learning, labors or success; by providing specially for such ministers as most hazarded their persons in attempting the conversion of the negroes or native Indians, and by supporting the destitute widows and children of missionaries, more particularly of such as by their zeal and industry in converting souls may have occasioned the loss of life or goods."\*

This noble scheme was propounded in 1698, and led to the formation of the Society for Promoting Christian Knowledge. This was at once so successful, that in 1700 Bray, with the powerful aid of Archbishop Tenison and Compton, the Bishop of London, set about the formation of a society more purely evangelistic, and obtained from the king a charter in 1701, incorporating the "Society for the Propagation of the Gospel in Foreign Parts."† Reference is often made to the eminent men who founded the Baptist and the London Missionary Societies, but few religious societies have ever been favored with more founders and early helpers of eminence, learning and piety than was this one. At its first meeting, in addition to the three just named, there were present the well known Sir Richard Blackmore, Dean Sherlock, Dr. Kennett, Dr. Hody, Regius Professor

\* See Anderson's "History of the Colonial Church," Vol II., p. 409.

† "Missions of the Church of England," Chap. II., by Ernest Hawkins, B. D., published by Rivingtons.

at Oxford; Dr. Mapletoft, a physician of eminence; Dr. Stanhope, Dean and author, and Melmoth, author of "The Great Importance of a Religious Life." The society received the approval of many bishops and of the University of Oxford, and the assistance, in one form or another, of Bishops Beveridge, Burnet and Patrick, of Dean Prideaux, of Burkit, the commentator of Nelson, author of the "Companion for the Festivals and Fasts of the Church of England," of John Evelyn, Sir John Chardin, the traveler, and Dr. Ratcliffe, the physician.

The objects of the Society were declared to be two-fold. "First, the providing of learned and orthodox ministers for the administration of God's Word and Sacraments among the king's loving subjects in the plantations, colonies and factories beyond the seas, belonging to the kingdom of England, and, secondly, the making of such other provision as may be necessary for the propagation of the gospel in these parts," that is, for its extension among the heathen inhabitants of the countries indicated.

These two Societies for a time carried on simultaneous work, but gradually and harmoniously became more strictly what their names designate. In one respect have they altered. Practically they are more exclusively sacramentarian. They never were other than strictly Church of England Societies, but their extensive and varied correspondence with learned and eminent men, throughout Europe, belonging to various churches, and the generous and free manner in which they gave assistance and encouragement to other than Episcopalians, justifies the expression of regret, that whilst Protestantism gives so generally indications of noble catholicity and a broadening liberalism, here there should have been retrogression.

It is beyond our range to give the history of the Societies; all we can attempt is to indicate their aims and to glance at their foreign mission policy.

*(This series of valuable historical papers will be concluded in our next.)*

## THE INDIAN SOMAJES.

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

The founder of the first was Mohun Roy, who was born in 1780, and died in 1833. He attempted to find everything which modern sentiment considers noble and pure, in the Vedic literature. He opened a prayer hall for men of all creeds, but his system and his fraternity declined at his death, if not before, because the Vedas afforded no adequate inspiration. In 1866, Chesub Chunder Sen endeavored to revive the Brahmo Church by adopting the eclectic principle and freely admitting the best things gathered from the sacred books of all religions, the Vedas simply holding a place among them. His great personal magnetism, his poetic and spiritual nature,

and his literary genius enabled him to gain great influence, but could not carry the conservative element in the Somaj into such dangerous concessions to foreign religions. He was not long in discovering the transcendent character of Christianity, as compared with all other faiths, and he proclaimed with such eloquence and fervor the beauty and glory of Jesus Christ that the Christian world began to hail the Brahmo Somaj as something fast approaching the threshold of the Christian Church.

#### THE ADI BRAHMO SOMAJ.

This led to a schism between the progressive party which he represented and the strict Vedaists, who denied the authority of all other books and systems. As Chunder Sen and his party had borne off the name Brahmo Somaj, the conservatives adopted the name of Adi Brahmo Somaj (Great Brahmo Somaj). An adherent of the latter thus defines its relative attitude:

"Its demeanor towards the old Hindu religion of the country is friendly, but corrective and formative. It is this circumstance which pre-eminently distinguishes it from the Brahmo Somaj, whose attitude towards the old religion is antagonistic and offensive. The mission of the Adi Somaj is to fulfill the old religion and not destroy it. The Adi Brahmo Somaj is accessible to all. The minds of the majority of our countrymen are not deeply saturated with Christian sentiments, and what would they think of a Brahmo minister who should quote on the vedic altar sayings from the Bible? Would they not from that time conceive an intolerable hatred towards Brahmism and everything pertaining to it?"

It is easy to discover in this frank and well-worded statement the inveteracy with which the conservative Hindu mind clings to its old traditional faiths, entrenched as they are in the national pride, and how it resists Christian influence, even though half-conscious that it is the real regenerative power of modern India.

#### THE BRAHMO SOMAJ.

The Brahmo Somaj of Chunder Sen was the nearest approach that has been made to the Christian faith by any system in India. Since his death, and even before his death, signs of decay appeared. Chunder Sen had taken strong grounds against child marriage, fixing the marriageable age by what he claimed as divine authority. When, however, the hand of a rajah was offered to his own daughter, who was under the prescribed age, he yielded to the temptation. This greatly impaired his influence.

At the same time he drifted into a species of mysticism, and claimed personal revelations. Some disreputable extravagances were introduced into the worship of the Somaj, which soon led to divisions.

Mr. P. C. Mozoomdar, who has lectured in this country, and has written a book of charming style, entitled the "Oriental Christ," is



now, perhaps, the leading exponent of the more orderly wing of the lapsed and waning Somaj. But without a *Divine* Christ he fails to revive the dead system.

The creed, drawn up by Chunder Sen, might fairly pass for the standard of any Unitarian church in this country. It is as follows:

#### THE CREED.

I believe that God is a spirit, and that He is *one*.

I believe that He is personal and living, with infinite attributes of wisdom, love, holiness and power.

I believe that He is present in us all, directs all the functions of our bodies, according to laws, and watches over our thoughts and acts.

I believe that man has a double nature—body and spirit—the body perishable; the spirit immortal.

I believe that the immortality of the soul means eternal progress in goodness and godliness.

I believe that sin, both inward and outward, brings its own punishment; goodness its reward; that sin is willful violation of God's law.

I believe that Heaven and Hell are not material, but are states of being.

I believe in prophets and teachers, through the lustre of whose words and example we learn of salvation and spiritual life.

I believe that *Jesus Christ was the chief of all prophets and teachers*.

I believe in the efficacy of studying the Bible, and the Hindu Scriptures, and the other sacred books of the nations.

I believe Theism to be the dispensation of this age, and that it will be the religion of the future.

I believe in the inspiration of certain teachers and prophets, especially Chunder Sen, but not that they are infallibly inspired.

I believe woman's position in the Theistic Church to be very high, and that, without her influence, Theism will not take deep root.

I believe in the duty and efficacy of prayer for all spiritual good.

I feel it a duty to propagate our faith.

I believe in cultivating independence of thought and will.

I believe in the ultimate triumph of good over every form of evil, of truth over falsehood.

Near the close of his life (1883), Chunder Sen published an appeal to all churches, sects, creeds and cults to unite under the one banner of the Church of the New Dispensation, of which he was the apostle.

The assurance of this Pauline appeal is refreshing. It is as follows:

#### THE APPEAL.

Cheshub Chunder Sen, Servant of God, called to be an Apostle of the Church of the New Dispensation, which is in the holy city of Calcutta, to all the great nations of the world, and the chief religious sects in the East and West; to the followers of Moses and Jesus, of Buddha, Confucius, Zoroaster, Mohammed, Nanak, and of the various Hindu sects:

Grace be to you, and peace everlasting. *Whereas*, sects, discords, and strange schisms prevail in our Father's family, causing bitterness, and even wars and carnage; *and whereas*, this setting of brother against brother has proved the prolific source of evil, it has pleased God to send into the world a message of peace and reconciliation. This New Dispensation has he vouchsafed in mercy to us in the East, and we have been commanded to bear witness

of the nations of the earth. Thus saith the Lord: "I abominate sects and unbrotherliness; I desire love and concord, and that my children shall be of one heart, even as I am one. I have at sundry times spoken through my prophets and my many dispensations. There is unity in them. There is one music, though many instruments; one body, but many members; one spirit, but many gifts; one blood, but many nations; one Church, but many churches." Let Asia, and Europe, and America, and all nations prove this New Dispensation and the true fatherhood of God and brotherhood of man.

#### THE SADHARAN BRAHMA SOMAJ.

This is the result of another division, following Chunder Sen's defection. It means the "Universal" Somaj. It seceded and formed a new organization in 1878. Its leader is Sivinath Sastri, though means are taken to guard against the popish assumption and power which characterized Chunder Sen.

It has a republican form of government, and is very active. It has large prayer halls, students' weekly services, students' prayer meetings, a theological institute for lectures and discussions, a "Theistic Philanthropic Society," night schools for laboring men, a Brahmic Somaj for women, and schools of various grades. It sends forth missionaries, who are adopting some of the methods of Christians. All the Brahmo Somajas employ the press, and they support twenty-eight periodicals. Yet they all show signs of decay as organizations, while, at the same time, their ideas live in the literature which they have produced.

#### THE ARYA SOMAJ.

But the most significant of all branches of the modern Hindu Somaj is known as the Arya Somaj. This is now in its full power and influence. It is evidently designed as a protest against the radical and broad church confession of the Brahma Somaj of Chunder Sen. The Arya Somaj professes to be purely Vedic, and to admit no Christian element. On the contrary, it is bitterly hostile to all that savors of Christianity. It borrows the stock phrases of our modern infidelity. Nevertheless, it has plainly been influenced by Christianity to a very great degree. Its current literature is full of assailments upon the Bible, yet the whole moral force of its creed has been borrowed from the Christian influence exerted in India during the last two generations. Its ethics are Christian, and not Hindu in any sense. It has turned its back squarely upon all that is characteristically Brahmanical, but it claims to derive all its inspiration from the Vedas. As the Brahmo Somaj is very nearly powerless, and as the Arya Somaj is that with which we are now chiefly concerned, some idea of its doctrines will here be in place. From a catechism by Ganeshi Lal, F. A. S., of Merut, we copy substantially the following doctrines:

#### ARYA DOCTRINES.

1. There is only one God, omnipotent, infinite and eternal. When the Vedas

speak of different names, as Agni, Vayu and Indra, they apply them to the same supreme God.

2. God was never incarnate. Vishnu's alleged incarnations, Rama and Krishna, were only good men.

3. God created the world by the union of atoms (supposed to be eternal) through His direct power, and the object of creation was the revelation of his attributes, and glory to his creatures. There are clear evidences of design in nature which bear witness to a divine creatorship.

4. The human soul, though encompassed by the infinite soul, is a distinct entity, endowed with thought, choice and free will.

5. God created man (the first man) out and out as an adult. "If they had at first appeared as infants there would have been nobody to care for them."

6. The universe was created nearly two thousand million years ago. Its future will be even longer than its past. Three entities are eternal: God, the soul, and Prakriti, or the ultra atomic substance.

7. Man differs from the lower animals in having reason, but both have souls.

8. Religion consists of contentment, the virtue of returning good for evil, repression of the passions, knowledge of the Vedas, obedience to God, truthfulness and justice toward all men.

9. Heaven and hell are not places, but characters and conditions.

10. Prayer is asking God for blessings which are beyond our own power to secure. They must be general, and not selfish, in their objects.

11. Transmigration is a true doctrine and is desirable for these reasons: (a) It maintains divine justice to all. (b) It opens the way of salvation to all. It is only a question of time. (c) It displays the love of God, as it gives all a chance, or chances. (d) It guards us from sin. (e) It proves our immortality. (f) It divides up eternity into a series of probations. (g) It explains the inequalities of human fortunes.

12. Moksh or Nirvana is a true doctrine of the ultimate.

13. Cremation of the dead is to be maintained as of great sanitary importance.

14. A missionary spirit is enjoined upon all Aryas in the promotion of their creed.

15. Caste is recognized as a character, but not as an outward condition; the true Brahman is one inwardly. Any man may rise above his rank by virtue and culture.

16. Aryas, like Brahmans, are to be invested with the sacred thread.

17. Child marriage is strongly condemned for cogent reasons.

18. Widows are encouraged to marry. For neither child marriage nor the prohibition of remarriage are found in the Vedas.

19. The only revealed truths are those of the four Vedas. Other works derive their authority from them.

20. The six Darsanas, or schools of Hindu philosophy, are in the main approved, especially the Yoga.

21. The Puranas, so-called, are condemned. The true puranas were ancient traditions, the works of the renowned rishis.

22. The Vedas are free to all, men or women, and should not be monopolized by special classes.

23. Female education is encouraged.

24. There should be no worship, except of the one true God.

25. Souls are eternal, past and future.

26. Vegetable diet, temperance and purity are enjoined.

27. The worship of ancestors is forbidden.

A few points in this creed are worthy of special note:

Its testimony for the monotheism of the Vedas is clear and explicit. Its humane elements in respect to woman and child marriage are evidently borrowed from Christianity and the higher sentiment which it has created. Its doctrine in respect to caste is a virtual arraignment of the entire Indian cultus and civilization. It strikes a blow at the all-prevailing pessimism of India in ascribing benevolence of design to the supreme and personal Creator of all things. In this respect it approaches very nearly to the Christian view and to that of Plato and Aristotle. It is less grossly anthropomorphic and more spiritual than the old Hindu faith, in its conception of heaven and hell, which it looks upon not as places, but as characters and conditions. It is elevated in its moral standards, and it assigns to ethics a Godward side; obedience to God is one of its foremost requirements. Its denial of all incarnations of deity is a two-edged sword, which strikes at both Hinduism and Christianity; it is so far in accord with Islam. Though it approves of Yoga, or asceticism in the theory, yet its definition of true religion is as practical as that of the apostle James. It embraces the cardinal virtues of life, both active and passive, such as contentment, repression of the passions, the return of good for evil, knowledge of the Vedas, obedience to God, and truthfulness and just dealings towards all men. Its positively missionary character is in sympathy with Buddhism and Christianity, rather than with Hinduism. Its advocacy of female education is a proof that it has caught the spirit of Christian lands. In no one feature does the Arya Somaj strike more deeply at the root of old Hinduism than in its policy with respect to woman. Its doctrine of transmigration is exceedingly plausible. No better reasons could be given for such a theory of eschatology.

On the whole, there is reason to expect a wide-spread influence from the doctrines of the Aryas. Their organization may not be large. Their creed may not be widely accepted as a whole, but some, at least, of its principles are gaining an extensive following. Whole provinces are practically renouncing some of the time-honored restrictions respecting child marriage and widowhood. The public sentiment regarding female education is being revolutionized. An aspiring girl may now claim all the privileges of university training and university honors. The Maha Rani (wife of the Maha Raja), of Mysore, has under her patronage a large seminary for the daughters of Brahmans, in which all the branches of female education are taught, and which, except that its religious teaching is wholly Vedic, instead of Christian, closely resembles the higher class of boarding-schools in Western lands. The medical schools, established by Lady Dufferin, and supported by Hindu patronage, are a concession to the same general movement.

The Arya Somaj, therefore, is but one factor, though a very important one, in a wide-spread Aryan revival. Tens of thousands of intelligent Hindus, who would be found too conservative to break so violently with the past as to adopt all the articles of this creed, are more or less in sympathy with its general spirit. The Vedantic philosophers can maintain their pantheism, in all its Alpine coldness and lifelessness, and yet take on the common-sense view of social questions here taught. It helps them over the awkwardness of admitting the real advances of Christian philanthropy and the irresistible force of Western ideas. It challenges their united suffrages in support of the assumption that the new era of progress is not the product of Christianity, but of Vedic wisdom too long dormant and unrecognized. It challenges their respect, also, by its bold rejection of all those base influences of idolatry and superstition which have grown out of the debasing literature of the Puranas and Tantras, of which all educated Hindus are now ashamed.

The relation of the Arya Somaj to Christianity and to Western thought is unique and full of interest. It is exceedingly hostile to Christian propagandism, and yet it has borrowed its whole power from the Christian faith, while it gives the honor of Christ to a dead cult of the distant past.

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## THE LACK OF INFORMATION AND INDIVIDUALISM.

[EDITORIAL.—A. T. P.]

### PART I.

Just now a singular paradox confronts us. On the one hand, displays of God's providence and grace in modern missions, which constitute His trumpet-call, exceeding loud; and, on the other hand, a singular lack of response on the part of His church to His omnipotent challenge to holy enterprise.

The nineteenth century is the wonder of the ages. More of nature's mysteries have been penetrated, more of her secrets unlocked, more of her resources utilized, during the fifty years past, than during the six thousand years preceding. Ocean steamships and continental railways, all the marvels of electricity, whether as a motive power, a message-bearer, or an illuminator; all the wonders of spectroscopy and spectral analysis; of anæsthetics in surgery, of illuminating oils and giant explosives; audiphone, and telephone, and phonograph—these are a few of the marvels of the last half century. Never before have all the elements of the universe come, bowing at the feet of man—gases, fluids, liquids, solids, the sunbeam, the thunderbolt, the crystal, the cell—and said to man, "Call us by our names, and use us for your service."

The only department of human enterprise that does not seem to feel the quickening pulse of this nineteenth century is the missionary

work of the church, the noblest enterprise of all the ages, and the most needing and inspiring a consecrated enthusiasm. With fifteen hundred million of human beings, out of whom only one-fiftieth are members of Protestant churches, and only one-fifth can be fairly reckoned as nominally Christian, we have sent to the whole field only one out of 5,000 of our church membership, and give annually only one out of every 5,000,000 dollars, aggregate income, believed to be at the command of Protestant disciples! For example, the Presbyterian church, excelled by no other Protestant body in intelligence and ability, finds it difficult to muster 500 laborers, clerical and lay, male or female, and to gather in a year an amount equal to one dollar for each member, less than one-third of a cent a day.

Mr. Gladstone has said that the first fifty years of this century surpassed in rapid progress, in art, science, invention, social reforms, all the ages preceding; that the next twenty-five years surpassed the previous fifty; and that the next ten outran the previous twenty-five. Is it not a reproach that, with all else accelerating its pace, the Church of God remains so far immobile and immovable, that she is left far behind in the onward march of the centuries? Surely, if Christ did say "that the children of this world are wiser in their generation than the children of light," He never said that it *ought* so to be.

The question naturally arises, Why is this so? and it demands a plain and exhaustive answer.

1. First of all, *Information is lacking* in the church at large. Knowledge does not always awaken zeal, but zeal of a true type cannot exist without knowledge. There may be fuel without fire, but not fire without fuel. There is not only amazing ignorance, but, in some parts, an audacious display of it. A few, perhaps, affect to know less than they do, as though missions belonged to a level far beneath them. Such remind one of Beau Brummell, who, with exquisite affectation, replied to a poor beggar who asked a ha'penny, "A ha'penny? And what is that? Really, I don't know that I ever saw one; but would a shilling do you?" The London *Times*, of October 14, 1863, accounted for prevailing apathy as to the propagation of the gospel by the lack of satisfactory reports of results—a parading of ignorance which was astounding, in view of the missionary literature, already so abundant, which for reality or romance, power or poetry, was unsurpassed in the products of the human pen. At the very time of that challenge the writer might have read the story of William Carey in India, Robert Morrison in China, Robert Moffat in South Africa, Adoniram Judson in Burmah, William Johnson in Sierra Leone, John Williams in the South Seas,—those new chapters in the Acts of the Apostles.

The bulk of our church membership remains ignorant of the subject of missions. Even the geography of heathen lands is misappre-

hended. An intelligent Englishman sent to Dr. Duff a package, containing other smaller ones, requesting him, at his convenience, to hand one to a party at Bombay, and the other to another party at Madras; about as reasonable as to ask a New Yorker to deliver one package at Boston and the other at Washington, or Cincinnati. We have been accustomed to speak of Africa as the Dark Continent. But the great subject of missions is itself a whole unexplored continent. It has more than a thousand million inhabitants. Its area is equal to four-fifths of the habitable globe. Its vast "coast-line" has, as yet, been scarcely explored; here and there missionaries have penetrated a few hundred miles towards its interior; a very few intrepid explorers have reached the heart of this Dark Continent of Missions; but their path of exploration has been very narrow. And to-day, not only are there vast tracts unoccupied by the missionary, but practically untraversed; and, as to the great mass even of intelligent Christians, there is no real acquaintance either with the wants and woes of these millions, or with what is now doing to relieve them. Were the facts familiar; could the degradation and destitution of these unsaved millions be really understood and felt, the prevailing apathy would not last an hour. It is inconceivable that a true disciple can be brought face to face with the facts, both of man's extremity and the church's opportunity, without an immediate and enthusiastic response to man's wail, and to God's will.

The name of William Carey is a household word with all lovers of missions. How did that poor, unlearned, obscure cobbler of Hackleton come to flame with such zeal that it not only consumed him, but set the church on fire? He began simply by *gathering facts*. He learned what he could of the earth's populations, how they were distributed as to territory, and as to religions; he made himself familiar with the awful destitution, degradation, depravity of heathen and pagan peoples; he made his own rude map of the world on great sheets of sole leather, or coarse brown paper; he kept before his mind's eye this vision of a dying world until he seemed to hear the groaning of perishing millions, and could no longer stay at home. He had to go abroad and minister to this want and woe. His only hope of rest was in unresting labor for souls, paradoxical as it may seem. And so Count Zinzendorf led and inspired Moravian zeal. On the one hand he seemed to see that "Ecce Homo," constantly saying:

"All this I did for thee;

What hast thou done for ME?"

and, on the other hand, he heard from the thousand million of perishing souls, the cry:

"Thou hast, with living Bread,  
Been made alive and fed;  
And canst thou shut thine eye  
And leave a world to die?"

We can hardly understand how, as late as 1813, in the British House of Commons, Mr. Charles Marsh, in protesting against the introduction of Christianity into India, could, in the face of all the facts, actually use the following language:

“When I look at the peaceful and harmonious alliances of families, guarded and secured by the household virtues; when I see, amongst a cheerful and well-ordered society, the benignant and softening influences of religion and morality, a system of manners founded on a mild and polished obeisance, and preserving the surface of social life smooth and unruffled, I cannot hear without surprise, mingled with horror, of sending out Baptists and anabaptists to civilize or convert such a people, at the hazard of disturbing or deforming institutions which appear to have been hitherto the means ordained by Providence of making them virtuous and happy.”

Over against such words as these we place *one* example only of the beneficent “institutions” which Mr. Marsh was so horrified to have “disturbed or “deformed.”

There is a class of Hindu procurers known as “*Panwas*,” who provide for sacrifice victims, also known as “*Merias*.” These victims may be of any age, and of either sex, and are bought or kidnapped from the poorer classes. One condition of the virtue and value of the sacrifice is that the victim be *bought with a price*, as a life, unbought, is supposed to be regarded by the deity as an abomination. In every village victims are reared and kept ready for sacrifice, conveyed to the hills, and *sold for so many lives*, animals there taking the place of coin as standards of value. Dr. Duff has said that, in a hill district of no great extent, probably from four to five hundred such sacrifices have been offered annually for two or three thousand years.

In the vicinity of the village is a grove known as the “*Meria grove*,” with a vacant space in the centre. The sacrificial festival consumes three days. After one day of drunken riot and excesses, on the second, with musical accompaniments, the victim is clad in gay attire and borne to the centre of the grove and tied to a post, anointed with oil, butter and tumeric, and, amid revolting orgies, treated as an object of worship. On the third day, the great day of the feast, the ceremony reaches its climax of horror and of cruelty. The victim must be unbound and unresisting, and to insure entire submission the bones of hands and legs are usually broken, and the head is thrust through a rift or slit made in a large branch of a tree. With the neck firmly held in this vise, and the extremities held by cords, the priest gives the signal by a sharp blow with a hatchet on the shoulder of the victim; then, instantly, like a pack of maddened bloodhounds, the whole multitude pounce upon the helpless being, and in a few moments every shred of flesh is torn from the naked skeleton, and flung over the fields as a tribute to the goddess of the sacrifice.



And this is only one specimen of these institutions that exist among this "cheerful and well-ordered society." When Buchanan was yet fifty miles from Juggernaut's shrine, he knew it by the bones which paved his pathway, the remains of millions of devotees crushed beneath the gigantic car of that hideous idol-god; and when he came near to the altars and fanes, he found them covered with the green slime of the leprosy of lust and the red stains of human blood; he saw that two words—cruelty and sensuality—adequately describe the whole worship of this monster. Dr. Wilson, in Bombay, enumerated some thirty or more of these "beneficent institutions" of East Indian life which the English supremacy in India has either abolished or abated. And yet Mr. Marsh had no words but those of surprise and horror when he heard that missionaries were likely to go forth to convert these people so blessed of "Divine Providence"! !

Information about mission fields and mission work is at hand, but it is hard to get it before the church. Occasional public meetings, with stirring addresses; here and there a newspaper column; now and then a sermon, or a missionary meeting—all this does not suffice. Somehow or other the knowledge of these facts must be given a wider currency. Great hopes were entertained that when a single authorized church periodical should, within its covers, embrace the whole scope of missionary and benevolent work, it would insure readers. And so that "*Great Eastern*" of the Presbyterian brotherhood—"The Church at Home and Abroad"—was launched. One of the most gifted and honored men of the church was called to take her helm. The best business machinery was put in her hold, and she was equipped with sails, and screw, and paddles. An excursion to all lands was offered at less than the cost, with every inducement that could be devised; the editorial committee invited suggestion and criticism, and tried to suit everybody—remodeled the new periodical within, and covered her with new sheathing; nay, even changed her figure-head and lettering; but, to-day, out of over 720,000 communicants, only about one out of *forty*—or, if those 720,000 represent 200,000 families, still less than one family in ten takes this, the only missionary magazine of the denomination! And this is simply one instance of the difficulty of making the fire burn even when fuel is furnished!

No wonder that when an English Canon, and a member of Parliament, assail and criticise missions as at least, if not a failure, a too-costly outlay for the results, so many disciples should accept all their inaccurate statements and illogical conclusions, and begin themselves to question whether the work were not a badly-paying investment! Ignorance can easily impose on ignorance, and superficiality mislead the superficial. How little knowledge, for instance, of Indian missions is sufficient to show that any man, however honest or intelligent, is incompetent to criticise the work in Hindustan, who skirts

the northern limits only, and knows nothing of the missions in the Madras presidency; who does not go to the Telugu country, where 10,000 converts were baptized in a twelvemonth; or to Tinnevely, where 16,000 were gathered in half that time! Missions must endure criticism and welcome suggestion; but let us have these at competent hands. When we read such absurd blunders and reckless statements as have been going the rounds of the press, we are reminded of Dr. Parr's answer to a conceited student who proposed to him that they should together write a book. "Yes," said the doctor, "if I should put in all I know, and you all you don't, what a big book it would be!" or, of Dr. Bacon, who, when a disputant, in debate, said of his statements, that, if they were facts, "*he did not know of them,*" quietly replied that "*his knowledge, however limited, could not be set aside by his opponent's ignorance, however extensive!*"

Information—yes, that is a foremost need. When William Carey saw himself a sinner and Christ his Saviour, he began to study the condition of the heathen world—when, in his little cobbler's shop, he made those rude maps, and hung them upon the wall where he could see them; when he studied those statistics until he filled in his maps with figures representing populations and adherents of false faiths, every new fact had thus both its visible sign and its constant reminder. No wonder that Thomas Scott, the commentator, used to call Carey's shop, "*Carey's College!*" When, afterwards, Carey eked out a preacher's scanty living by keeping school, or working at his cobbler's bench, as he taught his pupils geography, he would rivet their attention on the spiritual condition of the various lands under review. And, as he pointed to his map, and his finger rested on those vast areas given over to the darkness and death shade, he would say, "These are pagans, and these are pagans, and these, and these, and these—" until, overcome with emotion, he wept aloud. The subject will, to a true disciple, be more absorbing as he ponders it, until his zeal, fired, and fed, and fanned by knowledge, flames into a zeal—a passion for souls that consumes him, and renders impossible a listless idleness and apathy.

2. *The sense of obligation* is lacking,—of individual duty to the lost. The time has passed when missions are ridiculed by disciples, and even ministers of the gospel use unsanctified wit or logic to make the work appear chimerical—"the dreams of a dreamer who dreams he has been dreaming." But while the church does not deny her debt, it is *paid, if at all, by proxy*. We erect great Boards; put at their head some capable and earnest men, take a yearly collection, attend an occasional missionary meeting, perhaps subscribe directly for the support of some man or woman who goes to represent "our own church," and there, with most disciples, activity ends.

There are some great truths that must be burned or beaten into

the conviction and conscience and consciousness of all believers—*inculcated*—"trodden in with the heel"; and, among them, this is foremost—**EVERY BELIEVER IS A PREACHER**—every hearer is a herald. Proclaiming the gospel is not an exclusive prerogative. From the moment we open the New Testament the line between priest and people disappears, and never reappears in history until the church apostatizes. We are all a priesthood of kings, a kingdom of priests. All the rights of the "clergy" inhere essentially in the "laity"—indeed, those very terms are the invention of the Devil in the dark ages. It may be well to set apart certain persons to give themselves to prayer and to the ministry of the word; it may be well to have a class of men to act as bishops of the churches and exercise oversight of the flock, to insure soundness of teaching and practical piety. But, to make the ground work of the ministerial calling a "*division of labor*," is one of the worst practical heresies that ever cursed the church. The labor of proclaiming the good news and seeking to win souls is universal and indivisible. God scattered the infant church, and, while the Apostles were yet at Jerusalem, these primitive believers went everywhere preaching the word. Philip—only a deacon—went down into Samaria and evangelized, yes, and baptized, and a new pentecost came to Samaria. The command—"Go ye into all the world"—came to the whole church, and the whole church obeyed. We must get back where the primitive disciples were. Preaching the gospel must be so universal, that if every ordained minister were shut up, like Luther at Wartburg, preaching will go on. Even the *woman* who finds Christ must remember Mary of Magdala, who first bore the tidings of a Risen Christ, and that nameless woman of Samaria who forgot her water-pot in her zeal to tell even the men of Sychar what a Saviour she had found. Christian women must not forget Phœbe, the deaconess; Priscilla, who taught even Apollos; and other women who, like Persis, labored much in the Lord.

We are proclaiming no new doctrine. Any church that differs from prelatical bodies in affirming the parity of the clergy, is logically compelled to concede the parity of the eldership also. The New Testament knows but one order of men entrusted with spiritual functions, the *presbyter*, and the presbytery is but a bench of elders, or presbyters. The presbyter may exercise the function of a ruler, of a teacher, or both; but it is difficult to find any scriptural basis for constituting the teaching elder a separate order in the church. Not a few intelligent New Testament students so far hold to the parity of the eldership that they question not only whether it is proper to speak of an elder as a layman, but even to re-ordain a ruling elder who develops teaching gifts and is called to the pastorate. To hold the parity of the eldership implies logically the equality of all believers. Essentially, inherently, the right of preaching, and even of administering

the sacraments, belongs to disciples, as such, and whatever rights are surrendered are surrendered only in the interests of expediency. There is one right that never ought to be or can be conceded or transferred, namely, *the right to proclaim the gospel*. That must ever remain the inalienable, untransferable prerogative of every one who believes. To believe is, *ipse facto*, to be a preacher, with a divine right of one of God's kings and priests, to tell the good news.

We must learn the power of individual work for Christ from Oncken, first a domestic servant, then a bookseller, then a tract agent, then, with six humble men in a shoe-shop, organizing an evangelistic church in Hamburg; then visiting every part of Germany, preaching, scattering tracts and Bibles, gathering converts, and organizing churches. Twenty-five years of labor showed over 65 churches and 756 stations and out-stations, 8,000 members, 120 ministers and Bible readers; 15,000 Bibles and Testaments and 458,000 tracts distributed in one year. Behold what results—one little church multiplies to 70; 10,000 souls are hopefully converted; 400,000 copies of the Scriptures and 8,000,000 pages of tracts have been scattered, and 50,000,000 of people have heard the message, and all this within a quarter of a century! Give us twenty-five hundred men of like consecration, and in another quarter of a century we can have 175,000 new churches, 1,875,000 gospel stations, 25,000,000 converts; we will scatter 160,000,000 Bibles, 3,000,000,000 pages of tracts—and, with these twenty-five hundred such men, we will tell the good tidings to the whole population of this globe within the remaining ten or eleven years of this nineteenth century!

Individualism is what is needed. God and man must unite to lay upon every believer's heart and conscience the weight of a world's lost condition. To evangelize this race is a load that will crush the few; it can be lifted only by the many.

*(Concluded in our next number.)*

#### FAMINE AND THE WORK OF FAMINE RELIEF.

BY REV. J. L. NEVIUS, D.D., CHEFOO, CHINA.

That famine is to be attributed to supernatural intervention—that is, to the expression of divine displeasure—and a punitive infliction for individual and national sins, is not only clearly taught in the sacred Scriptures, but is also one of the fundamental beliefs of heathen nations. This belief seems to be the interpretation which man's religious instincts put upon the evils by which he is afflicted. The Chinese, not only scholars but the illiterate as well, speak of famine as *tien tsai*, "heaven-caused calamities," and, in time of famine and other misfortunes, it is not uncommon for the emperor, on behalf of himself and his people, to confess his individual sins, and the sins of his nation, and implore immunity from these dreaded expressions of the wrath of heaven. In the religious conceptions of the Chinese the fact that famines are produced through the operation of obviously natural laws is regarded as perfectly consistent with referring them ultimately to a power above, but immanent in nature, acting through natural laws and controlling and directing all events.

The destruction of property and life by the overflow of rivers, owing not so much to unusual meteorological conditions as to man's neglect (as in the case of the overflow of the Yellow river), though very similar in effect to providential calamities, are quite distinguishable from them. Famine is the result of the two opposite causes—drought and flood—which may be referred to one and the same cause, the unequal distribution of the rain-fall, producing drought in some places and floods in others. In that part of Eastern Asia which includes the great empires of Hindustan, China and Japan, the alternations of the winds of summer and winter are so marked as to produce what are called the northern and southern monsoons, to which the climatic peculiarities of this whole region are to be largely attributed. During the winter months the northern monsoon blows almost continuously, and sometimes with great violence, from the Arctic regions to the tropics. Early in the spring the tropical winds, charged with moisture, commence moving northward, at first continuing only for a few degrees of latitude, but gradually asserting their supremacy, and extending farther and farther northward, until, in July and August, they constitute the southern monsoon, which, on the entire coast of Asia, extends from the tropics to forty degrees of north latitude. The region in which the southern monsoon and the colder breezes of the north meet, like two opposing armies alternately advancing and retiring (the colder atmosphere condensing the vapor with which the southern monsoon is surcharged), forms the rain belt, which, as it advances step by step to the north, brings what is called "the rainy season." The rainy season reaches Ningpo and Shanghai, in central China, the latter part of May, when the rain is almost constant, while north, in the province of Shantung, the sky is cloudless. This monsoon, after discharging its moisture in the south, often continues its course northward for several degrees of latitude with great violence, and almost as dry as the sirocco of the desert. In the latter part of July, and nearly the whole of August, when the air in central China has risen to a high temperature, the southerly monsoon blows past that region, holding its moisture in suspense until it is condensed and falls in northern China and Manchuria. These two monsoons, with the fluctuations in their force and temperature, produce the very irregular rain-fall of the rainy season. In one section of country there is sometimes such an excess of rain as to form destructive floods, while in an adjacent region, north or south, there is a comparative deficiency. Sometimes the rain falls gently for days, and at other times in such volume that it is impossible to distinguish objects at mid-day a few hundred yards distant, and water-courses half a mile in width, in which the stream had shrunk to a little rivulet, requiring only a few stepping-stones for the foot-traveler to pass, in an hour's time becomes a rushing torrent, overflowing its banks, and rendering all passage, for the time being, impossible.

The province of Shantung has within the past thirteen years suffered from two destructive famines, in which millions of its inhabitants have perished. The famine which reached its highest point of intensity in the spring of 1877, was from drought, affecting the higher mountain regions of this province, and extending west to the adjoining provinces of Shansi and Shen-si. In this famine the work of relief was carried on by missionaries with the most satisfactory results. The famine of 1889, which was produced not by drought, but by floods, affected the plain bordering on the Pe-chi-li bay in the northwestern part of the province. It covered an area of about 6,000 square miles, containing a population of not less than 1,000,000. In consequence of the excessive rains of the summer of 1888, the swollen streams in the central part of the province overflowed their banks and poured their contents through the villages, carrying away trees and houses, in some places denuding rich arable land of its surface earth, and in

others covering the land with sand to the depth of one or two feet. Reaching the plain, the overflow of the streams, with the deluge of falling rain, united in a continuous flood to the depth of from one to ten feet, flowing onwards to the sea. Not only the crops, but a large proportion of the houses, were destroyed, and hundreds of thousands of the inhabitants were left without food or shelter. They subsisted on wild grass, chaff and roots. As a natural consequence, physical weakness, emaciation, disease and death quickly ensued. The fearful privation and distress of the unfortunate inhabitants may be easily imagined. The harrowing accounts of individual suffering furnished by our missionaries are doubtless still fresh in the minds of many of your readers.

The work of relief commenced with January, 1889. Appeals for aid had been sent to Shanghai, Europe and America, and the generous response which they met in all quarters enabled us to enlarge the work so that it soon reached proportions which at first were hardly dreamed of. The contributions received for this local famine in Shantung, independent of the still larger amounts which were spent in the relief of the distress from the inundations of the Yellow river, amounted to about \$300,000, and the persons who received aid aggregated more than 300,000.

The work of relief was carried on by the members of the English Baptist and the American Presbyterian Missions stationed at Ching Chowfu and Wei Hien, about a day's journey from the famine region. As our supply of funds increased the work was rapidly enlarged, until all the members of both missions, including twenty persons, were engaged in it, assisted by a much larger corps of native workers. All adopted the same plan, co-operating and assisting each other in every possible way. Contributions, from whatever source, were paid into a common fund and divided equally between the two missions. Distinctions of nationality and creed, and also territorial divisions for missionary work, were ignored. Six of our distributors were missionary ladies, five of them accompanying their husbands. They sought out the sick, especially women and children, who were so nearly starved that they could only be brought back to life and health by special care, and more nutritious food than the general plan provided for. By finding out these women and children in their homes, and ministering to their individual wants, many were saved who would otherwise have been without hope.

This work of famine relief has not only saved the lives of tens of thousands, but it has had marked moral effects as well. The famine relief of 1877 gave a new impulse to our mission work in this province. Similar results have accompanied and followed that of last year. There are now in connection with the stations of the English Baptist mission and our own about 1,500 inquirers. It is not to be inferred that these inquirers all received aid, nor that most of them were thus led to enroll themselves as Christians. Such a result would give very little cause for congratulation for the present, or hope for the future. That a desire to secure sympathy and help in case of future emergencies has been, in some instances, one of the motives, even of sincere converts, and that in some cases it may have been the only motive of applicants for baptism, is more than probable. There are many beneficial results from this famine relief work, which have reached far beyond its territorial boundaries, and influenced many who had no need of help, even in times of famine. These results may be summarized as follows:

1. While the Chinese have hitherto been disposed to regard us with suspicion as the propagators of an exclusive and revolutionary foreign religion, the famine relief work has given missionaries a new introduction to the people as their true benefactors, presenting in a concrete form the central idea of Christi-

anity, self-sacrifice for the good of others. This favorable opinion of foreigners could only be arrived at by overcoming strong national prejudices. It was more natural at first to account for these generous gifts, this unremitting toil, and voluntary exposure to pestilence and violence, by referring them to sinister motives, generally expressed by the Chinese as "buying the people's hearts," which was at first supposed to be for political ends. These imaginary causes are, however, gradually giving place in the Chinese mind to the real ones.

2. Missionaries in having entrusted to them large sums of money to be disposed of as they think best, are thus presented before the people as men possessed to a high degree of the confidence of those who know them.

3. What most surprises the Chinese, however, and has the most powerful and salutary moral effect on their minds, is the evidence given of *business integrity*. Here the character of the foreigner comes into direct contrast to that of the Chinese in that point, which discloses their national weakness. Their high idea of righteousness dominating covetousness, which is rarely illustrated in real life in China, is actually realized in this work of the missionary. These people believe, and probably with good reason, that a considerable portion of the famine relief funds intrusted to their own officials is absorbed by them, and never reaches those for whom it was intended. In the open and methodical way in which the missionary does his work there is no ground left for suspicion or distrust, and his manifest honesty is attributed to the superior excellence of the religion which he represents.

As in Apostolic times God made use of miracles to powerfully attract public attention to those whom He had chosen to be His agents in propagating the gospel, and at the same time to give evidence suited to the comprehension of the masses of its divine character, so in the present age God is subserving the same ends by this work of famine relief. It would be a great mistake, however, to suppose that the spiritual results connected with this work are to be attributed to it as its efficient cause. We believe that that Divine power which opened the eyes of the blind was accompanied by a special influence of the Divine Spirit opening the eyes of the understanding, and enabling men to apprehend and embrace the truth; so now the same Spirit, through the liberality and in answer to the prayer of God's people, is conferring spiritual as well as temporal blessings on this people, making even the scourge of famine a blessing.

We call upon Christians in the West, and especially those who recently showed their interest in China by such generous responses to appeals for material aid, to pray that the enlightening and transforming power of God's Spirit, now manifested in the famine region and its vicinity, may extend throughout this province and the whole Chinese empire.

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#### THE REVIVAL IN THE NESTORIAN CHURCHES IN 1890.

"The Lord hath done great things for us whereof we are glad." We desire all our friends to rejoice with us—rejoice over souls saved, over Christians awakened to newness of life, and over our churches filled anew with the spirit of love and unity and of zeal for souls.

Let us go back a little and glance at the dark back-ground which makes our present joy all the more radiant, and also at the steps which led up to the blessing in which we now rejoice. Last year was a year of trial and discouragement in many ways. Coldness within our churches, and opposition without, caused the utmost anxiety to those who had the work most at heart. The accessions to the churches were fewer than for many years. The reports at the

close of the year showed there had been a net loss instead of gain. We almost began to fear the Lord had hidden his face from us and from our work.

The first sign of better things was a band of consecrated young men who met together frequently for prayer to God for revival of true piety among his people, and who made their voices heard throughout the churches, calling, in no doubtful accents, for a higher standard of Christian living and consecration. Their influence was felt, especially among our pastors. In the summer, at a Chautauqua-like gathering of our helpers, at the lakeside, the spirit of prayer was most manifest, and the need of the Holy Spirit was reiterated and emphasized at every session. Then again, later in the fall, at the meeting of Synod, the same spirit was present, and a general expectation prevailed of a great blessing to be received. Before the college closed for the winter vacation there was a quiet but genuine revival among the professing Christians. Many who had hitherto bolstered themselves with false hopes confessed that they had never before experienced a change of heart.

All these things we accepted as tokens that the Lord was near unto us to bless us, and that it was only for us to prepare the way for his coming. With this thought in mind, the Friday before the Week of Prayer was set apart as a special day of fasting and prayer, and was observed by the most of our churches with solemn interest. But the Week of Prayer went by, and the greater part of the month of January, and though there was more than usual of earnest work on the part of many, in spite of the prevailing sickness, still we saw no such results as we had hoped and prayed for. But the blessing came at last, and it began when we least expected it. Two young men of the band above mentioned, who scarcely knew how to read, but in whose hearts the love of God burns warmly, together with one of our college teachers, moved by some Divine influence, united forces, and without consultation with any one, proceeded to the large village of Ardeshai. The church there had been in a very languishing condition, but at the very outset of these young men's labors they were greatly blessed. The church was quickened and revived in a wonderful degree; large congregations assembled to the preaching, and many from outside avowed their purpose to begin a new life. The next week one of our largest and most influential churches began to experience times of refreshing from the presence of the Lord, and every week since we have had occasion anew to praise God for the cheering tidings of some church blessing in like manner. All our available missionary and native force has been taxed to the utmost in meeting the calls for help from churches holding extra services. In about ten of these there has been a deep work of grace, and in five or six others marked and encouraging interest. In many places there was much bitter opposition to the work by the enemies of the pure gospel; women were threatened and intimidated, and in one or two cases wives were actually driven from their homes by their enraged husbands, because they insisted on attending these services. Many persons noted for their wickedness have been wonderfully changed. Especially worthy of notice is the case of one of our native physicians, a graduate of our college and medical department. He has until recently given himself to very unchristian habits, and even delighted in the utterance of infidel views. The Lord has worked a change in that man's heart scarcely short of miraculous. His confessions, his prayers, and his walk, give the strongest evidence of a thorough reformation. He recently visited the village in which he has worked most of his deeds of darkness, and there, before a large audience, he made a confession so humble and contrite, and with such evident sincerity, that the whole congregation was melted into tears, and many then and there arose and confessed their sins, and expressed their desire to experience the change.



wrought in him. Another of our native physicians of excellent capacity, who a few months ago was a slave to drink, has ever since the summer been a changed man and a Christian of shining example. His activity for the Master is delightful to behold, and his influence in the recent revival has been very stirring in many directions.

To speak of numbers at this time would be misleading. While upwards of four hundred have expressed publicly their desire to begin a new life, we can by no means count on that number as genuine converts. Still, we believe that the ingathering to the church will be very large. The work of grace has been to all appearances a thorough one, unaccompanied by undue excitement. Much of the preaching has been of the most searching, practical kind along the lines of sin, repentance and the new birth. In the village of Goolpashan, nearly fifty are propounded for admission to the church at the next communion. Probably a large number will unite with the church in Degala. Other of the smaller churches will be increased in like proportion, we have reason to expect.

Men's pockets have been reached as well as their hearts. The church in Goolpashan, always a liberal one, has increased its annual subscription fifty per cent., and they are planning to employ one of their own earnest young men as an evangelist for the neighboring villages. The church in Ardeshai was prompted to subscribe a large sum for a needed church edifice, one-third the expected cost, but double what any one supposed could be raised in that church.

But the earnest spirit and newness of life manifested by many of the church members who have been hitherto very cold and worldly, are perhaps the most cheering aspects of these revival experiences. Our printing office has become a veritable Bethel. Printers and binders alike seem animated with a purpose to improve every opportunity to speak for Christ. No one drops in on any sort of business scarcely who does not have some helpful word addressed to him. Many a blessed influence has emanated from that building during the past few months. It was not so in former times.

And so having received these tokens of God's presence and favor, we are filled with rejoicing. As we look back over the past few weeks, we may exclaim with the Psalmist: "This is the Lord's doing, it is marvelous in our eyes."

[In transmitting the above joyful intelligence to us, Dr. Samuel Jessup, of the Presbyterian Board of Foreign Missions, adds (probably from still later accounts): "You have doubtless heard of the revival in the West Persia Mission. Our last dates from that field from Dr. Labaree and Mr. Coan are very encouraging. They report about four hundred conversions during the spring, and that the religious interest is still continuing. It is probable that after all the sifting and testing of these four hundred there will be three hundred or three hundred and fifty accessions to the church. It is pleasant in these times of financial depression at home to have such cheering intelligence from the mission fields."—J. M. S.]

#### TRANSLATIONS FROM FOREIGN MISSIONARY MAGAZINES.

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

Cowper's reference to the Moravians, as those who were willing to endure every hardship, in order

"To plant successfully sweet Sharon's rose  
On icy rocks, and 'midst eternal snows,"

receives illustration from this description of Labrador, in the *Monatsblätter* for last March:

"As always, so now, the *weather* and the *fishing* play a great part in the reports of our missionaries. Offence has sometimes been taken at these perpetual references to drift-ice and seals, but unreasonably. Labrador is one of the most inhospitable lands of our planet. It offers, it is true, water, air, and stone. But how scanty is its vegetable world, so far as regards

advantage to man! A few berries and a little firewood—that is all the soil affords the Eskimo, and at the northern stations there is great scarcity even of firewood; for what is called the 'Hebron woods,' is only a low brush, consisting of birch and alder shrubs, that just manage to creep out of the earth. As to the yield of vegetables, which the missionaries procure from their hot-beds and gardens, that, even in the most favorable summers, hardly pays for the care and pains spent upon the preparation of the soil and the tendence of the plants. Grain fields or potato grounds are something wholly unknown to Labrador. And the ground of this parsimony of nature is found in the extraordinarily rough, changeable, capricious climate of the country. Seven months long, even during the last ship's year (on the whole a right favorable one), did the winter maintain his iron dominion, and cause his snow-storms to rage. And these are storms of such a violence as the inhabitants of more temperate regions can scarcely conceive; storms which, e. g., in Hebron, carry off a good share of the toilsomely-collected garden earth, or, a few weeks later, so shake the little church, that amid cracking beams and roaring winds the preacher's voice is almost drowned. And even when approaching summer seems at last to be victorious over winter, he bides his time to return again and again with spiteful reprisals. Thus this year, as late as June 27, snow fell a foot deep in Okak, and at the other stations also violent snow-storms prevailed."

The Moravians, in choosing Labrador, were indeed illustrating their principle of going where no one else was willing to go. These circumstances of their people, and the obstinate improvidence which they engender, compel the missionaries to take a much greater share in providing for the *bodily* wants of their people than almost anywhere else.

Yet even in Labrador nature has another side. "All through this last fall we had mild and friendly weather. There were days, such as even at home, in dear Germany, would be reckoned as 'ideal' autumn days. And though we miss here the yellow stubble fields, yet the variegated woods fill the heart's desire. The dark, solemn firs, the lighter pines, among them the yellowing leaves of the deciduous larches, and, above all, the carpet of moss at their feet, shimmering in the most various hues, joyfully convince the eye and the mind that not all the beauty in our land is glacial and cold."

—It seems that there are six stations in Labrador—Ramah, Hebron, and Okak, in the north; Nain, Zoar, and Hoffenthal, or Hopevale, in the south. The number of adherents is:

	Adults.	Children.	Total.
Ramah .....	32	21	61
Hebron .....	147	89	236
Okak .....	209	123	332
Nain .....	181	85	266
Zoar .....	65	33	98
Hopewell .....	221	95	316
			1,309

—The *Allgemeine Missions-Zeitschrift*, speaking of the difficulties caused by the rather high-handed proceedings of the German authorities on the Marshall Islands towards the mission of the American Board, remarks: "We have not too many friends, either in or out of Europe, and for that reason our youthful colonial policy should avoid every unprofitable irritation. It should be considered that it is a dictate of political wisdom to put one's self on a good footing with a long-established and influential Mission, if for no other reason because it has the natives on its side. Instead of this, during the short time that the German flag has waved over the Marshall Islands, one vexatious measure after another has been adopted against the Protestant mission there. If under such circumstances the German Government is felt as a hard yoke, and regarded with discontentment by the very best elements of the native population—the Christians—who, besides, are already tolerably numerous there, while the report of such measures, spreading far and wide, renders it disagreeable even to the whites so far as they are not Germans, we are not to wonder at it."

—In April, 1889, the *Heidenbode*, *i. e.*, “Missionary,” of the Nederlandsche Gereformeerde Zendingvereniging (Netherlands Reformed Missionary Society), connected with the Established (Presbyterian) Church of Holland, gave the following report of its missionary work in Java:

Residences.	Population.	Churches.	Adherents.
Bagelen . . . . .	1,269,000	21	2,411
Banjoemas . . . . .	1,107,000	13	713
Tegal . . . . .	998,000	4	341
Pekanlongan . . . . .	532,000	6	515
Djokjakarta . . . . .	637,000	9	1,013

“So that, in the midst of a Mohammedan population of over four and a half million souls (the population of the Netherlands) in numberless *dessas* (villages), spread over an extent of land of more than 6,000 square miles (half the size of the Netherlands), there are fifty-three Christian congregations, numbering altogether something over 5,000 souls, gathered out of the Javanese. Certainly a cause of humble thankfulness to the Lord God, that He has been pleased to make the work in the gospel fruitful, and has extended His church, even in Middle Java. And yet it is a cause of the deepest humiliation, that there are still so many millions dwelling there who *have not heard* the gospel, because, through the unfaithfulness of the churches in Holland, there was no one to preach to them.”

The spiritual and normal condition of the Javanese churches, though a plainly advancing one, is yet described as deeply colored by the inborn slavishness of a race that has been under oppression for ages. One excellent trait, however, is, that the church members, and especially the elders, are always ready to converse about Christianity. Two elders preached Christ in a village in the principality of Djokjakarta with such effect that fifty persons went over to Christianity, forming the first church in the principality. The common inaccessibility of Mohammedans to the gospel seems to suffer a decided exception in Java and Sumatra. And yet precisely there is where Islam is at the farthest removed from the gospel, since the people very commonly hold that Christ has forfeited his rank as a prophet by allowing his people to dishonor Mohammed, a doctrine which, of course, orthodox Mohammedanism would reject as abominably heretical, since it holds Christ, and even his mother, to have been, unlike Mohammed, conceived without taint of original sin; anticipating, as respects Mary, the papal decision of the Immaculate Conception by some twelve centuries. The language of the Koran is a little vague, but is so interpreted by scholars.

A great part of the Javanese, however, are heathen, or practice more or less of Mohammedanism without knowing much about the system. Indeed, the religion of the people at large is described as such a medley of heathenism and Mohammedanism, that some have, not altogether amiss, designated it as “Javanism.” Lately, however, the Mohammedan element has been powerfully reinforced. If this process goes on, the susceptibility of the Javanese to the gospel is likely to diminish. It is to be hoped, therefore, that Netherlands Christians will pour out their gifts before the era of fanaticism fairly sets in. The practice of pilgrimage to Mecca is now so greatly facilitated by the use of steam, that Hadjis (*i. e.*, pilgrims), with their intense consciousness of superior holiness, are rapidly multiplying, and with them the influence and intolerance of pure Mohammedanism may be expected to rise. Already there is at least one Hadji or more in almost every *desa* or native settlement, from the seashore to the high mountains. Yet it may encourage us to reflect that in Sumatra, where Mohammedanism appears to be much more genuinely such than as yet in Java, half the 11,000 Christians have been won from it, a fact which that great authority, Sir William Hunter, declares to be more significant as to the hope of a future prevalence of the gospel in the Moslem world than any other that had been brought to his knowledge.

The congregation mentioned above is only one of a number that have the fearfully oppressive government of the Dutch, who take about thirty-five cents out of every fifty that they earn, abominate the whites, but are ready to hear the gospel from their own countrymen.

"Native preachers to evangelize, and native instructors for the native Christian schools; then, native pastors and teachers for the native churches; and native Christian doctors for the care of the sick." This is the ideal towards which the Dutch missionaries are working.

—Dr. Warneck makes some comparative estimates as to the number of pupils in the Protestant and in the Roman Catholic missionary schools of India and Ceylon. In 1881 the Protestant schools numbered 4,175, with 234,759 scholars. In 1881, the Protestant Christians of India and Ceylon numbered 528,590. Assuming them in 1888 to have numbered 620,000, and that there were then 4,500 schools with 275,000 scholars—the latter doubtless too low an estimate, these would average for every 1,000 Christians 440 scholars. But the *Missiones Catholicae* for 1888 give the number of Roman Catholic Christians for India and Ceylon at 976,943, the number of schools at 1,280, with 70,138 scholars. This would give for every 1,000 Catholics 71 scholars. The Protestant zeal for education in India therefore appears to excel the Roman Catholics in the proportion of more than 6 to 1. Perhaps the Roman Catholics will do better in future, as Sir William Hunter attests that they are very much more attentive to education in India now than they used to be. On the whole, however, their ideal seems to be the same as that of their great antagonist, Mr. Froude, namely, to pick out the bright boys of the poorer classes for training, and to let the rest go. Where their practice is higher than this, it seems to be most frequently where it is stimulated by the force of an antecedent example. In view of this, it is a little difficult to keep our faces straight, when we read the declaration lately made in the German Parliament, "That the English government owes it principally to the Jesuit order, that it has achieved in India such results, and that it has gained its present stability."

Dr. Warneck remarks, that to all appearance the appeal of the viceroy of India to Christians to increase the force of Christian schools, is receiving deep attention in missionary circles, as the State declares itself willing to assist them by grants-in-aid, having become convinced that the result of its own government-schools, without religion as they necessarily are, is showing itself in a wide-spread popular demoralization. India has discovered this; but of course America will insist on learning the lesson for herself. "But whence are characters of the needed Christian maturity to be obtained in due numbers? We see it all leads out again to what is really the central missionary supplication: Lord, send forth laborers into thy harvest!"

—At the great missionary meeting at Christiania, special honor was rendered to the memory of an eminent Swedish missionary, Charles Alexander Ouchterlong. He was born in Stockholm, October 12, 1826. When a young private tutor, his eye fell on an article in the *Lunds Missionstidning*, entitled, "Is it right?" which determined him to a missionary life. It had, indeed, a remarkable working, for it sent out another missionary also, *Carl Olaf Fast*, who, going to China, was murdered by pirates, when only 28; but was, in his death, the incitement to embrace the missionary life for the eminent Swedish divine, Dr. Blomstrand, the most distinguished of Swedish missionaries, in his influence both in southern India and at home.

Ouchterlong likewise went to south India, where he labored with singular faithfulness and effectiveness for 36 years, and where he died a year ago. Certainly that was a fruitful article in the *Lunds Missionstidning*.

—Mr. Kabis, of the Leipsic Society, mentioning the recent baptism of a Brahmin in Madras, says:

"One after another came to convince the Brahmin of the folly of his resolution, especially an agent of the Hindu Tract Society, to which this conversion was especially odious. What an uproar had been evoked by the mere rumor that a young Brahmin student in the Christian college *intended* to turn Christian! Indeed, it had led to the establishment of a Hindu divinity school in Madras. The Hindus had imagined that by word and writing, by street preaching and lectures, they were again masters of the field. It sadly dashed their joy of victory, that now once more a Brahmin, and he no youngster leavened with Christian schooling, but a man of ripe years, hitherto an orthodox priest, who understood not a word of English, should have been converted to the Christian religion."

The young Leipsic missionary Mohn, newly arrived in south India, writes:

"On the evening of November 5th, we went, by rail together to Majaweram, in order here, November 7th, to celebrate Brother Meyner's wedding. This fell just in the time of the great Bathing Festival to which as many as 50,000 to 60,000 assemble. The railway alone forwarded 27,000 persons last year. On the chief day we went to the bathing-place, and looked at the matter a little more closely. There was a tumultuous throng, hardly to be penetrated. We were the only white faces among all these dusky multitudes. The best place for viewing the whole affair appeared to be the flat roof of the idol temple. We climbed up to it by a ladder, without any opposition. From here we could overlook the human masses; they stood close packed together, some bathing, some chatting, etc. We saw also how they were carrying about different idols, which were adorned with gold, silver, and precious stones. All were greeted by the crowd with uplifted hands and loud acclaims. In view of this our hearts might well sink, as we beheld heathenism yet subsisting in its full, unbroken might. If we did not know that God's truth gains the victory, we should despair of the possibility that India will ever be converted. It is an almost impregnable citadel of Satan, and the individual mission stations are like oases in the waste, and the individual missionary is as a drop in the ocean. For instance, in each of such cities as Sidambaram, Kudalur, Kumba-Konam, etc., of 40,000 or 50,000 inhabitants, there is only a single missionary! What can a single man effect over against such masses? Even yet it is only a siege from without, we have not yet made our way into the interior of the fortress. Nevertheless we will not therefore despond, but with fresh courage attack the task in the name of the Lord—you at home with prayer and gifts, we in the land itself by preaching the gospel to the poor, blinded people, and attracting such as are willing to let themselves be saved. We know that the Lord by little can accomplish much. But Thou, O, Lord Jesus, accept our poor, weak will, our slender strength, take also the offer of our youth, and fashion us into men, and into instruments of Thy mercy! Do Thou Thyself fulfill Thy work in power and bring hither to Thy flock them that are scattered abroad in the world, so that Thou canst soon appear in Thy glory and conduct us out of the conflict and strife of time into Thy kingdom of peace! Amen."

—The following description of Barsute heathenism is equally applicable to many other mission fields: "The adversary whom they combat, although wounded, is still on his feet and powerful, and he defends himself with a singular vigor. . . . This formidable adversary becomes more dangerous and more subtle as the strife goes on."

—Pastor Haccius, of Hanover, speaking of a visit to the only Jesuit station in the Transvaal, occupied by one priest and one lay brother, where he was very cordially received, inquired what success they had. They told him none. His companion remarked that they had come too late. "Yes," the father answered, "the Caffres had become so much accustomed to reading the Bible, that they scorned missionaries who made so little of it. Moreover, in their masculine pride, they take great umbrage at the honors paid to Mary, apparently not so much because she is a creature as because she is a woman." "But, if the Jesuits have here no spiritual, they have, at least, a terrestrial success. For they have, with admirable perseverance, turned the whilom farm into a lovely, fruitful garden, and laid it out with such perfection as I have never seen rivalled here. The most various sorts of trees had been set out, all manner of vegetables and flowers were reared; they had even made a trial of asparagus fields—and this all was skillfully irrigated. And, as a main proof of their industry, in beds and fields not a weed was to be seen. The two men, in their monotonous life, find their especial delight in this garden."

## NOTES ON NEW BOOKS OF A MISSIONARY CHARACTER.

*John G. Paton, Missionary to the New Hebrides. An Autobiography.* Edited by his brother. Second Part. New York: Carter & Brothers. \$1.50. Those who read the first part of this fascinating autobiography will read with equal delight this second volume. For thrilling adventure, for heroic daring and enduring, for vivid romance and apostolic zeal, for robust piety and noble achievement, this work stands almost unrivaled in the annals of Missionary literature. We cannot do better than quote the Introductory Note to the volume from the pen of our associate, Dr. Pierson:

"The avidity with which Part I. of Mr. Paton's remarkable life story was received by the public in England has been no surprise. Before this second part was issued from the press three thousand copies were already sold, and the entire edition of 5,000 was so soon exhausted that it has been impossible to cope with the demand. We have no hesitation in pronouncing this second part the most fascinating narrative of missionary adventure and heroism and success that we have ever met. This volume abounds in poetry and pathos, dramatic interest and thrilling experience, lit up by the golden rays of a delicate and unique humor. It reminds one of a varied landscape, with bold mountains and modest valleys, where snow-crowned summits look down on summer gardens; where cascades fall into quiet streams, and where all the marvels of light and shade at once relieve and diversify the scene. The twenty-two miles' gallop through the Australian bush on the back of Garibaldi, which made the inexperienced rider drunk with excitement and fatigue; the Ariwan woman who, judging clothes an evidence of a new heart, proved her decided conversion by coming into chapel having her person grotesquely adorned by every article of male attire which she could beg or borrow, may illustrate the comical side of this charming story. The three years of progress among cannibals, in laying foundations of Christian families, schools, churches, and even social order, may serve as one of the grandest indications, through all history, of that gospel which is still the power of God and the wisdom of God unto salvation."—J. M. S.

*Foreign Missions: Their Place in the Pastorate, in Prayer, in Conference. Ten Lectures.* By Augustus C. Thompson. New York: Charles Scribner's Sons, 1889. \$1.75. These lectures were delivered as the annual series under the Foreign Missionary Lectureship in the Hartford Theological Seminary last year. The topics and the method of treatment were of course chosen with reference to a select professional class-room audience instead of a large popular assembly. While of special interest and value to a Senior Class of Theological Students, they could not be otherwise than instructive, coming from the eminent source they did, to all the students and friends of missions throughout the world.

The topics of the several lectures will show the breadth of the discussion and the highly practical character of them all. I. The Minister's Sphere. II. and III. Missionary Obligation. IV. Ministerial Prayer and Missions. V., VI. and VII. Missionary Concerts. VIII. Prayer for Missions Answered. IX. and X. Missionary Conferences. These topics are all vital to the missionary enterprise. They are each and all subjects of the utmost importance to be clearly understood and made practical in missionary life. And we rejoice that such a master in Israel has grappled with them, and set them forth so prominently and with such clearness and force and wealth of illustration. "*Missionary Obligation!*" How faintly is it conceived or felt! Only here and there one begins to comprehend the significance of the High Commission of our Ascended Lord, or to see the Hand of God in the marvelous and supernatural movements of the day. Dr. Thompson shows the true basis of this "obligation"—the great underlying principles of all missionary work—and he enforces the obligation by weighty motives and facts. We call special attention to his remarks on "Missionary Concerts." He devotes no less than three chapters to the subject, showing the importance he attaches to the subject. It was a sad day for the Church when the "Monthly Concert of Prayer for Missions" lost its hold and was largely given up by pastor and people. The church ought to rally everywhere for its restoration. We know of no one agency so wisely adapted to interest and enthuse pastor and people and promote a liberal and self-sacrificing spirit, than such a regular monthly service can be made to be. We earnestly hope these lectures will fall under the eye of thousands of our pastors and leading laymen who now neglect this service, which was once observed so extensively and with such blessed results. The lecture, "Prayer for Missions Answered," is highly inspiring, while the two last lectures on "Missionary Conferences" afford a fund of information and suggestion that can be extensively utilized by the friends of missions. The influence of such a volume—so scriptural and philosophical in its teaching, so broad and catholic in spirit, so clear and incisive in its statement, and so eminently timely and practical in its cast—cannot fail to have its effect on the current thought of the day, even beyond the immediate circle of missions.—J. M. S.

*A Century of Christian Progress: Showing also the Increase of Protestantism and the Decline of Popery.* By the Rev. James Johnston, F. S. S. Second edition. Fleming H. Revell. New York and Chicago. Paper 25c., cloth 50c. We expressed a highly favorable opinion of this little work in our notice of the first edition in our issue for November, 1888. The present edition contains "all that is essential for demonstrative proof" found in the first, modified somewhat

so as to secure a wider circulation. The object of this brief remarkable treatise is: 1. To encourage hope in the evangelization of all nations, by showing the progress which Christianity, as a whole, has made in the past, and specially during the last century. There are now 400,000,000 of nominal Christians in the world. Fully 800,000,000 out of the 1,400,000,000 of the population of the earth live under the government of Christian States. With the exception of savage tribes, no nation is under the independent rule of an idolatrous government. The idols, though not abolished, are dethroned. 2. To show the growing ascendancy of Protestantism, and, owing to its slow rate of increase, the relative decline of Popery. 3. To make Protestants feel their obligation to spread the religion to which they owe the unparalleled position of power and influence which, in Providence, they occupy: with their 135,000,000 stationed in almost every part of the habitable globe, and with 3,000,000 of converts scattered among the heathen of every race, it needs but the breath of the Holy Spirit to infuse life into them, and the evangelization of the world is as sure as the promises of God. 4. To warn Protestants of the danger and folly of mimicking the rights and yielding to the seductions of Popery, which has, as a religious system, as a moral influence, and as a political power, proved itself, where dominant, an utter failure. Protestant statesmen, ecclesiastics, and ritualists, are now its greatest dupes, or are making dupes of the ignorant. All who are interested in the progress of the Kingdom of Christ should procure this book. It will impress and encourage as well as unfold how much is still to be done.—J. M. S.

*In the Far East* is an exquisite volume, with illustrations, containing letters from Mary Geraldine Guinness, on China, and published by F. H. Revell, Chicago and New York. It is sufficient to say of this book that it is written and edited by daughters of Dr. Henry Grattan Guinness, and introduced to the public by Dr. A. J. Gordon. The map of China, which prefaces the volume, is one of the best we have ever seen, prepared with artistic care. The letters are racy, homelike, and written with a woman's keen appreciation of everything she saw. They are full of information, and have a strange touch of sympathy about them which makes the whole world seem kin.—A. T. P.

*Map of Central Africa.* Published by the "African News," Vineland, N. J.—75 cents.

This is an interesting and valuable map of Equatorial Africa, covering that portion of the continent between six degrees north and twenty degrees south latitude. It is 18x24 inches in size, but on the same sheet are several insets giving (1) the whole of the continent, with enlargements of the Delta of the Nile and southern Africa; (2) map of Liberia; (3) Angola; (4) Africa in its relation to other continents; (5) Bishop Taylor's missions on the Lower Congo. Leopoldville, on Stanley Pool, is made the centre of circular lines showing distances across the continent. The publication is specially designed to illustrate the missions and plans of Bishop Taylor, but will be valuable to any one who desires a good and detailed map of this portion of the great continent. The map is on good paper, printed in colors, and folded into a cover which renders it convenient for use.—J. M. S.

## II.—GENERAL MISSIONARY INTELLIGENCE.

### Student Volunteer Movement for Foreign Missions.

It happens frequently that volunteers are compelled to give as a reason for their non-departure to their chosen missionary fields that there are no funds in the treasuries of the Boards to send them. The Presbyterian Board of Foreign Missions carries, at present, a debt of \$60,000, and the financial status of other old-established Boards is itself a commentary on the lukewarm interest manifested in the cause of foreign missions by the multitude of Christians possessing this world's goods—men and women, enrolled as church members, who are, we believe, not willfully disobedient to our Lord's commands, or deliberately unresponsive to His love, but who simply need to be enlightened

and persuaded by the power of that love to a practical exhibition of loyalty to their Master. "The Student Volunteer Movement" has undertaken, through her representatives, to awaken churches to a consciousness of their duty and privilege in supporting missionaries; the missionary having been urged as "a living link" between the church and the foreign field. The following "Plan of Systematic Giving" has been adopted by individual churches in many parts of New England and the East:

#### THE PLAN.

1. An opportunity will be given to all who so desire to subscribe to the following pledge:

"I promise to give \$..... and ..... cents each week during a period of five years from date, towards the support of a mission-

ary in the foreign field, this sum to be over and above my present offerings to the cause of foreign missions."\*

(Instead of weekly payments, quarterly or yearly payments may be made if so desired.)

2. The weekly offerings shall be placed in envelopes furnished by the church treasurer to those who subscribe to the pledge, and these envelopes shall be collected on each Sabbath in connection with the usual collection.

3. It is suggested that a committee be appointed by the church to assist the treasurer in the work of collection and in obtaining new subscriptions.

4. If the amount pledged in any church is sufficient for the annual support of one or of several missionaries, that church shall report to the Foreign Board with which it is connected, that such a sum has been pledged for five years, and request that the board appoint one or more missionaries to represent that church in the foreign field.

5. If the amount pledged in any church is more than sufficient for the support of one missionary and not enough for the support of two, the surplus shall be sent to the Foreign Board to be applied to the cause of foreign missions in whatever way may be thought best.

6. If the amount pledged in any church is insufficient for the support of a missionary, that church may unite with neighboring churches of the same denomination in the support of a representative. If this is impossible, the amount raised shall be forwarded to the Foreign Board, to be used as the board may direct.

7. This plan is to be so carried out as not to interfere in any way with existing missionary agencies, but with the hope and earnest prayer that it may result in larger contributions than have ever been made to the mission cause.

A letter received recently by Mr. R. P. Wilder, from Rev. William H. Miller, of Bryn Mawr, contains facts which demonstrate the practicability of support of missionaries by hundreds of other churches throughout the country—churches who have as earnest and aggressive and enthusiastic pastors as the incumbent of the Presbyterian Church at Bryn Mawr, who writes: "Our contributions to this special work are made in quarterly installments, paid directly to our missionary treasurer. The church annual collection, and the gifts of our Ladies' Society and of our Sunday-school to foreign missions are all made

separately and go to other objects." Before the adoption of the plan of systematic giving between \$500 and \$600 was raised by the church. The amount pledged per annum by this plan is something more than \$2,700 (a surplus of about \$400 over cost of support of our two missionaries; this sum being exclusive of church collection, Sunday-school contributions, etc.). Two missionaries and their wives are wholly supported. Our regular collections have been larger since the adoption of "the plan" than before. "I see no reason why other churches should not quintuple their gifts to foreign missions, to their own spiritual benefit, if pastors would do their duty in informing their people of facts, and enlisting their sympathies in the work, by the adoption of this, or a similar plan."

Between the dates April 8 and 26, Mr. Robert E. Speer, traveling secretary, has visited the following educational institutions: University of Virginia, Charlottesville, Va.; University of North Carolina, Chapel Hill, N. C.; colleges: Emory, Oxford, Ga.; Richmond, Richmond, Va.; Wofford, Spartansburg, S. C.; Vanderbilt, Nashville, Tenn.; Davidson, Davidson, N. C.; Trinity, North Carolina; Pantop's Academy, Charlottesville, Va. Total number of volunteers secured within dates above mentioned, sixty.

Concerning Mr. Speer's recent visit to Wellesley College, Wellesley, Mass., a correspondent writes: "He addressed the whole school on the morning of March 22, reading 2 Kings, 7th chapter, and considering especially a portion of the ninth verse: 'Then they said one to another, we do not well; this day is a day of good tidings, and we hold our peace; if we tarry till the morning light some mischief will come upon us.'

"A general interest," continues the writer, "has been felt throughout the school since Mr. Speer's visit, which seems to have lasted, and since he was here the volunteers have met once in two weeks for prayer, and to help one

\* This pledge is not legally binding.



another. Most of the number have been present, and are earnest, consecrated girls. We are trusting that much good may be done for God here in our school, and later in other lands, through these consecrated lives."

MAX WOOD MOORHEAD.

### Foreign Mission Notes.

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

#### —General Presbyterian Alliance.

At the last meeting of the Foreign Mission Committee of the Alliance, in Edinburgh, a large number of representatives attended from the different Presbyterian churches in England, Ireland, and Scotland. A resolution was adopted thanking Lord Salisbury for the protection afforded by Her Majesty's government to the missionaries on the Shire Highlands and in Nyassaland, against the encroachments of the Portuguese, and the security guaranteed for the continuance of the missions in Southeast Central Africa. It was decided to submit to the Anti-Slavery Conference at Brussels, the views of the Committee on Slavery, and the reckless distribution of firearms and alcoholic drinks among the native races of the Dark Continent. Other matters of vital interest to foreign mission work had exhaustive consideration. The projected union into one national church of the various Presbyterian missions in India, and similar proposals with regard to China, were favorably received. It was stated that a United Mission Presbytery is being formed in Manchuria between the agents of the Scottish United Presbyterian and of the Irish Presbyterian churches.

—Presbyterian Church of England Foreign Missions. The Treasurer of the Society is to be congratulated upon the intimation from the solicitors of the late Mr. George Sturge, London—a noble advocate and patron of peace and missions—that they proposed forwarding, in aid of its operations, a donation of £5,000, from the "residue" of the deceased gentleman. On ac-

count of the heavy adverse balance with which the Treasurer's return for 1889 was closed, the unexpected bequest is highly acceptable. Mr. Sturge's interest in the foreign missions of the English Presbyterians is remarkable, inasmuch as he himself was a member of the Society of Friends. Previously he had contributed £1,000 towards it. The missions are carried on in Amoy, Swatow, Hakkadom, Formosa, Singapore, and Rampore Banleah, Bengal, at an annual expenditure of about £17,000.

#### —British Churches and the Anti-Slavery Conference.

The presentation of some 120 memorials, principally from Scotland and Ireland, to the Conference relating to primary questions in its deliberations, is a significant indication of the watchful attention devoted to the recommendations expected. The non-conformists have been singularly energetic, especially the Society of Friends, in dispatching petitions. Until the Church of England Temperance Society presented a memorial signed by the Archbishops of Canterbury and York, and numerous dignitaries and laymen on February 26, the Established Church of England (with the exception of a few wide-awake parishes) had been entirely silent. The memorialists touched on the special features of the traffic in spirituous liquors. They alluded to the practice of Europeans forcing the natives to allow the importation of drink; to the inferior quality of the spirits sold; its disastrous effects upon semi-civilized races, and the need of repressing the trade wherever practicable. The President of the Conference referred in his reply to the long programme, consisting of difficult and intricate questions affecting slavery, arms, ammunition, and liquors, to be dealt with by the 43 representatives of 17 powers. He anticipated that the enormous tracts, chiefly under the sway of Islam, which at present were untouched, might be saved from the introduc-

tion of drink; and he was hopeful that an improvement was possible, where the traffic has a foothold, by the interdict of a general impost duty upon an equalizing scale all round the coast. The deputation were urged to make public to the uttermost among the nationalities represented at the Conference the legislation adopted, and, ultimately, to keep a vigilant eye on its execution. It is evident from their letters and speeches that the English and Belgian delegates are in warm sympathy with the movement for the repression, if not the total prohibition, of the sale of liquors among the native tribes.

—**The Presbytery of Edinburgh and Indian Missions.** On the mooted question of higher education in India, the report of the Assembly's Foreign Missions Committee was lately submitted to the Presbytery. The Committee was requested to pronounce whether the discontinuance of the current system of higher education was advisable, and whether the cost of maintenance could be reduced. For education in Calcutta a sum of £1,157 was expended, of which £594 represented the outlay on higher instruction and £563 on elementary education. At Madras the expense was £385, of which only £66 was laid out on advanced teaching. Of the Foreign Mission revenue, £18,479, contributed in 1888, the Church at home spent only £660 on higher class training. The recommendation of the General Assembly by the Committee to retain the high schools and colleges in India, was accompanied by valuable suggestions. These referred to the utility of effecting co-operation in this department with sister organizations, of a modification in the scale of fees, of the missionary design of the colleges being emphasized, and of the inculcation of a strong missionary spirit among the teachers. Influential members of the Presbytery cordially sustained the views of the Committee, and adverted in positive terms to the ameli-

orating agency of education, superintended by missionary organizations. It was contended that with more information of the statesmanlike plans which had been inaugurated by Dr. Duff and Dr. Inglis, beneficial results might be traced which exceeded material arithmetical calculations. Dr. Scott eloquently demonstrated that an evangelistic mission must be an educational mission if absolutely successful. To the twofold instrumentality of preaching and teaching, much of the elevation socially, intellectually, and religiously in India, he held, was distinctly attributable. In proportion to its resources, no educationally religious method had excelled that of the Assembly, and to abandon the Hindus in this respect, meant Government teaching, which regarded no religion, or perversion by Roman Catholic missionaries.

#### May Missionary Anniversaries.

##### —Wesleyan Missionary Society.

At the annual gathering May 5th, in Exeter Hall, the best meeting known, according to Dr. Rigg, the report showed receipts amounting to £140,623 and the expenditure £139,814. The actual debt amounts to £6,500. It was stated that the total expenditure on the Indian Missions during the past ten years had increased by £11,000, while the native contributions had more than doubled, being now £17,247.

—**Church Missionary Society.** On the 6th of May the 91st anniversary was attended by a vast audience in London. It appeared from the report that the Society had 297 stations; European missionaries, ordained, 282; lay, 51; ladies, 57; total, 390. Native and Eurasian clergy, 287; native lay and female teachers, 4,210; native Christian adherents (including Catechumens), 187,785; native communicants, 46,520; schools, 1,772; scholars, 72,277 (returns incomplete). Total receipts £260,282, and payments £224,585. A donor who had been interested

in the newspaper reports of the Society gave £5,000.

—**British and Foreign Bible Society.**

The 89th annual gathering was celebrated on the 7th of May, and, as in former years, attracted a crowded assembly. Mr. Spurgeon, Mr. McNeill, Dr. Newman Hall, and other distinguished representatives of the churches attended. The free income of the Society realized £113,773; sale of Scriptures, £98,189; and various channels made the aggregate receipts £212,077, the expenditure amounting to £227,566. Encouraging signs were visible throughout the world, particularly in France, Spain, Germany, Austria, Hungary, Turkey, Egypt, Greece, Persia, European and Asiatic Russia.

—**Baptist Missionary Society.** At the annual *soiree* held in Cannon Street Hotel, the chairman, Sir Francis de Winton, made some noticeable ob-

servations. He thought that there was a tendency to unduly exalt the negro, which only did him harm and the missionary cause no good. More system was wanted in missions, and the natives should be taught the value of labor. He had known several of their missionaries, and could testify to the thoroughly practical manner in which they did their work. Young missionaries were apt to think that they were going to do something very wonderful, that miracles would be worked on their behalf, in consequence of which ordinary precautions were often disregarded. The time seemed to have come when God had decreed that Africa should be subdued by the gospel, but there would be a great struggle between Mohammedanism and Christianity, and this would likely occur on the Congo, or further north.

**Africa.—African Trade.** Mr. Keltie, of the Royal Geographical Society, gives some reliable statistics on this subject. The entire trade of Africa, exports and imports included, he reckons at 85,000,000 to 90,000,000 sterling. Of this some 40,000,000 are to be credited to the countries along the Mediterranean. The West African trade between the Tropics is about 5,000,000. The entire trade of Central Africa is some 15,000,000. The remaining amount must go to South Africa, where trade is increasing at present, it may be said, by leaps and bounds. As an instance, the exports of Cape Colony for last year are reckoned at 9,405,955*l.*, being an increase of more than half a million (673,354*l.*) on the previous year. Of this amount, Transvaal gold stands for 860,945*l.* Of the entire African trade, Mr. Keltie reckons that seven-eighths are derived from one million square miles, the remaining millions not yielding 10,000,000 worth; that is, about a million on an average for each million of square miles. This suggests of what large development African trade is

capable with the progress of population, order and civilization.

—**The strong position Italy** now occupies at Massaua on the Red Sea, its military strength, its alliance with King Menelek, its rising colony at Assab—all inspire the hope that Abyssinia and the Galla country may be speedily opened up to the gospel. The past labors of the C. M. S., since 1830, in these regions are well known. Gobat, Krapf, Isenberg, were among its faithful agents; these were, however, gradually driven out through religious intrigue and the violence of King Theodore. There remain, however, valuable translations, such as those in the Amharic, Tigré and Galla tongues; the last the laborious work of Dr. Krapf. There are still, also, fragments of missions among the Falashas, in the Shoa country, and there is the Swedish Mission at Massaua, etc., which General Gordon so generously supported. The church of Rome is availing itself of the opportunity. It is said that Russia also is to establish a consulate and to send a mission. It is to be hoped that evangelical missions

will not be slow to avail themselves of this open door. An immense region of country opens out, if we include the territories north of the Blue Nile, Shoa, the high regions of the Interior, the Galla country—all that may be embraced under the name Ethiopia. The grand total, it is stated, amounts to 1,141,690 square miles, occupied by numerous races, probably destined to hold a high place in a future civilized Africa.

—**Mr. Mackenzie**, of the British East African Company, and Major Wissman, have agreed upon a joint plan of action to prevent the sale of arms in their respective spheres of administration, with a view to checking slave raids in the Interior. Also, that Mr. Mackenzie has concluded arrangements with the Arab masters on the coast for the redemption of from two to three thousand runaway slaves. Still more welcome is the news that he is framing a license law to prevent the sale of intoxicating liquors within British territory. So long as this latter traffic is unrestrained, no permanent progress, no general development of the country's resources, no civilization worthy of the name, can be expected in Africa. If the utter destruction of the native races, both in body and soul, is to be averted, the "raging Phlegethon" of gin, rum, and gunpowder, which the "white man" is pouring down the rivers of Africa, must be stopped. Only the other day, it is stated, two German vessels discharged at Zanzibar more than seven thousand cases of gin, or some horrible compound so called.

—In the great inner valley of the Congo there is a large extension of operations. There are the American and English Baptist Missions at work, and there is also the Mission of Dr. Guinness. The exploration of the Mobangi by Mr. Grenfell is an important fact. The river is beyond what was understood to be the French boundary eastward, seventeen degrees; but, as with Stanley Pool and the Kwilu, the

French will now have it that the Mobangi is within their limits. In the Lower Congo there is also progress. Vessels now ascend, passing Banana and Boma, to Mataddi, the basis of the railway to Stanley Pool. The laborers here include Vei, Kru, Hausa, Loango, the Bangala of the district, who are found the best. It is hoped that the railway may be completed in four years. Its length will be some 180 to 190 miles, and it will cost about a million sterling. Meanwhile there are ox-wagons, and the cost is about 20*l.* per ton, which leaves a good margin for railway profit. Commerce is extending in the Middle Congo; there are three trade steamers plying, and two being completed at Stanley Pool. But the Middle Congo navigation will not be safe so long as the Arabs hold the strategical position of the Stanley Falls. Tippoo Tib, it is plainly seen, is not to be trusted. The Arabs must be dislodged from the position, if the slave trade and slavery in Africa are to be vanquished. At present they can send out marauding expeditions in all directions.

—**Congo Money.** There is now a silver and copper currency, but, except at Boma and Banana, it is of no use for work among the natives. At Banana they have for many years been accustomed to use English silver, and I believe all along the coast its value is well known; but for us to adopt it as things now are would be ruinous. There is as yet so little cash trade and so little competition amongst traders that cash has a very low value. For instance, a certain piece of cloth, or any of the more common articles of trade, would in England cost one dollar; but to buy the same with cash here would cost \$2.25 or \$2.50; and while the traders aim chiefly to develop a barter trade—native produce for European goods—this will remain so.

The native currency from Palabala to Ngombi, say three days and a half on this side of Stanley Pool, is blue glass (chopped) beads. I understand

the bead is made by manufacturing a long tube, six-sided, of blue glass, which is then chopped into irregular lengths, one-fourth to one-eighth of an inch long. A string of about one hundred of these lengths or beads is the standard coin of the people. In the markets one can rarely buy food, etc., with other goods. One must first sell his knives, or cloth, etc., for these blue beads, and thereafter purchase food, etc., with them. Beyond Ngombi the currency is a rod of brass, about twenty inches long and one-eighth of an inch thick. It will no doubt be years ere the people take to a metal (European) currency, such as is being tried by the State, as they will be very slow in believing that one of these silver or copper coins represents so many strings of beads or so many brass rods. Another grave hindrance is the fact that it will be very difficult to get the trading-houses, etc., with the State, to agree to a standard of exchange for coin and native currency.—*Rev. Joseph Clark, Palabala.*

**China.**—**Value of a Single Proclamation of the Gospel.** Dr. Medhurst, in 1835, landed on the island of Lam-yit and left books; in 1868 a native preacher visited that island, and was preaching on the seashore, when two men said: "Come up to the village; we have books that contain the same doctrine; our father charged us before his death to take good care of these books, for by-and-by some one would come to explain them." In six months more than 60 persons were baptized on that island.

The first convert in the Presbyterian church at Yu-yao read a sheet tract posted on the city wall, and not liking the position assigned to Confucius, as compared with the Lord Jesus, took the first opportunity of going to discuss the matter with a native preacher, which issued in his conversion.

The first convert the Lord gave us in Ningpo rose up and testified to his acceptance of the gospel the first time he heard it. He subsequently became a native preacher, and died, I believe, in the service of the United Methodist Free Church.

The oldest native helper in connection with the C. I. M. is Mr. Wong, of

Ho-zi. A native Christian, thrown out of employment for refusing to work on the Lord's day, went on the Monday afternoon to a tea shop to preach the gospel. Mr. Wong there and then accepted it, and after some time returned to his native district to seek the conversion of his family and neighbors, while working on his own farm. After several years of such work, a lady in England, recently deceased, sent him a small sum of money to enable him to hire partial help on his farm, that he might be more free for evangelization. The old man has been preaching the gospel there for 29 years, and for over 20 years has shepherded a little church in his house of 20 or 30 native Christians, the fruit of his labors.

A missionary, not connected with the C. I. M., passing through a city in the north of Kiang-su, preached the gospel there. One of his hearers was much impressed, and obtained a couple of tracts from a native helper. After studying them carefully, he went to the inn where the missionary had stayed to seek further instruction, but found that he had gone. In deep hunger and thirst of soul, after weeks of vain inquiry, he learned that we had an out-station four days' journey to the south. Thither he repaired, and received much instruction, but failed to find rest to his soul. Journeying four days further to the south in search of help, Mr. Tomalin, of the C. I. M., had the joy of being instrumental in his conversion, and he returned to his duties with Christian tracts and books, a rejoicing believer. Before he left that neighborhood he was the means of interesting about a dozen people in the gospel, who subsequently became the members of a native church when one was formed there. Leaving the city, he went to his own native district, where he was greatly used of God, and three or four village churches exist to-day, the outcome of his work in the Lai-gan district of the Gan-hwuy province.

One of the most remarkable helpers we have ever had in Cheh-kiang was a literary man, Mr. Nying, whose conversion was the fruit of a single conversation with Mr. Stevenson. Eternity only will show all the fruit of that man's conversion. One of the most devoted native pastors we have in Shan-si received his first leading to the truth through a gospel given him by a man who procured it from one of our missionaries on the occasion of a solitary visit to the neighborhood.

Time would fail to tell of scores of similar cases which might easily be collected, showing the blessing received through once hearing or through receiving a book. Apart, altogether, from cases of distinct conversion by visits of the kind proposed, the whole Chinese mind is being enlightened, and subjects for thought are suggested that cannot be forgotten, and will surely bear fruit in days to come. The Chinese nation had lost the knowledge of one living, personal God. Without God there can be no true idea of sin, and there is no place for forgiveness and atonement. A single visit may set hundreds of people thinking and talking, and prepare the way for a great work later on, even where no immediate good is apparent. —*J. Hudson Taylor, in China's Millions.*

**France.** — **French Missions in Africa.** The Paris Society of Evangelical Missions has long been doing excellent work in the great harvest field. Quietly and persistently, since 1822, it has testified for Christ in distant lands where the gospel is unknown. Beginning in South Africa, it has done a work of unique interest among the Basutos. Other regions have also been entered in the true spirit of gospel conquest, and an admirable readiness has ever been shown, on political emergencies arising, to occupy spheres which only Frenchmen could fill. We rejoice to state that the Society is about to send a missionary to take the place of Rev. John Jones, of the L. M. S., who was expelled from Mare, one of the Loyalty Islands.

A peculiar interest attaches to the work of the Society in South Africa, inasmuch as subsequently to the Church of Christ being firmly planted in Basutoland, the people have been taken under British protection. Some years ago there was an English Committee in aid of the general work, and the assistance was gratefully received by the Society; to-day there is not only more acute need for such help, seeing the demands on the Society have greatly increased, but the fitness of things points the desirability of British

Christians doing something on behalf of people who are under the same Imperial rule. An endeavor is at present being made to drive home this fact, with a view to the revival of the defunct Auxiliary Committee.

Recently a meeting in aid was held at the Conference Hall, Mildmay Park. The chair was occupied by Dr. Wardlaw Thompson, of the London Missionary Society, who spoke of what he had seen and heard of the work of the Society in South Africa. The long-continued and successful labors of M. George Casalis in Basutoland, and the brave pioneering work of M. and Mme. Coillard on the Zambesi, were described in the terms of warm admiration they merit. M. A. Boegner, secretary of the Society, told in excellent English the story of the extension of the work, which was begun in great weakness, but with faith in God, and a desire to obey the command to preach the gospel throughout the world. There are in Basutoland 17 stations and 111 out-stations; 5 superior schools, and about 111 primary schools; 190 native workers, 6,543 church members, and 3,332 candidates for membership. Special efforts have been made to render the work self-supporting, but through the increasing poverty of the people since the late war, this is not yet possible. The Roman Catholics are very busy, and the field must not be neglected. M. Boegner pointed out, in conclusion, that the pressing need to-day is a special fund of about £500 or £600 a year to support native evangelization.

Pastor G. Appia followed with a vigorous address. He rejoiced to speak of the enthusiasm of the children of French Protestants in regard to missionary work. M. Coillard's mission is, he said, full of promise. Mdlle. Kiener, a Swiss lady, who is about to join the mission party on the Zambesi, was present at the meeting, and was, in earnest prayer, commended to the Lord for protection and blessing in her undertaking.

**Jews.**—The following is quoted from a recent address by Dr. Adolph Saphir: "The attitude of Israel to the person of Jesus himself has become changed, and also to the New Testament, which formerly thousands and thousands would not even touch with their hands, regarding it as an unclean thing. It is most astonishing how many thousands of Jews within the last few years have begun to read that book, and to read it in an attitude of comparative candor. Rabinowitz is a wonderful sign of the times, and the message which, as a Jew, he brings to the Jews, that Jesus is our brother, whom we sold into Egypt, has

awakened a marvelous echo, and although we may not be able to point to many results as far as baptism is concerned, and the organization of such things as appear outwardly and can be registered, yet the amount of interest which has been called forth among the Jews throughout all Europe in the testimony which has been raised by him, clearly shows that there is something special in the present day, that the Jews have entered into a new phase, that the field is prepared, that the hour has come, that it is our duty to go in faith and in love, and bring to them the glad tidings of salvation."

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

#### Africa.

LETTER FROM REV. JOHN SCOTT.

*Impolwerie, Natal, South Africa,*  
March 12, 1890.

MY DEAR DR. PIERSON:—I have just time to give you a short account of my work on Sabbath, February 23d. After many delays and nearly two years absence, I held a baptismal service at Hlatikulu, one of my distant out-stations. This station, not yet four years in existence, is under the faithful evangelist, Petros Muyabi. I leave you to imagine my feelings when I admitted 50 adults and 61 children to the visible church of Christ. It was a long forenoon's work; in only one case was there a united family, father, mother and children; the majority of the adults were women; in two cases they brought twins, and in each case a third child of three or four years of age. A few years ago *one of the twins would have been smothered*, as that is Zulu custom. In the afternoon, in God's glorious temple, we sat down over 200 professing Christians to remember our dear Saviour; whilst nearly 1,000 heathen or semi-heathen looked on; they were scattered about on the grass. It was impossible to hold the service in doors, as our little church would not hold even the communicants, in fact, it was nearly filled with the candidates for baptism.

We are not without our trials. Satan is making a big fight, and, as usual, trying many methods to hinder our work. The greatest trial that I have met with as yet is the fall into gross sin of one of my evangelists, a man who seemed greatly blessed of God. His case is not concluded yet, but I feel it almost impossible that he can clear himself. Another new foe is the Church of Rome, which is stealing in, seeking to destroy our work.

#### Algiers.

BAPTISM OF A MOHAMMEDAN IN A PRESBYTERIAN CHURCH.

On Sunday, April 27th, an interesting service (writes a correspondent) took place in the Scottish Church at Algiers—the handsome edifice presented to the Presbyterian Church of Scotland by the late Sir Peter Coats. In addition to the regular congregation, a large number of strangers were present, some of them being students of medicine attending the *Ecole de Medicine* in Algiers. There were also present Rev. J. Lowitz, agent of the British and Foreign Bible Society; Rev. Adolphe Goldenberg, missionary to the Jews; the Hon. and Rev. Francis Byng, former chaplain to the House of Commons; Mr. Borel, agent of the M'All Mission, etc. The occasion of the unusual gathering was the public baptism and reception into the Christian church of Abdel Kader Ould Bouzian, an Arab and Mussulman by birth, and a native of Morocco. He has for the regular course been a student of medicine, has obtained his diploma as a medical practitioner, and has lately been chosen to the post of interne or house surgeon at the Hospital Civil at Mustapha, having been promoted to this office after public examination, in which he was successful over a list of above twenty others—mostly French and other European students. Dr. Bouzian is a tall, intelligent-looking man, seemingly about 26 or 27 years of age, with the tanned skin and large, mellow eyes of the wandering race. He is evidently a man of strong will and determination, and as he stood up before the congregation to answer the questions put to him regarding his belief, his appearance indicated that he fully realized the serious nature of the step he is taking, which will sever him forever from his kindred, and

make him a marked man among the Arab population of Algeria. After a statement regarding the nature and ends of Christian baptism, and the reading of Scripture recording the conversion and baptism of the Ethiopian eunuch, by the Rev. J. Royd, Scottish clergyman, Dr. Bouzian was asked, in French, questions regarding his belief and resolve to live a Christian life, to which he responded in a soft but distinct voice, "*Oui, c'est mon desir.*" He was then publicly baptized, the old test benediction being pronounced in French, and immediately afterwards chanted in English by a choir of ladies. Dr. Bouzian was then solemnly addressed in French by the Rev. J. Lowitz (himself a convert from Judaism to Christianity), and, in accordance with an old French ecclesiastical custom, he was publicly presented with a French Bible in the name of the church. The ceremony was deeply touching and interesting. Many will watch with keen interest the career of this young Arab surgeon, who has resolved to abandon the religion and friends of his early days, and to cast in his lot with the Christian church.

### France.

#### A STRONG APPEAL.

[The Scotch church at Paris is doing a noble work for our Lord, and its value is high above all denominational questions. The editors with pleasure give to the public this appeal in its behalf.—EDS.]

DEAR DR. PIERSON:—The American Church, 21 rue de Berri, Paris, in its history of more than thirty years has justified the wisdom and Christian zeal of its founders and friends. It has fulfilled a most important mission in ministering to the large number of travelers who pass through Paris, and to those who for a longer or shorter period have taken up their residence in this city. This church is vitally related with the Christian churches of the United States. It is their representative and servant; it seeks to care for the welfare of those who are absent from their homes and present in Paris. More than a thousand students in art, literature and other branches of study in this city need its helpful Christian care and sympathy. There is a large field here for its best activity and service. Its position is strategic and most important.

It was established on an evangelical and union basis to be a home to members of various households of faith. Its prosperity and efficiency are measured by the degree of sympathy and co-operation it receives from the home churches. The resources of the church are from weekly Sunday offerings, donations, and pew rentals; the income from these sources has been inadequate for its support and work. The church should have an ample endowment, the annual income of which would

enable it to rent rooms for its Sunday-school, prayer meetings, missionary work, and such appointments for its life and work which every well-organized church in our land possesses.

The needs in Paris present unique and remarkable opportunities for usefulness. This church ought to be made a centre of religious life and activity. It is in close sympathy with the forces which are at work in Paris. We are praying and hoping that some person or persons will give the needed endowment.

The pastor, or the American and Foreign Christian Union, will be very glad to furnish all information concerning our condition, need and plans. In the meantime it is necessary, in order that we may meet our current expenses, that we ask the co-operation of churches and friends in the United States. The following plan has been most helpful to us in the past year. We desire to thank the churches and individuals whose kindness has been so opportune and encouraging. The plan is that individuals and churches rent pews for a term of one or three years.

The name of the party renting the pew will be placed upon it, and the pew will be reserved for the use of the persons or members of the congregations when they visit Paris. The pews contain six sittings, and the rent is \$80 (eighty dollars) per annum. The money may be sent by cheque on local bank by any church treasurer to Mr. Edward Henry, Treasurer of the American Church, 21 rue de Berri. Mr. Henry's address is 10 rue Poisson.

Most cordially and fraternally yours,

EDWARD G. THURBER.

#### PRUDENTIAL COMMITTEE.

William Herrick, F. A. Gaylord, Eugene C. Savidge, Edward Henry, R. S. Waring, Henry Crandall.

#### CHURCH COMMITTEE.

Alex. Donaldson, A. A. Anderson, J. B. Reynolds, C. C. Curran, K. N. Cowdery, N. K. Gillett.

#### INTERESTING LETTER FROM MISSIONARY CHARLES E. FAITHFULL.

*The Seamen's Rest, Marseille*, April 5, 1890.

DEAR DR. SHERWOOD:—It is Good Friday, and on all public buildings, theatres of course included, and on the ships facing our Mission, flags fly at half mast, a sad but forceful illustration of a religion with a dead Christ. We have hoisted full mast all our bunting, Bethel, English, Norwegian, and Swedish flags, and when asked why, our reply was, we believe in a living God and rejoice to witness to His power and grace.

Taking advantage of the day, I had a special meeting this evening, when seven different nationalities joined, first in French and then in English (the latter is the language most spoken by sailors) in hymns, principally from the well known Sacred Songs and Solos, and then followed two brief pointed addresses from myself on the questions, "*Is it True?*" and if so "*Where*



*am I Drifting?*" An American afterwards expressed his pleasure at having dropped in; he was a civil engineer, and said he had heard Dr. Pierson, who, by-the-bye, we are looking forward to see for a few hours next week. By God's help we have gone forward in this work. Last year showed a considerable increase upon the previous one, over 100 more sailors having lodged in the Rest. We had, however, very serious difficulties to contend with, small pox and typhoid fever having three times visited the Rest; though proving fatal in only one instance, this entailed much expense, and then the serious strikes in the British Isles further complicated matters so that, though friends were as liberal as ever, our receipts fell off, and the year closed with a debt of £80, half of which is, I regret to say, still unpaid.

Another feature of advance is the Temperance Coffee House and Restaurant, that since the alteration of premises and transfer to the ground floor of the Rest, has steadily prospered, though not as yet self-supporting. This very desirable object, however, is kept well in view, and I hope to report its realization ere another year closes. It is a matter for very deep thankfulness, that in this wicked and increasingly intemperate city there is at least one place where spirituous liquors are unknown. The light wine of the country is allowed, however, *at meal times only*. As to our customers, they are "all sorts and conditions of men," and even women, respectable of course, soldiers, sailors, workmen, clerks, even a priest has been patronizing us the last few days (an ex-missionary), and men of all nations. We are often sadly reminded of Babel whilst listening to the varied tongues talked, but we sing "'tis better on before," and Pentecost in its fullness will yet bring these jarring elements once more together.

Still, yet I have to speak of advance. For some years we have been trying to counteract the terrible evils surrounding the sailors in the shape of tailors and tailors' runners, by supplying clothes at a fair price. I have at last decided upon a regular shop where *everything* Jack requires will be obtainable. Just at the very time suitable premises offered, a cheque arrived for the rent until Michaelmas. So I am encouraged to expect my Heavenly Father to send what we require to purchase the stock.

Briefly, then, there has been progress, for which we thank God and take courage. We feel we are eminently *sowers*, but we seek to sow prayerfully and carefully, and fully expect a rich harvest. All my fellow workers at present are heartily and happily one with me. We represent six different nationalities, and speak eight different languages. For all that we need both for personal requirements and for the work, I am cast upon the faithfulness of a Covenant-keeping God, the payments of the sailors for board being the only source of income, and only a small portion, for the sus-

tenance of the Rest with its varied branches of effort for the good of the souls and bodies of men.

The M'All Mission, that I have the privilege of assisting, maintains a steady course, and its able director here, Monsieur Lenoir, is most active in seeking to improve opportunities. Emigrants leaving our port, as well as different classes of men, such as postmen, soldiers, gas men, rag-pickers, have all come in for a share of special attention.

The Mission Interiore has also been at work lately: a series of eight consecutive meetings was held in a large building that was generally well filled with respectful and attentive audiences. Some instances are recorded of conversion, one of whom I had the privilege of dealing with, and many heard, probably for the first time, the gospel in all its purity and simplicity.

An almshouse for aged Protestant men has also just been acquired here, and is mainly due to the energetic, devoted and determined efforts of Pasteur Edouard Monod, one of our council.

Whilst thanking God for all that is thus going forward, one's heart bleeds for the multitudes still unreached, and by the shameless exposé of the corruption and impurity on every hand. Imagine this: An immense placard outside a large music hall announces as a spectacle, "*le Parades et l'enfer*;" (Paradise and Hell) and crowds went to see it.

But I fear I have already over-stepped the limits of a letter. Begging a continuance of your sympathy and prayers that are offered for great blessing on the other side.

## Japan.

*Hiroshima, Japan.*

TO THE EDITORS OF THE MISSIONARY REVIEW:

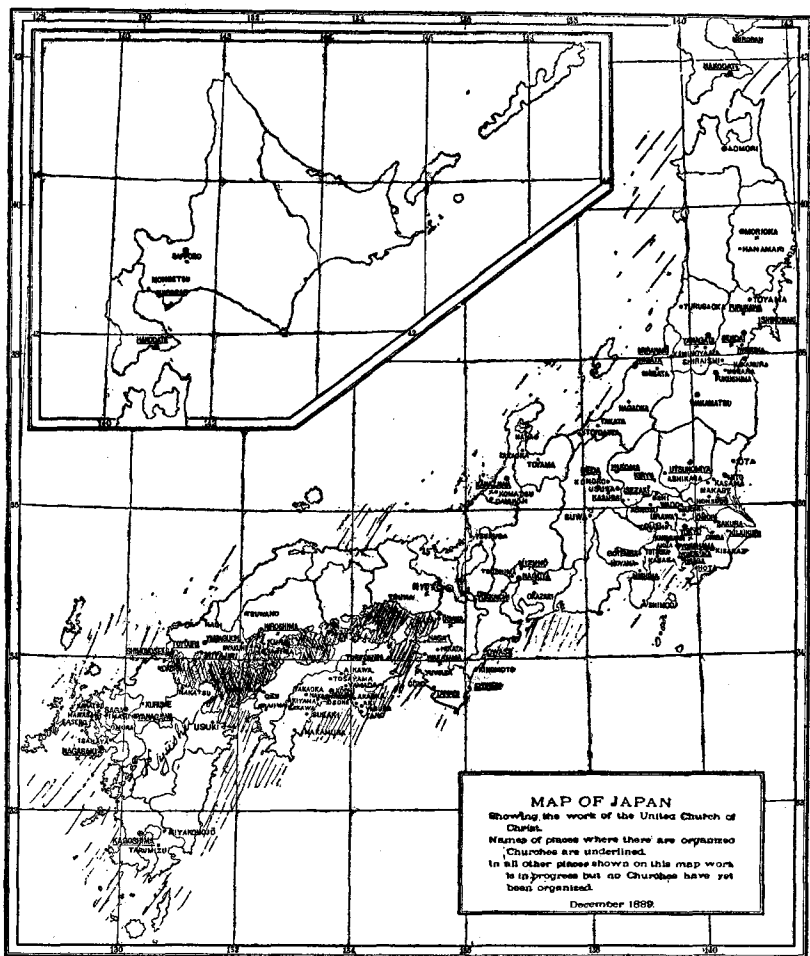
The enclosed Outline Map of Japan I am confident will be of great interest to you. Working at Hiroshima, as I am, I will state how it looks from this standpoint. This map is designed to show the work of the "United Church of Christ in Japan," which now includes all churches connected with the American Presbyterian, Cumberland Presbyterian, Southern Presbyterian, Scotch Presbyterian, Dutch Reformed, and German Reformed.

In January, at the council of missions laboring in connection with this United Church, the following general statistics were presented for 1889: In the United Church the number baptized during the year was more than 1,500; contributions by native churches, 18,071.05 yen (the equivalent of about \$14,100 U. S. gold). The number baptized in connection with all denominations, 5,500; amount contributed by the native Christians of all churches, 53,500 yen (about \$40,000 U. S. gold).

In view of such figures it would seem that Missions do "pay."

By glancing at the map, you will see that while the work of the United Church has a wide reach, there are large blank spaces, especially on the main island between Osaka and Shimonoseki, and on the island of Kyushu. In view of this, last October, at the annual meeting of the Western Japan Mission, which has missionaries located at Osaka, Kanazawa,

The only foreign missionaries in all this region are three men with their wives, and one single lady, of the Presbyterian Mission; two Southern Methodists, and one Episcopalian; these at Hiroshima, with another Episcopalian on the coast to the north of Hiroshima. The location of so many at Hiroshima shows that it is regarded as a



Kyoto, and Hiroshima, the following resolution was passed:

"That we respectfully ask the Board (Presbyterian) to send out, as soon as possible, *at least five new men* to aid in the work of the Mission, in view of the *very pressing need* in the region south and west of Osaka, and in the island of Kyushu."

In Hiroshima and its immediate vicinity we have considerably more than 100,000 people, and to the west of this point there is a population of three millions.

strategic point. It is a fine centre for evangelistic tours, being in quick communication by steamer with any point on the inland sea, which I have indicated by *crossed lines*.

On account of the Government restrictions with regard to passports we cannot travel with freedom at present; but even if the revision of the treaties do not go into effect, as we had hoped would be the case this month, yet we hope for a modification of present restrictions. We hope then to do more towards filling up these blank spaces.

On this western part of the island Yamaguchi and Shimonoseki rank next. If men were located at Shimonoseki, they might not only work among the people on that extreme lower end of the island, but, by a few hours' journey, reach important points on the coast to the north of Hiroshima, which would take us two days to reach overland.

As to Yamaguchi, not as a centre but in itself considered, perhaps there is not a more promising field in all Japan. The people of Yamaguchi province are counted among the best as to sterling worth. Many of the leaders in Japan to-day are Yamaguchi men. One of the finest schools in the empire is located there. Work among people of such a character will be productive of great results. The Presbyterian Mission, therefore, feels strongly inclined to man this field.

But not less urgent is the call from the island of Kyushu; we are, in fact, inclined to give its claims precedence to all others. Here are 6,500 square miles of territory, with a population of *six millions*, and the only foreign missionaries of the United Church on the whole island are those in connection with the Dutch Reformed Mission at Nagasaki. However, these men are so taken up with school work, that they have little time left for the evangelistic, and besides, Nagasaki is not a good centre for working the island. It is hoped that we may put men in some such location as Kurame, which will probably become a railroad centre, and an excellent base for operations. It seems strange that so important a part of Japan should have been so comparatively overlooked. We feel that we must go up *at once* and possess the land.

Although the names of places on this map seem well to fill up the empire, in reality there are wide spaces between, and though work is established in all these places, in less than one-third are there organized churches—as indicated by the underlining—and in only sixteen are there ordained foreign missionaries. I have indicated these places by a cross (X) under the names.

Of course all this is *only* with reference to the work of the United Church. The American Board work, which ranks next to that of the United Church, is almost entirely educational, and its missionaries are located in some ten different places.

What we are emphasizing is the evangelistic work. As an evidence of this is our just having gone into Kyoto with the purpose to do *purely*

evangelistic work, for though the A. B. C. F. M. have a very large force in this place, among its quarter of a million of people, its missionaries are carrying on scarcely any evangelistic work. The United Church, however, does not undervalue the work of education, as is proven by the Meiji Gakuin, at Tokyo, with its academic and theological departments; smaller schools with these same departments at Nagasaki and Sendai, and still another to be started at Osaka. Also a boys' school at Kanazawa, several girls' schools in the same place; also at Tokyo, Yokohama, Osaka, and elsewhere.

Surely we do not undervalue the educational work, but we feel the great need of *pressing out* into the regions beyond. We need *evangelists* as well as teachers, and so we must have more foreign missionaries to lead in this movement, and to strengthen and counsel the churches already established, for the fields are *white to the harvest*.

Affectionately yours,

FREDERICK S. CURTIS.

#### Sweden.

[We gladly lay the following brief but earnest request for prayer before our many readers. It is made by an American, working as an evangelist in Stockholm, Sweden—the Rev. Otis L. Leonard. As an earnest of his interest in missions in his native land, and especially in our Student Volunteer movement, he sends us \$16 as a contribution to our Volunteer Fund, besides renewing his subscription to the REVIEW. A similar request, and a liberal gift for the same object, came from him last year.—J. M. S.]

#### *Request for Prayer.*

DEAR BROTHERS AND SISTERS:—*Pray for Sweden!* God has wonderfully heard prayer since I made my last request, and is sending great revivals in various parts of the land. Hundreds are coming to Christ. Two young converts, who have laid themselves on the Lord's altar, to go to the ends of the earth if He sends them, have been blessed to the conversion of more than one hundred persons in a little country place. Pray that a PENTECOSTAL REVIVAL *may extend through the whole land, and that thousands may be saved!*

## IV.—INTERNATIONAL DEPARTMENT.

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

### Education in Japan.

BY PROF. M. N. WYCKOFF, OF JAPAN.

I presume there are few people anywhere who now think of the Japanese

as uncivilized and uneducated, but it may be a surprise to many to know that much attention has been paid to learning, even from very ancient times.

### EARLY EDUCATION.

Native accounts seem to show that scholars were brought from China and Korea about 300 A. D., to teach members of the Imperial Court. About 675 A. D., a university was established at the capital, with branches in the principal towns of the various provinces. The object of this institution was only to train men for Government service, and not at all to promote general education among all classes of people. This university exerted great influence, and was the parent of many schools which sprung up in different parts of the empire, but it was finally discontinued.

### DECLINE AND REVIVAL.

From about 900 A. D. the interest in learning gradually declined, but in the year 1603 A. D., Tokugawa Ieyasu, the founder of the dynasty of Shoguns, which lasted till 1869, encouraged education, and Government schools were founded not only in Yedo, but also in the chief towns of the principal daimyos.

These schools were designed only for the sons of military retainers, but girls and children of the common people had opportunities of studying in private schools, or under private teachers, and many availed themselves of these advantages sufficiently to be able to read and write the simpler forms of the language, and to cast up accounts.

### MODERN EDUCATION.

During the later years of the Shogunate, the influence of the Dutch language and learning was plainly perceptible, but it was not till after the overthrow of the Shogun and the restoration of the emperor to power, that the present system of education was inaugurated.

The Department of Education, organized in 1871, has established a course of instruction which requires schools of three grades. These are: 1, Primary schools; 2, Middle schools, or academies; 3, Great schools, or universities. These are open to people of all classes, and it is the object of the

Government to make education general.

Primary schools are found in all towns and large villages, and are attended by both boys and girls. The studies are reading, writing, arithmetic, history, geography and moral precepts. The course extends over a period of eight years, and pupils who have completed it in a satisfactory manner are eligible for admission to the middle school.

Middle schools have a five years' course of study, including, besides the subjects begun in the primary school, physical geography, algebra, geometry, botany, physics, chemistry, English as the principal foreign language, and German or French as a secondary foreign language. Middle schools are found in all the cities and large towns. Some of them have an advanced course extending over two years. They are called "Higher Middle Schools," and their graduates are eligible for admission to the university. They correspond to our colleges, but resemble rather the German gymnasias. Five of these gymnasias are under the direct control of the Educational Department, and are located in Tokyo, Kyoto, Kanazawa, Kagoshima and Sendai.

Of great schools there are three, viz.: 1. The Imperial University, in Tokyo, established and controlled by the Department of Education. 2. The Keiogijiku, an outgrowth of the school of Mr. Fukuzawa, controlled by a private company. The foreign professors in this institution were selected by Mr. Knapp of the Unitarian Mission. They are all Unitarians, but claim that their religious views have nothing to do with their work as professors. 3. The Doshisha, established by the American Board Mission, and depending upon that mission for its staff of foreign professors. This institution owes much of its success to the labors of Rev. Joseph Niishima, whose recent death is a great loss to the whole Christian church in Japan.

Besides the three kinds of schools already mentioned, there are special schools, such as normal, professional, agricultural, commercial and industrial schools and kindergartens. Private schools of any kind may be established upon receiving the consent of the proper authorities. There are many such schools, among them being all the schools of the various missions working in Japan. The statistics for 1889 show 142 mission schools, with 10,791 pupils.

#### PRESENT DANGERS.

From what has already been said it will be perceived that school work in Japan is well advanced, and it would seem that progress and growth on these lines are all that can be desired; but the foremost native educators are to-day bemoaning the fact that, although the schools are undeniably better in most respects than any that have preceded them the conduct of students has greatly deteriorated. In an address delivered by Dr. Kinoshita, in October, 1888, to the students of the First Higher Middle School, occur these words:

"It is a regrettable fact that society generally seems to have lost the guiding principles of conduct, and one is not particularly surprised at seeing the rude, disorderly, and even mean manners of the present day. People simply call them 'students' manners,' a hateful but appropriate term. The present Japan is in a transition period—she is not what she was—while the new order of things is not yet settled, and you [students] are surrounded by those who have no feeling of self-respect, and whose manners are, to say the least, disorderly. In contrast with European countries, where the feeling of self-respect and the observance of social duties and the rules of etiquette are due to education at home, our country at the present day is in an unfortunate position."

Many of the best men of the day are impressed in the same way as Dr. Kinoshita, and are earnestly seeking a remedy for this state of things, which is serious, though not surprising.

In the old education, reverence for

parents and superiors, and obedience to them, were the corner-stones. These ideas were kept constantly before the minds of the young, both at home and at schools. The flood of new knowledge from the West has re-arranged the methods and teachings of the schools, and largely destroyed the co-operation of school and home, for most of the present generation of parents are unable to follow their children in the new paths of learning, and many have ceased trying to do so. In this way parental influence has lost much of its power.

This loss of reverence is in itself a serious matter; but, when added to disregard of authority we find even boys figuring as political agitators, we meet with a positive danger. It may not seem credible, but to-day there is probably no more difficult problem confronting the statesmen of Japan than the question of dealing with student politicians.

Some remedy must be found. What shall it be? is the cry on all sides. Some educators advise that moral teaching be emphasized in the schools, but that can produce little effect, unless supplemented by home training, and made real by being revealed in human lives. Others are looking towards Christianity as a possible key to the solution of this problem, and we believe they will not be disappointed. In a paper on "Educational Needs of Japanese Students," read before the Tokyo Teachers' Association in 1885, when the loss of good manners had not yet attracted much attention, I used the following words, which I believe to be just as pertinent to-day:

"So far I have considered education merely as an instrument, and have endeavored to show how it may be made most effective; but we must not forget the uses to which the instrument may be applied. The surgeon's knife is most fitted for its proper uses when it is made of the best steel and has the keenest edge, but these very excellences make it the more dangerous in improper hands. Education is a keen and powerful instrument, but

it may be the weapon of the evil as well as of the good. With the studies already mentioned we must, therefore, combine moral teaching, in order that our pupils may have their faculties not only developed, but developed in right directions; that they may be not only 'wise as serpents,' but also 'harmless as doves.' Our work in this direction should be founded upon the Bible. All that is best of morals is found there. I neither say nor think that the Bible should be our only textbook, but whatever books or methods we use, our teachings should agree with Bible teachings. Nor, in my opinion, can we do better than to follow the Bible plan. If I read my Bible aright, its greatest aim is to lead men everywhere to know and trust Christ. Knowing Christ and trusting Him brings us salvation, and we learn to love Him as our Saviour. Knowing Christ and trusting Him, we know and love the Father who sent Him. Knowing and loving Christ and the Father, we strive to be like them, and in this effort we are not left unaided, for the Holy Spirit is given 'to guide us into all the truth'—not true knowledge alone, but true living also.

"This is God's plan, and we cannot improve upon it. We may wear ourselves out in trying to spread human opinions of right conduct, and accomplish little, but by this plan we have only to hold up Christ, and God does the rest. Christ Himself said, 'And I, if I be lifted up, will draw all men unto me.' Let us hold Him up before our pupils."

Such is part of the training that is being given in all our mission schools, and I need not tell that such teaching is bearing good fruit. God's word does not "return unto Him void." And this kind of teaching is not confined to mission schools. Many missionaries and Y. M. C. A. workers are engaged in teaching in Government and private schools, and while not allowed to use the Bible in their regular school work, they have abundant opportunities in Bible classes, and by their daily living, to make Christ known, and they are making Him known. The *Japan Mail*, of September 20, 1889, says:

"The educational work of this country, as far as concerns foreigners, is rapidly being monopolized by missionaries. From missionary sources it is possible to obtain youths ex-

cellently educated, and offering the highest guarantees of character and competence, who are willing to discharge the duties of teaching for salaries quite inadequate to compensate laymen."

I need not dwell upon the importance of this fact as related to the moral education of the rising generation.

Any sketch of education in Japan would be incomplete without notice of what is being done for the girls.

Advanced education for females is a growth of the last twenty years, but it has been taken up heartily and pushed with vigor in both Government and private schools; indeed, there are some who think it has been excessive. The missions are not backward in this important work, and in our girls' schools are being trained future mothers who will be able to supplement the training of the school with wise and sound home training and influence. With Christian teachers and Christian mothers, we shall probably find to-day's problem far on the way to a satisfactory solution.

*New Brunswick, N. J.*

#### Mechanic Missionaries.

BY HENRY E. BROWN, SECRETARY  
INTERNATIONAL COMMITTEE OF  
Y. M. C. A., OBERLIN, OHIO.

Friends of missions have learned four great lessons during the present century, viz.:

1. *Native missionaries* are necessary to the most rapid opening and permanent development of mission fields.

2. *Schools* are absolutely essential.

3. *Physicians* can reach some hearts and open the way to some classes otherwise inaccessible.

4. *Home churches* are prospered in their local work in proportion to their gifts of men and money to missions.

One more lesson remains as a complement to the work of the century, to which the Divine finger seems to point distinctly, and for which the other lessons have prepared the way, viz.: The preparation and use of mechanical missionaries. In order to secure important testimony in re-

gard to this question, the following letter was recently sent to forty-nine Mission Boards of this country. From the twenty-four replies already received, all the definite answers are collected and given in italics after their respective questions.

#### LETTER.

There is an extensive movement to establish one or more Christian, un-denominational schools of technology, to fit men to become teachers of the trades and first-class mechanics, and at the same time to enlist and prepare them for personal work in winning souls.

The plan includes an effort, through Christian Colleges and Young Men's Christian Associations in great cities, to show young men of character and culture, who have mechanical ability, the large opportunities they would have for work for Christ in connection with the trades.

I am gathering statistics and opinions from many sources showing the importance of such a school.

I write you in common with other Mission Boards to ask:

1. Do you believe that good mechanics and mechanical teachers, who are interested in and prepared for doing personal work for souls, would be especially helpful in connection with missionary operations?

*65 per cent., yes. 35 per cent., in some fields.*

2. Would Christian mechanical missionaries, who would support themselves as mechanics, manufacturers, or teachers of the trades, be of material aid in gaining access to mission peoples, and in developing among them Christian institutions?

*65 per cent., yes. 35 per cent., scattering.*

3. Would it be an advantage to home churches to call on them to develop young men for such service?

*61 per cent., yes. 29 per cent., scattering.*

4. Could some ordinary missionaries wisely spend a little time at such a school before going to their missions?

*70 per cent., yes. 30 per cent., to a limited extent.*

5. Would some simple outfit of machinery and tools, as foot-power lathes, blacksmith outfits, or small engines, such as might be made in a school of technology, be helpful in mission fields?

*77 per cent., yes. 23 per cent., sometimes.*

6. Would some wealthy men probably

become interested in missions through such a practical effort?

*70 per cent., yes. 30 per cent., possibly.*

The large per cent. of affirmative answers, and the favorable nature of nearly all the remainder, indicate a remarkable readiness for the movement.

#### LAY MEMBERS.

The great problem, humanly speaking, in evangelizing the world, is the question of the general and effective use of all classes of church members. Great progress is already made in this direction, at home and abroad, as Zenana Missions, Young Men's Christian Associations, and Young People's Societies of Christian Endeavor amply testify.

The work by lay members which is safest, and most profitable, and capable of largest extension, is that done for others of the same craft. If such work is to be done extensively and wisely, suitable men from some class must be selected, who shall be carefully trained and directed in this work. Mechanics comprise one of the best classes with which to promote this lay effort in mission fields.

The medical missionary has proved a success. "Livingstone Memorial Medical Missionary Training Institution," of Edinburgh, together with its medical missions in India and Damascus, is doing a noble inter-denominational work in fitting English and native Christians to become physicians of both soul and body. The demand for mechanical missionaries will surely be as great, for it provides for the well rather than the sick.

#### KINDS OF WORK.

1. To superintend the erection of buildings, and provide the material comforts of the missions.

2. To teach the skilled labor departments of mission schools, which might wisely be multiplied in many mission fields.

3. To build factories and shops, and aid in developing the material resources of mission countries, thus providing opportunities for self-support,

and means of higher civilization for students in the schools, and for the communities to which they go after leaving school. It is unreasonable to expect Christian churches to best illustrate the power of the gospel to elevate men, while their members live in hovels, and cultivate the soil without tools or machinery. Railway and telegraph, saw-mill and machine-shop, are essential to the rapid evolution of a Christian people. These agencies are sure to come ere long to every nation on earth which is not already supplied with them. If they are controlled by men of consecration and prayer, who are more anxious to win souls than dollars, they will greatly hasten the kingdom of Christ; but in the hands of mere seekers after gain, they seriously complicate the situation. Sooner or later Christianity will be tested by its civilizing agencies. If Christians, on the average, have better homes and more of the real comforts of life than adherents of other religions, then will Christianity be appreciated, and Christians will secure a controlling influence.

#### KIND OF MEN NEEDED.

1. *Consecrated.* Many men are church members and highly respected in their communities, who yet lack the consecration necessary to highest usefulness in this field. A desire to forsake all that interferes with winning souls, and do, be, or become whatever would best promote this service, must be characteristic of the successful mechanical missionary.

2. *Apt with tools.* Some men seem to be "cut out" for mechanics. It frequently happens that one boy in a family is "always making something." His deepest interest and best service are in the shop. An ambitious, though misguided, mother tries to make a preacher of him. Pity the church that employs him! He may be very anxious to do good, but what a mistake his choice of vocation! And what a blessing to him would be a

means of preparation for spiritual work in the shops.

3. *Well balanced.* Mistakes are easier made than corrected. The delicate service required of the mechanical missionary cannot be rendered by mere enthusiasts, or by those who are "carried about with every wind of doctrine."

#### PREPARATION REQUIRED.

1. *Culture.* It is impossible for one to accomplish most in this direction without a good education. While a full college course is not absolutely essential, it is of vast service. One of the greatest mistakes now made in technological training is the small amount of previous education required. Culture is especially important to one who would combine mechanical ability adequate to an undeveloped country with spiritual power sufficient to undeveloped minds.

2. *Knowledge of trades.* If general culture is important, a thorough knowledge of the elements of several trades is demanded. To be a good mechanic is not sufficient. One must know the principles that underlie his trade. He must also possess a fair knowledge of the several related trades, which together make up the group to which his particular trade belongs. If he would be a good carpenter in a mission field, he should also know something of architecture, of bricklaying and stonecutting; if a machinist, he must be familiar with pattern-making and the foundry.

3. *Theory and practice in personal work for souls.* The better education a man has, whether in books or tools, the less willing is he to do anything poorly; therefore, the educated mechanic will be likely to excuse himself from spiritual work if he is not prepared to do it well. Hence, training-class drill, including study of the Bible with reference to inquirers, and actual work in winning men, must be a part of his education.

#### HOW SECURED.

1. *Suitable men* for this service are



scattered throughout our churches and colleges. They can easily be gathered in large numbers whenever provision is made for their training. The recent enlisting of young men in Kansas and Minnesota for mission work, without even awaiting any human call, or securing any financial support, testifies a rapid increase in zeal for missions. 5,000 college students lately pledged to go as missionaries, if wanted, is still a stronger testimony. Many of these men would doubtless make good mechanics, and would show their faith by their works in learning a trade before going to a foreign field, thus preparing to become self-supporting missionaries, if God calls to such service.

2. *Adequate preparation* for the work proposed can be rapidly secured in a school provided for this special purpose. It is not necessary that such a school limit its students to those expecting to enter a foreign field. Home missionaries are wanted in our shops and skilled labor schools, who possess the same consecration, character and training that are necessary to success abroad. The course of study should be similar to those of the best ordinary schools of technology; but should include, as electives, some other branches, as printing, brick and stone work, plastering, steam-fitting and work in sheet metals.

Provision should also be made for the training-class and its personal work among the unconverted each week. In this way the student will not only learn how to deal with men, but he will find whether he has special interest in such work, without incurring the expense of a foreign trip. No man is fit for foreign work who cannot succeed at home.

#### RESULTS EXPECTED.

1. *Home churches* will receive great benefit in developing men for this work, just as in furnishing men for ordinary mission work. It will be a glad day for Christ's kingdom when pastors shall urge the need of Christian mechanics, and parents shall watch

for and encourage mechanical ability in their boys, for the sake of missions.

2. *Mission fields* which secure the aid of suitable mechanics in the mission, and in adjacent shops and factories, will make safer and more rapid progress, sooner reach self-support, and enjoy more home comforts, than had been possible without such aid.

Some countries will welcome the missionary that brings better tools and machinery, though at first caring nothing for Christian doctrine. It is impossible to foretell all the ways in which the Holy Spirit will use this new agency. Only one thing is important—that we see the door opening, and enter in, ready, and hoping to know and do to-morrow what had not been possible to-day.

#### Religion in China.

##### POLYTHEISM; PANTHEISM; ATHEISM.

BY REV. ARTHUR H. SMITH, P'ANG CHIA CHIANG, CHINA.\*

Volumes have been written upon the religions of China, and upon the religious ideas of the Chinese. Confucianism is now well understood, and both Buddhism and Taoism have been so thoroughly explored that it is hard to believe that anything of first-rate importance is to be discovered. At least one more book upon this topic, however, remains to be composed, or rather to be compiled, namely, a Chinese Mythological Dictionary. Such a work should contain an account of all the principal divinities actually worshiped by the Chinese, with authentic historical notices of such as are historical, together with a record of the steps by which many of them have been promoted in the Chinese pantheon, until, like Kun Ti, the god of war, from very humble beginnings they have become "adjuvant of heaven." The number of such divinities would probably be seen to be very much less than is ordinarily supposed. Some of them would

\* *Chinese Characteristics* is the title of a volume soon to be issued, probably simultaneously in England and America. The author, Rev. Arthur H. Smith, has very kindly given us permission to use such part of the advance sheets as we please in the REVIEW. We are bewildered to make choice of a topic out of the many which are dealt with in the work. To those who know the author, we cannot commend the book by anticipation better than to say that in treating of "Chinese Characteristics" the author has lost none of his own.—J. T. G.

be perceived to be of purely local importance, and others to be practically national in their influence. Some of them would be found to have been continuously worshiped for more than a millenium, while others have been recently evolved from the ranks of ordinary humanity. Such a manual would prove to be of the highest interest both to the casual traveler, who wished to get an idea of Chinese religious worship as it exists in fact, as distinguished from the theory, and also to the more or less permanent resident, who is often confused by the heterogeneous, if not contradictory, phenomena of worship in China.

Into the disputed questions connected with the religion of the Chinese we have no intention to enter in any manner whatsoever. Whether the Chinese ever did have a knowledge of one true God is indeed a point of considerable interest. Those who have examined most critically the classical writings of the Chinese assure us that the weight of scholarship is upon the side of the affirmative. By others who have a claim to an independent judgment this proposition is altogether denied. To us it seems to be of very much less practical concern than some would make it, and for our present purposes the question may be altogether ignored. What concerns us in our present inquiry is neither a historical nor a theoretical matter, but a practical; to wit, What is the relation which exists between the Chinese and their divinities? In speaking of the disregard of foundations on the part of the Chinese, we have already adverted to the singular mixture by which the same individual is at once a Confucianist, a Buddhist, and a Taoist, and with no sense of incongruity. It is in some cases not difficult to trace the stages by which the heroes and worthies of antiquity from being honored came to be commemorated, and from being merely commemorated came to be worshiped. All the gods of China may be said to have been dead men, and by the rite of ancestral worship it may be affirmed that in a sense all the dead men of China are gods. Temples are constantly erected, by the consent of the emperor, to men who while living have in various ways distinguished themselves. It is impossible to say that any one of these men may not in the slow evolution of ages rise to the highest place among the national divinities. There can be no doubt whatever that as a nation the Chinese are polytheistic.

That there is a tendency in man

towards the worship of nature is a mere truism. The recognition of irresistible and unknown forces leads to their personification and to external acts of adoration, based upon the supposition that these forces are sentient. Thus temples to the gods of wind, thunder, etc., abound. In China the north star is an object of constant worship. There are temples to the sun and to the moon in Peking, in connection with the imperial worship, but in some regions the worship of the sun is a regular act of routine on the part of the people in general, on a day in the second month, which they are pleased to designate as his "birthday." Early in the morning the villagers go to the east to meet the sun, and in the evening they go about towards the west to escort him on his way. This ends the worship of the sun for a year. An exceedingly common manifestation of this nature-worship is in the reverence for trees, which in some provinces (as for example in north-western Honan) is so exceedingly common, that one may pass hundreds of trees of all sizes each of them hung with bannerets, indicating that it is the abode of some spirit. Even when there is no external symbol of worship the superstition exists in full force. If a fine old tree is seen standing in front of a wretched hovel, it is morally certain that the owner of the tree dare not cut it down, on account of the divinity within. It is often supposed that the emperor is the only individual in the empire who has the prerogative of worshiping heaven. The very singular and interesting ceremonies which are performed in the Temple of Heaven by the emperor in person are no doubt unique. But it would be news to the people of China as a whole that they do not and must not worship heaven and earth each for themselves. The houses often have a small shrine in the front wall facing the south, and in some regions this is called the shrine to heaven and earth. Multitudes of Chinese will testify that the only act of religious worship which they ever perform (aside from ancestral rites) is a prostration and an offering to heaven and earth on the first and fifteenth of each moon, or in some cases on the beginning of each new year. No prayer is uttered, and after a time the offering is removed, and, as in other cases, eaten. What is it that at such times the people worship? Sometimes they affirm that the object of worship is "heaven and earth." Sometimes they say that it is "heaven," and again they call it "old man of the

sky" (*lao T'ien yeh*). The latter term often leads to an impression that the Chinese do have a real perception of a personal deity. But when it is ascertained that this supposed "person" is frequently matched by another called "grandmother earth" (*ti mu nai nai*) the value of the inference is open to serious question. The word "heaven" is often used in the Chinese classics in such a way as to convey the idea of personality and will. But it is likewise employed in a manner which suggests very little of either, and when we read in the commentary that "heaven is a principle," we feel that the vagueness of the term is at its maximum. To this ambiguity in classical use corresponds the looseness of meaning given to it in every-day life. The man who has been worshipping heaven, upon being pressed to know what he means by "heaven," will frequently reply that it is the blue expanse above. His worship is therefore in harmony with that of him who worships the powers of nature, either individually or collectively. His creed may be described in Emersonian phrase as "one with the blowing clover and the falling rain." In other words, he is a pantheist. *This lack of any definite sense of personality is a fatal flaw in the Chinese worship of "heaven."*

The polytheism and pantheism of the lower classes of Chinese are matched in the upper classes, by what appears to be pure atheism. Upon this point we are not prepared to speak with the same confidence, as in regard to the prevalence of polytheism and pantheism, for the reason that opportunities for a satisfactory estimate of what the condition of mind of the relatively higher classes of China really is, have not fallen to our lot. But from the testimony of those who know most on this point, from the abundant surface indications, and from antecedent probability, we have no difficulty in concluding that there never was on this earth a body of educated and cultivated men so thoroughly agnostic and atheistic as the mass of Confucian scholars. The phrase "antecedent probability" refers to the known influence which has been exerted over the *litterati* of China by the materialistic commentators of the Sung dynasty. The influence of Chu Hsi, the learned expounder of the Chinese Classics, has been so overwhelming, that to question any of his views has long been regarded as heresy. The effect has been to overlay the teachings of the classics with an inter-

pretation which is not only materialistic, but which, so far as we understand it, is totally atheistic. After the Yellow river emerges from the mountains of Shansi and Shensi, it continues its way for hundreds of miles to the sea. In successive ages it has taken many different routes, ranging through six or seven degrees of latitude, from the mouth of the Yangtze-kiang, to that of the Peiho. But wherever it has flowed it has carried ruin, and has left behind it a barren waste of sand. Not unlike this has been the materialistic current introduced by the commentators of the Sung dynasty into the stream of Chinese thought, a current which having flowed unchecked for seven centuries, has left behind it a moral waste of atheistic sand, incapable of supporting the spiritual life of a nation. Taoism has degenerated into a system of incantations against evil spirits. It has largely borrowed from Buddhism, to supplement its own innate deficiencies. Buddhism was itself introduced to provide for those inherent wants in the nature of man which Confucianism did little or nothing to satisfy. Each of these forms of instruction has been greatly modified by the others, and as at present found in China, they may be likened to three serpents. The first serpent swallowed the second up to its head, beyond which it could not go. The second serpent in like manner swallowed the third to the same extent. But the third serpent having a mouth of indefinite capacity, reached around and finding the tail of the first, also swallowed this serpent up to its head, leaving only three heads visible, and an exceedingly intimate union between all three of the bodies. Buddhism swallowed Taoism, Taoism swallowed Confucianism, but at last the latter swallowed both Buddhism and Taoism together, and thus "the three religions are one!" The practical relation of the Chinese to their "three religions" may be illustrated by the relations of an Anglo-Saxon to the materials of which his language is composed. "Saxon and Norman and Dane are we," but even were it possible to determine our remote origin, the choice of our words would not be influenced to the smallest degree by the extent to which we may happen to have Saxon or Norman blood in our veins. Our selection of words will be determined by our mental habits, and by the use to which we wish to put the words. The scholar will use many Latin words, with liberal admixture of the Norman, while the farmer will use mostly plain Saxon terms. But in

either case the Saxon is the base, to which the other stocks are but additions. In China Confucianism is the base, and all Chinese are Confucian, as all English are Saxons. To what extent Buddhist or Taoist ideas, phraseology and practices may be superimposed upon this base, will be determined by circumstances. But to the Chinese there is no more incongruity or contradiction in the combination of the "three religions" in one ceremony than there is to our thought in the interweaving of words of diverse national origin in the same sentence.

It is always difficult to make a Chinese perceive that two forms of belief are mutually exclusive. He knows nothing about logical contradictories, and cares even less. He has learned by instinct the art of reconciling propositions which are inherently irreconcilable, by violently affirming each of them, paying no heed whatever to their mutual relations. He is thus prepared by all his intellectual training to allow the most incongruous forms of belief to unite, as fluids mingle by endosmosis and exosmosis. He has carried "intellectual hospitality" to the point of logical suicide, but he does not know it, and cannot be made to understand it, when he is told.

Two results of this mechanical union of creeds are very noteworthy. The first is the violence done to the innate instinct of order, an instinct for which the Chinese are especially distinguished, which is conspicuously displayed in the elaborate machinery of the carefully graded ranks of officials, from the first to the ninth, each marked by its own badge, and having its own special limitations. Something analogous to this might certainly have been looked for in the Chinese pantheon, but nothing of the sort is found. It is vain to inquire of a Chinese which divinity is supposed to be the greater, Yü Huang or Buddha. Even in the "Temples-to-all-the-gods" the order is merely arbitrary and accidental, subject to constant variations. There is no regular gradation of authority in the spirit world of the Chi-

nese, but such utter confusion as if found on earth would be equivalent to chronic anarchy.

Another significant result of the union of all beliefs in China, is the debasement of man's moral nature to the lowest level found in any of the creeds. All the lofty maxims of Confucianism have been wholly ineffective in guarding the Confucianists from fear of the goblins and devils which figure so largely in Taoism. Wealthy merchants and learned scholars are not ashamed to be seen on the two days of the month set apart for that purpose, worshipping the fox, the weasel, the hedgehog, the snake, and the rat, all of which in printed placards are styled "Their Excellencies," and are thought to have an important effect on human destiny. It is not many years since the most prominent statesman in China fell on his knees before a water-snake which some one had been pleased to represent as an embodiment of Lung Wang, the god of floods, himself supposed to be the incarnation of an official of a former dynasty, whose success in dealing with brimming rivers was held to be miraculous. This Lung Wang is generally regarded as the rain-god, in regions adjacent to water-ways, but at a little distance in the interior, the god of war, Kuan Ti, is much more likely to be worshiped for the same purpose; but sometimes both are supplanted by the Kuan Yin P'u Sa, or goddess of mercy. To a Chinese this does not seem at all irrational, for his mind is free from all presumptions as to the unity of nature, and it is very hard for him to appreciate the absurdity, even when it is demonstrated to him. In connection with these prayers for rain, another curious and most significant fact has often been brought to our notice. In the famous Chinese novel called the "Travels to the West," one of the principal characters was originally a monkey hatched from a stone, and by slow degrees of evolution developed into a man. In some places this imaginary being is worshiped as a rain god, to the exclusion of both Lung Wang and Kuan Ti.

## V.—THE MONTHLY CONCERT OF MISSIONS.

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

### A Plea for the Senecas.

The people of the State of New York are again brought face to face with an effort to deprive the Indians within its bounds of a portion of their

inheritance. A bill which was before the last Legislature proposed to abolish all tribal relations still existing among the Indians, and to carry out a division of lands in severalty. The land so

divided was to be rendered inalienable for a given period, and steps were to be taken to extinguish those reversionary claims of the Ogden Land Company, which have so long stood in the way of all schemes to deprive the Indians of their lands. It was represented or implied that a majority of the Indians were in favor of such a division.

It cannot be denied that some advantages would be secured by such a step, provided the consent of the majority of the Indians should be freely given, and provided that only the undivided farm lands should be included. But the reasons for such a measure do not apply to the leased lands which lie adjacent to large towns.

Some cogent objections have been raised against the bill which did not at first appear upon its face. It provided that certain lands in and around Salamanca, and other villages on the Alleghany Reservation, should be sold immediately, and it has been suspected that just here was the real secret inspiration of the whole movement.

Pending the discussions in the Legislature, a letter was published which divulged the purpose of interested parties to secure the destruction of the leases by which the village lands on the Alleghany Reservation are held, and to secure a fee simple—in other words, to get possession of the most valuable lands. It was asserted that Buffalo had done the same thing with the Reservation of Buffalo Creek and why should not the citizens of other towns have the same privilege?

The time has come when the people of New York have a duty to perform in the interest of common justice and humanity. They should know the truth in this matter as between the conflicting statements. A few considerations should be borne in mind:

1. There is in the case of the New York Indians no such demand of the public welfare calling for a breaking up of the reservations as are alleged

to exist in the Indian Territory or among the Sioux. There are no vast tracts of unimproved land which block the progress of railroads and other public improvements. The Tonawanda Reservation would, if divided in severalty, afford only about seventeen acres per capita to the tribe now occupying it. On the Cataraugus Reservation the allotment would be still less. The truth is that the New York Indians have already been so pressed and crowded by the white man through every species of fraud, that they have but a very scanty provision. Why take away the little that is left?

2. It is proposed to break up the tribal relation by force. The enforcement of the laws of the State and the abrogation of all tribal laws in conflict therewith would be entirely just and proper, but to break up the tribal relation as a guild would be tyranny. The Senecas have as good a right to perpetuate their chieftainship and their old customs as the Irish Catholics have to parade the streets on St. Patrick's day; or the Odd Fellows or the Masons to hold their secret sessions and perpetuate their orders.

3. The Tonawandas and the Tuscaroras have purchased their lands and could no more be compelled to give up their joint tenure than a real estate syndicate in Salamanca or in the suburbs of Buffalo. It would be a strange procedure to undertake to raise the Indians to citizenship by an act of the Legislature which should violate every right which a citizen is supposed to possess.

The Tonawandas, in a treaty of 1857, paid the Ogden Company in cash for all the land which they now possess, and not at any trivial rate, but at a maximum price of \$20 per acre. A supplement to the treaty allowed even a higher price to the Company in certain cases.

4. The land in and around the villages on the Alleghany Reservation constitutes the chief and only adequate provision of the Seneca Indians, and

it is this that certain interested parties are now trying to secure through Legislative action.

We are being told repeatedly in these times, that farming is so poor an industry that even the white man can scarcely obtain a livelihood on a farm of average size; how then is the Indian to be supported on a much smaller tract, and husbanded in Indian style?

The Salamanca leases will all be needed as a supplemental resource. The people of the State should hold them as sacred as those of the Sailors' Snug Harbor in New York. It may be very undesirable to hold property under a perpetual lease. It is doubtless felt to be so by many occupants of the vast properties of Columbia College; but who thinks of appealing to the Legislature to compel a sale of those properties at nominal rates? In how many instances are such property rights maintained without even a question! Have the Indians, whose tenure is the oldest and clearest of all, no rights under similar circumstances?

5. The people of New York should at least consult their own interest, if they are not impelled to act upon conscience and a sense of right. To allow the Indians to be pauperized that a few individuals may be enriched, is to place burdens on the public treasury for years to come. If the Cataraugus Indians had been broken up as a tribe forty years ago and the fee of their lands been placed in individual hands, the adjacent counties would long since have been burdened with taxes for the maintenance of hundreds of paupers of every description. This must be so in all cases in which Indians are thrust into "civilization" before they are prepared for it; but especially so where evil contact with white men is so close as in Western New York.

The public mind should be awakened to serious apprehension by the fact that there has scarcely been a treaty or land purchase relating to the New York Indians within the present century that was honest and equitable.

We of the Eastern and Middle States have been ready to criticise many of the schemes which have disgraced the far West, and which are not wholly unknown even now; but it may be well to consider our own history in this respect.

A single sketch will illustrate the methods which were pursued with the Indians of the Alleghany, Cataraugus and Tonawanda Indians fifty years ago. Up to that time the Indians had held a tract known as the Buffalo Creek Reservation, lying in what is now a suburb of Buffalo, and is worth millions of dollars. But in 1838 a treaty was there formed whose purpose was to gain possession of all the Indian lands in Western New York. It was negotiated by Ransom H. Gillett, Commissioner of the United States; but the parties in whose interest it was done were Messrs. Ogden and Fellows, or the Ogden Company. Under the guise of a "whereas," the preamble to the treaty recited that the Six Nations "had become convinced that their true interest must lead them to seek a new home among their red brethren in the West." This was untrue, as the sequel will show.

There had been a previous treaty, which gave to them certain lands around Green Bay. By this new treaty those lands were to revert to the United States Government in exchange for a large tract in Kansas, where all the Western New York Indians were to be located.

The so-called treaty, with some questionable signatures of the Indians, was submitted to the Senate in the June following. After sundry amendments, it was ratified with the proviso "that the same should be of no binding effect, and it should not be understood that the Senate had assented to any of the contracts made in connection with it until the same and the amendments added should be submitted, and fully and fairly explained by a Commissioner of the United States to each of such tribes or bands,

separately assembled in council, and they have given their full and voluntary consent thereto." The requirement that the signatures should be given in open council was disregarded. Many were secured in private and by questionable means.

In 1840, the President, in transmitting the treaty to the Senate, said in his message: "No advance toward obtaining the consent of the Senecas to the amended treaty in council was made, nor can a majority of them in council now be obtained. The provision of a resolution of the Senate, June 11, 1838, requiring the assent of each of the tribes to be given in council, has not been complied with as it respects the Seneca tribe, and furthermore, *that improper means have been employed to gain the assent of the Seneca chiefs, there is every reason to believe.*" Notwithstanding all this, the Senate shortly after ratified the treaty, and the President proclaimed it.

In an early dispute relating to the respective jurisdictions of New York and Massachusetts over the lands of the Six Nations, it had been agreed that Massachusetts should have a right of protest against any unjust alienation of titles held by the Indians. The Senecas, availing themselves of this agreement, now memorialized Massachusetts for protection on the ground that of their ninety-one chiefs a majority had not signed at all; that a part of those who had signed were not chiefs; that some of the names were forged; that some of the chiefs had been bribed by the Ogden Company, and that the contracts for bribes had been in writing and were in their custody; and that while the resolution of the Senate had required that the signatures of the chiefs should be given in open council, only sixteen had been so given. The President, the Chairman of the Committee on Indian Affairs, Governor Everett, of Massachusetts, Governor Seward, of New York, a committee of the General Assembly of Massachusetts, and the

Society of Friends, all expressed the opinion that improper means had been brought to bear to secure the assent of the Senecas to the treaty. Meanwhile the Tonnawandas presented a statement that only one of their chiefs had signed the so-called treaty, and that he lived off the Reservation. "Still," says the report of the special committee of the New York Legislature of 1888, "with what must have been a full knowledge of all the facts, the Senate ratified the treaty, by the casting vote of the Vice-President, both Senators from New York, one of whom was Silas Wright, voting in its favor, and President Van Buren proclaimed it."

But the Society of Friends, whose philanthropy does not tire so easily as that of most other peoples, still contended for justice and humanity. They appealed to Daniel Webster and others, but were told that a resort to the courts would be useless, because "they would not undertake to go back of a ratified treaty." Yet in how many scores and even hundreds of cases have treaties, and even just and regular treaties, been overthrown when it was for the interest of the white man to set them aside?

Mr. Webster advised a compromise, which was finally made. By its terms the Indians were permitted to remain in the State and to hold a possessory right to the farm lands of Cataraugus and Alleghany Reservations, while the Ogden Company gained the rich prize of the reservation in the suburbs of Buffalo.

This history, which is abundantly verified by Governmental documents, should fill every citizen of the State with shame, and stir him to a firm resolve that this work of spoliation shall go no further.

I have shown that so far as farm lands are concerned there is nothing left to excite the cupidity of white men, unless there be a purpose to rob the Indians of their all and send them adrift. The movements now on foot

must, therefore, either be influenced by a disinterested desire to benefit the Indians by compelling them to divide their lands against their will, or by the expectation that somebody else will be benefitted by the sale of village lots.

What should be done?

1. The laws of the State should be extended to these Indians as to all other classes, and should overbear all tribal laws so far as there is conflict and no farther.

2. It would be desirable by amicable means to secure a full and inalienable possession of a proper amount of land for all who desire it and for no others. Those who prefer a tribal partnership or syndicate, as giving a more permanent tenure, should be allowed to have it.

3. The leases of valuable lands now maintained as a resource for the tribes should be left undisturbed both for the good of the Indians and for the protection of the public treasury from the burdens of wholesale pauperism.

4. The public should cultivate an intelligent interest in these Indians, and should watch with jealous care all legislation which concerns them.

5. All possible effort should be put forth to raise the lowest of them to the intellectual and moral estate of the highest. There is every encouragement to such effort.

The Tuscaroras show a larger per cent. of church members than any equal rural community of white people in the State. Mr. John Habberton has shown in the columns of the *New York Herald* that they are orderly and law-abiding, and that they bring no disgrace upon our average civilization.

Among the Senecas, in the Presbyterian churches alone there are about 300 communicants; 47 have been added this year—a gain of more than 15 per cent. This is a higher ratio than could be shown by the Synod of New York.

### The Japanese on the Pacific Coast.

The Japanese in California, mostly in and around San Francisco, are now variously estimated at from two to three thousand. More than half are of those who have received Christian baptism in Japan.

A more interesting and promising class could scarcely be found. No better field for missionary labor exists on any continent; the churches and Young Men's Christian Associations in this country should be fully awake to the opportunity. These young men represent the most vigorous element in the Japanese churches. Very largely they are of the higher middle class, and the very fact that they have crossed the ocean for study or for practical knowledge of business is proof of their energy and enterprise. Shall they be met with cordial Christian fellowship, and strengthened for future usefulness in their native land—for they intend to return—or shall their Christian faith and their high expectations be shocked by indifference and neglect?

Unfortunately the complaint is frequently made that they are disappointed in their hopes, that their ideal of American Christianity is dissipated, that the worldliness of the churches and their practical indifference to the spread of the gospel, give rise to grave misgivings.

It is easy to see that such disappointments may often result in a similar indifference and even apostacy from the faith, whereas a cordial reception with faithful effort and encouragement might confirm these men and fit them to go back to Japan as earnest Christian laborers. They are nearly all young men, and as so large a proportion of them are already Christians, it ought to be easy to foster such a prevailing Christian sentiment among them as should bring them all or nearly all to Christ.

Some of the missionary organizations, as the Methodist and the Presbyterian Boards, are in some degree showing their appreciation of the



rare promise of this work, and vigorous Japanese churches have been formed. But there is a fine field for the supplemental effort of the churches in San Francisco, in fellowship and sympathy, in every form of encouragement and help. These young men are by no means inclined to be unduly dependent. The Japanese Presbyterian Church, which numbers only sixty-five members, has contributed \$1,174 during the year, besides subscribing \$800 toward the erection of a chapel. The Methodist Church is equally active and self-reliant. In both missions Young Men's Christian Associations have been formed with memberships much more numerous than those of the churches.

The following account, quoted from a letter of Rev. A. J. Kerr, of San Francisco, reveals the character of some of these men:

"A recent steamer carried back to Japan one of our elders, Dr. Kawakami. He is in some respects a very noteworthy man. In 1876, when only seventeen years of age, he took part in Maebara rebellion against the Japanese government. He was arrested and imprisoned, but on the overthrow of the revolt he was released. The purpose of the rebellion was to exclude

foreigners and western civilization, and, in particular, the Christian religion, from Japan. When he saw that the new order of things was to prevail he began to prepare for it. He studied 'foreign medicine' in Tokyo, and was admitted to practice in 1882.

"In the spring of 1885 he came to San Francisco for the double purpose of learning English and pursuing an advanced course in medicine. He was invited to the Presbyterian Mission, where he found many of his countrymen in circumstances similar to his own. Dr. Sturge, of the Mission, gave him special instruction during the day, and Mrs. Sturge taught him in the evenings.

"He was converted, and united with the church by baptism and confession of his faith. He subsequently entered the medical department of the State University, where he remained two years. He opened an office for practice on one of the principal streets, where, during certain hours each week, he gave free medical treatment to the poor of his countrymen.

"About a year ago he was elected to the eldership of the church, in which capacity he served till his departure for Japan. Before leaving he asked for a letter of dismissal, that he might unite with a Presbyterian church in Tokyo, and he particularly requested that I would give him a letter to *one of the small churches where he would find plenty to do.*"

## VI.—EDITORIAL NOTES ON CURRENT TOPICS.

### An "Extra-Cent-a-Day Band."

[We give below a letter from a gentleman filling a high position in one of the leading banks of Boston, who is deeply interested in missions, and after giving much thought to the subject, has devised and put in operation in the church to which he belongs a plan for securing *special aid* to advance the cause. The plan is simple, feasible, easily worked, and affords the possibility of grand results. Its immediate success in Newton Centre is the prophecy of success wherever it is wisely and efficiently carried out. We heartily commend the scheme to all our ministers and churches. Never was there greater need than now to increase largely our missionary receipts.—J. M. S.]

#### EXTRA-CENT-A-DAY BANDS.

TO THE EDITOR OF THE MISSIONARY REVIEW OF THE WORLD:—In view of the many present splendid opportunities and pressing needs for mission

work, and in remembrance of the Lord's command to preach the gospel to every creature, an Extra-Cent-a-Day Band was formed at the church with which the writer is connected—the Congregational, Newton Centre, Mass.—at the missionary concert in November last. Our members give one extra cent a day for missionary purposes. We started with about 40 members, and have now 111. We shall give in a year, with our present membership, \$405.15, which will practically all be extra. We did not wish to interfere with other ways of giving, and therefore we give but an extra *cent*, and simple ways were suggested for saving that small amount. Our band has but one officer, a treasurer (though the addition of a president would give the organization

more form), who reminds the members monthly of their dues by means of small envelopes printed:

WILL M \_\_\_\_\_

PLEASE HAND \_\_\_\_\_ TO M \_\_\_\_\_

*In this Envelope.*

**EXTRA-CENT-A-DAY BAND.**

To \_\_\_\_\_

A few members, however, pay without any reminders. A small book is kept by the treasurer, containing the members' names, with space after each for entry of payments. We give one-half of our contributions to the foreign work, through our American Board, and one-half to the work in our own land, through the several home missionary societies. One hundred dollars—one-half of our money for the foreign work—will be applied to build a school house and to support a teacher for one year at Kumbhari, India. Rev. Chas. Harding, of Sholapur, India, has long regarded Kumbhari as an important place to occupy, but his repeated applications for an appropriation for that purpose have not been granted, solely for lack of funds. Now, through our little band, this long-desired work is already under way. This is one specimen of what we hope to do in foreign fields, and in the homeland as well.

One extra cent a day seems insignificant, but thirteen million Protestant evangelical Christians in the United States giving at that rate, would add \$47,450,000 a year to the missionary treasuries, the total amount contributed at present being about \$6,000,000.

Since our band was formed another has started at Auburndale, and still another at Groton, Mass., and we believe that such bands may be formed in all the churches of our land. Such bands, doing but half their fullest work, would furnish means sufficient to more than quadruple the entire present missionary activities of all the Protestant evangelical churches of the United States.

Almost 1900 years have gone since the great commission fell from the Master's lips. Let the Church, followers and representatives of Him whose earthly life was a mission to a lost world, resolve that ere this century closes the story of the Saviour shall indeed be proclaimed to every creature. That will make our ages sublime!

With Extra-Cent-a-Day Bands everywhere doing their fullest work, supplementing the present ordinary missionary contributions, the ways and means would be amply provided, and we may be sure that the Lord of the harvest would raise up laborers in abundance.

I have pondered the Extra-Cent-a-Day Band idea for many months, and have come to believe in it enthusiastically. It is simple and practicable, within the means of almost every one, greatly needed, and fraught with prodigious possibilities!

Let Christ's followers of every name form such bands everywhere. I hope to hear of very many, and will gladly render such help as I can to all who will address me. S. F. WILKINS.

*Newton Centre, Mass.*

### "Shall Islam Rule Africa?"

This is the startling title of a paper by Rev. Lemuel C. Barnes, Newton Centre, Mass., read before the Ministers' Conference of Boston, and published by a Committee of the Conference, who "express their high appreciation of the writer's earnestness, candor, and thorough diligence in investigation, and heartily commend his work to the candid consideration of Christian men everywhere."

The paper is a notable one in some respects. It is written by one who has carefully studied the problem, and understands the present condition and tendency of the African situation. It is written with candor, looking fairly at all sides of the question, and duly estimating the various factors which enter into the significant question he asks. His statements as to the growth

and extent of Islam in Africa and elsewhere are bold and startling. They are too general and sweeping to be at once accepted as facts. He divides the continent into two nearly equal portions, the northern and the southern. "The *northern half* has been attached to the Arabian prophet; all its roads lead to Mecca." It consists of three zones: North Africa, the Sahara, and the Soudan, with an estimated population of 18,123,846; 2,500,000, and 83,800,000 respectively. "These three zones, which contain considerably more than half the population of the continent, are thoroughly Islamic." "The whole northern half of Africa is as thoroughly Islamic as Turkey or Persia, if not more so." On the basis of the estimated total population of the northern lobe of the continent "its Moslem population is over rather than under 75,000,000," while the strength of Christianity is only "35,777" souls; including "Romanists less than half a million western Christians." The writer states also that Islam has made large advances in the *southern half* of the continent.

We have not space to follow him in the details. "In a word," he says, "the northern lobe of Africa is covered by Islam, with mere traces of Paganism and touches of Christianity. The southern wing of Africa is covered by Paganism, with a considerable area of Islam in the north, and a considerable area of Christianity in the south." "Islam has rendered void the Christianity that once reigned from the Pillars of Hercules to the Indian Ocean; and going beyond, has, century by century, pushed its way across the Sahara, throughout the Soudan and down the east coast, until more than half the continent is in its grasp. The grasp to-day is as fresh, warm and greedy as ever."

The writer next discusses "what have been some of the great elements of the religious strength and weakness of Islam and Christianity during the centuries of their paralleled history,"

and finally considers "the radical difference between Christianity and Islam," and "some special conditions of the conflict between Islam and Christianity in Africa."

Dark as the picture is made to appear, there is still solid ground for hope that Islam will never rule Africa. Africa, in the marvellous providence of God, is now pushed to the front, and is destined in the near future to be the arena of a sharp and decisive conflict between Islam and Christianity. In this conflict Islam will be shorn of many of the elements of its past success; while Christianity will possess new and powerful auxiliaries.

The sword and the slave trade have been the right arm of Islam, but the days of their dominance in Africa are numbered. Although the most difficult and stubborn of all false religions to subdue, Islam cannot, we believe, withstand Christianity in a fair fight. Now after 1,200 years of contact, for the first time Islam and Christianity are to meet face to face for a trial of faith on an open, fair, broad field. For the first time it is to be mainly a trial of *moral* strength.

The European nations, which have planted their authority and civilization in the centre of Africa, and have gone there to stay, will not long leave Islam to propagate itself by sword and the slave trade as in the past. The Congo Free State—the very garden of the continent—is already guaranteed religious liberty. These two religions span the continent. If Islam move southward it will be because it has *moral* power for conquest, which we know it does not possess and never did.

Surely, when the Mohammedan power in Europe is crumbling to pieces; when no Mohammedan empire or people anywhere is rising into significant position or influence, and when the leading Protestant powers of Europe are running a sharp race for the possession of African territory, and the extension of Christian civilization over the best portions of the

Dark Continent, it is not the time to fear that Islam will rout or check Christianity and "rule" that vast continent, which is evidently destined to figure conspicuously in the future history of mankind, if we interpret aright the wonderful series of providences which has opened it up to view, and fixed the attention of the whole civilized world upon it, and enlisted, as never before, the combined forces of Christendom for the redemption and elevation of a degraded people.—J. M. S.

### The Origin of Zenana Work.

[Understanding from Mrs. Armstrong, of Burmah, that Mrs. Elizabeth Sale, of Rockmount, Helensburgh, Scotland, could give information of the earliest movement in this direction, I wrote to her, and received the following reply. It will be of great interest to all who are interested in woman's work for woman.—A. T. P.]

"As soon as I knew enough of the language to make myself understood I began going into the villages among the women of India, in 1852. In 1856 I got first an entrance into a Zenana proper. In 1858 I began work in Calcutta, and worked more than a year in my first house before I got any one to take anything out of my hand. It was very difficult to get one of the ladies to look at a book, as they feared being made widows if they desired to know anything of the outside world. As soon as some little bits of work were finished—a little pair of shoes and a bit of canvas work—I had them make up, which so delighted the husbands and brothers, that the 'wonderful work' was taken to other houses, when invitations came to teach there also. The needle work had to be made the *bribe* to induce the women to learn to read. I had then been so far blessed, that the ladies in three Zenanas were daily hearing the Scriptures read, and some had so far broken through their fears that they were learning to read.

"In 1860 my husband was ordered to Europe, when I heard of the arrival of Mrs. Mullens and her daughters. I

wrote to her of this opening, when she came and was introduced to the ladies of the three Zenanas. And from that time the work spread rapidly. Now there is no need of *work* as a *bribe* to learn to read; so anxious are the ladies in the Zenanas for instruction that where we have one female missionary we ought to have a hundred, and would if the Christian Church were alive to its responsibilities.

"Excuse this hurried reply.

"I am yours in the best bonds,

"ELIZABETH SALE."

—We have received a copy of a letter addressed to the Corresponding Secretaries of the American and Hawaiian Boards of Missions, and of the American Bible Society, from the Rev. Hiram Bingham, of Honolulu, announcing the completion of the translation of the Old Testament into the language of the Gilbert Islanders.

Seventeen years ago he and his wife, who ably assists him in his work, rejoiced in the completion and publication of the New Testament. And now, after more than thirty-one years from the beginning, he is able to announce the completion of the entire Bible. We congratulate this beloved missionary that, with the valuable assistance of Mrs. Bingham, "a born linguist," he has finished the long and arduous work. It will be an enduring monument of patient and heroic work done for Christ. And we congratulate the Boards under whose auspices the translation has been made, and the American Bible Society which is to print it, "for a people now emerging from heathenism, and of whom not a few are waiting in eagerness for a complete Bible."—J. M. S.

—We have received the printed address made by Rev. J. T. Stevens before the Presbytery of Athens, Ga., entitled, "The Gospel can, and ought to be preached to the whole Heathen, Jewish and Mohammedan world in the next ten years." So far as the "ought" is concerned, it is undoubtedly true; and it "ought" to have been done *ten centuries* ago, and many more. But the "can," considered in the light of actual practical accomplishment, we more than question. We doubt the wisdom of fixing on a *brief definite period* for the world's

evangelization. It is a tremendous work, the full import of which it is impossible for a finite mind fully to take in. It is not a mathematical problem that a dexterous play of figures will solve. Let us give the facts, the arguments, the motives, and press and reiterate them with all possible force and urgency and faithfulness, but let us not presume to assign a period within which the whole world "can" be evangelized. The appeal of our brother, so far as facts, statements, and array of motives go, is excellent, and cannot fail to quicken the blood of any Christian who will read it.—J. M. S.

### Death of Alexander Mackay of Uganda.

The Church Missionary Society has sustained an almost irreparable loss in the death of this heroic missionary. He has labored fourteen years in Central Africa, and his brave continuance at his post, when others retired, and when difficulties and dangers thickened around him, has won for him much well-deserved esteem from all who can appreciate faith and Christian courage.

It was when the news of the assassination of Mr. Shergold Smith and Mr. O'Neill on the Victoria Nyanza reached him, near the coast, that he pushed on to Rubaga, reaching Mtesa's capital in December, 1878. Uganda became his home from that time till he was driven out by the enmity of the Arab traders nine years later. Even then he only retired to the south end of the Great Lake, where he has now fallen asleep. He has carried his life in his hand all these years, and has seen colleague after colleague either carried off by death or obliged to retire from the field. No one could read Mr. Mackay's letters in the *Church Missionary Intelligencer* without seeing that he was, over and above his missionary devotion, a natural genius. His translation of the Scriptures into the tongue of Uganda, his mechanical contrivances, his marvellous tact and soundness of judgment, his calm courage at the court of Mwanga—all marked him out as a man of extraordinary power and devotion. He was born in 1850 in the Free Church manse of Rhynie, his father, the Rev. A. Mackay, LL.D., being the Free Church minister there. Mr. Stanley speaks of him in the most enthusiastic terms, classing him with Livingstone and Moffat. The *Christian Missionary Intelligencer* for May has a deeply-interesting sketch of him.—J. M. S.

### The Soudan Missionary Movement.

There sailed from this port a few days since three young missionaries, F. M. Gates, Warren Harris, and Charles Helmick, for the Soudan, Africa. They are a part of that heroic band of Kansas young men, who, under the powerful appeals of Dr. Grattan Guinness, resolved to establish a mission in that vast unoccupied region of the Dark Continent without the backing of any society, trusting implicitly in God and his promises. They were business men, several of them prominent officers of Young Men's Christian Associations. One of their number, Mr. Kingman, had gone in advance to locate the mission, and had written to them to come on. They took with them implements for farming and house building, and expect to spend their lives there. They express unbounded confidence in the Providential supply of their needs. Some will question the wisdom of their method, but all must admire their heroic and self-sacrificing spirit. Others will follow as soon as they have finished their series of missionary meetings, which have been productive of much good.

Mr. Kingman went by way of England, at the invitation of Mr. Graham Wilmot-Brooke, of England, who has traveled extensively in the Soudan, and was about to leave again for that country, and he kindly invited the Kansas missionaries for the Soudan to have one of their number meet him in England and sail with him. Our associate, Dr. Pierson, was present at the farewell meeting, in Exeter Hall, London, given to the Wilmot-Brooke party, and made the Consecrating Prayer. Mr. Kingman joined this party at Liverpool, and took ship with them for Africa. During the voyage out he had ample opportunity for conference with Mr. Brooke, and other members of the party, and so, on his arrival, was soon able to give the needed information to his fellow-workers in regard to their outfit, etc.

The agent of the steamship company by whose line Mr. Kingman sailed sent this telegram: "To-day has seen, in the departure of Kingman for the Soudan, the beginning of what is going to be the greatest missionary movement of this century. God bless it, and the West where it started. Keep believing." And adds Mr. Walton: "And so the Soudan missionary movement is no longer something talked of, but is now something real. Praise the Lord!"—J. M. S.

\* See our June issue, pages 472-73.

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

**Africa.**—King Mwanga. Uganda is one of the most powerful of African kingdoms, and the conversion of its king to enlightened views, and his restoration to power by the aid of Christians whom he had so cruelly persecuted, are events of no small importance to the cause of missions and of civilization in Central Africa. From a cruel enemy he has become a warm friend, so that he now sends to the Protestant and Catholic missionaries south of Victoria Nyanza, begging them to return to their work in his kingdom. "You will be at liberty to do whatever you like," says he. "Do not imagine that Mwanga will become bad again. If you find me bad, then you may drive me from the throne; but I have given up my former ways, and I only wish now to follow your advice." It is also reported that the English have completed a treaty with Mwanga, by which Uganda comes under the suzerainty of Great Britain. Still another report affirms that Mwanga has been defeated and dethroned. It is impossible to tell at present how much truth there may be in these rumors.

—The Brussels Conference. The results will not be fully known till the Powers have severally ratified its action. The report of the Maritime Committee is a long document, and shows that all difficulties have been surmounted, and an agreement has been concluded on every point. If the recommendations of the committee be adopted, the repression of the slave trade by sea will be regulated henceforth by a complete code which respects the views of the various Powers, and at the same time forms a code, the efficacy of which cannot fail to make itself felt. According to *L'Afrique*, all trade caravans, before starting from the coast, must give a deposit to be forfeited if they trade in slaves. Arms are not to be taken into the interior; and even on the coast, guns and powder will be under close supervision. Slaves found in any caravan or ship will, if possible, be liberated and restored to their own country.

—A large quantity of intoxicants is being imported by the Germans into their East Africa territory. Great care is taken to prevent this being brought into the English sphere. The English are beginning to see the baleful effects of this trade in rum, and are restricting it. But they have not yet much to boast of. It should be said, however, to the great honor of the African Lakes Company, that they absolutely refuse to have any share in the sale of intoxicants to the natives. The British South African Company is also working in co-operation with the African Lakes Company.

—A German traveler, Dr. Meyer, has lately

made the first complete ascent of Mount Kilima Njaro, in East Africa, and finds it almost 20,000 feet high. A graphic account appears in the Royal Geographical Society's *Proceedings* for March. This is the mountain that was discovered by our missionary, Rebmann, on May 11, 1848; and his letter, announcing the discovery, was printed in the very first number of the *Church Missionary Intelligencer*, 1849. The scientific world and the *Athenæum* laughed at a poor missionary finding a snow-capped mountain under the Equator. But Rebmann merely replied, "I was brought up in Switzerland, and I ought to know a snow-clad peak when I see one." That discovery was the first event in the history of modern Central African exploration.

—The acceptance of the Italian Protectorate by the King of Abyssinia is reckoned as affording much hope for missionary work in the valley of the Nile.

—Along the valley of the Nile, from Alexandria to the first cataract, there are seventy mission stations, and seventy Sunday-schools, numbering 4,017 scholars, while the boarding and day schools have over 5,000 pupils.

—There are, in connection with the Presbyterian Board of Foreign Missions, nine churches in the Gaboon and Corisco Missions, with 1,090 communicants enrolled, of whom 163 were added during the past year.

—The London Missionary Society has received news from its missionaries at the south end of Lake Tanganyika. They have been in great peril from the Arabs, and in great straits for provisions and cloths for barter purposes and wages, but the worst is thought to be now over.

—Stanley says that during his recent African expedition he came across a new and interesting race of blacks, the Wanoumas, who are absolutely European in type, and very intelligent. They appeared to be descendants of the ancient Ethiopians, who settled in some way not known to him in Equatorial Africa. These people never intermingled with the aboriginal races, but kept their blood intact, considering the ordinary negroes beneath them.

—Rev. Alfred Robert Tucker has been consecrated at Westminster as Bishop of Equatorial Africa, to succeed Bishop Parker, deceased, who succeeded Bishop Hannington, who was assassinated.

—The Congo. Mr. Grenfell, of the English Baptist Society, reports that they are expecting to open a new station at Lulanga, some 150 miles northeast from Lokolele. The officials of the Congo Free State desire the Society to make much greater advances up the river to Ukoto, some 400 miles, where the Arabs have as yet obtained no foothold. It is evident that

the authorities of the Free State are desirous to aid missionary societies in all possible ways so that a barrier may be made against the Arabs. Mr. Grenfell says that if the railroad between Stanley Pool and tidewater were only built, the Arabs would find their vocation gone. He affirms that a railroad could do much more than could an army. The work at Balolo station is most promising. People listen attentively, and express much surprise over the teachings of the Bible. For instance, they cannot see why God should object to their stealing one from another. But Mr. Grenfell says, that though they acknowledge that the Commandments are good, "they are not yet prepared to accept the awkward restrictions their adoption would entail."—*Missionary Herald*.

—The following list gives statistics of the various Protestant missions working on the Congo:

Baptist Missionary Society, established 1878: In the field, 24; on furlough, 7; studying medicine, 1; transferred to other missions, 3; in home work, 2; \*left the mission, 4; dead, 25. Total, 66.

American Baptist Missionary Union, established 1878: In the field, 23; on furlough, 9; studying medicine, 1; in other foreign missions, 7; in home mission work, 8; \*left the mission, 5; dead, 18. Total, 71.

Simson's (New York) Mission, established 1884: In the field, 3; \*left the mission, 5; dead, 1. Total, 9.

Swedish Mission, established 1886: In the field, 10; on furlough, 3; dead, 3. Total, 16.

Bishop Taylor's Congo Mission, established 1886: In the field, 11; helping other missions, 2; \*left the mission, 11; dead, 7. Total, 31.

The Congo-Balolo Mission, consisting of 11 members, is not included in this list, as it has only recently been established.

N. B. Those going home by April mail are included above as "on furlough."—*Missionary notes from the Congo*.

England.—The British and Foreign Bible Society has, during the eighty-one years of its history, issued from its London Depository alone, 29,000,000 complete copies of God's word, 32,000,000 Testaments, and 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.

Formosa.—A Rapid Conquest. Sometimes the conquest of Christianity in foreign fields is quite rapid. Dr. Mackay, the distinguished missionary on the island of Formosa, off the coast of China, writes: "Fourteen years ago I arrived here. All was dark around. Idolatry was rampant. The people were bitter towards any foreigner. There were no churches, no hospitals, no students, no friends. Year after year passed away rapidly; but of the persecutions, trials and woes; of the sleepless nights; of the traveling barefoot, drenched with wet; of the nights in

ox stables, damp huts, and filthy, small, dark rooms; of the days with students in wet grass, on the mountain-tops and by the sea-side, of the visits in a savage country, among the aborigines, you will never fully know. Fourteen years of toil have passed away. Yesterday 1,273 rejoiced in singing praises to the Lord God Almighty. To God alone be all the praise, honor and glory. There are now hospitals as well as churches, native clergymen as well as teachers, colleges as well as primary schools in Formosa, and the native Christians largely aid them."

Greece.—Mr. T. R. Sampson, an intelligent missionary at Salonica, admits that the call for laborers in Greece is not so urgent as in China or Japan, but says that there is now an opportunity in Macedonia, Epirus and Asia Minor such as never has existed before, and may not exist there long, should Russia or Austria come in. The work can be done only by Americans, for they are not mixed up with politics abroad, nor embarrassed by State establishments at home. The rest of the world is open to Christians of all nations alike, but in this part of Europe the circumstances particularly favor those who come from the western world.

India.—The Disintegration of Hinduism. Thus the work goes on, and has been going on for seventy years, now with a larger staff and now with a less, but with an ever-increasing volume and with results which still in a great part await the future to declare them. This work among the lower classes is not so conspicuous in its results as that which is carried on among the higher. It is not pulling down the pinnacles of the Hindu temples, but it is disintegrating their foundations. At Sár Náth, near Benares, is a huge Buddhist tope of brickwork, through which antiquarian investigators have driven a single tunnel just at the ground level. The mighty mass stands all unshaken by that. But one by one the bricks are loosening where they are exposed, and by and by the whole structure will collapse. We are driving tunnels in all directions through the mass of Hinduism. The lower classes are being permeated by the dissolving element of Christian truth, and the mortar of ignorance and superstition is being picked out from the joints of the caste system. Even if the higher classes were untouched, the work in and around Calcutta could not fail to tell at last.—*Christian Missionary Intelligencer*.

—A new sect, called the Arya Somaj, is attracting considerable attention in North-western India. Its purpose is to oppose Christianity by restoring the worship taught in the ancient Vedas. An orphanage and school have been established in Bareilly by the sect, which is probably the first effort ever made by the natives of India to provide a home for the care of helpless and neglected

\* Many of these are connected with *Mission work* at home.

children. The attempt is undoubtedly inspired by the successful efforts of missionaries in this direction, and is intended to keep the children of Hindu parents from falling into Christian hands.

—In politics, in religion, and in religious and moral and social development, we have entered, or are entering, upon a new era of transformation under the quickening influence of the West; and it is the highest glory of the missionary that he has contributed no small share to this upheaval of a nation of 250,000,000.—*The Hindu of India*.

—There are 10,000 licensed opium shops in the British territories in India. The opium habit is increasing rapidly.

—Rev. E. P. Thwing, Ph. D., of Brooklyn, N. Y., has recently traveled 4,500 miles in India. He says that 8,000 entries are yearly made in the official catalogue of vernacular and English works, issued mainly by Hindus, and on religion more than on any theme. "But Buddhist theosophy will never tear Christianity in tatters." Dr. Thwing has been absent from home six months, and has traveled 20,000 miles. After the Shanghai Conference, in May, he expects to remain till July in Japan. Mrs. Thwing is on her third missionary tour among the heathen villages, 120 miles southwest of Canton.

—As India is engrossing at the present time so much of the attention of the Church, some figures relating to its people and their religion may be useful. In March, 1888, the population of British India, including the Protectorates and Feudatories, was reckoned by the Government at 269,000,000. It is calculated that there are about two millions of Christians in India, counting Roman Catholics, Protestants, and adherents of what are known as the Eastern Churches. To the Romish Church about a million adherents are assigned; to the Syrian, Armenian, and Greek Churches about 300,000; to the Church of England, 360,000; to the Presbyterian Churches, 20,000; and to other Protestant communions, 153,000. There are still 106,000,000 men and 111,000,000 women who can neither read nor write. The languages spoken are 109.

**Japan.**—The first Protestant missionary landed in 1854; the first baptism took place in 1865; the first church was organized in 1872. Now there are 28 missionary societies at work, with a force of 443, male and female foreign missionaries, 142 native ordained missionaries, 257 native helpers, 8 colporteurs and 70 Bible women. There are 396 stations and out-stations, 92 of the churches are self-supporting, and 157 partly so, with a total membership of 25,514, whose gifts, for all purposes, in 1888, amounted to \$48,340.93. The Sunday-schools number 295, with 16,634 scholars in attendance. There are 14 theological schools, with 287 students, and 9,696 have been gathered into the missionary day

schools. The translation of the New Testament was not completed until 1880, and the whole Bible at the beginning of 1888. A few months later one society had distributed over 100,000 copies of the complete Bible, and, previously, more than twice that number of the various parts. No less than 575 daily and weekly newspapers, and 111 scientific periodicals are printed in Japan. There is also a good system of postal and telegraph service, with extensive lines of railway in course of construction. They manufacture their own locomotives and steamships, while last year's imports with the United States from Japan amounted to \$16,000,000 in value.

**Madagascar.**—The Chronicle of the Ladies Missionary Society contains an interesting account of the opening of a new church in Antranobiriky, Madagascar, on Christmas Day. One of the principal pastors from Antananarivo came with letters from the Queen and Prime Minister—the former containing 101. Services were continued with great success for several days.

**Scotland.**—The Free Church of Scotland have received the following interesting items of news from their missions on Lake Nyassa: Dr. Laws reports the baptism of 32 converts at Bandawè. Dr. Elmslie records the application of the two first wild 'Ngoni for baptism. (2) Her Majesty's Consul, Mr. Johnston, F. L. S., having hoisted the British flag at the north end of the Lake—the missionaries, after 13 years' heroic exposure to danger, are now under some form of British protection against the Portuguese and Arabs. (3) The Rev. A. C. Murray, with Mr. Vlok, evangelist, has founded the first station of "the Dutch section of the Livingstonia Mission" at Chewerò's, fifty miles west of Lake Nyassa. This will constitute their central 'Ngoni Mission, as Dr. Elmslie's is North 'Ngoni, and Dr. Henry's is South 'Ngoni. (4) Dr. Henry sends an account of wonderful medical missionary work among South 'Ngoni of Chikusè's country.

**Sweden.**—A new Mission.—The Church Missionary Intelligencer reports that a Swedish expedition has been organized to proceed to Victoria Nyanza, with the intention of forming stations between that lake and Lake Tanganyika, for the purpose of co-operating in the suppression of the slave trade. One hundred Swedish artisans have entered into arrangements extending over three years. The leader, Mr. Sachrisen, has had experience in Africa, both on the Congo and on the Zambesi. Fifteen hundred native carriers are to be employed. Of the £250,000 necessary, £50,000 have already been subscribed for this enterprise.

—Swedish Missionaries, numbering about twelve, who were originally connected with the Livingstone Inland Mission on the Congo, but who, at the time that mission was trans-



ferred to the American Baptist Missionary Union, came under the direct supervision of the Swedish Missionary Society, will soon be reinforced by seven new helpers from Sweden. They have already had some fruit from their labors; the congregations are increasing, and the children are coming to school.

**Syria.**—The Syrian Christians. Several months since we gave some information regarding the Syrian Christians in the Travancore region of southern India, and of the reformed party, headed by Bishop Mar Athanasius, which sought evangelical reformation within the old church. We referred then to a prolonged lawsuit to determine whether Bishop Athanasius was in the rightful possession of his office. This case, which has now been in the courts fifteen years, has been decided against the reformed party, it being held that Mar Dionysius, who had been consecrated by the patriarch of Antioch, was the legal head of the Syrian church of Malabar. It seems that the Court of Final Appeal, consisting of two Brahmans and a European barrister, presented two opinions in open court, the Hindus favoring the authority of the patriarch of Antioch, while the English judge gave his opinion that the Syrian church in Malabar was of right entirely independent. This decision was not unexpected, and the reformed party have been for some time preparing to act independently. *The Harvest Field*, in reporting this decision, well says: "A sad sight, truly, it is to see a Church which has stood through a long course of centuries as a conservator and witness of Christian truth, notwithstanding much deadness, in a very dark region of India, when once it begins to show signs of spiritual life and evangelical reform, crushed down again by the heel of a foreign ecclesiastic and his interested abettors in Travancore."—*Missionary Herald*.

**Thibet.**—A "Thibet Prayer Union" has been formed to plead for the opening of the door into Chinese Thibet, at which the Moravians have been waiting so long.

**United States.**—**Boston and African Liquor Traffic.** As the result of inquiries made at the Boston Custom House, we are glad to say that there has been a great decrease in the amount of ardent spirits sent to Africa from this port. The following table gives the exportation of rum and other spirits since July 1, 1882, down to the 1st of April of this year. In each case the year ends with July 1.

Year.	Gallons Exported.
1883.....	737,236
1884.....	576,268
1885.....	803,437
1886.....	737,650
1887.....	646,205
1888.....	694,716
1889.....	299,008
To April 1, 1890 (9 months).....	167,302

If the exportations for the remaining three months of 1890 should be at the rate of the

previous nine months, the amount exported would be 209,127 gallons. Now, this is 209,127 gallons too much, but it is pleasant to notice that it is nearly a third less in amount than the exports of the preceding year, and only one-third, and in some cases one-fourth, the amount of several preceding years. While we rejoice over the decrease that we can chronicle, there should be no slackening of effort to put a complete stop to this nefarious traffic.—*Missionary Herald*.

—**The American Board.** Since the 1st of November the Prudential Committee has appointed 52 persons to the various foreign fields. This is about as many as were appointed in the twelve months of last year; 21 of these are men, and 31 women. The list includes several children of missionaries, which shows that the influence of heredity tells. One of the latest appointments is that of Miss Susan H. Calhoun, whose father, the late Rev. Simeon H. Calhoun, was one of the noblest workers the board ever had in its Syrian field. Her grandfather, Andrew Calhoun, was one of the founders of Park Street Church. A son of Dr. Joseph K. Greene, of Constantinople, just through his studies at Andover, goes back to Turkey, and a daughter of Rev. J. T. Noyes, of India, returns to the Madura Mission after a course at Wellesley. Her brother, Rev. W. H. Noyes, it will be remembered, is working independently in Japan.

—**Southern Presbyterian Foreign Missions.** The report of Dr. Houston, Secretary of Foreign Missions, shows 14 missionaries sent out last year, being more than in any previous year. An important mission was started in the Congo Free State, Africa. Receipts from all sources, \$107,627, being \$11,000 more than in any other year. From legacies came nearly \$15,000. The committee asks for one-fourth of the church collections, instead of one-sixth as now.

—**Presbyterian Church, Northern.** Total receipts of the Board of Foreign Missions, \$794,066.44. From churches, \$291,791; from Sabbath-schools, \$36,062; from woman's boards, \$280,285; from legacies and from miscellaneous sources, \$73,120. There was a decrease of \$58,599 as compared with last year. Thirteen less churches contributed. There is at present a deficit of \$60,275. There were sent out during the year to Mexico 5 missionaries; to Colombia, 4; to Brazil, 8; to Syria, 6; to Persia, 13; to Laos, 3; to Korea, 5; to China, 26; to Japan, 15; to Guatemala, 2; to Africa, 3; and to India, 16.—Total, 106. Besides out-stations there are in the Indian mission 6 stations, in the Mexican 5, in Guatemala 1, in the Brazilian 8, in the Colombian 3, in the Chilian 4, in the African 17, in India 19, in the Siamese 5, in the Chinese 13, in the Japanese 5, in the Korean 1, in the Persian 6, and in the Syrian 5—in all 98.

—**Reformed Church.** The receipts of the Board of Foreign Missions of the Reformed Church for the year just closed were about \$117,000, an excess of nearly \$24,000 over the previous year. The debt of the board has been reduced from \$23,500 to \$16,500.

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# THE MISSIONARY REVIEW OF THE WORLD.

VOL. XIII. No. 8.—*Old Series*.——AUGUST.——VOL. III. No. 8.—*New Series*.

## I.—LITERATURE OF MISSIONS. A MISSIONARY HEROINE.

BY REV. A. H. BRADFORD, D.D., MONTCLAIR, N. J.

Thomas Carlyle has written a book on heroes, but he has no place in it for heroines. Heroism, in the opinion of that cantankerous but honest writer, is something which belongs only to men, and to men of a fine quality of clay. The world should never forgive him for not including among his chapters one on the heroism of woman. His book, however, is a reflection of the common sentiment. Tenderness, delicacy, daintiness, and possibly uselessness, are regarded as the characteristics of woman, while of strength, courage, wisdom, and the power to do great things, the male sex is supposed to have a monopoly. Doubtless the heroism of woman has been, on the whole, passive rather than active, but patient endurance of suffering requires a loftier quality of courage than the battle-field. Carlyle's book on heroes could be easily matched by one on heroines, who, while they have not been conspicuous before the world, have displayed qualities of sublimest courage in both action and endurance.

Among all the records of the heroic no examples are more thrilling than the histories of the early missionaries. Those who go to heathen lands to-day know little of what was experienced by those who went half a century ago. Steam was not on the ocean; railways were not on the land; there was little communication among nations. The people to whom the missionaries went were proud, cruel, and some of them cannibals. There was little public sentiment at home to encourage those who went abroad. Comfort was exchanged for privation and suffering, and sympathy was uncertain. This paper will present an outline of the life of one of these missionary heroines of the early years of the present century.

In October, 1812, a young man, who was not even a Christian, went to Andover Theological Seminary to study, not for the ministry but about religion. The results were his conversion, the mission in Burmah, and the long and useful life of Adoniram Judson. While a student in Andover he went with others to the meeting of the Association in the neighboring town of Bradford, to apply for approbation to preach the gospel. This young man, one of four or five who had consecrated themselves to work in the foreign field, had already declined a professorship in Brown University, and soon after declined a call to Park

Street Church, in Boston, at that time the largest and strongest church in New England. At the meeting Judson met Ann Hasseltine, a young lady who was born in Bradford, December 22d, 1789, and who is described as having been possessed of remarkable beauty and intelligence. It is almost incredible that, with the world as it was then, any man should have presumed to ask a woman to share with him such an undertaking as the missionary service. It is strange that those who had already made so great a sacrifice did not make still more and say, "We cannot ask wives to go with us into such a life; we will go alone." But it was a manly, though singular, letter which Judson wrote to this young lady's father asking her hand in marriage. It runs as follows:

"I have now to ask whether you can consent to part with your daughter early next spring, to see her no more in this world; whether you can consent to her departure for a heathen land and her subjection to the hardships and sufferings of a missionary life; whether you can consent to her exposure to the dangers of the ocean; to the fatal influence of the southern climate of India; to every kind of want and distress; to degradation, insult, persecution, and perhaps a violent death? Can you consent to all this for the sake of Him who left His heavenly home, and died for her and for you; for the sake of perishing immortal souls; for the sake of Zion and the glory of God? Can you consent to all this in the hope of soon meeting your daughter in the world of glory, with a crown of righteousness brightened by the acclamations of praise which shall redound to her Saviour, from heathen saved, through her means, from eternal woe and despair?"

Ann Hasseltine was worthy of the man who asked her hand or she would never have married him after such an appeal to her father.

On the 5th of February, 1812, when she was twenty-three years of age, Ann Hasseltine and Adoniram Judson were married, and on the nineteenth of the same month sailed for Calcutta with Mr. and Mrs. Newell. It was no little thing to start from a cultured and beautiful home in stormy February for a voyage of thousands of miles, expecting never again to see loved ones, and knowing that pain and suffering, loneliness and anguish, must be waiting to give inhospitable welcome to still more inhospitable shores. The missionaries were not allowed to remain in Calcutta: the East India Company wanted no interference from the gospel in their nefarious corruption. They therefore embarked for Rangoon in Burmah, a land more inhospitable still, and still more isolated from English-speaking people. On the way Harriet Newell died and was buried on the Isle of France; and the lonely, heart-sick party went on, threatened by sickness and death, Mrs. Judson the only woman on board. After eighteen months of traveling, part of the time in unseaworthy ships and part in severe sickness, Rangoon was reached. This pathetic extract from a letter, written from the Isle of France, tells its own story:

"Have at last arrived in port; but oh, what news, what distressing news! Harriet, my dear friend, my earliest associate in the mission, is no more. O,

death, could not this wide world afford thee victims enough, but thou must enter the family of a solitary few whose comfort and happiness depended so much on the society of each other? Could not this infant mission be shielded from thy shafts? But be still, my heart, and know that God has done it. Just and true are thy ways, O thou King of saints."

On their voyage Mr. and Mrs. Judson had studied their Bibles and become convinced that immersion was the only true baptism. They therefore severed their connection with the Congregational churches, and went on their way trusting that they would be cared for by those with whose views they were in sympathy. Thousands of miles from home, these two travelers began their labors among a people cruel and vindictive, jealous of strangers and hating strange religions. They studied the language, worked among the people as best they could, built their little house and prayed and labored and waited. Mr. Judson was sometimes compelled to go to distant places, and his wife, unattended, remained behind. A little one came into the household, staid just long enough to show what good company it could be, closed its eyes and left two bleeding hearts to mourn its loss. Mrs. Judson's strength then failed and alone she sailed to Madras, returning after a time in improved health. Other missionaries joined and left them, but these two continued their work. From the extended history of Mrs. Judson's life, I will select three series of events illustrative of her marvellous heroism.

Having sufficiently acquired the Burmese language to be able to begin preaching, Mr. Judson decided to work for a time in a distant province. Leaving his wife with two other missionaries, he started to be absent about three months. At the end of that time the remaining missionary was summoned to the court with the threat, that if he did not "tell all he knew about the foreigners in the country they would write with his heart's blood." All was commotion; the converts were scattered; the missionary was kept in confinement. Then Mrs. Judson's wisdom and courage were manifested. Convinced that under-officers were not acting with authority, she went boldly to the Viceroy herself and told her story so eloquently that the missionary was released. After this, cholera began its ravages, followed by rumors of war between England and Burmah; and six months had passed with no word from her husband or the ship on which he sailed. The war-cloud grew larger and English ships hastened away. The other missionaries decided to leave the field. It seemed best for her to go; but how could she? No news from her husband; the war-cloud still increasing: if he should return and find her gone, would they ever meet again? Would they ever meet if he did not return? Even then she did not know whether he were alive or dead. At last prudence prevailed and the household goods were packed for the journey. She embarked on the last ship on which they could escape. And now I quote from her own words: "The vessel was sev-

eral days in going down the river, and before putting out to sea was detained a day or two longer at its mouth. I immediately resolved on giving up the voyage and returning to town. I reached town in the evening, spent the night in the house of the only remaining Englishman in the place, and to-day have come out to the mission-house. I know I am surrounded by dangers on every hand, and expect to see much anxiety and distress, but at present I am tranquil and intend to make an effort to pursue my studies as formerly, and leave the event with God."

That was magnificent heroism, all the grander because so quiet, so calm, so well considered. One woman, thousands of miles from home, standing by her lonely post waiting for her husband, with hardly a person about her whom she could trust! Her patience was rewarded by her husband's safe return.

The next example of heroism is seen when her health failed and it became necessary for her to return to America. A long ocean voyage without a companion, peril of death, peril of shipwreck, peril of false friends—all these things that poor sick woman faced, and, bidding farewell to the one true heart she trusted, started on her journey. But she could not be long alone. Friends rose around her. England was reached, where she was preceded by the fame of her noble self-devotion. Circles of culture and wealth welcomed the dauntless missionary. Wilberforce, Babington, and our own Charles Sumner laid their homage at her feet. And her welcome in America was not less cordial. After remaining here two years and a half, and having recruited a little company of missionaries, she started upon the long journey back again; this time never to return.

The closing scenes in the history of this unique career display daring, endurance and patience which have seldom been equalled and never surpassed.

Soon after she reached Burmah the mission station was removed to the capital, Ava. Everything prospered and the long struggle had apparently ended. Suddenly there were rumors of war. Then war was declared with Great Britain, and the British subjects at Ava were thrown into prison, but Judson was only watched. An English army occupied Rangoon, although it was thought by the ignorant and confident Burmese to be only an accident; they imagined that they were invincible. On gaily caparisoned boats they went, with dancing and singing, to meet the English, anxious only lest "the cock-feather chief would get away before there was time to catch any of his army for slaves. One Burmese lady sent with the army an order for four English soldiers to manage the affairs of her household, as she had heard that they were trustworthy; and a dapper courtier sent an order for six to row his boat."

Defeat met the Burmese everywhere. "Secure the missionaries,"

cried the people. "They are quiet, let them alone," said the King. A receipt for money paid to Dr. Judson was found among the papers of an English merchant, and that was sufficient to incriminate him as a spy. An officer, with eight men tattooed as executioners, appeared at the house. "You are called by the King," said the officer; and the executioners, first throwing him to the floor and binding him tightly, took him away. Afterward they came to search Mrs. Judson, but she had safely hidden all money and papers. Her home they turned into her prison, and while she secluded herself, drunken officers revelled in her house. She sent her servant to learn her husband's whereabouts, and went herself to the governor of the city, getting nothing but the assurance, "The release of the prisoners is impossible." Other expedients failing, she sought the officer in charge of the prisoners and bribed him to allow her to see her husband. She found him in a condition disgusting and hideous beyond description. As a last resort she approached the Queen, through a member of the royal family, but received no encouragement. She so baffled the officers sent to her house as to save all the money she needed for supporting life. For seven months, hardly a day passed that she did not visit some one of the royal family. Writing home, she said: "O, how many, many times have I returned from that dreary prison at nine o'clock at night, solitary and worn out with fatigue and anxiety. . . . and endeavored to invent some new scheme for the release of the prisoners." At last she was allowed to make a small bamboo room in the prison enclosure where her husband could be more comfortable. In the midst of such circumstances a little child was born; and when the mother was again well enough to look after her husband, she found he had been put in the inner prison in five pairs of fetters. More than a hundred men were shut in a small room with no air except what came through the cracks in the boards. After she had succeeded in securing to the prisoners the privilege of eating in the open air, they were, without warning to her, carried to a distant city. "You can do nothing for your husband," said the heartless officer; "take care of yourself."

She learned where they had been taken, took her baby and two little Burmese girls she had adopted, and her cook, and started after them. Almost wild with pain and weakness herself, she found them. "There, in an old shattered building, under the burning sun, sat the poor prisoners, chained two and two, almost in a dying condition. She prevailed on the jailer to give her shelter in a wretched little room, half-filled with grain, and in that filthy place, without bed, chair, table, or any other comfort, she spent the next six months." To add to the misery, small-pox broke out in her family. After nursing the patients she was taken sick herself. This is the picture: The mother ill and at death's door, the father in a filthy prison, half-dead from suffering, the little babe crying for food with hardly any

one to care for it, and all in a strange land among bitter enemies. Mrs. Judson recovered. The Burmese wanting her husband for interpreter, they returned to the capital. There she was attacked by spotted fever and was even given up for dead. But the everlasting arms were underneath her. Soon the war ended and the prisoners were saved. But for her, every one of them would probably have been dead long before. From a Calcutta paper of the period this statement has been taken:

"Mrs. Judson was the author of those eloquent and forcible appeals to the Government which prepared them by degrees for submission to terms of peace never expected by any who knew the haughtiness and pride of the Burman court. And, while on this subject, the overflowing of grateful feelings on behalf of myself and fellow-prisoners compel me to add a tribute of public thanks to her who, though living at a distance of two miles from our prison, without any means of conveyance, and very feeble in health, forgot her own comfort and infirmity, and almost every day sought us out and administered to our wants. . . . When we were all left by the Government destitute of food, she, with unwearied perseverance, by some means or other, obtained for us a constant supply."

Professor Gammel, writing of her, says:

"History has not recorded, poetry itself has seldom portrayed, a more affecting exhibition of Christian fortitude, of female heroism, and of all the noble and generous qualities which constitute the dignity and glory of woman. In the midst of sickness and danger, and every calamity which can crush the human heart, she presented a character equal to any trial and an address and a fertility of resources which gave her an ascendancy over the minds of her most cruel enemies, and alone saved the missionaries and their fellow-captives from the terrible doom which constantly awaited them."

The war was over. Sir Archibald Campbell, the English commander, honored her with distinguished compliments and attentions, and all the English who still lived in that part of Burmah looked to her as their saviour. She had had no helper or adviser. With her babe upon her breast, her husband in a pen not fit for swine, and all the nation against her, she had never faltered.

Brighter days seemed to have dawned, and hope revived with their coming. The mission station was changed to the new town of Amherst. There the weary missionaries built a little home and prepared to rest, and teach once more the good news of Him whose love they had so thoroughly tested. Dr. Judson was called to Ava to assist in the making of the treaty; and while he was absent, with few acquaintances about her, with no hand of kindred to soothe her pain and with a little child calling for her, she passed from earth who had crossed the oceans alone, followed her husband from prison to prison, and been a friend to the friendless in their distress. Under a hopia, or hope tree, they buried her, and the native converts mourned for one they loved to call "Mamma Judson."

Thus lived and died the woman whom I have deliberately chosen as the representative heroine—might I not almost say the representa-



tive hero?—of the century. Have I exaggerated? Then listen to this noble tribute which appeared in the *Calcutta Review* in 1848:

“Of Mrs. Judson little is known in the noisy world. Few comparatively are acquainted with her name, few with her actions; but if any woman since the arrival of the white strangers on the shores of India, has on that great theatre of war, stretching from the mouth of the Irrawady and the borders of the Hindoo Cush, rightly earned for herself the title of a heroine, Mrs. Judson has by her doings and sufferings fairly earned the distinction. Her sufferings were far more unendurable, her heroism far more noble, than any which in more recent times have been so much pitied, so much applauded, and she was a simple missionary's wife. . . . She was a real heroine. The annals in the East present us with no parallel.”

In heaven's light how the list of women who have served the Master in missions will glow! Harriet Newell, who died at twenty and was buried on the Isle of France; Mrs. Snow among the cannibals of Micronesia; Mrs. Coan in the Sandwich Islands; Mrs. Shauffer in Turkey; Miss West among the Zenanas of India; the holy company who have gone as wives, teachers, nurses and physicians,—we do not know their names, we cannot number them; they sleep in unmarked graves where southern seas wash golden sands, where tropic suns pour torrid heat. Unknown they lived, unheralded they worked, in distant lands they died; but when the historian of the future narrates the forces which have brought India, China, Japan, Turkey and Persia into the procession of civilized nations, no names will shine with fairer lustre than those of the missionary women who sought no reward but the privilege of doing good, and no fame but the opportunity of saving those for whom Christ died.

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### DR. PIERSON'S LETTERS FROM ABROAD.

No. VI.—CUNARD ROYAL MAIL STEAMSHIP “SERVIA,”

May 31, 1890.

DEAR DR. SHERWOOD:—If this good ship comes into port, as is expected, June 9, it will be just seven months since I took the *Etruria* for Liverpool, and now, on the homeward voyage, it is natural to take a retrospective glance.

Since I set sail I have delivered, in one form or another, some 234 public addresses, closing with a farewell address in the Assembly Hall of the Church of Scotland, on the early afternoon of Thursday, May 29, just before taking the train for Liverpool. It seemed a very appropriate, though unpremeditated, coincidence that in the same place where, on November 20, the welcome meeting was held, the last address should be delivered; and, with characteristic Scotch cordiality and *bon-homme*, the whole assembly rose and cheered as their American guest left the Assembly chamber. And it is but due to these noble brethren to say that, between that welcoming of the coming and that speeding of the parting guest, nothing has occurred out of harmony with the

singular generosity exhibited on both occasions. Dr. Duff himself had no nobler or grander reception when he came among the mercurial Americans than has been accorded by the more phlegmatic Scotchmen to his American coadjutor in the advocacy of missions. As I felt constrained to confess in presence of those great audiences in the Scotch Athens, this seven months' experience abroad has been a chalice of sweetness in which have been mingled no drops or dregs of bitterness. Let that stand as a hearty and permanent record of this mission tour. And what is said of Scotchmen applies not less to the English and Irish brethren in whose homes and churches and public halls I have been so beautifully welcomed. May such interchange of courtesies and services be still more frequent between these great Protestant nations!

Some account has already reached the readers of the REVIEW of the meetings held in Great Britain up to the date of my departure for the Continent, April 1. It may be well, though these lines will not appear until the August number, to complete the record of this six months by a brief account of the months of April and May.

Rev. R. W. McAll, D.D., of the Paris mission, met me in London during the last week in March, at my own suggestion, and we held a series of meetings in the interests of French evangelization, aided by Rev. J. Howard Gill, of Paris, who kindly came to London to present the cause from his own point of view. Drawing-room meetings were held at Mrs. Studd's, Mrs. Lloyd's, in Kent; Lord Kinnaird's, Mrs. McCall's, Stadacona; and at Brighton, in the Y. M. C. A. Hall and in the Pavilion. I preached in behalf of the French missions at Blackheath and St. John's Wood to overflowing congregations; then a very large and influential meeting was held in Exeter Hall, on Monday evening, March 31, where Dr. McAll himself was the principal speaker; and the next day we left together for Paris. There a series of meetings had been arranged for me, in the American Chapel and elsewhere; and up to Monday night, April 7, I had spoken in all *fourteen* times, about half the time to English residents, and the other half to French auditors. Then, on the way to Rome, I tarried on successive days at Lyons, Marseilles, and Nice, and there visited and addressed the various McAll Missions. It was my desire to see for myself the actual working of the *salles*, not only in Paris but in the provinces. And after this careful and repeated investigation, speaking in the mission halls, and lodging in the homes of the McAll workers, the impression grows that here is to be found the *model of modern missions*. For intelligent zeal, for true self-sacrifice, for apostolic simplicity of method, for economy of expenditure, for excellence of business methods, for catholic unity and for evangelical purity, we know of nothing in our day to surpass this work. Beginning with what men call an accidental visit in 1871, but which every true disciple sees to have been a Providential call and separation to a peculiar work, now, after these nearly nineteen

years, we find some hundred and thirty *salles* in Paris and in the provinces, with a total of some 19,000 sittings, and all carried on at an expense of about as many pounds sterling! These *salles* are rallying points for earnest Christian workers, and then radiating points for earnest Christian effort. They mean *nuclei*, around which gather all the best accompaniments of evangelism: Bible classes, mother's meetings, children's schools, inquiry meetings, and of late Christian churches are growing out of them, with sacraments and a living, growing membership!

Of our tour through Italy we have now only time to say that we were greatly impressed as never before with the *need of Protestant missions* in Roman Catholic countries. Whatever truth the Romish Church conserves is buried under a mass of rubbish, both ecclesiastical and doctrinal. We saw, even in Dublin, on a Roman Catholic church, the blasphemous inscription, "*Marice, Peccatorum Refugio*," and on many a church in Italy the notice that in her name full indulgence for sin might be there procured! With many of these people the idea prevails, and it is taught by the priests, that St. Joseph is the practical ruling power in heaven; because Jesus, as a faithful Son, obeys His mother, and she, as a loyal wife, obeys her husband! Such work as the "Continental Committee of the Scottish Church" is doing in sustaining the work of Dr. Gray in Rome, Dr. McDougal in Florence, etc., cannot be over-estimated. We were especially interested in Signor Capellini's Military Church in Rome, which deserves a more extended mention hereafter. We must also leave to a special communication the work of our Waldensian brethren, which we went to the Vaudois valleys especially to examine. Never had we more interested hearts than as we trod among those historic scenes, and read with new eyes the pathetic story of their martyr church in the midst of the very valleys and hills made sacred by the blood of their sacred witnesses.

A recent enterprise of the Irish Presbyterian Church is known as the "*Jungle Tribes' Mission*." It proposes work among the Bheels and other jungle tribes living along the eastern border of the province of Gujarat in India, and does not insist on full college training for all its agents. Persons of a fair average culture, who evince a missionary spirit and genial devotion to Christ, and whose past labors give promise of success in Christian work, are welcomed as missionaries. There is to be a sort of *probation* for one year in the field, after which the Presbytery of Kathiawar and Gujarat shall decide on the question of continuance in the field. But the main feature of this new mission is that it is to *regions beyond*, now unreached by missionary effort—a tract of over 6,500 square miles, with a population of 800,000, a large part of whom are jungle tribes, and *wholly unprovided with missionaries*, or Christian workers of any sort. Within this district are 1,776 towns, villages

and cities, wholly destitute of all means of grace, and two of these towns number upwards of 12,000 inhabitants. In Ireland there are less than 500,000 Presbyterians, and yet there are 625 ministers to take care of them, or one for every 800; whereas, here are 800,000 without one missionary! Rev. J. Shillidy says of them that "not one in a thousand has probably ever heard even the name of our Lord Jesus Christ," and yet 2,000, in that district alone, die every month in this awful destitution!

The field, thus so destitute and so open, presents great promise. Mission work among the Santhals began only twenty-eight years ago, and the language had to be reduced to writing. Yet, after nineteen years' labor, there were 5,400 converts. Among the Kholos of Chota, Gossner's missionaries commenced work forty-four years ago, and while in 1850 there were but eleven converts, in 1861 there were 2,400, and twenty years later 44,000! When Adoniram Judson first went to the Karens they were described to him as "being untamable as the wild cows of the mountains." They also had not even a written alphabet until the missionaries reduced their tongue to writing in 1832. Yet there are to-day more than 450 Karen parishes, each supporting a native pastor and village school. There are from 30,000 to 35,000 communicants living, besides as many more who sleep in Jesus; and they have their own foreign missionary society.

As I left London the public mind was not a little excited over certain letters published in the *Methodist Times* from the pen of Rev. Hugh Price Hughes and Rev. Henry S. Lunn, M.D., touching Indian missions, and especially those of the Wesleyan Methodists. These gentlemen urge "a new missionary policy." Dr. Lunn gave up wealth and worldly luxury at home and went out to India, but returned after twelve months, and felt constrained to testify, first, against the *educational policy* pursued there, and, secondly, against the *scale and expense of living* on the part of many of the missionaries. The controversy awakened waxed warm, and even became personal. But after all allowance for heat on both sides, there remain some statements of fact which demand calm consideration.

There has been for some nine years past a deficiency in the income of the Wesleyan Missionary Society of over twelve thousand pounds, which is thought to augur a growing dissatisfaction with the methods pursued by the Missionary Committee, or with the results of mission work in India. A tabular statement has been published, in which it appears that in 1881, when the last census was taken, the Wesleyan Methodist missions stood, in the increase of native Christians, *at the bottom* of the whole list. With a force of thirty-eight foreign missionaries in 1881 they had but nine native missionaries, and from 1851 had multiplied the native converts from 440 to 3,591; while Gossner's Society, with but fourteen missionaries and two native assistants

had increased its native Christians from 123 to 32,800; and the American Baptists, with thirteen missionaries, had fifty-nine natives at work, and from 122 converts had grown to 57,070. In 1885, though occupying the sixth place as to age and the seventh as to missionaries employed, the Wesleyan mission stood only sixteenth in number of adherents.

Messrs. Hughes and Lunn quote Mr. Little and Mr. Findlay as saying that the work of the society is "fatally devoid of concentration, continuity and thoroughness"; and while tracing *failure to the policy of the society, they impute no personal blame to the missionaries*; but declare the missionaries to be picked men, and express high opinion of their ability, integrity and devotion. The changes they recommend are:

1. That educational agencies should be quite subordinate to preaching of the gospel.

2. That educational agencies should be, as far as possible, laymen.

3. That the advantages of education should be given mainly to their own native converts, especially intending to be native catechists and ministers.

They charge education with absorbing far too much of the men and money of the society, and affirm that success is in proportion to the prominence given to the evangelization of the masses. It must be confessed that the testimony they adduce from Rev. G. Mackenzie Cobban and others is overwhelming. Evangelistic missions are reported as winning thousands where educational missions reach tens. The Church Missionary Society and the American Presbyterian Missions are quoted in contrast with those of the Free Church of Scotland, of which it is said that, following Dr. Duff's policy, on lines almost entirely educational, they reported in 1888, in Madras district, 78 adults and 187 children as the total of baptized adherents; and that in that mission since its foundation the whole number received is 622, while the expenditure has not been less than £150,000! The Telugu Mission of the American Baptists, on the other hand, reports at one station and in one year twice as many conversions as the Free Church in the entire presidency in fifty years; and the American Baptists peculiarly magnify the *evangelistic* element. Of course there is a difference in the *caste* of people among whom these various missions are carried on which must enter into any comparative estimate of results; but after all due allowance is made, this is a most startling showing. For the accuracy of the statements we cannot vouch; we are acting now simply as reporters of current news.

A most serious charge is made against the *missionaries' style of living*. It is stated that it is unduly expensive and luxurious, and tends to put a distance between the natives and the missionaries. Quotations are made from native Christians and from foreign observers tending to show that a social gulf exists between the masses of

the people and those who go there to evangelize them. In a word, that the *caste spirit* of India has found its way into the homes and hearts of some missionaries, and that this separation hinders the Lord's work, prevents natives from becoming Christians, and obstructs the progress of civilization. Miss Joseph is quoted as instancing a native civil surgeon who leaned to Christianity, but explained his reluctance to confess Christ because the open espousal of Christianity meant to him and his family a double ostracism—first, to be outcasts from the native society, and secondly, to be *excluded from the society of European Christians!*

These gentlemen also refer to the custom in South India of holding district meetings for Europeans only, from which even ordained native ministers are shut out. Dr. Lunn states that in a year's residence in India he remembers but one occasion where he was asked to take a meal at the same table with a native Wesleyan minister. At the Bangalore Conference of 1889 not *one native minister* had a place in the assembly.

The letters of Messrs. Hughes and Lunn call attention emphatically to the *scale of living* found in India. They state the average income of an Indian missionary to be £300 annually and a bungalow, and they get this average from comparison of seven societies. They give a table of daily diet, from which they show that good, wholesome food may be obtained for £40 annually; servants, seven in cold weather and eleven in hot, may be obtained for £26 more; clothing for £24 more. Allowing for house linen and furniture, for charities, books and other expenses £50 more; this makes a total of but £140, or less than *one-half* the above average salary. Letters from Bishop Thoburn state that American Methodist ministers (married) receive about £122 per annum and single about £80. Dr. Peck also writes, giving the salaries of married missionaries in three conferences, in Methodist Episcopal missions, as follows: In South India, 1,800 rup., or £122; in Northern India and Bengal, 2,475 rup., or £168. Bishop Ninde adds his testimony that there is no complaint among these men that their stipends are insufficient, and expresses his concurrence in the *via media* suggested by Mr. Hughes.

Thus far we have acted as mere journalists, giving an impartial account of the current news. We cannot forbear to say, in the capacity of *reviewers*, that, whether or not the course of these gentlemen has been wise, the matter is now before the public, and much of the confidence of the people in the conduct of missions will depend on the thorough and explicit manner in which these questions are dealt with. We have no doubt that our English Wesleyan friends purpose to pursue a course of both ingenuous and intrepid fidelity.

Meanwhile we have a few words to say which will not prejudge or prejudice the issue.

1. As to the educational policy of Dr. Duff and others, it is yet *upon trial*, and the trial is not altogether satisfactory. Whatever may be said in favor of education as a means of ultimate evangelization, two things appear to us to be plain: first, that education must be subordinate to evangelization—preaching precedes teaching in the divine order—and we are first to make disciples, and then teach them; and, secondly, it is *Christian*, not secular, education to which the Church is called. Simply to teach the arts and sciences, while it may serve to overturn the faith founded in ignorance and superstition, by showing its absurdity, may only unloose Hindu youth from old moorings without giving them any new anchorage, and the actual result is often no faith at all—an infidel. We have long felt that to educate the mind without the conscience and heart is to put edge-tools and sharp weapons into unprincipled hands. And the whole history of Government schools in India and secular education in Japan and China shows that such training without Christ only raises up a generation doubly without faith and without God.

As to the scale of living among missionaries, it must not be forgotten that the climate of India makes impracticable to many a foreigner work that he could do and has done in a cooler and more bracing atmosphere. Nor must we forget that caste restrictions, which forbid the same servant to do work that belongs to another class, make many servants a necessity where one or two suffice in America or England; and that the cheapness of servant hire allows a retinue of servants for a small cost.

But after all this is said, we come still to the question, On what scale of expense should a missionary live? We have no sympathy whatever with a sentiment at home which lays upon missionary laborers abroad an enforced self-denial; which begrudges them the comforts of a well-ordered and appointed home. There is no just and equitable reason why the church should demand of missionaries that they live on a scale of cheapness and plainness not required of her ministers at home. Who can justify the partial and unequal policy that countenances a home clergyman in habits of living which are princely—manse, grounds, stipend, retinue of servants, luxurious table, costly dress, etc., and frowns on a clergyman who is preaching in India or Japan and who does not live like a beggar? We fail to see why different fields of labor should demand such immense disparity.

But *enforced* self-denial and *voluntary* self-sacrifice are quite different things. And the man who is a true missionary, at home or abroad, will, of his own accord, refuse to live in a style and on a scale which puts a practical barrier between himself and the souls he seeks to reach, uplift and save. We cannot shut our eyes to the conviction that one reason of the growing alienation of the masses from the

churches is, perhaps, found in the large salaries paid to many of our ministers at home. While we have not a doubt that they deserve all they get, and earn it, and that it is perfectly equitable as a business arrangement, we are firmly convinced that it lifts the pastor above the level of his people, and particularly of the great mass of the poorer and neglected classes. But especially abroad does it seem to us an indispensable requisite to success in reaching the native population that the *tie of sympathy and of identity* with their condition should never be weakened. The very names of William Carey, Adoniram Judson, Robert Morrison, David Livingstone and Robert Moffat are sufficient both to demonstrate and illustrate this statement.

We seriously apprehend that the published statements of Dr. Lunn are not based upon a sufficiently broad induction from facts. Twelve months in India could scarcely prepare any man to speak very safely on such questions. We have just conversed on board the *Servia* with a missionary of the A. B. C. F. M., who has been twenty years in India, who says that the assertions of Messrs. Hughes and Lunn are in some cases grossly mistaken, and that India's conditions are such that the rules prevailing elsewhere cannot be applied there. But after all these allowances are made, is it not plain that there is danger of a decided *decline in the martyr spirit*, without which the missionary spirit cannot long survive? We have often heard young men urged to go to the foreign field because no longer such self-denial is necessary as was in other days. Such arguments are perilous. When any man or woman goes to Japan or India or China or Africa, leaving behind the principle of "losing life for Christ's sake and the gospel's," he would much better stay at home. The spectacle of self-indulgence, among heathen, Pagan and Moslem peoples, is not that which wins men to take up their cross after Christ. No life in these modern days has left a more indelible impression of Pauline character upon the race than David Livingstone's, whose most marked peculiarity was that he turned his back on everything that men hold most dear, and buried himself as the good seed of the kingdom in the heart of the Dark Continent. That was the secret reason why he accomplished those bloodless victories among savage tribes, and was more adored by those Africans than any foreigner that ever set foot on their territory. Let us have a new generation of men and women that count nothing dear unto themselves for Christ's sake and the gospel's, and we shall have a new harvest in the wide field of the world, whose fruit shall shake like Lebanon!



## BIBLICAL THOUGHTS ON THE CONVERSION OF THE JEWS.\*

BY THE LATE PROFESSOR DR. FRANZ DELITZSCH, LEIPZIG.

(*Translated for THE MISSIONARY REVIEW OF THE WORLD by  
Prof. Geo. H. Schodde, Ph. D.*)

The Sacred Scriptures are the Word of God. Or, should we say more correctly, the Sacred Scriptures *contain* the Word of God? Both are correct. Our Saviour, in giving the cup to His disciples at the institution of the Lord's Supper, says: "This is the new covenant in my blood," and this has the same import as though He had said, "This is the cup which contains my blood," namely, the blood which establishes a new covenant—a new testament. However, the connection between the Holy Scriptures and the Word of God is much closer than the connection between the cup and its sacramental contents. The cup is the work of man, made of lifeless metal; the Holy Scriptures, however, are written by men, but from the workshop of the life of the soul; they are a human work which is at the same time a divine work, as God has taken human thought and writing into His service, and, through the impulse and direction of His Spirit, has used this to present His revelations. The Holy Scriptures are God's Word, and they contain God's Word, for they come from Him, the God of revelation, but out of the souls of men, and written by the hands of men as the authentic documents of His plans, will and way.

But, we are told in reply, is there not a great deal in the Scriptures which stands in no connection with the plans, will and way of God, as, *e. g.*, when in 1st Kings, iv. 22 *seq.*, we read an account of the daily needs of the royal kitchen in the days of Solomon; or, when Paul, 1st Timothy, v. 25, tells his young friend to drink a little wine for his stomach's sake? Is this, too, God's Word? This objection is just as if one would ask in reference to the Biblical statement that God created man in His image, whether the finger-nails, or the eyelids, or the spleen belonged to this divine image. These cases, however, cover each other, or in part. For all men, not only the first of the race, but also those born of woman, are in every part and particular God's handiwork (*cf.* Job x. 8). The Bible, however, is not a created work of God, is not a product of absolute authorship on the part of God; but is a body of writings in the production of which the

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\* In the death of the veteran and venerable Professor Franz Delitzsch, of Leipzig, who entered upon his reward March 4, 1890, the cause of Jewish missions lost its most ardent friend. The article here given is a translation of the last mission address made by the tireless lover of Israel. It is not this pathetic feature alone that makes it interesting. It has a representative value in showing the spirit and manner of the man. The Biblical character of the discussion, the sanguine hopefulness pervading the whole, the poetic fervor exhibited in almost every sentence, are characteristic and typical of the Leipzig savant. Like all of Delitzsch's literary productions, the address must not merely be read, but also be studied in order to be appreciated. It appeared originally in *Saat auf Hoffnung*, the leading Jewish mission journal of the world, of which Delitzsch himself was for twenty-five years the editor and leading contributor.—*Translator.*

God of revelation made use of men of the most varied types and times and conditions; a book, then, which is not less human than it is divine, in which the human side is sometimes more prominent than the divine, and sometimes the divine more prominent than the human.

As man consists of a soul that is the life-giving principle in him, and of a body that receives from the soul its vitality, thus, too, in the Scriptures we can distinguish the inspiration as their central fact and life-giving spirit form their body—that is, the external features forming their periphery. Not as if we could say, “So far goes the inspiration, and there it ceases.” Just as the activity of the soul in the human body is felt even to the tips of the fingers, thus the spirit of inspiration permeates the whole of the Scriptures, from their centre to the farthest circumference, and of the whole is true what Isaiah says (xxxiv. 16). And yet there is always a difference in what in the Scriptures can be compared to the vital principle of the soul and to the life-receiving body. There are Old Testament selections, such as Psalm cxxx, which reflect almost completely already the religious standpoint of the New Testament, and there are others, like Esther ix. 7–10, in which the Old Testament standpoint is represented in an almost repellent, carnal phase. And yet the book of Esther belongs to the Old Testament Scriptures, for its purpose is to show us, according to its divine purpose and plan, how, on the one hand, the Sun of the New Testament was nearing the horizon, and how, on the other hand, the old covenant was becoming old and weak, more and more.

But why these thoughts to-day, at the annual celebration of our Jewish mission work? These thoughts are to prove to us that in those portions of the Scriptures, too, from which our mission work draws its authority and the certainty of being acceptable to God, the divine and the human are found together, and that, in accordance with the demands of the New Testament spirit, we must set aside the Old Testament restriction, in order not to forsake the Christian standpoint for that of pre-Christian Judaism.

As clear and light as the sun are those passages which proclaim it as our right and our duty to proclaim to the Jews that Jesus is the Christ; they are divine words which our Father in Heaven has put into the hearts and mouths of the Prophets and Apostles. Even more than this, they are direct divine words—words of Christ Jesus, in which the Old Testament longing for an earthly visible appearance of Jehovah have been fulfilled. Israel had the first right to the fruits of development. He Himself declares that He was sent only to the lost sheep of the house of Israel. And He commands His disciples not to go into the streets of the Gentiles, or into the cities of the Samaritans, but to seek the lost sheep in Israel. But when after His death He as the Risen One had entered into the limitless life of perfection, in which His whole work is referred in a like manner to all men, the mission,

too, which He had entrusted to His disciples breaks the bounds of nationality, and they are told to preach the gospel "to every creature." Does this, perhaps, mean all creatures henceforth except the Jews? How could that people be excluded for whose pardon He petitioned upon the cross? All the congregations outside of Palestine to whom the apostles wrote consisted of Jews and Gentiles alike, and more than twenty years after the death of the Lord, that apostle who more than all the others was appointed to preach to the Gentiles declares that the gospel was a power unto salvation, first to the Jews and also to the Greeks.

Our mission work is done in obedience to the will of God; it seeks to serve that gracious will of God which embraces all mankind. Preaching the gospel to the Jews, of whom there are now six and one-half millions, is the same as the work of evangelization of any other nation. If the friends of mission work among Jews or Gentiles would expect to convert every single individual of any particular nation to Christ, they would forget the word of the Lord, that the way is narrow that leads to eternal life, and that few there are who find it. All Biblical promises that speak of the conversion of nations do not refer to the great mass of people, but to the kernel in the midst of the mass; or, to speak with the prophets, to a "remnant," proceeding from the supposition that through the judgment of God a certain portion shall be separated from the mass, and this shall accept the grace of God and His Christ. This is especially true of Israel. After Isaiah has joyfully proclaimed the birth of the Messiah, who, as the visible presence of God, is called the Mighty One (ix. 5), he predicts that, even if the people were as many as the sands on the seashore, yet only a remnant shall be converted to the mighty God, who has made His appearance bodily in the Christ (x: 21-23). By this "remnant" is not to be understood a minority within the majority of the people, but rather the nation itself filtered into a kernel, which, as Isaiah was informed, when called to his work (vi. 13), was to grow forth anew from this kernel and become prosperous. This it is, too, what Paul means when, in resisting self-exaltation of the Gentiles, he announces the secret of the all-embracing grace (Romans xi. 25 *seq.*), that "all Israel shall be saved"—all Israel, because to the Christ-believing Israel of the New Testament period, to which the apostle himself belonged, a Christ-believing Israel of the last times shall be added.

That ban and banishment shall not eternally be the lot of Israel; that, at the end of days it will turn to the Lord, to the second David—that, is, to God, the Father of Jesus Christ; and that, when this conversion has taken place, it, with the help of the Gentile Christian nation in whose midst it is dwelling, will again secure the possession of the land which has been given to it with an oath. This is taught by all portions of the Scriptures alike, and this is confirmed by Him who is the incar-

nate Word of God (*cf.* Matthew xxiii. 39). That this word shall become true is confirmed by another word spoken at His departure from earth (Luke xxi. 24). According to this, Israel shall not be scattered for all times; Jerusalem will again become the chief city of a Christ-believing Israel dwelling in the Holy Land. And, as a result, this will be an independent people. The answer which the Lord gave to His disciples when questioning as to the hour when He would re-establish the kingdom of Israel, does not refer to the fact itself, but only leaves the time to be settled by the Father. We are here considering words of God, from which we dare take nothing; words of God which are a fixed part and portion of the divine plan of salvation.

In the Old Testament times the clear light of this divine idea is obscured in rising in the hearts of the prophets in so far as it is colored by a national and ceremonial method of thought, which is inseparable from a revealed religion in its preparatory stage. In the first place, although the prophets in a determined and cutting manner chide a dead—*i. e.*, a heathen—ceremonial worship, as is also done by the Psalms (Psalm l. 13 *f.*), yet not a single prophet or psalmist can picture to himself the worship in the last times without a restored sacrificial system. On this point the Old Testament view is corrected by the New Testament. Christ Himself is the end of the law; His voluntary sacrifice has for all times removed the shadowy form of the old sacrificial culture. Secondly, the Old Testament views the Temple in Jerusalem as the central place of worship for the last times and the place to which the nations will flock. But Christ, in His answer to the Samaritan woman, tells us that true worship is not bound to any particular locality. The New Testament revelation knows of no other world cathedral except the spiritual temple of the one Christian Church. And, thirdly, in general the New Testament does not recognize any particular nation which more than any other is the people of God; no nation around which the other nations circle, as the planets circle around their suns (*cf.* Romans x. 12). And, fourthly, while in the Old Testament the people of God and the congregation of God are one and the same, the New Testament interest builds up the Church from among the nations; but the Church is a spiritual organization distinct from the national and State organizations. While a nation in case of necessity can defend itself with carnal weapons, the true Church can never make use of fire or the sword—her weapons are the Word, prayer, suffering and martyrdom.

But even if we take all this into consideration, the word of the apostle still is applicable to the Jews, spoken (Rom. xi. 29) then, or spoken in view of the end of days. Israel has fulfilled its world mission in having given to the world the Church of God, but it has not exhausted its world mission thereby. When it shall once have recognized Him whom they have rejected so long, and accept Him with

contrite heart, then will be fulfilled what is said by the Apostle Paul (Rom. xi. 15): "If their rejection became the reconciliation of the world, what can come with their reception but life from the dead?" (According to the original text.) Life from the dead, a new spiritual springtime, will proceed from the newly-arisen Israel. The fulness of the Gentile nations will then have entered, but not in their entirety. Christ-believing Israel will help in completing the evangelization of the world. And when then on the ground where the temple of Solomon stood, and where there is now a Moslem mosque, sacred next to the Casba of Mecca, a mighty Christian temple shall be erected, then this will, indeed, not be the centre, but yet a mighty beacon of light for all Christendom.

## FOREIGN MISSIONS IN THE SEVENTEENTH AND EIGHTEENTH CENTURIES.

BY REV. EDWARD STORROW, BRIGHTON, ENGLAND.

*(Concluded from page 501.)*

The early efforts of the first society in the colonies in behalf of schools, seamen, soldiers, prisoners and Christian literature, were considerable. It was led by the following incident into a foreign field of labor, in which it did noble and much-needed service throughout the century. Some of the letters of Zeigenbalz and Plutscho, narrating the successes, trials and pecuniary difficulties of their mission, having been laid before the Propagation Society, it generously sent them a donation of £20 and a number of books. The interest thus awakened was perpetuated and deepened, but it was thought that the scope of the society did not include India. Apparently this was as true of the Christian Knowledge Society, though it was finally arranged that it should open a fund for the special use of the Danish Missions in India. In this manner it was that essential aid was given to all the Danish and German missionaries we have named, and several more, and the society led on to undertake important missions of its own. Zeigenbalz and Plutscho were not only honored on their return to Europe by the king of Denmark, but when the former visited England he had interviews with George I., the Prince and Princess of Wales, the Archbishop of Canterbury, and the Bishop of London. That the interest thus expressed was genuine and abiding was proved by subsequent events. The king wrote to the missionaries. The Christian Knowledge Society deliberated on the best means of helping the mission. Most of the missionaries subsequently sent out visited England; were forwarded, in some cases, in ships-of-war, free of charge, and received, not only letters of encouragement and authorization from the highest ecclesiastical dignitaries, but gifts of money and material for their schools and printing operations, and annual salaries to supplement the small and precarious allowances they received from Den-

mark. Indeed, after the death of Frederick IV., the mission was mainly dependant on England for funds. Gradually this developed, in a most friendly manner, into British Missions, though the agents, for the most part, were from Germany and Scandinavia. Swartz, for instance, was for the greater part of his career a missionary of the Christian Knowledge Society, for when it resolved to establish a mission at Trichinopoly, in 1766, with the free consent of the Danish College of Missions, he transferred his services finally from one to the other. So Jainicke, the first European missionary in Tinnivelly, where the gospel had been carried by Swartz and his native assistants; Huttemann, at first at Cudalore; Gericke, at Madras; Kiernauder, at Calcutta; and their co-adjutors and successors, were agents of this society. To it, indeed, belongs the honor of having done almost all that England attempted for the evangelization of India during the eighteenth century.

We now turn to the Propagation Society. No one familiar with the foreign and colonial relations of England at the commencement of last century can be surprised that its chief efforts should have been directed for many years to the settlers scattered throughout the various North American colonies, and places in Europe, such as Moscow, Hamburg, Lisbon, Leghorn, and the Levant, where groups of Englishmen resided. Interest in the former was intense, and in the latter a duty, for their spiritual state was a disgrace to England and a scandal to Protestantism, whilst heathen lands were very little known, and the obstacles in the way of conveying to them the gospel far more formidable than they are now. Moreover, the funds at the disposal of the society were inadequate, when the most pressing claims were met, for any great and untried enterprise. It was not given, even in these early days, to pay much respect to the labors of others, or it would have left New England to the Puritans—destitute though it was of Episcopal agencies—and would have concentrated all its energies on colonies where Christianity was little more than a name; but where vice and irreligion were rampant. Thus much money was wasted; the efforts of good men were misspent in attempts to alter the opinions of Christians rather than in converting sinful men; and some of the true blessings of Christianity were lost or limited. Nevertheless, the society was heartily zealous in its efforts to spread religion and morality among nominal Christians, and to convert the heathen. It did immense service in sustaining and strengthening the struggling agencies which here and there existed, and in sending clergymen to districts and colonies where there were none. It is not too much to say that the Episcopal Church, not only in the United States, but in all other parts of America, the West Indies, West and South Africa, India, New Zealand and Australia, owes more to it than to all other agencies united.\*

\* "Missions of the Church of England," by Ernest Hawkins.

But of its endeavors to give the gospel to the heathen, notice chiefly is here to be taken. That this was a part of its design is abundantly clear, if it were only from the careful and elaborate "Directions to the Catechists for Instructing Indians, Negroes, etc.," which at an early period it issued; although it was for some years less distinguished in this sphere than the other, chiefly because its agents were absorbingly occupied in setting things in order among their own countrymen, but partly through the error of leaving to the same persons the very diverse duties of ministering to Christian congregations and seeking the conversion of the heathen. Bray, who founded and endowed an institution of great value, which exists to this day under the title of "Bray's Associates," for the support of negro schools in Nova Scotia, Philadelphia and the Bahamas, was not likely to overlook their interests in any society which he helped to found. We find, accordingly, in the early history of the S. P. G. Society, repeated notices of their instruction and baptism; of schools for their benefit; and attempts to alleviate their lot and to protect them from contumely and wrong, especially in New York and the West India islands. Nor were the Indians overlooked. The zeal of the Rev. Morgan Godwyn, trained at Oxford, and successively a clergyman in Virginia and Barbadoes, as exhibited in a pamphlet he wrote in 1680, entitled "The Negroes' and Indians' Advocate," seeking for them admission into the Church, the chief proposition of which was "That the negroes, both slaves and others, have naturally an equal right with other men to the exercise and privileges of religion, of which it is most unjust in any part to deprive them," was characteristic of the sentiments of many, both before and after the formation of the society. The opening century showed several gratifying evidences of this. There were, for instance, some thirty congregations of Christian Indians, in 1705, in the south of New England, thirty-seven native preachers, some of them having been ordained by the Puritans. There were also seven or eight English ministers, who had learned the Indian tongue, and frequently gave instruction to Indian assemblies.\* In the year 1700 was celebrated the first public commencement of William and Mary's College, founded, as the charter declares, "that the Christians of Virginia may be furnished with a seminary for the ministers of the gospel, and that the youth may be piously educated in good letters and manners, and that the Christian faith may be propagated among the western Indians, to the glory of Almighty God." The society took up such work with great readiness, for, in its first report, grants are stated to have been made to two missionaries who were laboring among "the five nations of Iroquois, commonly called the Praying Indians of Canada," † and Mr. Thompson is reported as having been "sent to

\* See Hawkins' History.

† This continued, with some interruption from war, in one at least of the tribes, the Mohawks, all through the century, and with much success.

instruct the Indians in Carolina in the Christian religion." In 1704, Elias Neave, as catechist of the society, opened a school in New York for negro slaves, which, in spite of enormous difficulties, did immense good, and existed for at least sixty years. Neave had at one time 200 catechumens under instruction, and one of his successors, after twenty-three years' labor, reported that "not a single black admitted by him to the holy communion had turned out badly, or in any way disgraced his profession." \* These statements are by no means exhaustive, but they indicate the direction in which much good was done.

Gradually the way was prepared for work on a more extended and independent scale. The first who entered on it was Mr. Thomas Thompson, who, after laboring for some time in New Jersey, was sent, in 1751, by the society, at his own urgent request, as a traveling missionary to the negroes on the coast of Guinea. The work thus begun was doubtfully sustained for fifty years by a native clergyman named Philip Quaque, and was the foundation of the great and successful missions of the two English Episcopal societies in Western Africa.

The Declaration of Independence, 1776, brought the labors of the society in the United States to a close. Thus it was free to enter on new and more destitute spheres, and at the end of the century it was partially or entirely sustaining agents in several of the West India islands, Newfoundland, Nova Scotia, the Canadas, Australia and West Africa. This was a great deal to attempt on the slender resources it then commanded. Its income in 1701-2 was only £1,537. From 1710 to 1750 the annual receipts averaged £2,150; from 1750 to 1770 they rose to £4,000, but rapidly fell when the war with America commenced, and in 1801 were £6,457. Such were the varied endeavors made during 200 years to win the heathen for the inheritance of Christ. Instances of eminent learning, ability, zeal and consecration in the endeavor were numerous, but the results were not great. In estimating them we must consider the unsettled turbulence of the times; the demands made on Christian zeal by the aggressions of the Papacy; the rapid extension of the British possessions; the really limited number of those who, at any period under survey, understood and possessed the true missionary conception, and the want of efficient, well-organized and sustained methods of operation. Nevertheless, a great deal was done, and yet more was prepared for, and it would ill become us to fail in appreciation of those less-favored laborers, who laid, under enormous difficulties, the foundations of that great temple which, under far happier auspices, we assist to build. If we look back just 100 years, to the close of the ninth decade of the eighteenth century, on the eve of the development of missionary zeal in the formation of so many important societies, we find there were but three missionary societies—the Propagation Society, which labored chiefly, however, in the colonies; the

\* See Anderson's History, Vol. III., p. 332.



Halle-Danish Mission, which in a languid manner sustained the missions in South India, and the Moravian Missionary Society. To these might be added the Christian Knowledge Society which, through the greater part of the century, rendered efficient aid to the missionary enterprise, and the Dutch Government, which in most of its possessions was mindful, though through imperfect methods, of its duty to its pagan subjects. But private and personal zeal had here and there been active, especially throughout the colonies of North America and the West India islands. The Methodists and Moravians were principally active in the latter; the Puritans and Episcopalians in the former. In the extreme north the Swedes and Moravians had a few interesting but small and struggling stations. The latter had the one only mission in South Africa, and the Propagation Society the only one on the west coast. The Dutch Missions in Ceylon and the Indian Archipelago were languishing. So really were those of Southern India, save where the gentle but potent influence of Swartz was felt. Altogether the sums annually spent on missions to the heathen was less than £25,000, and the number of missionaries less than 100. The native assistants to the missionaries were very few, probably not one to each missionary, and there were not ten who had attained to the status of ordained clergymen, so small was the attention given to this important feature of Christian propagandism. The converts, exclusive of the uncertain number of the nominal ones in Ceylon and the Dutch possessions, could not have numbered 40,000, belonging for the most part to weak and uninfluential races, and having but very few among them of marked ability, faith or position.\* The difference between then and now in agency, influence and results proves the wonderful vitality and growth of missions, and is most encouraging as affording the most varied and ample evidence of their success.

\* For an admirable statement of the position of missions at the *beginning* of this century, see Dr. Christlieb's "Foreign Missions of Protestantism," p. 5-16.

## THE LACK OF CONSECRATION AND PRAYER.

[EDITORIAL.—A. T. P.]

### PART II.

(Concluded from page 514, July number.)

3. There is in the Church, we fear, a radical *lack of consecration*. We use this phrase in no narrow cant sense, but in its proper sense of setting apart—self-dedication to the service and use of God. That is a great truth and fact: *Ye are bought with a price and ye are not your own*. Redemption is our purchase, at a fearful, unspeakable price. The redeemed becomes, of course, the property of the Redeemer, and salvation by faith is simply the acceptance of this redeemed relation. We not only renounce all claims of any other master upon us, but all right in ourselves. Without this renunciation

there is no salvation, and it carries with it the consecration of which we have spoken.

Of course this consecration includes all our belongings. What, by a strange use of language, we call our "substance," so far as it belongs to us, certainly belongs to our Redeemer, and is henceforth *devoted*—set apart as by a vow—to His glory. This is the Biblical principle, and it has only to be recognized and practically acted upon to yield the most astonishing results. The financial basis of all our evangelization is rotten, because the money of believers is unconsecrated. There is enough wealth in the coffers of the rich—nay, there is enough surplus money in the purses of the poor, if properly gathered and systematically contributed, to evangelize this world. But it will never be given nor used until we look upon God, not ourselves, as the owner and proprietor of all. The question must be not, What can I spare for God and at the same time satisfy my conscience? but, How much can I sacrifice for God, how little can I spare for myself, and yet satisfy my own absolute needs? The ministry of money in the Kingdom of God is one of the great truths and mysteries that we are slowest to learn and penetrate. Men have worshipped Mammon; and it certainly suggests certain divine attributes, for—wisely used—money so multiplies the man's force as to suggest omnipotence; so multiplies the man's effective personality as to suggest omnipresence, and so multiplies the years of his influence as to suggest immortality. How contemptibly little and miserably short-sighted the selfishness that looks upon such a mighty factor in the world's evangelization and redemption as only a means of self-enrichment and self-indulgence!

We must learn the secret of true giving. First, this giving must be not only systematic but *proportionate*. He who gives one dollar out of \$100,000, gives far less than he who gives the same sum out of \$10,000 or \$1,000. Dr. Joseph Brown, of Glasgow, quaintly says that no man can overlook this principle of proportionate giving if he understands his arithmetic, and that the practical neglect of it can be accounted for only on the ground that such people, when they came to "simple proportion," bolted over it into "*vulgar fractions*."

But the consecration we most need is that supreme self-offering, the consecration of body, soul and spirit unto God. We are bought with a price: therefore are we no longer *our own*. Besser tells us of a redeemed slave, bought by a rich Englishman, in a slave-market, for twenty pieces of gold, and then presented with a purse of money with which to buy a home. "Am I free? to go where I will and do what I will? Then let me be your slave. You have redeemed me; I owe all to you." He whom Christ has bought will not go free. He comes to the blood-stained door-post and asks that his ear may be thrust through with the awl and fastened to the door. Of him as of the master it is true, "Mine ears hast thou *bored*, in token of my delight to do

thy will, O my God." There is no liberty to be compared with such voluntary servitude. Years seem but a few days for the love the disciple bears to his Lord. Love shortens the longest term, lightens the heaviest load, strengthens the feeblest frame.

When such consecration is ours, everything else will be consecrated. The utensils of ordinary toil, the very pots in the kitchen, will be holy like the bowls of the altar. Then children will be the Lord's, not from childhood or birth only but from conception, and, like Samuel and John the Baptist, filled with the Holy Ghost even from the mother's womb.

4. There is a lack of *supplication*. *Prayer has always turned the crises of the kingdom.* It is a remarkable fact that, from the inception of modern missions to their present period, no important stage or step of their development has ever occurred except in connection with *prayer*. Even while the bulk of disciples were yet asleep to the needs of man and the duty of the Church, a few were, like Elijah on Carmel, bowed before God in importunate prayer. First, William Carey in England and Jonathan Edwards in America besought God to arouse an apathetic Church, and, almost simultaneously in England and New England, the Monthly Concert of Prayer began to be observed in 1784. Then prayer arose to God for the *opening of doors* into the whole habitable world. From 1819 to 1884 the most remarkable series of events occurred ever known in human history. Cannibal islands in the South Seas, Brahmanistic India, Buddhistic Siam, Persia, Turkey, China, Japan, Korea, and even Italy, Spain and France were thrown mysteriously open. Africa was suddenly thrown open also by that strange combination, the cotton spinner of Blantyre and the reporter of the *New York Herald*. Thibet stands to-day almost solitary and alone in shutting out the missionary, but the Moravians, always the pioneers, are carrying the blood-stained banner to the parapet of that shrine of the Grand Llama.

Then praying souls began to plead for increased supplies of men and means to enter these open doors; and workmen offered and money was furnished, until, in 1878, some twenty donors gave more than \$4,000,000. Then the awful condition of woman in pagan lands attracted the attention of praying women and the great Zenana movement began, and simultaneously the organized form of woman's work. Then came an exigency when it seemed that there *must* be more volunteers—and from the educated classes; and, within five years, in this country and Britain upwards of four thousand young men and women, the flower of the Church and of society, have offered themselves willingly. Every time the Church has set herself to praying, there have been stupendous movements in the mission world. If we should but transfer the stress of our dependence and emphasis from appeals to men to appeals to God—from trust in organization to trust in suppli-

cation—from confidence in methods to importunate prayer for the power of the Holy Ghost, we should see results more astounding than have yet been wrought. It is a significant fact that in every department in which we naturally seek to move men most by *appeals*, we are directed to depend solely on prayer. “Pray ye therefore the Lord of the harvest that He will *send forth laborers* into His harvest.” The supply of workmen is to be secured by prayer, but the quality of workmen is far more important than the quantity. Power comes by prayer—the secret of power is fire, kindled from above. The sublimest men of history have been men who stood alone, like Moses on Horeb, Elijah on Carmel, Daniel in Babylon, Luther at Erfurth, Savonarola on the scaffold, and McAll in Paris, Moffat in Africa, Morrison in China. There is a sublimity about faith and solitariness. One man and God with him stands undismayed among a thousand foes and can carry off the gates of Gaza and lift the pillars of Dagon’s temple.

It is said of Themistocles, at the battle of Salamis, that he delayed that naval engagement until the land breeze blew which swept his vessels toward the foe, and left every oarsman free to act as bowman and spearman. Think what new power would come to us if the energy expended in propelling the mere vehicle of missions could be left free to do the work of missions; if the Spirit of God should sweep the Church toward the crisis of the engagement instead of our toiling hard to bring up God’s people to the encounter.

In the Pantheon at Paris is a cartoon which represents a contrast of early Roman history. The pagan empire has reached its summit of splendor, and a Cæsar is entering the Eternal City in triumphal procession. The scene is dazzling—countless legions of soldiery, captives of war in golden chains, spoils of priceless value, colossal elephants—all the pomp and pageantry of human glory. Beneath, scarcely visible in the dim light, Christians are praying in the Catacombs, and the long galleries are the sepulchre into which the empire must soon fall. Imperial glory is being undermined by martyrs’ prayers.

The picture is but an allegory on canvas. The world’s pomp and pageantry are hollow and shallow; its power and glory are unreal and deceptive. The Cæsars and the czars, the emperors and sultans, with their crowns and sceptres, are not the actual governing powers in human history. In many an obscure garret or cellar, in the hut of the lowly, are the praying saints whose supplications move the arm which is the support of the universe. The Church has two unused motors: the *power of consecrated money* and the *power of covenant prayer*. The possibilities of either have never yet been proven. The coming age of missions will show what mighty motive powers these are; and that we may quicken the whole pulse of true believers, let us seek to inform the mind, impress the conscience, hallow the life and

inspire the prayer of all who look for Him whose kingdom is to be world-wide and age-long!

When Christians are intelligent and consecrated there will be no lack of holy *enterprise*. That word conveys to us the conception of an undertaking resolutely attempted with the acceptance of all necessary risk. The children of this world have always put to shame the children of light. Commerce, science, trade, greed have accomplished results which the more potent motives drawn from the Word of God and fellowship with Christ have failed to secure. It is a burning shame to us that men should dare, for ivory and peacocks' plumes and diamonds and gold, perils and privations which the Church of God will not confront for the sake of souls. Scientists penetrate Indian jungles and African forests for the sake of fauna and flora; men will colonize with incredible rapidity a desert tract, moved by the law of a carnal commandment, while we are not impelled by the power of an endless life. We see men of the world form colossal corporations for world-wide enterprises. If some new invention like the electric light, or some new discovery like that of kerosene oil, marks a new epoch in civilization, a few years elapse and it may be found in every land. I am told that kerosene lamps may be found in the heart of Africa and China and Japan. What is the matter with the Christian Church that the world-wide enterprise of Christian missions moves so slowly?

In the Peninsular war, for every Frenchman killed there was sent out by England the weight of a man in lead and eight times his weight in iron, not to speak of the cost in blood and treasure. In the Indian wars in this country it has sometimes cost on the average a million dollars to kill an Indian, while an average expenditure of \$200 was spent in converting them. There is no lack of money nor means to compass the evangelization of the world within the present century if there were but the spirit of enterprise to dare and undertake for our Redeemer.

Talleyrand boasted that he "kept his watch ten minutes ahead of the rest of mankind." The Christian Church should surpass rather than be surpassed by others in her enterprise. The time will come when disciples will look back to this age of missions with as much surprise as we now look back to those days when a learned prelate in the House of Lords, and a defender of orthodoxy too, could calmly argue against sending missionaries to the Orient! or as we contemplate with amazement speeches against the suppression of the slave trade that have no interest to us except as fossils and petrifications of an antediluvian era! Even now there are some believers to whom the present apathy seems inexplicable. The work of a world's enlightenment and salvation is the only work worthy of all the combined energies of the Church of Christ. It should be pushed with the patience, perseverance, indomitable courage and invincible constancy of those who

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believe that they are under the direct and personal leadership of a divine captain. To the eye of faith, our celestial Leader, in garments red with blood, is signalling to His people to move forward, unitedly and promptly, and take every stronghold of Satan by storm. For what are we waiting? There is His command, now nearly nineteen centuries old, yet ever new in its obligation. There is His providence, with its present and emphatic challenge to us to enter the open doors of opportunity and march over the prostrate walls of unresisting strongholds. There is His grace, that has worked and is working new miracles and signs and wonders among tribes so degraded that to awaken in them even Godlike aspiration implied a new creation. The "Fulness of Times" has once more come. The Son of God goes forth to war, and He summons all His hosts to a final assault. Before Him and a sanctified, united Church, even the gates of Hell shall not prevail. Oh, for the day when all along the battle lines a new movement shall be seen, before whose mighty advance Satan himself shall tremble!

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### PRAYER AND MISSIONS.

BY REV. R. T. CROSS, MINNEAPOLIS, MINN.

Much has been said of late upon this subject, but it will bear precept upon precept and line upon line. In a widely circulated book on prayer, full of instances of answered prayer, I was unable to find a single instance of prayer as related to missions. But one cannot search missionary literature to any extent without finding many such instances. The history of missions is a history of prayer. Mark on a chart the missionaries, the missions, and the nations for which most prayer has been offered, and from that chart you can construct a history of missions that would be approximately correct. Prayer is the Church's vital breath in all its missionary work. Prayer and missions are as inseparable as faith and works; they are faith and works.

The church at Antioch sent forth their first missionaries with fasting and prayer, and the success that attended those first missionary efforts was in answer to prayer. How many prayers are offered for every missionary; prayers by his home church, by personal friends, by himself, by the missionary society, the denomination, and by the Church at large! To this fact it must be due, in part, that so few missionaries of all who have gone to heathen lands, among savage tribes, exposed to all sorts of perils, have met a violent death. The exceptions prove the rule, for God sees that it is best for the cause of missions that the surface desire be refused sometimes in order that the deeper desire be granted.

Harriet Newall went as a missionary at the age of nineteen. She and her husband had barely landed on a heathen shore when the authorities sent them away. They came to the Isle of Man, where she

sickened and died—all in a few brief months. Those who prayed that her life might be spared, prayed thus in order that she might do good work for Christ and advance His Kingdom. For that reason, evidently, her life was not spared, for the published account of that consecrated life and early death aroused a wonderful interest in missions in this country in the early part of the century.

A poor mother of nine children in Vermont gave her mite to help send missionaries to the Sandwich Islands, and grieved because she could not give more. At family prayers she asked God to accept of one or more of her children. "That prayer," said one of her daughters, "struck me," and that daughter became the devoted wife and right royal helper of Missionary Wilder.

More than one missionary has found that prayer is a helpful agency in securing a proper helpmeet. Dr. Goodell, who for forty years did so grand a work in Turkey, says that after he decided to go as a missionary he prayed much for a proper helpmeet; but finally he began to watch as well as pray, and then his prayer was answered. When his friends, Thurston and Bingham, were under appointment to go as the first missionaries to the Sandwich Islands, the mothers of the young ladies to whom they were engaged positively refused to let their daughters go. Going without wives was not to be thought of, and it was not supposed that they could return, or that any one could come to them for many years. Something had to be done and that promptly. The students at Andover prayed over the matter and then hired a fleet horse and sent young Goodell on a forty mile ride to find a wife for Thurston, who had given him a *carte blanche* in regard to two or three young ladies who had been described to him. One was found and it proved to be a happy marriage.

On the day of prayer for colleges, during the Week of Prayer, and at other times, parents and others have been praying the Lord of the harvest to send forth laborers, and in answer to those prayers we see this wonderful movement among Christian students. Is it not the first wave in the rising of a mighty tide of missionary interest and consecration? Now let us pray that a great number of churches and missions may support each its own missionary in foreign lands.

Missionaries need and greatly desire to be remembered by name in our prayers. When they go down into the depth of heathenism they want us to hold the rope, and we do not hold it unless we pray for them. One thing they want us to pray for is that they may be helped in learning the language. When Mr. Wilder had been in India but a short time, he was jokingly asked to preach in the native language. He tried and succeeded. The natives were astonished, and they said, "We prayed for him." One day he had preached in eight villages, and such was the indifference of the people that, wearied and discouraged, he sat under a tree to rest. While there

he received a letter from a friend in Philadelphia, who, among other sympathetic things, said, "Brother Wilder, we are praying for you by name every Wednesday night." He felt refreshed at once. He arose, went two miles to a large town, called on the head man, who ordered his fifty clerks to stop work and listen. He spoke of Christ for an hour; tears were in their eyes, and they urged him to go on still longer.

Hear that prayer of that far away sister missionary: "Oh, dear Lord, I have not time to pray this afternoon. Here are persons waiting for their poor bodies to be healed; souls are listening for the word of life to be spoken. Oh, dear heavenly Father, put it into the heart of some good Christian woman in America to pray for me while I go to minister to these Thy little ones!"

The President of the United States can sit in his office and touch a button, and set in motion all the machinery in an exposition building in a far distant city. The humblest Christian in America can, from his closet, send a wave of spiritual power to the other side of the globe by way of the throne of grace. Pray, then, for the missionaries, and especially for your friends among them, for those whose names or work you happen to know.

When the first missionaries started for the Sandwich Islands in 1819 much prayer was offered for them, and what seasons of prayer they must have had on the brig *Thaddeus* during that tedious journey of many months! When they reached the islands they learned that the old king was dead, that the new king had abjured idolatry and destroyed the idols; and, behold! there was a nation without a religion all ready to receive the Christian faith. In that fact, and in the Penticostal revivals that followed in later years, how wonderfully was prayer answered!

God's providences are very closely related to the prayers of God's people. A few years ago a German missionary society found itself in debt ten thousand thalers. Fourteen years before it had received as a gift three acres of what was supposed to be worthless land in South Africa. At this juncture diamonds were discovered upon it, and enough was realized by percentage paid by the miners to pay the debt.

The founder of the Friendly Islands Mission applied to the London Missionary Society for permission to start a mission on another island whose chief had requested it. While waiting in prayerful anxiety for an answer, a box was washed ashore which contained a letter giving the permission. The wrecked ship was never heard from, and no other article from it was ever found.

In 1815 Rev. B. Shaw went to Cape Town as a missionary, but on being forbidden by the Government to labor there, he bought a yoke of oxen and a wagon, and he and his wife started for the in-



terior, not knowing whether they went. After going 300 miles, he camped on the 27th day near a party of Hottentots, who, with a chief, were going to Cape Town after a missionary to teach them the "Great Word," of which that chief had heard. Had either party started half an hour earlier on its journey they would have missed each other.

When a fierce storm of persecution burst upon the Turkish missions of the American Board, much prayer was offered, and God interfered with such a striking series of providences in the Turkish nation and its capital that the persecutors were awed. They held a meeting, and agreed to stop the persecution and recall the Christians who had been banished. In the history of every mission may be found a series of striking providences in answer to prayer.

How marvellously prayer has been answered in this century in the opening of heathen nations to missionary work! India, China, Japan, Africa, the islands of the sea—what a volume of prayer ascended to heaven that these might be opened to the gospel, *and God opened them*. It is hardly necessary to offer that prayer now. The prayer now should be that hearts may be opened. He who opens nations can open hearts as well; the hearts of the heathen to hear and the hearts of Christians to give on a grander scale than ever before.

The more our prayers are answered the more we have to pray for. If the prayers of the morning are answered at noon, how busy we must needs be in the afternoon, and how much to pray for at night! The prayers of the fathers in the early morning of the great missionary movement are being answered all over the world, and all over the world God's people need to pray mightily for a great ingathering.

God's people pray in many languages. They use many forms of prayer, and they ask for many things. But there is one petition common to all. They all unite in saying: "Thy kingdom come." Around that prayer there is unity. In offering it we are all one. It is the generic prayer that Christ taught us to offer. He knew that millions of lips would repeat it, and that it would be the prayer of the Church universal for ages. Surely He would not have taught us thus to pray if He had not known that the prayer was sometime to be answered by the complete triumph of His Kingdom on earth.

That prayer is the charter for all the prayers that we offer for missions and missionaries, in all their minutest interests. So let us make every week a week and every day a day of prayer for the coming of the Kingdom.

## THE JUBILEE OF THE NEW HEBRIDES MISSION.

BY REV. ROBERT STEEL, D.D., SYDNEY, NEW SOUTH WALES.

### PART II.\*

(Concluded from page 106.)

The way was not open for the settlement of a missionary on the island of Erromanga, where John Williams fell by the hands of the

\*Part I. of this thrilling narrative appeared in our February issue, but the concluding part failed to reach us till now; hence the delay.—Eds.

heathen, for 18 years after his tragic death. At the end of that period, however, as the result of the pioneering work of native teachers and the regular visits of the London Missionary Society's vessel, it was deemed safe to locate a missionary. A man was found ready to undertake the perilous enterprise. The Rev. G. N. Gordon, of Nova Scotia, offered himself. He prepared carefully for the work, both by manual arts, theological study, and city mission effort. He attended medical classes in London for a short time, and in that city found a devout Christian wife. They reached Eromanga in 1857, and were settled at Dillon's Bay, where there was a sandal-wood establishment. For four years they labored in faith and hope, amidst trials and fears. Alas! they both became martyrs to their zeal, being killed by the savage heathen on the 20th of May, 1861. By that time a few converts had been gathered, and the Gospel of St. Luke and some other scripture portions had been translated and printed in the native language, so that something remained when the missionary fell.

When the sad tidings reached Nova Scotia, a brother of the martyr offered to take his place and raise the fallen colors. The Rev. James Douglas Gordon was already trained for the ministry, and like the Douglasses and the Gordons of Scotland, who often in the past sent brothers to take the place of brothers slain, and thus carry on the warfare, he responded to the call in a Christian spirit. He reached Eromanga in the first voyage of the Presbyterian Mission vessel, *Dayspring*, in 1864. He labored there with great zeal and self-denial for eight years, and even went to pioneer Christian missions in Espiritu Santo. He was joined at Eromanga in 1866 by the Rev. James Macnair, who died at Dillon's Bay in 1870. After the arrival of Mr. Macnair Mr. Gordon took up a new station at Portinia Bay, and was killed there by a savage heathen in March, 1872. He had just been revising his translation of the seventh chapter of the Acts of the Apostles, and had concluded the account of the martyrdom of St. Stephen when his own martyrdom took place.

Thus the work was again arrested on Eromanga. But another man was ready to fill the gap. The Rev. Hugh A. Robertson and his young wife ventured to settle there the very year of Mr. James Gordon's martyrdom. They found some earnest Christians among the natives, and it has pleased the great Head of the Church to spare their lives, to bless their labors, and to reward their patience and conciliatory spirit. There are now over 200 communicants, and 33 of these are native teachers, who cover the whole island with their Christian influence. Several books of the Old and New Testament have been translated and printed. A neat church has been erected at Dillon's Bay to the memory of the martyrs. A fund was formed thirty years ago by Mr. (now Dr.) Wyatt Gill, for a monument to John Williams, but its object could not be carried out till the island was more peaceful. This fund accumulated by interest to more than £40, when it was made the nucleus of a Church Fund raised in New South Wales. The frame of the church was put up in Sydney in 1879, and opened for public worship by the Rev. A. W. Murray and the writer, and then shipped to Eromanga, where it was erected and carefully plastered within. It has regular pews, once in Trinity Episcopal Church, Sydney; a pulpit, once used in what is now St. Stephen's Presbyterian Church, Sydney; handsome lamps and a bell. There are two tablets, one on each side of the pulpit. One is a rec-

ord of the martyrs who suffered for Christ on the island; the other records the gift of the church to their memory by Christian friends in New South Wales. When the foundation was laid, a descendant of the native who killed John Williams took part in the service. At the present time others of the same family are worshippers there. Thus Eromanga, so long noted for bloodshed, has become a Christian island.

The Presbyterian Church of the lower provinces of British North America continued to send reinforcements to the New Hebrides Mission, notwithstanding the adverse influences which operated so long to hinder the progress of the gospel. The islands had been pressed on the sympathies of Christian people by the melancholy events which had transpired. Before the death of the Gordons, however, the Rev. Messrs. Matheson and Johnston, with their wives, had been sent out. They were settled on Tanna in 1858-9, but they all, except Mrs. Johnston, died from disease early in their career, and she followed after her marriage with Rev. J. Copeland. The Rev. D. Morrison and his wife were settled on Fate in 1864, but after a brief day of earnest work they had to leave, and are since both dead. The Rev. J. D. Murray succeeded Dr. Geddie in 1872, but on account of his wife's health he resigned in 1876. The Rev. J. W. Mackenzie and his wife joined the mission at Fate in 1872, and have continued with much success. A Christian congregation has gathered around them. The Rev. Joseph Annand, M.A., and his wife came from Nova Scotia in 1873, and after work in Fila Harbor and at Aneityum, went, in 1887, to pioneer Christian missions in the south end of the largest island of the group—Espiritu Santo—where some encouragement has been received. Mr. Annand has acquired a third language of the Babel in the New Hebrides, and has already printed in a primer extracts from scripture and some hymns. Thus in forty years the Nova Scotian Church has sent ten brothers to this field of labor.

The Reformed Presbyterian Church in Scotland was composed of only thirty congregations when it sent Dr. Inglis to the New Hebrides, but it also increased its staff of missionaries. The Rev. John G. Paton and the Rev. Joseph Copeland arrived in 1858, and were settled at Port Resolution, Tanna. Mr. Copeland was early removed to take charge of the stations of Messrs. Inglis and Geddie while these gentlemen successively had long furloughs, and were passing the New Testament and Book of Psalms through the press. Mr. Paton with Mr. Johnston braved the perils of mission life on Tanna, but after the death of his wife and Mr. Johnston, and many hardships and dangers, he had to take flight to the station of the Mathesons. But even there no safety could be secured, and all escaped to Aneityum in a trading vessel which Mr. Geddie had sent for them. The calamities of the New Hebrides Mission gave Mr. Paton access to the hearts of Australian Presbyterians, from whom he obtained a large sum to get a mission schooner and new missionaries. The vessel was built in New Glasgow, Nova Scotia, and brought three missionaries on her first voyage in 1864. In 1866 an additional three came from Scotland and went to the islands with Dr. Geddie and Messrs. Paton and Copeland, who were returning to their labors. One of these new missionaries from Scotland, the Rev. T. Neilson, married the daughter of Dr. Geddie. By degrees the Presbyterian Churches of New South Wales, Victoria, South Australia, Tasmania, and New Zealand (north and south) have placed missionaries on the group. The Free Church of

Scotland, having included the Reformed Presbyterians, has representatives there. The Presbyterian Church in Canada, formed by the union of the various branches in former colonies of the great dominion, has three missionaries.

Thus the mission has expanded during the 50 years which have elapsed since the death of Williams, and during 40 years since the settlement of Dr Geddie. There are now 18 ordained missionaries, with a band of 120 native teachers. The islands of Aneityum, Aniwa, Eromanga, Efate, Nguna, Metaso, Makuru, and Emae, are almost entirely Christian. Converts have been gathered from the islands of Taina, Futuna, Pele, Tongoa, and Epi. Missionaries have of late been located on Mallicollo, Ambrym, Malo, and Espiritu Santo. The Melanesian Mission, under Bishop Selwyn, gradually retreated to the north as the Presbyterian Mission advanced, thus showing a spirit of true Christianity. Their efforts are still continued on the islands of Aoba, Aragua, and Maiwo, on the northwest, where many have been taught and baptized. Thus the islands of the New Hebrides are almost all occupied. But as some of those only lately provided with settled missionaries have, as Espiritu Santo and Mallicollo, the largest area and the most population, there is still much to be done in evangelization. A great amount of Christian liberality to the New Hebrides Mission has been evoked in Australia and New Zealand. The Presbyterian Church of Victoria has shown signal zeal through the earnest advocacy of the Rev. J. G. Paton, who has infected the congregations with his own enthusiasm. That church has now, including Mr. Paton, who acts as the traveling agent, five missionaries on the islands. One of its stations was founded by the liberal gift of a single gentleman. A sum of £500 a year has been given to the Mission vessel for more than twenty years. The Presbyterian Church of Otago, not half the size of that in Victoria, has three missionaries in the field. The present outlook is full of encouragement, and it is hoped that all the islands may soon be evangelized.

As an instance of recent progress in the Mission, the labors of Rev. Peter Milne may be noticed. He was settled on the island of Nguna in 1870, among a savage and cannibal people numbering about a thousand. For years the progress was very slow, and as the Labor Traffic was then at its worst the island was in a state of chronic excitement. In July, 1871, a labor vessel was attacked by the natives and several were killed; but at length the influences of the gospel were felt. Mr. Milne has now the whole island under Christian instruction, and has also extended his labors over five small adjacent islands. In 1888 he baptized 179 persons, and the number of communicants was then over 350. He had 24 schools, with 1,250 scholars. In August of this year he baptized, on the island of Emae, 64 adults and 13 children. Last year his Christian converts made 4,779 lbs. of arrowroot as a contribution to the funds of the Mission. Such are the gratifying fruits which have appeared after patient work and waiting. In this central district of the New Hebrides there are more islands speaking one language—the Efatese, with only dialectal differences—than in any other part of the group. There are now four missionaries laboring there, two on Efate, with its three small islands, one on Nguna, with four adjacent islands, and one on Tongoa, the centre of the Shepherd Isles, five in number. Ultimately, one version of the Scriptures should suffice for the whole 14 or 15 islands.

Havannah Harbor being a chief port of call for vessels, and a fine

landlocked sheet of water, is a most important missionary centre. Rev. D. Macdonald has had great success there, and has 330 communicants. On the other side, Rev. J. W. Mackenzie has a Christian congregation, 140 communicants and 11 teachers employed as assistants. The New Testament in Efatese was printed last year in Melbourne, under the superintendence of Rev. D. Macdonald. The New Testament is also now fully translated into the Tannese language; Rev. W. Watt has just left the island with it, and will carry it through the press next year in London, by the help of the British and Foreign Bible Society, by whose aid all the other versions have been brought out. The New Testament will soon be ready in the Eromanga language also. These efforts are described by the Rev. A. W. Murray in his very interesting volume, "The Bible in the Pacific." The first mission brigantine—the *Dayspring*—was wrecked during a hurricane in January, 1873, but no lives were lost. She was cast on a reef on Aneityum, where assistance was at once obtained. A sum of money was soon collected by Rev. J. G. Paton for the new vessel. An insurance fund, started by Rev. J. Copeland in New Zealand, was brought up to £3,000 by Mr. Paton's appeals. After 15 years' service of the new vessel, which is a three-masted schooner, want of more frequent communication by means of steam has begun to be felt. Rev. J. G. Paton, when on a visit to the United Kingdom in 1884, received £6,000 for a steam vessel, but as the expense of maintaining such a vessel would necessarily be great, the matter is yet in abeyance. Steam navigation companies, subsidized by Government, have opened regular monthly communication with the group, and a steamer is to ply among the islands to collect a trade. An arrangement has been made to employ this service for the benefit of the Mission during the next year as an experiment which may become permanent.

The French colonists have been agitating for some time to get the New Hebrides annexed to their penal colony of New Caledonia. A trading company has purchased large tracts of land near the best harbors and good anchorages in the group to the north. Several plantations have been established, and a steamer regularly trades between the islands and Noumea. They have failed hitherto in their annexation scheme, chiefly by the opposition of the British colonies in Australia and New Zealand, and the efforts of missionaries and their friends who appealed to the British Government. Meantime, the treaty made between the French and British powers, that neither should annex the New Hebrides, is continued in force, and a joint naval supervision has been established. A British Consul, also, has now been appointed to the New Hebrides. A New Hebrides company has also been formed in Australia, and land is being secured, which may develop trade. The New Hebrides Mission has had special difficulties from the trying climate, the degraded condition of the natives, and the great diversity of the languages. These have been in great measure overcome, and there is now no mission on the Pacific that has so many ordained missionaries in so limited a sphere and among so many tongues. The Mission, too, has been greatly tried by the Polynesian Labor Traffic, which recruited so many young men for service on sugar plantations in Fiji and Queensland. At first many evils were perpetrated, but by the protests and appeals from missionaries to Colonial and Imperial Governments, these have been mitigated. There are many thousands of natives in Queensland, and it is gratifying to record that an arrangement has been made by some planters to employ

missionaries among them, by which good results have been obtained. The Presbyterian Church of Queensland has also a missionary at work in this field. In Sydney classes have been held for Polynesians in domestic service, and several have been baptized, and all conduct themselves in an exemplary manner.

The jubilee of the Mission thus furnishes many causes for thanksgiving and hope. Converts to Christ have been won from almost all the islands. The Word of God has been rendered more or less into twelve different languages, and the islands rendered safe for settlers and for traders. A considerable amount of literature has been devoted to the islands and the missions. Some officers of H. M.'s navy have published notes of their cruises. Naturalists, like Dr. McGillivray, in his "*Voyage of H. M. S. Rattlesnake*," and Mr. Julius Brencley in his "*Cruise of the Curacao*," have aided science. Travelers like Mr. F. A. Campbell, in his "*Year in New Hebrides*," and Mr. Julian Thomas (the "*Vagabond*,") in his "*Cannibals and Convicts*," have described the islands. The lives of Rev. G. N. Gordon, of Johnston, and Matheson, and Dr. Geddie have been published. The Rev. J. G. Paton has this year created a sensation by his thrilling autobiography,\* such as has not been known since John Williams published his "*Missionary Enterprises*." The Rev. A. W. Murray wrote an account of missions in Western Polynesia thirty years ago. Dr. Inglis has issued two volumes of his reminiscences "*In the New Hebrides*." The "*New Hebrides and Christian Missions*," by the present writer, appeared in 1880.

\* See an editorial notice of this work in our last number, page 524.—J. M. S.

### THE STORY OF ELIZA AGNEW IN CEYLON.

[Having heard Miss M. W. Leitch, in London, tell the following story of the marvellous work done by Miss Agnew, in the school where the Misses Leitch became her successors, I besought Miss Leitch to furnish the narrative for the REVIEW, which she did, sending me the advance sheets of her forthcoming book, "*Seven Years in Ceylon*."—A. T. P.]

#### ELIZA AGNEW, OR ONE WOMAN'S WORK IN THE FOREIGN FIELD.

One day the teacher in a day-school in New York City, while giving a lesson in geography, pointed out to her pupils the heathen and the Christian lands, and she must have spoken some very earnest words to them, for then and there a little girl, eight years of age, named Eliza Agnew, resolved that, if it were God's will, she would be a missionary when she grew up, and help to tell the heathen about Jesus. She never forgot this resolve. Until she was thirty years of age she was detained at home, because there were near relations who needed her care. But when she had reached that age, and her dear ones had been called away from earth to heaven, she was free to leave her home, and she went as a missionary to Ceylon.

Some years before this, when the first missionaries reached North Ceylon, they could not find, among the more than 300,000 people there, a single native woman or girl who could read. There were a few men and boys who could read, but the people did not think it worth while to teach the girls. They said, "What are girls good for, excepting to cook food?" etc. "Besides," they said, "girls could not learn to read any more than sheep." The missionaries said to them, "You are mistaken. Girls can learn to read as well as boys." So they opened mission day-schools, not only for boys but for girls also.

Though the parents willingly allowed their sons to attend these schools, they were very unwilling to let their daughters remain long enough to receive an education, as it was common for parents to give their daughters in marriage when they were only ten or twelve years of age. Seeing this, one of the missionary ladies wished to commence a boarding-school for girls. She wished to have the native girls separated from the influences of their heathen homes, and brought under daily Christian influences. But none of the people would send their daughters to her.

One day there were two little girls playing in the flower-garden in front of the missionary's house at Oodooville. Ceylon is in the tropics, only nine degrees north of the equator. In North Ceylon there are two seasons, the *wet* and the *dry*. The dry season lasts nine months, and during that time there is scarcely any rain; but in the wet season, November, December and January, it rains nearly every day, and sometimes the rain falls in torrents—between nine and ten inches have been known to fall in twenty-four hours. While these two little girls were playing, there came on a heavy shower of rain, and as they had not time to go home, they ran for shelter into the missionary's house. It continued to rain all that afternoon and evening, and the little girls became very hungry and began to cry. The missionary lady gave them bread and bananas. The younger girl ate but the older girl refused to eat. After a time, when the rain ceased a little, the parents went to look for their daughters. They had supposed they would be in some neighbor's house, but found them in that of the missionary. When they heard that the younger one had eaten, they were very angry, for they said, "She has lost caste." They found fault with the missionary lady, and the mother said, "You have given my child food, and it has broken caste and is polluted, and now we shall not be able to arrange a marriage for it. What shall we do? You may take the child and bring it up."

The missionary lady had been wishing for native girls to come to her, whom she might educate in a boarding-school, and here was a mother actually saying she might take her daughter, so the missionary lady thought that perhaps this was the Lord's way of enabling her to start the boarding-school. She took the little girl, fed and clothed her, and began teaching her the 247 letters of the Tamil alphabet. She sprinkled a little sand on the floor of the veranda, and taught the child to write letters in the sand. By-and-by, some of the playmates of this little girl came to see her, and when they saw her writing the letters in the sand, they thought that this was somekind of new play, and they also wanted to learn. The Tamil children have good memories, and in a very short time they committed to memory the 247 letters of the alphabet, and were able to read. Their parents, seeing this, and that the little girl was well cared for and happy, soon began to entrust more of their daughters to the care of the missionary lady. This was the beginning of the Oodooville Girls' Boarding-School, which was, perhaps, the *first boarding-school for girls* in a heathen land, having been commenced in 1824.

After Miss Agnew went to Ceylon, she became the head of this boarding-school. She remained in Ceylon for 43 years *without once going home for a rest or a change*. When friends would ask her, "Are you not going to America for a vacation?" she would always reply, "No; I have no time to do so. I am too busy." Through all those 43 unbroken years, during which God granted to her remarkable health, she was too busy even to think of going home.

In the Oodooville Girls' Boarding-School she taught the children, and even some of the grandchildren of her first pupils. More than 1,000 girls have studied under her. She was much loved by the girls, who each regarded her as a

mother, and she was poetically called by the people "The mother of a thousand daughters." During the years she taught in the school more than 600 girls went out from it as Christians. We believe that *no girl, having taken its whole course, has ever graduated as a heathen*. Most of these girls came from heathen homes and heathen villages, but in this school they learned of Christ and of His great love, and surrendered their young hearts to Him.

Miss Agnew lived with us in our home the last two years of her life, when she had grown feeble and was no longer able to retain the charge of the boarding-school. We felt her presence to be a daily blessing.

Near the close of her brief illness, and when we knew that she had not many hours to live, one of the missionaries present asked her if he should offer prayer. She eagerly assented. He asked, "Is there anything for which you would like me specially to pray?" She replied, "*Pray for the women of Jaffna, that they may come to Christ.*" She had no thought about herself. All through her missionary life she had thought very little about herself. Her thought was for the women of Jaffna, that they might know Christ; that they might know that in Him they had an Almighty Saviour, a great burden-bearer, a friend that sticketh closer than a brother, one who had borne their griefs and carried their sorrows and could give their troubled, hungry, sorrowing hearts His own peace. At the very time when she was asking prayers for the women of Jaffna, every room in our house was filled with native Christian women who, when girls, had been her pupils, and they were praying for her—that if it were the Lord's will to take her then to Himself He would save her from suffering and pain. God heard their prayer, and she passed away like one going into a sweet sleep. The attendance at the funeral service was very large. Many native pastors, catechists, teachers, lawyers, Government officials and others, the leading men of Jaffna Peninsula, who had married girls trained in the Oodooville Girls' Boarding-School, came to the funeral service, bringing their wives and children. As we looked over that large audience and saw everywhere faces full of love and eyes full of tears, and knew that to hundreds of homes she had brought the light and hope and joy of the gospel, we could not help thinking *how precious a life consecrated to Christ may be*.

In hundreds of villages in Ceylon and India there is just such a work waiting to be done by Christian young women as that which, with God's blessing, Miss Agnew accomplished in the Jaffna Peninsula. Heathen lands are open to-day as they have never been open before. The women of heathen lands need the gospel. The stronghold of heathenism is in the homes. Many of the men in India have to some extent lost faith in their old superstitious creeds, but the women, who are secluded in the homes, cling to the heathen worship. What else can they do? They must cling to something, and the majority of them have not heard of Christ. They are teaching the children to perform the heathen ceremonies, to sing the songs in praise of the heathen gods, and thus they are molding the habits of thought of the coming generation. Some one has truly said, "If we are to win India for Christ, we must lay our hands on the hands that rock the cradles, and teach Christian songs to the lips that sing the lullabies, and if we can win the *mothers* of India to Christ, her *future sons* will soon be brought to fall at the feet of their Redeemer."

There are in India 120 millions of women and girls. How many lady missionaries are there working among these? In the report of the last Decennial Conference the number is given as 480, counting those of all Protestant missionary societies. Might not more be sent to that great work? We are told that there are a million more women than men in Great Britain. Could not



many of these be spared from their homes, and could not some possessed of private means go on a self-supporting mission to this great field?

Think of the 21 millions of widows in India. What a terrible lot is theirs! They are regarded as under a curse. They are doomed to innumerable hardships. It is deemed meritorious to heap abuse upon them. It is thought the gods are angry with them, and that the death of their husbands is a punishment on them for some sin committed either in this or in some previous life. Their lot is so hard to bear that again and again they have said to the missionaries, "Why did the English Government take from us the right to be burnt on the funeral pyre with our dead husbands, for that were better than what we have to endure?" But Christian women could give to these widows of India the gospel with its message of hope, and before the brightness of its shining the darkness of their despair would flee away. The knowledge of the love of Christ would help them to bear their otherwise intolerable burdens. Let us remember that Christ has told us that whatsoever service we render to the least of His little ones, He will regard it as done to Him, and whatsoever we leave undone of that which was in our power to do, He will regard the neglect and slight as shown to Him. *Are there not many in darkness to-day who might have had the gospel had Christians done what they could for them?*

Failure to realize responsibility does not diminish it. Zenanas which forty years ago were locked and barred are to-day open. Especially is this the case in towns where there are Christian colleges. Wherever the Hindu men have been educated in these mission colleges, they are now willing, and even desirous, that their wives, daughters and sisters should be taught. We have been told by Hindu gentlemen that there are many educated men in India to-day who are convinced of the truth of Christianity, and would confess Christ were it not that a wife or mother, who has never been instructed about Christ, would bitterly oppose their doing so.

Shall not Christian women who owe so much to Christ be foremost in doing the work allotted to them? What a consummate blunder to live selfishly in this generation! Are we giving the best we have to Christ and to His cause? Christ says, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Did Christ only mean that for those who lived hundreds of years ago, or does He mean those words for us to-day? In the presence of a thousand million heathens and Mohammedans needing the gospel, with multitudes in heathen lands losing faith in their old beliefs and asking for the new, does He not mean those words to-day? Does He not ask that our time, our money, our influence, our friendships and our *entire possessions* should be laid at His feet, consecrated to His service, placed absolutely at His disposal? Opportunities such as we have to-day, if neglected, may not come again.

It is said that when the decisive hour in the battle of Waterloo came, the English troops were lying in the trenches waiting for the onslaught of the enemy. They had been ordered not to fire until the French were close upon them, and while they lay there in silence, Wellington rode up and down the lines, saying over and over again, "What will England say to you if you falter now?" One old officer declared that he said it a thousand times; but it is no matter how many times he said it, it was burned into those waiting troops till they felt as if they were lying under the very walls of Parliament, and when the command was given, "Now up and at them," every man felt that the honor of England was in his hands, and he was invincible.

Do we not hear the voice of a greater Leader saying, "Be thou faithful unto death, and I will give thee a crown of life"? What will the result be if we falter now, if Christians are worldly now, if they are Christians only in

name but not in deed, if they only say "Lord, Lord," but do not the things which Christ says? What will Christ think of us if we are not brave and true now?

Let us, at Christ's command, be ready to go forward, for the battle is not ours, but Christ's. Surely we will do well to place ourselves on His side, for we know that in the end His cause shall prevail. We know that all darkness and every evil thing shall be swept away, and that the kingdoms of this world shall become the kingdoms of our Lord and of His Christ. Lord Northbrook recently, at the meeting of the Church Missionary Society, referred to his feelings at hearing Handel's "Hallelujah Chorus" sung. He said it was not so much the music as the words and thoughts that thrilled him. The greatest of all musical creations was inspired by the faith that from sea to sea, and to the ends of the earth, His dominion shall extend, and that from every part of this earth shall yet arise the choral shout, "Hallelujah, for the Lord God Omnipotent reigneth." That is the grander chorus, of which Handel's Hallelujah is but the faint and distant anticipation. It will combine the voices of all loyal, loving saints of all ages, nor is there in all the world, in the obscurest hovel of poverty, one humble soul that prays "Thy Kingdom come," that lays consecrated offerings on the altar of missions, who shall not join that final anthem as one who has helped forward the great consummation.

[NOTE.—This book, "Seven Years in Ceylon," which is to be published by Partridge & Co., will be a very valuable contribution to missionary literature. It is not unknown to our readers that the Misses Leitch have been for some years endeavoring to collect money to establish a "Jaffna College and General Medical Mission in North Ceylon." Already considerably over one-half of the £30,000 they set out to secure has been raised, nearly one-eighth of this sum being given by a dear American friend. Any contributions forwarded to us for this noble enterprise we will very gladly undertake to send on to the Misses Leitch.—Eds.]

## A CHINESE SECRET SOCIETY AND ITS INFLUENCE ON EVANGELISTIC WORK.

BY J. STEWART HAPPER, NEW YORK.

Evangelistic work among the Chinese in America has justly been characterized by those acquainted with it as being one branch of Christian work which has more discouragements and fewer visible results than almost any other mission effort which the Church is now engaged in. In a paper in the REVIEW last year, the reasons for this statement were very fully considered, but for lack of space no mention was made of a force at work among the Chinese, which is, perhaps, the greatest obstacle to the Christianizing of the heathen in our midst; and this opposition is all the more dangerous because of the secrecy of its nature, the fear in which it is held, and the impossibility of obtaining definite proof as to its real character, scope and influence. The *Yee Hing*, a Chinese secret society which flourishes in this country, with lodges in almost all the large cities, has come to be regarded by those who know the Chinese, and especially by us who are able to understand their language, as a most potent force for evil, and a powerful antagonist to all that is good.

Our information in regard to this organized body is still limited; for though we see the results of its methods, and oftentimes meet with victims who have suffered at its hands, it is hard to get at the facts when superstition, fear, and the policy of self-preservation are combined to conceal the truth. It has been my lot to come in contact and in open conflict with this society at various times during the past five years, and what I have learned of its nature may be of use in enabling others to recognize this great enemy to the work which we are trying to do for the Chinese in the midst of us.

The original of the *Yee Hing* Society is known in China as the *White Lily*,

or *Triad* Society. It was at first a band of native Chinese, united by the most sacred and binding ties in an effort to restore the native dynasty and overthrow the Manchu rule. Its existence was, prior to the rebellion, headed by *Hung Siu Tsuen*, the semi-Christian fanatic, and, though his object was the same as theirs, he was so opposed to their practices that they left him and sided with the imperialists. So stringent are the existing laws against the society in China, that it is sure death for a man to belong to it; hence we hear very little of it in China itself. Of this parent society, Dr. Williams, in his "Middle Kingdom," says, "The Triad Society is comparatively peaceful throughout China proper in overt acts. . . but in Siam, Singapore, Malacca and the Archipelago, it has become a powerful body, and great cruelties are committed on those who refuse to join." This statement of his is borne out by the fact that in these different places its evil character and practices are so well recognized that laws have been passed against membership in it similar to the laws in China, though the punishment is not so severe.

When the Chinese came to this country in great numbers the society was brought with them, and, owing to the degree of freedom found here, it has flourished and spread all over the land. Membership in the society is openly admitted, and its character is explained to the newspaper reporter or to the Sabbath-school teacher by the statement, "It is just like the Freemasons." Whether there are Freemasons in China or not, is a question for sinologues to decide, but there is no more resemblance between the Freemasons and the Yee Hing Society in this country than there is between the Grand Army of the Republic and the anarchist agitators. This can be proved by its form of initiation and by its acts.

From the ritual, which for a time was in my possession, I gained the following account of what it requires of its members: The applicant for membership is sworn to secrecy, taking a solemn oath by which he imprecates death to himself if he ever divulges the secrets or refuses to obey the orders of the society. Before going through the binding rite of initiation he is required to run the gauntlet of the members present, who, if they have any old grudge against him, are supposed to take it out in striking or beating him as he passes between the two lines. After this no one is supposed to remember any past offenses. The initiate then takes an oath to lay aside all obligation to "father or mother, wife or children;" he will consider the demands of the society supreme, even if he be called on to commit crime. A ceremony called being "born again" is then gone through with, and as a final seal upon the whole initiation each man pricks his finger until the blood flows, the different drops are collected in a basin of water, and each member takes a sip from the mixture, thus symbolizing their close union as a sworn band of brothers. The leader is called "*A-ma*" (mother.) It is on account of this giving up of the claims of filial duty that the society is so abhorred by the better class of Chinese. In one village in the Canton province, the elders passed a law that any member of their clan who should thus give up his allegiance to his parents should be buried alive if the facts were discovered. It is said that one man was thus buried, his own parents assisting and justifying their course by saying that he might as well be dead in fact as in effect. It is needless to add that few members of the society are gained from the emigrants from that village, so great was the deterrent effect of this punishment.

The society has long since lost sight of its original purpose—the overthrow of the Manchu dynasty—and now it uses the power it has for the personal advantage of its members. Skilled in the tricks of the law, unlimited in their ability to manufacture testimony and suborn perjury, they stop at nothing to

effect their aims or to punish those who withstand their impositions. In the ranks of its members are to be found competent interpreters, whose knowledge of our language enables them to be perverters of testimony as well. From the ignorant laundrymen who do not belong to the society the society demands money for protection, and they find it cheaper to pay than to resist. There are, doubtless, many of its members who have joined under a misconception of its character, for they represent themselves to be a co-operative benevolent society, whose aim is to befriend and care for the Chinese; but when a man has once joined, fear of the consequences prevents his leaving. If superstitious he dreads the breaking of his oath, if not he fears the vengeance of the members, who stop not at murder.

Many instances might be given to prove the above assertions. The most signal exposure of the workings of the society was made in a celebrated case at St. Louis in 1885. The *Chu* clan, who are very powerful in this country, had dared to oppose the *Yee Hing* Society. A charge was made against six of their members which involved the life of the accused. For seven weeks the opposing factions fought daily in the courts. Testimony was adduced which proved that members of the society in New York had admitted in their meeting that the charge was false, but the men must be punished for daring to oppose the *Yee Hing*. The perfect manner in which witnesses were instructed, and their absolute disregard for truth, were well shown at this trial. A dramatic scene was enacted one day, when one of the coolest witnesses was suddenly shown the ritual of the society, which he supposed was safe in New York, and was asked its meaning. So great was his dread of the book, which private members are not allowed to see, that he shook and trembled, and refused to read it. Yet a week afterwards, he calmly swore that he knew nothing about such a book, and had never seen it! By great exertions, the accused men were finally saved from the unjust charge, and a most signal victory was obtained against this secret, powerful, Proteus-like enemy.

The influence of this society, while in many instances seemingly favorable to Christianity, is in reality both actively and passively opposed to anything that is good or Christian. In many of the schools for the Chinese we find a majority of the members are from the *Yee Hing* Society. Knowing the advantage that a knowledge of the language gives them, they are more anxious to learn than are their duller companions. Having cut adrift from the teachings of Confucius, in regard to filial duties at least, they are more progressive and anxious to become acquainted with our manners and laws. At the same time, they are usually the proprietors or managers of the opium joints and gambling dens, which are the greatest objections to the Chinese living among us, and from the very nature of their ties it is impossible for them to become Christians as long as they consider their oaths binding. Many of them have made a profession of Christianity, but it cannot be for the truth's sake, but because they appreciate the advantages of the moral support they receive from hood-winked teachers and zealous pastors.

Not only are the members of this society unpromising objects for Christian effort, but they prevent other Chinese from coming to the schools. If the object of their dislike is not sensitive and still insists upon coming, they will even force him to leave the city by a series of persecutions. At one time, in a school of which I was superintendent, such a persecution was commenced by means of a false charge in a court of law. One of their own members came to me and confessed that the charge was false but he would have to swear to the lie, as he dared not disobey his superior. By my intervention their designs were frustrated, though for a time the enmity of my scholars who were

members of the *Yee Hing* took the form of violent maledictions against me and absence from school. It is said—and there seems to be good ground for the statement—that there is a sub-order of the society, composed of “hatchet men,” who will commit murder at the command of the officers of the society. An attempt, at least, at personal violence was made in this city, at the very doors of the Tombs Police Court, when a Christian Chinaman was assaulted after a case was tried where he had successfully testified against some members of this society who were arrested for gambling. For months a reward was offered for the heads of two Christian Chinese, and I have reason to believe that my own life was in danger for a time, if wishes could have effected my death.

This society and its influence is not confined to this country alone. In a report of the work among the Chinese in the Hawaiian Islands for 1887, I find the following paragraph: “Another most injurious influence, and one of the most hostile to the spread of Christianity, is the prevalence of a strongly organized *secret society* which extends all over the group (of islands). While in China it is at the risk of life that a man joins it, here it exists and flourishes in the most unblushing manner. It is a prolific source of evil among the Chinese, and is calculated to harden them against any good influences which otherwise might be brought to bear upon them. Our Christian converts are often called upon to suffer its persecution, and fear of its power is calculated to deter others from joining our ranks.”

Much more might be said in regard to this evil agency, but enough has been said, I think, to expose the enemy, and therein consists the remedy for the evil. An open foe is more easily defeated than a secret one, and when the secret society masquerades as a benevolent organization, when its members are equally prominent in the Sabbath-school, and, more secretly, in the gambling house and lodge room, then it is that the most harm is done. Let all who work among the Chinese look carefully into the motives of those who wish to profess Christianity, and find out all they can in regard to them. We do not wish to decry results, but better one genuine convert than hundreds who join from wrong motives. It is true of this field as of every other, that the wheat and the tares must grow together till the Judgment Day, lest violence be done to the wheat; but as far as human judgment can decide, it seems impossible for a Chinaman to serve God and the *Yee Hing* Society.

## II.—GENERAL MISSIONARY INTELLIGENCE.

### Student Volunteer Movement for Foreign Missions.

A little circular has just been received announcing Summer Schools for College Students. Northfield, Massachusetts, is the location for the World's Students' Conference, which, by the time this magazine goes to press, will have been held on dates June 28th to July 9th, inclusive. The second summer school will be open for students at Chautauqua, N. Y. (about thirty miles from Buffalo), on July 19th, to continue twelve days. Lake Geneva, Wisconsin—said to be by many tourists the most beautiful lake in America—will attract students from

the Western States, and a Conference for Christian Activity and Bible Study, which will be held on the finely located camping grounds of the Western Secretarial Institute.

In attendance at Chautauqua and Lake Geneva will be student volunteers in great numbers and from all sections of the country: from abroad, returned foreign missionaries who are wide awake, consecrated and enthusiastic; from home, Rev. Arthur T. Pierson, D.D., who has been so mightily used by the Lord both at home and abroad; Mr. Robert P. Wilder, Mr. Jno.

R. Mott and Mr. Robert E. Speer will be in attendance at one or both of these conferences.

Chautauqua and Lake Geneva will be rallying points for student volunteers to gather this summer; hence we would urge volunteers to come if possible. Let no men with tired brains, who are just free from college work, suppose these conferences are conducted on the cram system and offer nothing but Bible study, sermons and prayer meetings; on the contrary, abundant time is allowed for reflection and for social intercourse and recreation in the form of out-of-door sports. Fellows whose "funds are low" (and few students are flush at the close of a college term) need not be deprived of the privilege of attendance: the railroads offer cut rates, and opportunity will be given, as in the past, for men to earn their expenses by a few hours' labor each day in dining-room service.

Perhaps no man is better able to determine the needs of volunteers than Mr. Speer, the Traveling Secretary, and by needs I mean requirements for effective spiritual service. He says:

"Briefly, the needs of the volunteers are to-day: (1.) *Information*—intelligence for themselves and to distribute. They cannot work unless they have something with which to work. (2.) *Determination* that, whether the Board accept them or not, they will have *the gospel preached in the untouched lands even though they die*. (3.) *Inspiration*—they need to glow with the Lord's life."

Truly it is just this inspiration, this glow that comes from contact with the Lord's life, that we need above all things else. As volunteers, yes; as obedient, loyal sons of God, we ought to bring ourselves in touch with the men and the means which He so graciously uses in the furtherance of His great ends. But, above all human aids and instrumentalities, the Spirit of God is promised at these conferences. He will not fail us. And again, for His Kingdom's sake, volunteers, Come!

Mr. La Flomme, a volunteer, whose enthusiastic presence and spirited addresses will be remembered by the boys who were at Northfield in 1887, writes recently from Tellomochili, India, to a volunteer:

"I know the Lord has blessed you. And now that I see He is as wonderfully blessing Speer, I know it is not your work, or Speer's, or Forman's, but it is of the Lord God. Our great longings of two years ago, that the volunteers might pull together, have been satisfied. To see the grand enthusiasm with which they are sweeping forward is, in the promise of God, one of the most inspiring sights imaginable to men who are working away beyond their strength, because they expect reinforcements soon. And that is the position of our foreign force. They are like Wellington at Waterloo, fighting a stubborn fight against fearful odds; and as he prayed for night or Blucher, so they are looking for the coming of the end, or of help. And we have not looked in vain. How the forces are pouring into the foreign fields! But though the numbers of foreign workers have vastly increased, yet only the advance guard have deployed upon the great plain of this world's need, and only here and there has a breach been made in the towering bulwarks of heathen unbelief and Mohammedan opposition. Our Christian churches must send out the sinews of war. This work is so peculiar and so vast that for the fighting force the base of supplies must be the home land—not for long, let us hope, but until the present crisis be past, and the ingathered converts are able of themselves to take up the work and push it ahead unaided."

During the college year, Mr. Robert E. Speer, our Traveling Secretary, has visited 65 colleges, 17 theological seminaries, 7 schools, 8 State universities, 7 normal schools, 7 Young Men's Christian Association State conventions, 3 Young Women's Christian Association State conventions, the New England College Conference, and also addressed meetings in 45 churches and 10 young peoples' societies. About 350 meetings in all were held. There were about 1,000 new volunteers secured, and \$8,500 pledged to work abroad.

MAX WOOD MOORHEAD.

### Notes on Africa, by our English Correspondent.

**Portuguese Departure from Nyasaland.**—Touching affairs at Mandala and Blantyre, Mr. John Moir, of Edinburgh, wrote, on May 14th, that he had just received letters from his sons, reporting quietness in the lately disturbed districts, and the exultation of the natives at the exit of the Portuguese.

—**Experiences on Lake Nyassa.**—That noble missionary surgeon and worker, Dr. Kerr Cross, has returned to Great Britain on a furlough. He describes the field of labor which he has occupied some four or five years, at the extreme south end of the lake, as a marvellously beautiful country. Every black man's village was a banana grove, kept in the most perfect order and cleanliness. Cattle, grain, and everything that a negro sets his heart upon as of value, was found in abundance. The people themselves were of noble character, and anxiously awaited the gospel. Schools for the children were popular. The great curse of the region was slavery. In its domestic aspects it was unknown. The slavery which the missionaries witnessed was practised by the Arabs. They had recently instigated the Awamba, a large tribe inhabiting a tract of land northwest of Bangweolo, to ravage the areas to the north, south, east and west. The guns which the Arabs put into their hands to hunt slaves were old British weapons. For a gun the Arabs could buy a young woman, and youths, boys and girls brought certain quantities of gunpowder. In one instance the Awamba carried out a horrible raid on a village. They first set aside the grown men for slaughter, after the women and boys, girls and cattle had been secured. The fate of the poor fathers and husbands could scarcely be related. Placed in a row, their fiendish captors chopped off their heads one after another. The hapless women, youths, girls, and children were bound by forked branches at-

tached to their necks, and in this cruel fashion were driven from day to day until sold to the slave-dealing Arabs. With such daily occurrences, crimes and horrors, Ethiopia stretches forth her hands to God and man for deliverance.

—**"An Awful Land"**—Rev. J. L. Rogers, laboring at Stanley Pool, Central Africa, among a race called the Batekers, describes their habits and his own trials to a friend in London: "They are very wild and given to fighting. They always go about with their knives and spears, ready to kill anyone. In fact, one has to be very careful in walking among this people. I am on the best terms with all the natives. The people buy slaves, and fatten and kill and eat them. This is an awful land to live in. During my stay here I have had nine fevers."

—**North Africa Mission.**—It appears from the annual report of the Pastors' College that Mr. Spurgeon has launched his promised missionary society, of which the first agent is located at Morocco, in conjunction with the North Africa Mission. The society's income amounts to £600. Its course turns upon the replies to appeals for co-operation. Apart from a generous response laborers cannot be sent forth. Several of Mr. Spurgeon's students are being trained for the mission field.

—**Another Missionary Martyr.**—Of that heroic Cambridge band of four members, under the leadership of Douglas Hooper, who sailed from England for Mombasa on the 23d of January, Joseph Dudley Musson Cotter, of Trinity College, Cambridge, was a fellow-comrade. His friends recognized in him the qualities of integrity, courage, ability and devotion, in rare measure. These were laid with joy on the missionary altar in Uganda—the land of the martyrs. On the threshold of the King's conflict he has been translated at the early age of 24. Following the news of Mr. Mackay's

death, this intelligence appeals with sad earnestness for more consecrated standard-bearers.

—**Dr. Felkin on Uganda.**—In two current articles, entitled "A Ten Years' Review," Dr. Felkin lays stress upon an element prejudicial to the pacific evangelization of this extensive territory. His views will be indorsed by those who have followed the course of events in Uganda. He writes:

"Uganda has been convulsed by the throes of intrigue and war. Mtesa is dead; Mwanga, after reigning a short time, was deposed, and has only recently been re-established upon his throne; was again deposed, and the country is the scene of fierce warfare. These disturbances have, however, served to show the hold Christianity had taken upon numbers of the people; and surely the heart-rending history of the fierce persecution and

noble martyrdom of so many of the native Christians is the strongest possible reply to those who so ignorantly opine that Christian missions are a failure. It must, however, be noted that it was, in all probability, the fact of Protestant and Roman Catholic missionaries both working in the country that caused a considerable amount of the disturbance. One cannot help believing that in uncivilized countries, such as Uganda, missions of various denominations should not encroach one upon the other. Probably ecclesiastics may differ on this point; still, it can hardly be doubted that had the Protestants, who first entered Uganda, been permitted to carry on their work without the disruption caused by the subsequent introduction of an apparently new religion, much would have been different, and the undoubted advantages which the Protestants possessed in 1880 might have served to prevent the intrigues which led to such loss of life."

—**England and Germany in East Africa.**—For many years past the trade of Eastern Central Africa, stretching into the interior, had been carried on by British subjects—Indian traders from Bombay. These traders formed depots, or settlements, along the trade routes of the interior, and established commercial enterprises that resulted in an ever-increasing trade in ivory, india-rubber, and other tropical products, which steadily grew under the fostering influence of Great Britain.

Thirteen years ago the Sultan of Zanzibar offered Sir William MacKinnon a lease for seventy years of all his customs revenue, together with sovereign administrative powers over the whole of his African continental dominions; but the Foreign Office did not give sufficient encouragement to the enterprise, and the reply to an application for necessary authority and support was so guarded that Sir William MacKinnon did not feel himself justified in continuing the negotiations.

The discoveries and explorations of Livingstone, Burton and Speke, Speke and Grant, Baker, Stanley and Thomson, make it manifest that no other nation can bring forward such claims as Great Britain to having its fair share of Eastern Central Africa, whether from the standpoint of first discovery, or from the trade and commerce that has been created in these regions.

After the Conference of Berlin in

1885, Great Britain and Germany joined in a mutual convention, having for its object the subdivision of Eastern Central Africa into what are termed spheres of British and German influence. In this subdivision Germany obtained the larger share of the territory. The reason for this surrender of the greater area, with the large and prosperous trade built by British energy and capital, has not been explained. If it was an act of generosity to further Germany's colonization measures, the fact that tropical Africa cannot be colonized by white people was not considered. The development of Central Africa must for some years depend upon the commerce and trade which can be created; and its real value to any country is the opportunity it affords for the employment of capital, and the demand it creates for manufactured goods. Here is a point of real importance to the people of Great Britain.

Trading companies, the Imperial British East Africa Company and the German East Africa Company, were formed to administer and develop their respective areas. Unfortunately the German enterprise roused the hostility of nearly the whole population of the coast-line; but Lieutenant Wissman, who was dispatched as the special agent of the German Government, by his prudence, energy, courage, and his knowledge of the natives, has suppressed these hostile demonstrations. The British company avoided the



troubles into which the German company had fallen; and this may be the cause of a somewhat unkindly spirit which has been shown by the Germans in East Africa against everything British. No one believes that this feeling is shared by the German Government, but the action of some of the German officials indicating a desire to squeeze the British down to the coast, and ultimately out of East Africa altogether, and the course attributed to Dr. Peters by a German newspaper, are evidences of the animus and hostility among the German element of East Africa, and which sometimes finds an echo in a portion of the German press.

These irritating and useless manifestations should cease; they breed a bitter feeling where there ought to be a healthy rivalry; they prevent co-operation where there ought to be union; and unless checked, they will destroy that united effort of two great nations by which Eastern Central Africa can be rapidly and peacefully developed, the slave-trade destroyed, and the influences of Christianity encouraged and fostered. Let each respect his neighbor's landmark; and if Germany will hold out the right hand of peace and good-will, no one will clasp it with more sincerity than her fellow-workers in East Africa. True union means true strength.—*Nineteenth Century*.

—*The French in West Africa*—The French policy of extending, so far as they can, into the interior from Senegambia, is systematically followed out. The Niger having been reached at Bamako, their expeditions down the Upper Niger have brought Tombuktu within their sphere of influence, and they are now feeling their way southward to the Gulf of Guinea. Captain Binger's expedition (1887-89) has explored a large territory to the south, almost unknown before. The watershed between the Upper Niger and the rivers flowing southward to the Gulf of Guinea is not, he regards, a mighty range of mountains, but merely rising ground. The town of Kong, probably unvisited before by any European, was reached. It numbers from 12,000; to 15,000 inhabitants, exclusively Mohammedans, and is a great trade centre. Thence he found his way to Salaga, on the Volta, a position which the Basle mission has also reached from the Gold Coast. It can scarcely be supposed that the British Government on the Gold Coast will admit further extension in this direction. Further west the way may be opened from Kong to the French possessions on the

Ivory Coast, thus shutting out Sierra Leone and Liberia from further extensions. This position, as regards the interior, would be strengthened if Dahomey also could be reached from the north. Meanwhile, from Porto Novo, the River Wheni has been ascended as far as Affamé, ninety-eight miles from the coast. There has been a collision with Dahomey, occupying the right bank, and it is probable that a French expedition may be sent into Dahomey. The French, it is said, are about to occupy Whydah. If so, the sooner Yoruba is under direct British influence the better for British trade and also for our missions.—*Church Missionary Intelligencer*.

—*Useful Literature Society in India*.

A telegram from Calcutta, dated April 6th, gives the information that the Governor General in Council had read the letter from the Society's Provisional Committee with much interest. The object of the society had his cordial sympathy and approval, for which he promised a grant of 500 rupees per mensem from Imperial funds, provided the society was established with a definite programme, holding out prospects of success. The Lieutenant-Governor's answer expressed approbation, with the reservation that it would be necessary to ascertain the requirements and probable resources of the society before a grant could be made from provincial exchequers. At the meeting held in Calcutta the indefatigable representative from England, the Rev. James Johnston, gave an account of his success in founding identical societies at Madras, Bombay, Lahore and Allahabad. He stated that the purposes were the cheap reproduction in India of standard English and vernacular works, and to stimulate the habit of reading by establishing libraries. The scheme has aroused English sympathies, and in London it was suggested a similar society might be formed. It was urged by the Bishop of Calcutta that the lead must be taken in India, in which case the society in England would be an auxiliary only. A plan of operations was deputed to a sub-committee. For the growth of this

laudable movement a considerable sum has been already subscribed. — *Our English Correspondent*

—**Continental Evangelization.**—The Rev. Charles Merle de Aubigne (son of the celebrated author of the "History of the Reformation"), a missionary pastor in Belgium and an eloquent speaker in the English tongue, has lately commended the work of evangelization in France, Italy, Spain and other European lands. Himself a Swiss, and a native of classic Geneva, he has for some years sought the conversion of Romanists in Papal countries. In the Continental Catholic kingdoms, where the people knew little save the darkness of Rome, the workers were apt to become despondent on measuring the strength of the forces arrayed against them. The faith of the evangelical heralds was revived by a visit to the Protestant country of England. In Great Britain the Gospel of Christ had attained a strong footing, and, consequently, the Protestants of other lands were accustomed to regard England as the very incarnation of Protestantism. Might the day never dawn when the Church of Rome, which was trying to bring her back to the Papacy, would transform England into a Roman Catholic vassal! England was and must remain Protestant. In a Protestant land the people knew what the Bible had done for them, and were determined not to let it go. Belgium, the field of his labors, was one of the darkest of Roman Catholic lands on the face of Europe. That had not always been its reputation. In the early Reformation periods the Protestant spirit which evinced itself was crushed or driven out by persecution. Fifty years back the name of Protestant was scarcely known there. Now the Egyptian darkness was again passing away. A native Protestant church was established, composed entirely of those who were formerly Roman Catholics. Little by little some 26 congregations had been formed, embrac-

ing not less than 7,000 people. For that harvest of fifty years' work they might thank God. The Walloon provinces were more accessible to the gospel than the Flemish, and by the working classes especially the faith once delivered to the saints was acceptable. The result of this was a vast improvement in the social condition of the people. The curse of drink was unhappily widely prevalent. There were nearly 140,000 drink shops distributed among a population estimated at four millions. That was at the rate of one to every thirty or forty of the inhabitants. Striking evidence was supplied of the influence exerted by the gospel in creating temperate and sober habits, and considerable improvement in various modes of life. Their movement continued to make encouraging progress. It was growing day by day, and whole villages were coming over to the Protestant side. They believed that much greater things would be witnessed, and that thousands would yet turn away from the Church which had left them in error, to accept an enlightened, evangelical faith. — *Our English Correspondent.*

**South America.** — **Strategic Points.**—Spanish American civilization, while shaped largely from the cloister and the throne, has been in fact an organic growth from vital germs. It follows the path worn deep by the tread of all the Latin nations, from the theoretical to the practical. The dreamer of yesterday is the autocrat of to-day; and loyalty to "the idea" for the time prevailing is the test of a man's usefulness, if not of his right to exist in his day and generation. If we judge the future by the past, we must expect to find in the prevailing philosophy the prophecy of the things that are to be. The lever that moves that world must find its fulcrum in the school text-book and the professor's chair.

This view does not belittle preaching or any other work distinctly evangelical. It means that the evangelical philosophy must conquer the centre before it can control the extremities. "The idea" prevailing must be distinctly Christian before the institutions

and the life can be ordered by Christianity. It means also that when the centre is conquered by Christianity then the Christian influence will flow forth into all the ramifications of life and activity as certainly as sweet waters from a pure fountain.

One of the first necessities in Spanish America, then, is to *command the attention of the college students*. Here, more than anywhere else, is plastic material. But it is material rapidly hardening and soon to hold with great tenacity the impressions it is now receiving. The fine logical powers and phenomenal devotion to its ideals which characterize the Latin mind, will build for them and their country a future nicely adjusted to the foundations now laying. Here, then, is the supreme opportunity to control the future through the present. The means of such control will be in hand whenever our missionaries are equipped for this work. Until that time the citadel is in the hands of the enemy, and we can hope for only occasional and minor advantages. The old civilization is built on Romanism. The new threatens to take for its foundation some form of anti-Christian speculation, inclining now to idealism, and again to materialism. If we would determine its form to be Christian we must press forward to the place where the determination is made, and that is in the college.

Another strategic point is more likely to be overlooked. I have elsewhere called attention to the fact that one fatal defect of Spanish American social organization has been the want of a middle class—intelligent, conservative, respected and self-reliant, such as is formed by our mechanics, farmers, etc. This fault it inherited from the feudalism of Spain, so strongly influenced by its contact with Oriental modes of life. The evil increased by the circumstances of the conquest and of the colonial organization which lifted the artisans coming from Europe into the aristocracy and forced those native born into the servile class. The presence of slavery drew the lines more sharply and stamped labor indelibly with the stigma of disgrace. So there has always been in Spanish America a chasm broad and deep between the two extremes of society, and the workingman has been relegated to the lower class.

The state of affairs here hastily outlined has been a great hindrance to mission labor. Where shall work begin? With the aristocratic and influential class? But, has a people

ever been evangelized by an effort from that side? Shall a start be made with the lower class? Alas, who has faced the problem without losing all heart in view of the abject and hopeless servility of these poor and unhappy people?

The old bonds are yielding and breaking away. The abolition of slavery, the surrender of class privileges, the spread of republican ideas, closer contact with Protestant civilization, and the necessities of material improvement and development of natural resources, are influences working together to bring forward the despised laboring man to a new position of importance and power. Here, then, is our second strategic point, *Get hold of the middle class*, for it is destined to play an important, if not a leading, part in the future history of Spanish America.

In some regions the land is in small holdings. The people are independent, industrious and well housed. Such communities, once won, will reward the labor spent on them far better than those whose character is servile and without ambition. In some of the cities the artisan class is coming to self-consciousness. It has its distinctive dress, combines, if it does not organize, and is recognized as an element in politics that must be cajoled. Unless it be in the school-room, there is no better vantage ground in all the land.

Our objective point is to secure to the reorganized society the best elements of Protestant civilization. If the artisans are to have a large influence and are to furnish, as is inevitable in a republic, a fair share of leading men, then it is of the first importance that we put forth our efforts toward making them ideal citizens of a republic. To this end three particulars must be secured.

The first is to elevate the artisan in intelligence and skill. The second is to impart to him the principles of a sound morality in private, social and public life; the safety of a republic is in the intelligence and morality of the masses. The third point is to free labor from odium. The artisan must feel the dignity of his calling and command universal respect.

Now I believe it possible to secure all these points by one move, namely, the establishment, under mission auspices, of artisans' schools—technical, trade, manual labor, or whatever they may be called. The very possession of such schools would lift labor to a new plane of dignity. Even a little

acquaintance, of a really practical character, with mathematics and science would make a new man of the Spanish mechanic. And I would emphasize, even from a secular point of view, the moral, *i. e.*, the religious, training of the students. For, after all other matters have received due credit, the fact remains that what the artisan needs, more than all else, to make him industrious and trustworthy and fit him for higher usefulness as a citizen, is a true morality.

But could such schools be made a success? Undoubtedly it would be in each case an experiment, whose outcome would depend on local circumstances and individual fitness. But if modeled after similar schools that have passed the experimental stages, and if held steadily to a missionary purpose, I do not hesitate to say that they give an almost certain promise of the very highest usefulness as a missionary agency.

Are there not some at the centres of influence who will make a move to get the great corporations that are pushing out into these countries, whether as railroads, canal enterprises, or otherwise, to make this work a part of their undertaking?

REV. WILLIS WEAVER.

Union Star, Mo.

**Syria.**—Mr. Lethaby in Moab. These devoted and solitary workers, Mr. and Mrs. Lethaby, are doing excellent work in the land of Moab. "It is," Mr. Lethaby says, "one of the most beautiful and fertile bits of the earth's surface. But, alas! as of old, there is a 'burden on Moab,' and it can be stated in three letters: S-I-N. That burden upon the land is terribly real; the Turk will not allow the sugar to be grown; the Arab has not the sense to plant and gather the cotton crop; where ten hundred thousand sheep might live, not one hundredth of the number are to be found; where a million quarters of wheat might be given to help to feed your four millions of mouths in London, there are thousands of acres lying idle, and all because sin has specially desolated this goodly and pleasant land. Two great sins of ancient Moab were *pride* and *cruelty*. And it is so to-day. A full-grown Arab of these parts, whether he be a sheikh or a beggar, is full of pride

from head to foot, and continually shows it. Many of the men are too proud to work, but they are not too proud to steal or to kill; and the cruelty of the fathers is visited on the children 'unto the third and fourth generation.'"

Writing from Kerak, September 20, Mr. Lethaby relates some of his difficulties. "Our native teacher left us a short time ago without bidding goodbye, so now all the work is in our own hands; and we needed further help, even when we had some one. It is astonishing what we have been able to teach the children since their 'teacher' departed. But these have been terribly trying times to us. The Roman Catholics are working hard to build their church, have subsidized the chief's family and the parents of the children; and one day Mrs. Lethaby and I had a tough job. The two brothers who had been taught the most were to follow those who had been stolen from us; the older one was so unwilling that he would not go home. I could stand it no longer; so my wife and I went to the Latin priest, denounced the conduct before him and all there. Blandly he denied all he had done. I then went to the father of the boys, told how the priest had contradicted the whole, and how that was what he might expect throughout from that source. After dinner the older boy came back, and both have been regular ever since; but of course it is like keeping school in an earthquake."

In a letter of later date Mr. Lethaby tells of other troubles: "Last Sunday week we had a fearful scene; two Christian tribes hurling big stones and drawing weapons against one another: as a result, hours of work for Mrs. Lethaby with more than one man, but happily no death. The Moslems came in and separated these Christians(?) who began their struggle at the close of the afternoon prayers. These are some of the little things we have to go through, and trust through! But you can form some idea of the com-

pensatory joy when we have read *through* for the first time the Gospel of Mark in Arabic to these little ones. While they knew that Jesus was crucified, the narrative was, until this week, unknown; and as, after reading the day's verses, I have detailed and impressed the circumstances, it has been a treat to watch the faces and attention of these little Bedouins. Mark xvi:16 they have added to-day to their stock of memorized texts. They now know the whole of the 90th Psalm, and say it beautifully, and are learning Psalm viii. To teach the Bible *here* is different from teaching it in London; how they revel when a fact or a word really comes home to them! And I can honestly write, how I revel in the work, except when a Mujelli's face glowers over the gate, or people come to appeal for sick ones whom we cannot leave to visit.

"The last few days, while Mrs. Lethaby has been ill, there has been an addition to her work: the Moslem girls have been seized with a desire to come again, and my wife has had ten or eleven of them in the afternoon. I fear Arab girls will not for a long time attend regularly enough to undergo an examination; but they read, do sums, and write a letter, and know more by coming; and we hope it will prepare the way for a better future. We are making fresh effort to get some help here who may be of some service to Mrs. Lethaby in our own house and others."

A friend in Ireland, in sending a donation for the work, truly says:

"They are indeed a brave pair, and deserve to be helped." Another friend in London writes respecting a helper for Mrs. Lethaby: "Considering all things, hers is the harder lot, and she really ought to have English female assistance. It seems to me to be the special need of the Mission, and I will cheerfully give £5 as a nucleus of a fund for such a purpose."

Some responses have been made to this suggestion, and it is hoped to send

a young, experienced helper as soon as possible. Rev. George Piercy, 276 Burdett road, London, E., is the secretary of the London council of Mr. Lethaby's Mission.

**Tibet.**—Dear Sirs: The news has reached us of a missionary from London proceeding to Darjeeling, India, with the intention of entering Tibet through Sikkim, if possible. This news has constrained me to state a few facts not generally known, perhaps, in reference to the opening of Tibet, and the salvation of Tibetans.

Tibet is a dependency of China, and it is to China's interest to give way to the desire of her Tibetan subjects to exclude foreigners. China also needs Tibet as a buffer against English aggression, and Tibetan lamas find their only hope of retaining their power and influence over the common people in this exclusion of foreigners. Only a few months ago we had an instance of this exclusive spirit in the experience of Mr. Rockhill, a late member of the American Legation at Peking, who penetrated Tibet from the north. Mr. Rockhill traveled with Tibetans, wearing the same dress as his companions, and speaking their language, but when still thirty days from Llassa, the capital, he lost all his baggage, being forced to re-enter China without having accomplished his object. Passing through this province to the coast, Mr. Rockhill told a friend who met him that inside Tibet he was told by a lama that the real cause of the exclusion of foreigners was the fear of Christianity. No wonder that such is the case when at least one son in every family becomes a lama. It is another case of vested interests.

Presuming that it is a desire for the salvation of Tibetans that has called forth in late years so much talk, prayer, writing for, and about Tibet, I am surprised that so very little has been done for the accomplishment of that desirable end. The work of the brave Moravians in Ladak, Kashmir, on the west border of Tibet, is truly a most

praiseworthy exception. Whilst others have been talking and writing, these humble, faithful missionaries have gone to the work, translating the Scriptures and bringing some Tibetan sinners into the fold of Christ. Instead of wasting time waiting for Tibet to open, they have taken the gospel to needy Tibetans outside Tibet proper. Here I am glad to add that Mr. Cecil Polhill-Turner and his wife, since some time last year, have been trying to do something for the many Tibetans living in Outer Kansuh, N. W. China.

At present these are the only instances of attempts being made to evangelize the tens of thousands of Tibetans who live, some under British, but mostly under Chinese rule, outside of Tibet proper. In this province (Sz-ch'uan, W. China) alone there is a

territory having an area of no less than 50,000 square miles inhabited by Tibetan tribes, for the last ten years open to the gospel herald; but, alas! utterly neglected hitherto.

Let those who long for the salvation of Tibetans no longer wait for British sword and cannon to open a blood-stained way to Tibet. The way to thousands of Tibetans, dying, utterly hopeless slaves to every sin, a prey to every lust, is now open in Sz-ch'uan and Kansuh, and has been open for more than ten years.

God willing, my wife and I hope to be doing something ere long towards the salvation of some of these border outcasts. Brethren and sisters, pray for them. Yours faithfully,

R. GRAY OWEN.

C. I. M., Ch'entu, W. China.

—*The Christian* (London).

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

#### China.

##### THE IMPENDING OPIUM CRISIS.

[In our June Correspondence (page 454) we gave our readers a copy of the Petition of the Christian Churches of China addressed to the Christian Churches of England, praying them to use their influence with their Government to induce it to abolish the opium traffic, the horrible evils of which they set forth. We have received from the office of the *Bombay Guardian*, of India, the following Memorial from the Christians of India to the Chinese Government, urging it to continue its opposition to the iniquity and assuring it of Christian sympathy and support. The memorial speaks for itself, and we are sure will be read with interest. Mr. Robbins is an American missionary at Shanghai. —J. M. S.]

##### PRESENTATION OF ANTI-OPIUM MEMORIALS AND ATTITUDE OF THE CHINESE GOVERNMENT ON THE SUBJECT.

The world has heard the affecting story of the determined and implacable opposition to the opium curse of the Chinese Imperial authorities half a century ago; how the old Emperor Tau-kwang, after burying three sons who had died its victims, made such a desperate effort to suppress the import as to incur a bloody war, with loss of territory and the payment of vast indemnities, and yet re-

fused to legalize the traffic in those noble and patriotic words: "It is true that I cannot prevent the introduction of the flowing poison, but nothing will induce me to derive a revenue from the vice and misery of my people." It is well known, too, how twenty years later this consistent opposition entailed another war, and how the fourth son and successor, Hien-fung, with his palace looted and destroyed by the "civilized" enemy, finally agreed to the legalization of the traffic with the imposition of a nominal duty. It may be known also that four years ago, after long delay and haggling, an agreement was come to which it was thought would be a final settlement of the question, though as a matter of fact it was open to revision after a period of five years. But nothing is settled till it is settled rightly, and the opium ghost will not down till it is put down by the suppression of the use of the drug altogether.

The time for the possible revision of the agreement having nearly arrived, it seemed good to the editors of the *Banner of Asia*, at Bombay, to propose a memorial from the Christians of India to the Chinese Government, encouraging them in their continued opposition to the iniquity, and reminding them that the Church of Christ is not indifferent to the wrongs inflicted on China and is not willing to concede that India is so dependent that it can be saved from bankruptcy only by the plunder and ruin of its Chinese neighbor. The proposal was heartily seconded by missionaries

and others, and with little effort ten thousand three hundred and forty-five signatures, in many languages (extending 100 yards), including a few names spontaneously sent from England, America and Australia, were obtained to the following petition:

"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 Tien-tsin Treaty, as far as it relates to opium, and also enacting the prohibition of the legalized importation of opium into China."

The Scottish Anti-Opium Society, hearing of the movement, sent, unsolicited, a similar memorial, signed by between six and seven thousand Christian workers in Scotland—all gotten up in a very brief period of time—showing what might be done in Christian countries by extending the time and effort and duly informing and encouraging the people.

The deputation entrusted with the presenting of these memorials to the Chinese Government, Mr. A. S. Dyer and myself, are happy to be able to report a very gratifying reception in China. The official through whom the memorials were presented was that greatest statesman of China, if not of the world, Li Hung-chang, Viceroy of the metropolitan province of Chih-li and Grand Secretary to the Chinese Government. He was a most appropriate person to receive them, not only on account of his enlightened and liberal views, but also because of his outspoken opposition to the opium iniquity, he having declared as late as the year 1881 that the legalization of the traffic was "not from choice, but because China submitted to the adverse decision of arms," at the same time going so far as to make proposals to the Indian Government to recoup them for a time for their loss of revenue if they would abolish the exportation of the drug to China. Fortunately his exasperation at America on account of the Exclusion Act had largely abated, so that there was no objection on that ground, especially when he knew I had been a resident in India for eighteen years.

The day appointed for our reception was the 21st of last month, he having but just returned from accompanying the emperor on his

annual visit to worship at the Eastern Tombs. Having had communicated to him beforehand copies of the text of the memorials and a rather lengthy explanatory statement, he understood quite well the object of our mission, and this no doubt accounts largely for the cordiality with which he received us. He graciously accepted the memorials and scanned the hundreds of names with evident pleasure, promising to present them and our statement to the central Government with his own recommendation that they should have a most favorable consideration. The unmeasured terms in which he condemned the use of the poison showed that he appreciates the evils caused by it and sincerely wished its entire suppression, which he said is the case with the other members of the Government. He said it was useless to try to put down the native growth till the foreign import was prohibited, when there would be hope of success. But running through the whole interview was a note of sadness which found expression in the question, "Will not the demand for a prohibition treaty with Great Britain bring on another war—a third opium war?"

This question, too, quite agrees with other expressions from Chinese statesmen, especially with the last utterances of Marquis Tseng, the late Minister to the Court of St. James, and member of the Tsung-Li-Yamen, or Board of Foreign Affairs. Four days previous to his death we had an appointment for an interview with him at Peking, and though at the time appointed he was too ill to see us, yet he had shown evident sympathy with our mission, and had given expression to language which should sink deep into the hearts of all lovers of liberty and fair dealing, to say nothing of Christian principles: "WE ARE NOT FREE; we cannot take the first step."

Though these statesmen have been assured that public sentiment would not tolerate another similar war, yet they have seen so much of the duplicity of foreigners that they cannot tell what pretext they may use to carry out their designs, as they did in the last opium war. While looking at the Toku Forts, at the mouth of the Peiho, and remembering the part taken in storming those forts thirty years ago by the representative of a neutral Government, U. S. Commodore Tatnall, it has been not a little difficult to me to reconcile that action with the insertion of the Golden Rule in the treaty consequent thereto—an example followed by the not more consistent British Government.

But let us now prove that it is possible and practicable for nations, as for individuals, to do as they would be done by, by helping with all our might to remove obstacles and stumbling blocks from this unfortunate land, and thus prepare the way for our Lord and His blessed gospel. Pray for China.

Yours, for His and China's sake,  
Shanghai, May 6, 1890. W. E. ROBBINS.  
P. S.—No foreigner as yet having had an

audience with the present emperor, we did not attempt to see him, but we got a communication to his father, the Seventh Prince, which has called forth expressions of great interest and a desire for more information on the subject. As he and Viceroy Li are next to the emperor, we may expect that everything will be done that can be done in the matter.

### Italy.

[We have received the following brief statement from a well-known Brooklyn lady who is deeply interested in Italian evangelization.—J. M. S.]

DEAR EDITORS:—I have been deeply impressed with your earnest and ready sympathy in the cause of missions, and not having seen any mention of the Free Christian Church in Italy in your REVIEW, I enclose a report for the year 1888, last year's report not having reached us yet; also a little sketch of the church.

Hoping you may find something that will be of interest to lay before your readers, and also draw the attention of the Christian world towards this worthy mission, and thus hasten the coming of God's kingdom in this land of superstition and bigotry, I am yours truly,

Brooklyn, N. Y.

M. L. S.

#### THE FREE CHRISTIAN CHURCH IN ITALY.

This brave little church deserves more than a passing notice. Struggling, inch by inch, through the bitter opposition and persecution of the Romish Church, it is, nevertheless, steadily advancing, and becoming a power of great good in the evangelization of Italy. New fields are being occupied, the labors of teachers and scholars are being abundantly blessed, contributions of the church are on the increase, showing a great spirit of self-denial among the members, many of them being poor in this world's goods.

Statistics for 1888 show 32 churches, large and small, 15 ordained ministers, 12 evangelists, 3 colporteurs, 70 deacons, 30 elders, 1,522 communicants, 222 catechumens, 60 Sabbath-school teachers, 936 Sabbath-school children, 32 day and night-school teachers, 925 pupils, 45 out-stations. Hundreds of places are open to this little church, and demands are constantly made for preachers, but, for lack of means, they have painfully to refuse many.

Is not the Lord, by His wonderful working in behalf of this people, in the very heart of Papacy, showing to a Christian world a great opportunity to aid in the extension of His kingdom in this land, by the aid of their prayers and contributions?

Their colleges and schools are preparing earnest men to carry forward this work. These native teachers, through their bitter knowledge of what Popery is, and their acquaintance with the language, are much better adapted to the evangelization of their country than

strangers could ever be. Rev. J. R. McDougall says, "My own deep conviction remains unalterable as to the truly spiritual character of the Free Italian Church Mission, and the immense service it is rendering to the cause of Christ in Italy."

### Tibet.

Edgell Road, Staines, June 10, 1890.

DEAR DR. PIERSON:—I thought you might like to have the enclosed letter from Mr. C. Polhill Turner, in northeast Tibet.

The Manchu viceroy (Ching-Chai) for Kuku-nor (Blue Lake) province lives at Sining, the capital of Kuku-nor.

Kumbum, the Mecca and Jerusalem of Lamaist Buddhism, is only a day's journey from Sining to the southwest, 20 miles. I suppose half the Thibetan race is to be found on the Kansu borders.

Neither the Chinese nor Tibetans seem to be jealous of our movements so far north, and it may be, when this wide open door is occupied, God will open the Sampo basin. It should be noted that the language of Amdo is much like that spoken at Thasa, whereas the dialect of Leh is very different.

The principedom of Iang, said by Hin to be the most powerful of the Kansu chiefs, has been open even for ladies quite ten years. My wife and another sister spent two months at Choni, the town whence Iang rules three tribes—the Choni, Chokna, and Tiepu—while I evangelized the neighboring Dungan and Chinese (Moslem half-castes, Turk and Chinese.)

Does not jealousy of the English indicate a special call for American Christians to occupy this field? I am quite familiar with all the approaches to Eastern Kuku-nor and Southern Mongolia and Eastern Turkistan, but Central Asia only has the third claim among the innermost parts of the earth.

The native races of South America seem to have been almost overlooked, and Central Africa ought to have a share of every coin given into Christ's mission treasury.

The interior regions, if attended to, will necessitate a filling in of the routes thither.

Conferences for the advancement of the spiritual life are going to be abused by becoming spiritual entertainments with a surfeit of provisions.

Devotional literature is multiplying. I get seven-fold more profit from news respecting the peoples and tongues of the earth and missions to them.

Those who are actively engaged and deeply concerned in the spiritual needs of the regions beyond will necessarily be in spiritual health. It will be wrong if in all our large towns new halls have to be provided for serving out these spiritual dainties when languages are still unlearned by Christ's witnesses, and races are yet unvisited by heralds of Jesus and His resurrection.



If God should ever take you round the globe on a visit to the mission stations, it might be an acceptable service to point out to the laborers that when Paul preached the glad tidings in its fulness (1st Thess. 1), comprehensiveness, he proclaimed Jesus Christ the crucified one, and Jesus the risen one.

Platonism is the great theme in China: The perfect happiness of the naked spirit at death; the redemption of the body; life and incorruptibility; the being clothed over with our house from the heavens. The spiritual body and the glorified body are, I fear, unmentioned in the 1,000 tracts now being circulated.

The translators in China have only got as far as using the word quickening. I hope a word will some day come into our vocabulary for resurrection or upstanding. Compare Colossians ii., 12, *συνηγερόητε* (Resurrexistis) 13, *συνεζωποιοῖν* (Convivificavit), both rendered in Chinese by one word.

Yours in Christ's service,

GEORGE PARKER, of Kansu.

LETTER FROM MR. CECIL POLHILL TURNER.

*Sining, March 3, 1890.*

MY DEAR MR. PARKER:—I have not yet written to thank you for sending up the canten; much obliged to you; I don't think we shall take it with us on our journeys. It is rather elaborate for our two selves.

We have news of you from below Singau, and good news, praise the Lord. We often make mention of you in our prayers, and ask that you may all be prospered at home.

Miss Kinahan has been with us since October, and we have enjoyed her visit much. Miss Muir joined us last week, to help my wife.

Trust you will stir them up well at Shanghai about Kansu. We are specially praying now that native ministers may be raised up in the Church, and looking for a bigger inflowing and outpouring of the Holy Spirit.

I have just been reading a native book on Tibet, published while I was at Chcutu, in which it is *most strongly* expressed that no foreigner is *on any account* to be admitted to Tibet; especially are the English to be feared, who have a telegraph and railway up to Darjeeling; soldiers and guard stations must be multiplied, etc.

Let us remember GOD. I don't believe Chinese Government and lamas together can stop us when God says "Go." Pray for a *clear road* for us. We hope (D. V.) to begin moving about amongst the Fautz in a couple of months or so, and do not anticipate being tied to any place.

We want *heaps* more prayer—importunate, unceasing. Unswerving obedience to the Word of God. Unquenchable love, burning zeal. Let's keep ourselves in the love of God, and it will be so. We want unlimited faith in what God can do. May God bless and keep you all. Love to Mrs. Parker, Johnny, etc.

Your loving brother,

CECIL POLHILL TURNER.

## United States.

### THE SOUDAN MISSIONARY MOVEMENT.

[In addition to our Editorial Note in the last number we give place to the following official statement.—J. M. S.]

*Topeka, Kansas, May 22, 1890.*

DEAR EDITOR:—We believe that you will be interested in the tidings conveyed by the following telegram which was sent us from New York City on the 14th inst. by Mr. Helmick of the Soudan missionary party:

"Psaln cxxvi: 3. Eight sailed. *City of Chicago*. 1:30 to-day."

Letters which have followed this message bring to us the information that on May 14 there sailed from New York, to carry the gospel to the Soudan, Africa, a party of eight persons, as follows: Charles L. Helmick, formerly General Secretary Y. M. C. A. at Marion, Kansas; F. M. Gates, formerly Gymnasium Superintendent Y. M. C. A. at Topeka, Kansas; John E. Jaderquist and W. J. Harris, formerly Assistant Secretaries Y. M. C. A., St. Paul, Minn.; Roy C. Coddling, of Hastings College, Nebraska; Mrs. E. Kingman, formerly General Secretary Y. W. C. A., Topeka, Kansas; Miss Jennie Dick, formerly Assistant State Secretary Y. W. C. A., Kansas, and Mr. James Trice, a colored man from Durham, S. C. Thus in less than a year from the time when the Lord first placed in the hearts of a few young men and women in the West a desire to carry the glad message to the *ninety millions of the Soudan*, we are permitted to see nine persons (Mr. E. Kingman having already arrived at Sierra Leone as a forerunner in this movement) bid farewell to home, friends and everything that is dear, from a human standpoint, and go forth to that land where as yet there is not even one to herald the story of the Cross. As you doubtless know, the entire party go forth depending alone upon the Lord to supply all their needs, there being no promise of financial support whatever, except as found in the Word of God. Surely the Lord has already honored the simple faith of these His servants, for, while no person has been asked to contribute even a dollar toward their support, yet when the day of sailing came He had bountifully provided for their every need, so that they lacked no good thing and could truthfully say, "The Lord hath done great things for us, whereof we are glad."

We quote the following from a letter written by a friend at New York, who was permitted to be with the party until the time of their sailing:

"There was great joy in their departure, and a large number of friends whom the Lord had given them . . . were at the place of sailing, and we sang as the vessel moved out 'God be with you till we meet again,' and the party sang in reply 'We are on the way.' I wish you could have seen the joy in their faces as they realized that they were starting out to the Dark Conti-

nent. It was an object lesson which the Lord will not suffer to be without great results to His glory. The night before was spent in conference and prayer until three o'clock in the morning, and it was a most blessed time, for the Lord was there. . . . The devotion of the entire party was very beautiful, and I cannot but think acceptable to the Lord. . . . I feel that this is but the beginning of what the Lord will be pleased to, perhaps, make a great *exodus* of His people. I feel that in less than six months there will be many to follow. Let this burden rest upon you: The gospel to be preached to 'every creature' in this generation; nay, may I not say in this *century*, and may the Lord prepare the hearts of many more from Kansas soon to follow."

We are just in receipt of a letter from Mr. Kingman, dated at Sierra Leone, West Africa, April 18, from which we quote the following:

" . . . I have been in fine health all the time since I arrived, and have been bountifully supplied with everything I need to make me comfortable and happy. As you see by the address, I am still stopping with the Bishop of Sierra Leone, and believe that it has pleased the Lord for me to do so. . . . I have been right in deciding to learn the Mandingo language. It is the language spoken in the section we are going to. The Timne, Souseon and Mendi languages would only take you a couple of hundred miles, as these tribes are near the

coast. One trouble I experienced was in finding any one who understood what the interior was. It will be best for us to get inland, as the people there are not drunkards, and have never seen white men yet. The section we think of going to is not, in fact, much better known than some parts of Africa that we don't pretend to know. There is just enough known to assure us of its being populated by people who live in towns, and, generally speaking, are intelligent and peaceable. . . . I think eventually we ought to have a Mandingo teacher in Topeka. One can study so much better there. It is hard work to study here. I am getting on nicely with the language. Expect to speak it well in less than four months."

Shall we not pray that during the coming months, not only from Kansas but from all parts of this country there may arise a great many more young men and women who shall gladly give their lives that the joyful message may speedily be brought to the millions who now dwell in heathen darkness? Let us give the King *no rest* (Isa. lxiii: 9, 7) until we see *hundreds*, yea *thousands*, of our young men and women going forth as He may direct.

For the speedy evangelization of the *whole world*,

Thine faithfully,

GEORGE S. FISHER,  
State Secretary.

E. S. WALTON,  
Member for Missionary Work.

#### IV.—INTERNATIONAL DEPARTMENT.

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

##### The International Missionary Union. WHAT IT IS.

The nature and object of the organization known as the International Missionary Union has been more or less fully explained from time to time in this department of the REVIEW. But those having to do with the Union find such wide misapprehension concerning it that persons to whom it is a thrice-told story must be patient while we make one more effort to widen the circle of those who understand it. This society is, perhaps, to be compared with some of the learned societies, such as the American Oriental Society, the Ethnological Societies, or, better yet, with the International Society of Charities, all of which are organizations of experts, meeting for the study of the specific subjects grouped around their respective titles. It is not, therefore, technically speaking, a missionary meeting, while it is

a meeting of missionaries. It exercises no executive nor administrative functions. It does not, however, refrain from making declarations of its convictions or opinions on any questions of thought or affairs affecting the special interests with which it deals. It does not, in the first instance, seek an audience, though no session passes without utterances—by document or address—calculated to interest and inspire audiences of thousands of people. In several instances vast audiences, numbering from three thousand to five thousand, have been assembled at these meetings. But for three years past the location of the annual meetings has been sought rather in the quieter retreat of comparatively small cities or towns, as best adapted certainly for a time to an organization which is in the nature of a council, a school, a conference, or a congress of missionaries, assembled to compare

experiences, to acquire specific knowledge, which will lead to improved methods in their work, aid them better to measure the forces which they confront, and also to strengthen and cheer each other in toil by spiritual and social intercourse, and, remotely, to increase the interest of others in the work of world-wide evangelism.

It is composed exclusively of those who are or have been missionaries to countries outside of the United States and the Dominion of Canada, and to pagan peoples within these territories; hence membership in it comes by grace, not by vote, being inherent in the fact of missionary service. It has been designated a "Missionaries' Club." It is not, therefore, composed of delegates. The privileges of vote and debate are reserved within the membership, save on invitation of the body or under exceptional circumstances which justify themselves. There is no fund nor revenue of any sort to aid in paying the traveling expenses of members in reaching the meetings. Hitherto the hospitality of the communities where the meetings were held have been equal to the free entertainment of the entire number present.

The missionaries have realized, in all instances known to us, a gracious influence in the widening of their scope of observation beyond their own fields and churches, the ecumenical character of the body making possible a catholicity which surprises even those to whom it is most grateful. The influence on the home church of this illustration of Christian unity of spirit and purpose, along with diversity of organization and plan of work, has been sufficiently strong to invariably command recognition.

The Union views with some degree of satisfaction another result of its meetings in the publication of special papers read before the body, of which a sufficient number have already been given to the public to make a large and creditable volume. Some of these

have reached a circulation of many thousands of copies.

The foreign missions have felt the stimulus of the annual sessions during these seven years past, and home churches and their pastors have recognized the educational and inspirational power to be of such a quality as to lead them to seek to bring these meetings within their geographical area. Invitations to hold the annual meetings, accompanied with the tender of entertainment, have come annually from localities widely separated from each other—from the Atlantic seaboard to Colorado, and from places in Canada to several south of the Potomac and Ohio rivers. To those who have borne the management of the Union this has not been an unwelcome index of its Providential character.

The Union has thus far enrolled 225 names of missionaries, mostly connected with American and Canadian societies. It has also among its members representatives of the English Baptist, the English Wesleyan and the China inland missions, gathering thus missionaries from fields in every one of the grand divisions of the globe.

#### • THE MEETING AT CLIFTON SPRINGS.

*The Place.* — Whatever may be thought of other localities for the annual meetings, there certainly was an acknowledged fitness of things in selecting Clifton Springs, N. Y., for the seventh annual session, which was held there from June 11 to 18 inclusive. The invitation to do so, under the auspices of the Clifton Springs Sanitarium, through its founder and chief, Henry Foster, M.D., "aided and abetted" by the pastors, the churches and the Y. M. C. A., was of two or three years' standing.

This Sanitarium has a basal missionary idea. While its purpose is of course to relieve all persons who come hither seeking restoration to health of body or mind, it invites missionaries, ministers and teachers to avail themselves of its remedial skill and agen-

cies cheerfully and gratuitously. Among the more than 60,000 guests who have received here medical attention are numbered over 200 missionaries from foreign fields, including many of the most eminent names of the missionary force of the American churches, such as Goodell, Schaeffler, Coan and Wilder. As these have had opportunity, in the Sanitarium chapel and the village churches, to address audiences representing every part of the country, and to come in contact socially with them, through many months of protracted stay in the institution, the missionary influence on the home church which has gone out from this centre during a third of a century would be impossible to compute. Nor can we know the amount of the generous benefactions of these guests while here, to special objects on missionary fields, though there is an available record of an aggregate of many thousands of dollars thus contributed. This institution is therefore an able ally of all missionary societies. The contribution it has made to the work by restoring, with God's blessing, to health, and thus to years of protracted service, so many expert missionaries has been invaluable. An institution which "repairs" missionaries may rank with those which prepare them. Besides, it is widely known that this entire property, the ownership of which was at one time shared by several stockholders, gradually became the personal property of its founder, and that some years since he magnanimously donated it for the benevolent use of missionaries primarily, together with other classes named, making the title absolutely over to a board of trustees, that it may be held in perpetuity for the purpose to which it has thus been dedicated. The property thus transferred is valued at not less than a half million of dollars. The meeting of the International Missionary Union in this place was, therefore, along the line of the central thought of this institution.

The following missionaries were in attendance at this seventh annual meeting, viz.:

AFRICA.—(1) *Gaboon*: Mrs. Albert Bushnell, Mrs. W. C. Gault, Rev. A. W. Marling and wife. (2) *Zululand*: Mrs. A. W. Kilbon.

ASIA.—(1) *Assam*: Rev. M. B. Comfort. (2) *Burmah*: Miss Julia M. Elwin, Miss F. E. Palmer, Miss Eva C. Stark, Miss Isabella Watson. (3) *China*: Rev. S. L. Baldwin, D.D., Rev. B. Helm, Miss Carrie I. Jewell, Miss Ella J. Newton, Rev. W. P. Sprague and wife, Rev. M. L. Stimson, Rev. M. L. Taft and wife, Rev. Wellington J. White. (4) *Syria* (Damascus): Mrs. Belle McD. Patterson. (5) *India*: Rev. Ray Allen, Rev. J. E. Chandler, Miss M. M. Day, Rev. J. T. Gracey and wife, Rev. S. H. Kellogg, D.D., Miss Martha C. Lathrop, Rev. J. T. McMahon, Rev. J. L. Phillips, M.D., Miss Grace R. Ward, Rev. Francis M. Wheeler, Rev. Thomas Tracy. (6) *Japan*: Mrs. S. C. Adams, Miss Georgiana Bancus, Miss Margaret Brown, Miss M. J. Cartmell, Rev. I. H. Correll, Miss Anna Y. Davis, Miss M. A. Priest, Prof. M. N. Wyckoff. (7) *Malaysia* (Singapore): Rev. Geo. A. Bond. (8) *Siam*: Rev. William Dean, D.D., Rev. S. R. House, M.D. and wife, Rev. Eugene P. Dunlap and wife. (9) *Turkey*: Rev. Lyman Bartlett and wife, Miss Nellie S. Bartlett, Miss L. B. Chamberlain, Rev. R. M. Cole, Rev. Geo. F. Herrick, D.D., Rev. H. T. Perry.

AMERICA.—(1) *Alaska*: Mrs. Sheldon Jackson. (2) *Mexico*: Rev. Wm. P. F. Ferguson, Miss Henrietta C. Ogden. (3) *Guatemala*: Miss Annie E. Ottaway. (4) *Argentina*: Mrs. R. T. Lore. (5) *Chili*: Rev. J. M. Allis.

AUSTRALIA.—Rev. Adolphus Hartmann.

EUROPE.—(1) *Bulgaria*: Rev. W. H. Belden. (2) *Italy*: Rev. C. W. Cushing, D.D. (3) *Spain*: Miss Laura Sanford.

MICRONESIA.—Miss Ella T. Crosby.

Grouped by societies represented they stand as follows:

American Board, 17. Baptists, 8, as follows: Regular, 7; Free, 1. Methodists, 20, as follows: Canada Methodist, 1; M. E. (U. S.), 17; Methodist Protestant, 1; English Wesleyan, 1. Moravians, 1. Presbyterians, 18, as follows: U. S. A., 14; U. S. (Southern), 1; Canada, 1; United Presbyterian, 1; Reformed Church, 1. Miscellaneous, 4, as follows: Italian Bible and Sunday-school Mission, 1; Women's Union Missionary Society, 2. Total Missionaries, 67. Others—Secretaries: Canada Methodist, 2; Moravian, 1; M. E., 3; Students' Movement, 1—7. Appointee, 1. Total persons present, 75.

#### THE PROCEEDINGS.

A brief reference to the proceedings and sayings of a body, multiform in its *personnel*, its themes, and its action, protracted through more than seven hours of each day for over a.

week, must necessarily exclude incident and description. The devotional hour from nine to ten o'clock of each morning eludes language. The illumination was of that light which never was "on sea or shore." The general features of the suggested syllabus of the meetings were, however, mainly followed. "The Dependence of Missions on the Holy Ghost" was the topic of the prayer-hour for the first day. "The Relation of Prayer to Missions and Missionaries," which was the theme of one hour, brought out touching and tender instances of special answers to prayer, in the providential help, guidance, deliverance and support in missionary work. Perhaps of this series of devotional meetings, the two which stand out most prominently are the Consecration Meeting of Sunday morning and that of which the theme was "The Personal Realization of the Word of God in Missionary Experience and Observation." We would have to write a serial if we attempted a reproduction of the marvelous statements of this session alone.

Many members, accustomed to attend these meetings, sent communications and salutations. That of the Rev. Cyrus Hamlin, D.D., we publish herewith, because it contains statements of general interest.

Members of the Union are on almost every foreign mission field, in active service, and these constitute what is termed an "Outlook Committee" to report on special developments in mission work, or in the political, civil, or religious world, coming under their notice, which affect the interests of missions. Several members of this Outlook Committee sent reports of interest. We append a letter from Rev. Dr. Shedd of Persia, and another from Rev. T. J. Porter of Brazil, and will publish others later.

It has been thought well to give some plan, not only to each annual meeting, but to the series of annual meetings, with a view to continuity of presentation of some classes of sub-

jects. One of these is along the line of an historical survey of missionary labor. Last year Rev. James Mudge presented a paper on the "History and Present Status of the Missionary Society of the Methodist Episcopal Church," and Rev. Dr. George W. Wood was assigned to prepare this year a similar paper on the American Board. Though the paper was well-nigh ready he was detained by illness. Two other historical papers were, however, presented. The Rev. J. Taylor Hamilton, secretary of the Moravian Missionary Society, read an able paper on that society, which will appear in our columns hereafter. Rev. W. L. Whipple, D.D., agent of the American Bible Society in Persia, presented a paper, which he was detained from reading, entitled "A Review of the Past Ten Years of Bible Work in Persia—1880-90."

Another group of topics which came under review were classed under the title of "*The Mission Agent.*" The first phase of this was "The Call and Qualification of Missionaries." Rev. S. H. Kellogg, D.D., of Toronto, formerly of India, discussed "Educational Qualifications for Foreign Missions." Admitting that laymen may sometimes be employed with advantage in foreign missions, provided they are moved by the Holy Ghost to full consecration, he emphasized the paramount importance of a thorough training for the following reasons: 1. In order to master the language and speak accurately. After he had been in India a year, he preached a sermon, as he supposed, with power, but when he asked a learned native whether he had made his thoughts intelligible, he replied, "God in heaven knows what you meant, and if you will be so kind as to explain it to us perhaps we may understand it too." It takes skill, patience and labor to acquire a foreign tongue, and, other things being equal, the educated missionary who has acquired one or more languages at school should excel others in the acquisition.

of the language through which he is to communicate with the people whom he goes to serve. 2. To gain respect of the learned, especially in Oriental lands. 3. The missionary, like Timothy, must organize churches and select and train a native ministry. 4. He should be qualified in instances to translate or aid in revision of translations already made.

"Mechanics as a Part of Missionary Training," by Mr. H. E. Brown, secretary of the International Committee of the Y. M. C. A., was prepared by special request. It was published in the July number of this periodical, and we need do no more than refer our readers to it. Coming under this general head was the subject grouped in the following questions: "What has been done by laymen as missionaries? What more can be done by them? How should they be sent out? What should be their standing and salary as compared with ordained missionaries? Should they be sent out by a separately organized missionary society? Should we petition the older missionary societies to send out more lay missionaries to work on our fields? What other steps should be taken in this connection?"

The discussion of these three themes occupied one session. At a later session "The Student Movement: its Present Status and Future Development and Modification," was considered, with a representation of it by the editorial member of its executive corps, Mr. Max Wood Moorhead, who came by special invitation of the Union. This was followed with a paper on "The Dangers to be Guarded Against in the Movement," by Rev. Mr. Ferguson, and a running fire of friendly but often critical inquiry, in which Mr. Moorhead cheerfully and clearly explained, and, where necessary, defended his society. He stated that some 250 of these volunteers are already on the field. The officers of the movement do not desire to encourage the sending out of poorly pre-

pared missionaries. They do not seek to have men go to the fields independent of boards or churches, though colleges and schools or churches are encouraged to furnish the support of individual missionaries as supplemental to their regular contributions. A resolution was adopted requesting the officers of the movement to annually send a representative to the Union.

Under the topic "*The Support of the Mission*," discussion was had on the following points:

Mission Economics: 1. Self-support. Experience and observation relative to it.

2. Asceticism in its various forms as connected with missionary work.

3. What modification in the present style of missionary living and what reduction of salary, if any, can be made with advantage to the work?

In this discussion abundant recognition was had of the criticisms of the last few years from eminent persons in Great Britain and elsewhere, such as Mr. Caine, M. P., and Messrs. Lunn and Hughes of the Wesleyan Church of England. After a full, honest and searching consideration of the subject, the Union adopted a resolution expressive of their disposition to be amenable to the judgment of persons competent to investigate and pass upon the subject, and their eager desire to see how to improve the administration of missionary funds, either as pertains to themselves or to their missions. They distinctly solicit the most searching investigation, whether from friends or opponents, provided only the parties are equal to their task, and will do it candidly and thoroughly. They have nothing, they believe, that may not be fully and frankly disclosed, relating to the support of the missions. They believe the present administration of mission funds, especially that of the greater societies, as a whole, judicious and economical, and would gladly do their part toward improvement, if the way to it can be pointed out.

"*The Foreign Field*" was the title of another general classification of

topics under which was considered, 1. "The Religious Systems to be dealt with." As this is, like the historical paper, proposed to be an annual topic, in which these systems are taken up in turn, two were considered this year—"Tauism," by Rev. Dr. Baldwin, and "Buddhism," by Rev. Dr. Kellogg of Toronto. An entire session was set apart for these addresses, followed by comparison of views by members who had had experience in dealing with them.

Dr. Baldwin treated of the historical origin of Tauism, and analyzed it as a philosophy and a religion and a superstition. It started as pure rationalism but gradually became grossly idolatrous, the founder of it being deified and his image worshipped. Dr. Kellogg drew a strong contrast between Christianity and Buddhism, the one being theistic and the other atheistic; the one affirming the other denying the existence of a soul; in the one man (Buddha) becomes God, in the other God (Jesus Christ) becomes man; one seeks salvation from sin, the other from suffering; in the one the means of salvation is by the work of another, in the other by man's own works; salvation attained in Christianity is through atonement, regeneration and resurrection to eternal life of soul and body; in Buddhism it is the extinction of being. In the matter of ethics Christianity teaches love to man and God; Buddhism inculcates selfishness. Christianity purifies and glorifies family life; Buddhism discourages and denounces it.

The second department of topics pertaining to the field was "The Literary and Intellectual Forces to be Confronted." Professor M. N. Wyckoff, of Tokyo, Japan, presented a paper on "Education in Japan," which we have already published, by anticipation, in our July number. This, however, was much enlarged upon in his address, and by the other speakers on the subject. "Education in China" was an able paper, by Rev. Marcus L.

Taft, of the Peking University, China, which we propose to present to our readers later in the year. A third department of the survey of the field was to be found in the succession of addresses on the various mission fields delivered in the several sessions and on Sunday, and in one entire evening given to "Exceptional Communities," *e. g.*, "The Native Races of Mexico," "The Chinese in Singapore," "The Alaska Indians and the Black Fellows of Australia." Rev. Mr. Ferguson treated the subject of "The Native Races in Mexico" in a paper supplemental to one which we published from his pen lately. This paper also will appear in our columns.

Rev. Mr. Bond, of Singapore, stirred the company with thrilling statements about Malaysia; and Rev. Mr. Hartmann, of the Moravian Mission to Australia, described his life among its aborigines. Mrs. Sheldon Jackson, at another session, spoke of Alaska peoples.

Naturally another general class of topics was "*Obstacles to Mission Work.*" The "Opium Question" in China, especially in relation to the prospective revision of the treaties of foreign nations with that country; and also the "Present Phase and Status of the Chinese Question in America," were ably discussed. Memorials to the Queen of England and to the President of the United States were adopted, and Rev. Drs. Hamlin and Baldwin were appointed to present the petition to President Harrison in person.

Under the caption of "*Forms of Missionary Activity,*" several topics were taken up. "Woman's Work for Woman" was considered in three sessions. In the first one a representative of each field was allowed five minutes to present their work, which was followed by three lady speakers on the special topics, "Boarding and Day Schools and Orphanages." In the second, the missionary ladies met the secretaries of ladies' societies present

in a *conversazione*, and in the third, the lady missionaries discussed freely the comparative efficiency of methods of work. Questions were freely asked and frankly answered.

The New York *Tribune* received by wire daily despatches from this meeting. Of a farewell meeting held for those who would depart before the next annual gathering of the Union it said:

"The evening session in the great tent was crowded with a sympathetic audience to see and hear more than twenty of the missionaries who are returning to their fields this year. Tears and smiles chased one another over many faces as the roll of missionary lands was called, and devoted Christian men and women of many different denominations said they knew no higher joy than to be missionaries privileged to return to the dark lands, where they may tell the gospel to perishing souls. The Rev. Eugene P. Dunlap, of Siam, presided, and the venerable Baptist, William Dean, dismissed the departing missionaries with an affectionate benediction."

The "reception" on Saturday afternoon of the President of the Union and Mrs. Gracey and Dr. and Mrs. Foster crowded the large parlors of the Sanitarium, and was greatly enjoyed.

The thanks of the Union were tendered to its hosts, and Dr. Henry Foster addressed the missionaries. They will not forget his personal testimony to the power of prayer to help even those from whom we are widely separated, nor his forcible closing admonition, in which he said:

"God does not allow his children, as a rule, to remain long together. He permits them to meet for refreshment for a time, but then they must separate for work. It has been so ever since apostolic days. Brethren," he said, "you have had your feast, now go and work." He invited the Union to come again "next year and every year."

#### OFFICERS FOR 1890-91.

President—J. T. Gracey, D.D., Buffalo, N. Y.  
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Rev. S. L. Baldwin, D.D., Rev. William Dean, D.D.

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#### Prayer Asked for Missionaries in Peril

Bishop J. H. Vincent, of Buffalo, N. Y., sent the following letter to the International Missionary Union at its late session, and requested prayers in behalf of the parties indicated in the document. It explains itself, and will appeal to all saints whom it may reach:

"Jerusalem, May 14, 1890.

"RT. REV. AND DEAR SIR:—I shall only write a few lines this time to let you know that our brother and sisters at Kerak, Mr. and Mrs. Lethaby, and their young fellow-worker, Miss Arnold, are in great peril and need the prayers of the united Church. You are the only minister of the Methodist or Wesleyan denomination with whom I am acquainted, and I therefore beg that you will use your influence in the churches to have supplications and prayers offered in their behalf. The Turkish Government has decided to march its troops to Kerak as soon as the caravans to Mecca have passed. It seems that fighting will be inevitable, and, in spite of the pressing representations of the consuls here, the three heroic missionaries have wisely or unwisely resolved to remain firm at their post of danger and, as they believe, of duty. Their Master and ours is, we well know, able to protect them without our poor petitions, but it is His declared will that we should inquire of these things from Him. Yours very respectfully,

"J. E. HANNAU."

#### Letters from Drs. Hamlin and Shedd.

Letters to the International Missionary Union were received from many of its members who could not attend. We give only two of them. They are of general interest:

LETTER FROM REV. CYRUS HAMLIN, D.D.

TO INTERNATIONAL MISSIONARY UNION:—I wish to send my Christian salutations to the brethren and sisters—fellow-laborers and "companions in the kingdom and patience of Jesus Christ," and to assure them of my earnest desire to be with them. Thousand Island Park, Bridgeton, and Binghamton are all fresh in memory and refreshing also. I will unite my prayers with yours, that the same divine presence which we have felt in all those re-



unions may be granted in fuller measure to your assembly.

The missionary cause has made decided progress since we met at Binghamton. We cannot say now "The harvest is great but the laborers are few." The harvest is great and the laborers are many, but the gifts are few. On Friday next, the 13th, thirty-one missionaries are to have their farewell meeting at Park Street Church. In 1838 there was a farewell meeting and only myself and wife were farewelled.

The funds have not increased in proportion to the laborers. When I went to Constantinople I had \$800 salary, but I soon had work on hand which demanded and received \$2,000, and without the \$2,000 the \$800 and the missionary would have been comparatively of no value—would have been so much lost. The chief work is to be done by native laborers, and our missionaries must be provided with the means of fitting them for the work and bringing them into it.

What can be done to make the silver and the gold come forth from pockets where it rusts and corrupts into the treasury of the Lord, whose it is?

Let us not call for less men and women. More men and women, but more money! Let us not send forces into the field without a commissariat!

Self-supporting missionaries often do an excellent work, but they cannot do the work of a well supported mission. Translations of the Bible, books, tracts, colporteurs, itinerants, churches, schools, have all to be aided, and the native element trained to work. The missionary must have tools to work with. We have missionaries enough until we can better supply them with the means of efficient work.

Pray ye, therefore, the Lord of the harvest that He would send forth laborers into the harvest abundantly supplied with all means that accord with His will to reap the harvest of the world.

Yours, in Christian sympathy and love,

CYRUS HAMLIN.

LEXINGTON, MASS., June 9, 1890.

LETTER FROM REV. DR. SHEDD, OF PERSIA.

STEAMSHIP POLLUCE, BLACK SEA, May 13, 1890.

To the International Missionary Union: As we steam along the beautiful shores of the Euxine our thoughts wander to Clifton Springs. We remember the earnest request that all the members of the I. M. Union would contribute to the meeting this year, and our prayer ascends that you may have a blessed meeting. I am sure you will, with such influences about you as pervade Clifton Springs. How much my wife and I would enjoy sitting with you in those heavenly places and consulting concerning the kingdom of our Lord; but it is better that we should be on our way to Persia. We are returning not so young and strong as we were 31 years ago, when we first went east-

ward over this sea. We are going now, as we did then, *alone*. We have left all our children in America, but congratulate us that the promise is fulfilled, "Lo, I am with you," and that we are counted worthy to be sent again. Congratulate us that we go now not to strangers, but to many friends and to abundant labors, if we have but the grace and strength to meet them. Congratulate us that on the way we are met by tidings of blessing. Letters reach us telling of precious revivals in many of the congregations among the Nestorians around Oroomiah, and of more than 400 inquirers. Passing through Constantinople one feels that the year past has been one of quickened movement in spiritual things in this great Turkish empire. Thus it is pleasant to return to our work greeted by this spiritual breath of heaven, more refreshing than the balmy breezes of spring.

If spared to reach our field, we shall go from Batoum to Tiflis, thence to Erivan, at the base of Mt. Ararat, and thence to the Persian boundary at the River Araxes, or Arras, and thence by caravan eight days further to Oroomiah. We shall reach our destination a few days before your meeting. May I ask your special prayers that my wife and I may return to our work in the fullness of the Gospel of Christ, and especially that the Holy Spirit may bless the class in theological study of 12 young men that I shall at once aid in teaching; that these young men may be truly apostles prepared and sent to the perishing about them; that God would bless the King of Persia, who has so many desires to see his country civilized and enlightened, and that spiritual power may be given more and more to the missionaries of Persia and to the native church members; that the religious interest of the last few months may prove a permanent blessing, and may extend to all parts of the field.

I can only write you snatches this evening, but I trust some one will be among you to represent Persia more fully than this brief letter.

It seems to me that a period of rapid change is hastening and beginning in these Moslem lands. In the long chain of Moslem lands, from the Pillars of Hercules to India and China, the two links that are the weakest are Egypt and Persia. If strong Christian influence prevail in either of these the chain is broken, and the Moslem power divides asunder. The hope in the case of Persia is growing brighter. There are more signs of progress in opening the country to commerce and to Christian influence than in centuries before. A British navigation company are opening the only navigable river from the South. An American company are at work opening artesian wells. Banks are founded with British capital, railroads projected and highways for wheeled vehicles are under construc-

tion, and mining and manufacturing companies are getting under way. For the time progress is in the air, and the Shah is the most progressive man in the empire. He and many Persian rulers desire to grant religious toleration and to curb the ecclesiastics. With these coming changes there must arise new difficulties and missionaries need new wisdom and zeal to embrace the opportunities, and as the way opens to carry the gospel to every creature. These missionaries must be not only American or European, but native Persian. Looking back over a series of years we can

truly say "What hath God wrought!" Every time of difficulty has been followed by greater blessing of the Holy Spirit. I have never felt the difficulties of the work so strongly as now, when entering again into the field, and I am sure also that my faith was never stronger in the gospel and the power of Him "whom I am and whom I serve."

With Christian salutations to all who were present last year and to all who love the Lord Jesus Christ.

Most truly yours,  
J. H. SHEDD.

## V.—THE MONTHLY CONCERT OF MISSIONS.

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

### Missions in Papal Europe.

The very caption seems strange. It would have been natural enough when the "man of Macedonia" appeared to Paul, for Europe was then a heathen country. But the late Professor Christlieb, though entirely in favor of aiding the Protestant churches of France, Spain or Italy, entered a mild protest against placing any part of Europe in the same category as Africa or China by calling it a foreign missionary field. All enlightened minds aim to make proper discriminations, though this is not always easy. No one who knows anything of the dead Christian sects of the Levant has any doubt that missionaries should be sent to Persia or the Turkish Empire, unless it be the Archbishop of Canterbury, who seems to think that the venerable Greek and Nestorian Churches should be protected against Protestant invasion. There is, in our day, every variety of opinion as to the question, What is legitimate and necessary to missionary work, and what is to be regarded as mere proselyting and unwarrantable interference? The time has come when a discriminating judgment should be applied in all missionary enterprises:

1. Even work among the heathen should be carried on intelligently. Heathen systems should be thoroughly understood, and should be approached in such a way as to win success and not to block the way against it.

2. The dead sects of the East should be looked upon in a different light from that in which we place Mohammedans—though even the latter should be approached as those who profess to worship the God of Abraham, Isaac and Jacob. But with Nestorians and Greeks there is an appeal to Christ and to the early historic Christianity. And the same is true of Papists. However the "Light of the World" may be obscured by the worship of Mary or of saints and images, that true Light furnishes the point of hopeful approach.

3. There should be a broad discrimination between work in Papal countries and that of the heathen world as to their comparative claim. The first and paramount duty of the Christian churches of this age, whatever be their name, is to proclaim the gospel to the nations who have never heard of Christ. In this duty Protestants and Catholics should stand upon common ground. It is the reproach of both that they have monopolized the great salvation for nineteen centuries while the majority of mankind have remained in total ignorance of the gospel.

4. American Christians at least should draw a distinction between the claims of Papal Europe and those of the Spanish American States. In the first place there is a geographical consideration. Mexico and Central America are at our door, and South America not only belongs to our hemisphere but is in close sympathy with

our political institutions. The Protestant churches of Europe naturally feel that the responsibility of evangelizing these countries rests largely upon the American churches.

But there is another and more cogent reason. The type of Romanism which prevails in Spanish America is far lower than that of the Continent. European Catholics themselves have spoken of it as a virtual heathenism (for example Abbé Domineck, chaplain of Maximilian). And broad-minded statesmen in Mexico have welcomed Protestant influence as a blessing to the Mexican Church.

But, making all proper discriminations, a good rule in Christian duty is that which Christ Himself laid down, "This ought ye to have done and not to leave the other undone." There are many reasons for aiding the Protestant churches of Continental Europe. America owes a lasting debt of gratitude to the Huguenots of France. After the terrible massacre of St. Bartholomew in the sixteenth century multitudes of survivors migrated to this, as to many other countries. The religious faith and life, as well as the national character of our colonies, were enriched by the Huguenot elements, and the kinsmen of those staunch exiles, wherever they may be found, should be regarded as our brethren.

There were others who in those days of terror took refuge in remote fastnesses of their native land, where they long remained shut out from the world. One of their descendants, writing recently of their history and their present needs, says, pathetically:

"When our Protestants came down from their rocky peaks or out of caverns or forests they were timid, happy to be allowed to live, more like a degenerated race than like true Huguenots—they had suffered so much and so long."

The same writer complains that much of the work that has been done for this people has been little more

than a proselyting process, which, instead of leaving the Huguenot Church a unit, strengthened in its ancient faith and order, has rather tended to break it up into the various sects.

The only alternative to this divisive process is to contribute funds in aid of these Protestant churches and allow them to apply that aid through their own missionary agencies. But it is not always easy to decide between these methods. On the one hand the churches left to themselves might preserve their unity, but on the other hand it is claimed that being won over to Baptist or Methodist communions they are quickened into a higher spiritual life, and are more effectually guarded against the prevailing Rationalism. The question is a broad one. That the Methodist and Baptist missions in Germany and Sweden have led thousands of Lutheran converts to a more vital faith and a higher life seems clear, although the thousands who have thus been won cannot be classed with converts from heathen races, yet unquestionably they constitute a more vital element in the religious life of the Continent than ever before.

We have little sympathy with the idea that missionary work is valuable just in proportion to its undenominational character. The church is the best of all organizations for the extension of Christ's kingdom, and the different churches will accomplish most for those who are brought into complete sympathy with them in doctrine and order. Whatever evils attach to sectarian zeal it is better than looseness and disorder, and organized missionary agencies under responsible management are better than the free-lance enterprises which are responsible to nobody and whose general tendency is towards transient impressions rather than established churches and self-perpetuating institutions.

There is one danger just now which may be regarded with no little apper-

hension, and that is the division of the Protestant mission work of Continental Europe into a number of separate and rival interests, each having an American headquarters in New York or Boston and a network of collecting agencies throughout the country.

One after another these societies—for they are such—are being formed, and their success will lead to the creation of many more. To say nothing of the discouragement and bewilderment of American pastors amid this multitude of rival appeals, and the serious detriment to those great missionary boards which are earnestly striving to get on *without* collecting agencies, will such a policy be wise and safe even for the churches which are aided?

A sharp and exciting competition in the American market; so much thought and interest turned away from the proper development of a self-reliant, moral purpose and an aggressive zeal in the churches themselves; the handing over of the missionary work of these churches to a central committee, to be carried on largely by foreign funds. Will not all this tend to apathy and to greater and even greater weakness? Even in heathen lands an undue spirit of dependence is fatal to the stamina of the Christian rank and file.

It is essential to the growth and efficiency of the Continental churches that they should as fully depend on the development of their own effort and their own liberality as if there were none in any quarter to help them.

Then let that effort be supplemented by systematic and generous aid from more favored lands. Let this be done without personal solicitation, and by proper concert of action. Our own mission boards will all gladly transmit contributions as directed and without expense. If any discrimination is made let those objects be specially favored which are most economical of ocean voyages and the expense of collecting. There is need of serious

attention to the present drift of these great interests, and of prompt measures to secure system, economy, increased confidence and more generous aid.

But perhaps quite as important as this is an earnest and prayerful sympathy for the Continental churches. The spirit of the age is against them. There is no longer the moral earnestness of Ambrose in Italy or of Cologny in France. Rationalism, on the one hand, and hierarchal superstition on the other, chills their ardor. Loose conventional sentiment in regard to the Sabbath and other religious observances lowers the tone of spiritual life. They know almost nothing of the revivals which have blest our land. What they need most of all is a baptism of the Spirit. They should receive funds with which to push their evangelization into new districts; they need also the prayers of Christendom for a divine refreshing upon the churches themselves.

As to the relative merits of different causes, those undoubtedly have the first claim which lead to the establishment of permanent and self-sustaining and self-propagating institutions. We should never forget that *what Paul aimed at was churches*. He was not satisfied with exhorting ever-changing multitudes. His whole work and that of his associates was constructive. He ordained elders in every place. He made each community of converts organic from the start.

What work of street preaching or bazaar preaching or chapel preaching, that forms no church—that rather glories in the fact that it is undenominational and never mentions the word church—can compare for one moment with that of the Waldenses, whose solid organization has lived and toiled and testified and suffered and bled for ages, and which to-day, after so long and so glorious a history, is still one of the most vital forces of Southern Europe?

### Are they "Rice Christians?"

Something over a year ago the Church Missionary Society proposed to transfer its mission work in the Prefecture of Hing Hwa, China, to another missionary organization, partly for reasons of comity with respect to territory, and partly with a view to economy of funds. But the people in the district sent a petition asking that they might remain in the former connections, and promising to maintain their teachers and catechist themselves. Thereupon the Missionary Conference resolved to continue the connection. The Christian work in this district is thus practically self-supporting.

A missionary who has since visited Hing Hwa says: "I cannot but contrast the zeal and devotion of these people with the lukewarmness of too many in Christian lands. This district embraces over 6,000,000 of people. The superintendent of the catechists bears in his body the 'marks of the Lord Jesus' in the form of a scar inflicted by an older brother because he had embraced Christianity. He wears his scar with the more satisfaction from the fact that his brother finally died a Christian believer."

The missionary had the joy in one little community of receiving five to the fellowship of the Church. In another he was accorded a truly Christian reception with a feast. One woman brought six or seven others to the service as a result of her faithful labor, and twelve of her own family are adherents of the Church. In another village six women had been prepared for baptism by the faithful labors of the catechist's wife. A young girl of fifteen had been very active in influencing her friends to receive the truth. In another village a man, who had been treated in the mission hospital at Kang Chu, had made known

the glad message which he had received to relatives and neighbors, whereupon they sent a deputation begging that a teacher might be sent.

"These villagers," says the record, "show a liberality which is without a parallel in the history of missions. In all there are eleven Christians, none of them yet baptized, and all very poor. But last year they subscribed \$35 for the repair of their place of worship, and they have this year subscribed \$35 more for the support of a catechist, besides supplying him with rice. The schoolmaster in the village gave his whole stipend for the support of the catechist, and having in consequence insufficient means to supply his own wants, he sold his only field. Others of the little band have pawned their clothing to meet the sum promised." "It is sometimes said," writes the missionary, "that our converts are rice Christians. I should like to ask where in Christian England you would find a parallel to the above?"

At the little village of Kiang Sang, the missionary, arriving late, began after tea to examine candidates for baptism, and continued until ten o'clock, after which the superintendent of catechists continued his exhortations until midnight. In the morning the work of examination was continued, after which thirteen were accepted, all men from the neighboring mountains.

These are but incidents, but any Christian, comprehensive man, grouping them together as one entire picture, will not fail to see how the rays of light are thus breaking through the gloom of a great and populous district; how earnest is the faith and zeal of those here and there who have received the truth; in a word, how rich is the harvest which there waits to be gathered.

## VI.—EDITORIAL NOTES ON CURRENT TOPICS.

### A Great Missionary Picture.

These are days of great Expositions. The industries of the world bring their

products together, the achievements of the age array their mightiest trophies, to astonish the eye and over-

whelm the mind of the beholder. While we write preparations are in progress for a visible demonstration of America's greatness in connection with the quadri-centenary, which will probably make the grand Exposition of 1892 the most magnificent and colossal "World's Fair" ever known in human history.

The thought occurs to us, and it is not the first time it has found expression in these columns, that the fulness of the times has come for a grand *Exposition of Missions*, and it ought to be in connection with this great commemoration at Chicago. America's discovery was really the result of a missionary spirit, as any one will feel who knows the history of Columbus and has seen his own manuscripts with the signature *Christo-Ferens*. Moreover, there is a curious and suggestive coincidence: the year 1892, while it marks the completion of the fourth century since the discovery of America, completes the first century of modern organized missionary endeavor. The same year, therefore, that commemorates our quadri-centenary also commemorates the centenary of missions.

Why not have at least, then, a great missionary exposition on canvas? At Paris, in the gardens of the Tuileries, there is a famous painting by Alfred Stevens and Henri Gervex, called the *Histoire du Siècle*, 1789-1889, and a marvellous picture it is, presenting the grand outlines of the history of France during the century past. Both its conception and execution are unique. The huge canvas lines the entire interior wall of a circular building, whose circumference we take to be not less than one hundred and twenty feet. At one point on the vast painting is represented an ideal statue of France. Toward the right of the statue stretches a marble corridor, with pillars and arches, completely covering the canvas, until it curves around to the left of the statue. At the base of this corridor, on its steps

and pavement, are represented life-size figures of the great men and women who have made French history for a hundred years past; and through the arches are to be seen the various historic events, portrayed in vivid forms and colors, which have marked the progress of the age.

By following the picture from the left of the observer, around the entire circle, a complete and very unique panorama of the century is made to pass before the eye. The days of the Revolution, with the horrors of the guillotine; then the Napoleonic epoch, with all the glory of victorious war; troops returning from brilliant triumphs passing in review before the Empress Josephine; then Louis XVIII. and his court; the days of the New Republic; then Louis Napoleon and the *coup d'état*; then the Franco-Prussian war and the fall of the revived Napoleonic dynasty, and then again the Republic, until we reach again the statue of France, at the foot of which stands that typical Frenchman of the latter days, Victor Hugo!

As we stood studying this superb, historic and artistic achievement, again the conviction forced itself upon us that the *history of this missionary century*, from 1792 to 1892, affords a theme for the painter's brush and the artist's genius which it would be difficult to surpass in suggestiveness, fruitfulness or attractiveness. Let us suppose that some artists of a high order of ability should undertake such a grand work. What a magnificent picture might result! We can even now see it stretching around the inner wall of some cycloramic building. The Cross of Christ might be the central object, with a supernal glory breaking through the deep darkness, and lighting up, as with a touch of gold, a little shoemaker's shop at Hackleton; the door stands ajar and reveals a young man of eighteen years cobbling, while his eyes wander from his work to a book that lies on the bench beside him. It is Cook's Voy-

ages. Before him on the rude wall of the shop hangs a rough brown paper map of the world, made in cobbler's ink, on which, by different shades of color, the comparative religious condition of the different races is set forth.

A little farther on that same young man is seen preaching from the box pulpit in Andrew Fuller's chapel at Kettering, and just beyond is seen Widow Wallis' humble home, where a small group of obscure Baptist ministers are signing the first modern covenant of missions. Among the surrounding figures may be seen Sydney Smith, who points a scornful finger at the nest of consecrated cobblers, whom he proposes to "rout out" with the arrows of his wit. Then a vessel is seen to set sail, and on board stands that same William Carey, on his way to India. Further on may be seen the shores of Tahiti. Mr. Nott is standing in the midst of a group of savages and cannibals, reading from a new translation, just completed, of John iii: 16. A warrior in the group is moving forward, and reaching out his hands toward the missionary—the first convert after fourteen years of toil. Around may be seen the cannibal ovens, even now roasting human victims for the feast. Let the eye now pass around the circle and see Tahiti half a century later. Every mark of Christian civilization now marks the island. All Western Polynesia now appears as part of the domain of Christendom. On the Fiji Islands alone are nearly 1,000 churches of Christ. That first convert has now multiplied to 750,000.

Another scene very early in the century. Adoniram Judson has just arrived in Burmah with his devoted wife. They are beginning work among the wild men of Burmah—the despised, enslaved Karens. A decade passes, and in the next section of the picture we behold a simple church of eighteen Karens, the insignificant fruit of ten years of labor. Sweep the eye around the circle again until fifty

years again are passed, and the picture now represents a memorial hall built to the memory of the first Karen convert. The *Kho Thah Byu* Hall stands confronting the *Schway Mote Tau* Pagoda; they are close by, and they bespeak the contrast between the Karens of 1815 and the Karens of 1865. The same picture might represent the Lone Star Mission as it was in 1853 when the American Baptist Missionary Union threatened to abandon it; and a quarter of a century later, when all along the river-banks might be pictured over 2,000 converts baptized in one day! The picture we are imagining would of course represent Morrison, wearing the queue and studying by the light of his little earthen lamp far into the small hours of the morning, while he sought to translate the Bible into the Chinese tongue. And seventy-five years later Hudson Taylor pushing his 300 evangelists and teachers into the unoccupied inland provinces of China, and planning to preach the gospel within the next five years to every soul in the middle kingdom. The picture would portray Commodore Perry's squadron anchoring in the bay of Yeddo in 1854, and, with the open Bible on the capstan, seeking to unlock sea-gates barred for 200 years; and 30 years later Japan revolutionized, with nothing unchanged but the natural scenery.

The artist would of course give Africa a place on his great canvas—her thousands of slaves, driven in their yokes to the coast, falling in scores by the way; Robert Moffat and others like him making their way into the interior, with no weapon but the sword of the Spirit. He would depict David Livingstone dying on his knees in the little grass hut at Ilala, praying for Africa. And then the missions that crowd around the great eastern lakes and creep up the Congo from the west. The canvas would represent Stanley raising his cap to the hero whose heart is buried in Africa, when he found him at Ajiji in 1871—

and then in 1890; the canvas would glow with the magnificent reception to Stanley in Albert Hall in London.

How would Carey in his cobbler shop contrast with the great ecumenical council of missions in 1888—with Exeter Hall crowded for ten days with the nobility of the Church from all lands. We have no space to depict further the wonders which such a painting might embody. But it is a marvel to us that no artist has yet elaborated the conception! What is Waterloo, Gettysburg, Sevastopol, to the divine war of the ages! If French history for a hundred years furnishes an inspiring theme which makes the artist's brush thrill with patriotic emotion, what shall be said of a century of missions that has seen the whole church of Christ marshalled into line for evangelism, and the face of the world transformed! If artists seek transcendent themes, here is one. If only the pecuniary reward is in view, what throngs such a painting would attract! No part of the Glasgow Exhibition drew larger crowds than the Indian exhibit, where, in miniature, the homes, costumes, temples and rites of India were set before the eye. When we were in London, in the Stanley-African Exhibition, the most attractive features were the *tableaux inanimés*, in which the dwarfs and other tribes of Africa were represented as they are in their native wilds, and the Arab slave-hunters were represented in the act of capturing human prey. We venture to predict that could such a picture, representing "the history of the missionary age," be hung in a suitable building in Chicago in connection with the great Exposition of 1892, it would pay the cost of its production in a single season, and be an educator of the mind and heart of hundreds of thousands; and that after it had accomplished its work there, it would go around the world, the greatest argument and appeal for missions and

the grandest defense of Christianity in our day.

The conception grows upon us as we consider it, and we hope some one capable of executing it will undertake it. While we have not the genius, the experience and the facile brush which are needful to make such an idea crystalize into achievement, we would gladly contribute from our limited acquaintance with the history of the century such of the material necessary as we have gathered by a long and a painstaking study of the great theme. Let some others who have skill in art and wealth in store give the thought embodiment in visible form, and give the world its greatest historical painting!—A. T. P.

#### A Prize Offer.

The Editors of this REVIEW are thoroughly convinced that no one obstacle stands in the way of the progress of missions so prominently as *lack of faith in the supernatural power of God*. There is too much dependence on appeal, on organization, on human instrument, on Governmental patronage, on the influence of education and civilization; and too little simple looking unto that real source of success, the POWER OF GOD IN ANSWER TO PRAYER, first to open doors of access, then to raise up and thrust forth laborers, and then to break down all opposition and make the truth mighty in converting, subduing, saving and sanctifying.

At the same time we believe not only that the *promises* of the Word are distinct, definite, ample and overwhelming, but that their actual *fulfilment* is the standing miracle of the age of missions; and that if the Church could be brought face to face with the *facts*, unbelief would receive a powerful, and, in the case of many disciples, a death blow, and believers would realize that it is not by might nor by power, but by the Spirit of the Lord that all true missions are to be carried forward.

We therefore invite contributions to



these pages, giving examples from modern missionary history of the unmistakable interposition of God in answer to prayer, and in behalf of His servants and their work. We desire these articles not to exceed about 3,000 words each, and to contain not less than ten such examples, brief and telling, duly authenticated. To encourage investigation and thorough work in this direction we hereby offer to the writer of the best contribution \$100, and \$50 for the second best, the Editors to be the judges, and to have the right to their exclusive publication in "THE MISSIONARY REVIEW OF THE WORLD." They are to be at liberty also to use any competing articles in the REVIEW, other than the prize articles, by paying the usual rate per page. All such articles to be sent to us before January 1, 1891. And upon this sincere effort to promote acquaintance with the modern signs of God's faithfulness to His promises, and increased faith in the presence of the Captain of the Lord's host with His faithful witnesses, we ask the blessing of God.

A. T. P.  
J. M. S.

#### The Student Volunteer Movement.

[Our deep interest in and high appreciation of this wonderful uprising, as the pages of this REVIEW abundantly prove, make us very jealous of its reputation, and anxious to do what in us lies to promote its healthy growth and highest efficiency. That mistakes should be made; that large numbers should take the pledge hastily, under high excitement, and afterwards lose their enthusiasm and disregard their solemn promises, was to be expected. We are clearly of the opinion that too much effort has been put forth simply to secure *pledges* and roll up a vast list of volunteers, not using due care and discrimination in the selection. It will be fatal in the end if all are accepted and enrolled who offer themselves. Personally we have carefully studied this "movement" from its origin, and during the past few months have had peculiar opportunities to learn the present spirit and attitude of a very large proportion of this army of volunteers, and we do not hesitate to say—and we say it in

the spirit of the utmost friendliness and desire for the future success of the cause—that the time has come when far more, if not the chief, attention should be given to the work of *sifting, discriminating, training, and looking sharply after the already enrolled 5,000 students*. A thousand fold more depends on the *character*, the fitness, the integrity and continuance of these pledged men and women, than on their *number*. We have great confidence in, and share in the anxiety and desire of, the leaders and officers of this movement, and we know they are not blind to its incidental evils and dangers. May God give them wisdom and fidelity in their responsible trust!

We have been led to write the above by the reception of the following letter from the Rev. Lemuel C. Barnes, D. D., of Newton Centre, Mass., a representative man of New England, whose whole heart is in the missionary work.—J. M. S.]

DEAR DR. SHERWOOD:—I heard the subscriber to the enclosed, who is under appointment to Japan by the American Baptist Mission Union, give the address from which this is an extract. It seemed to me that he made a valuable summary and analysis of the volunteer movement not otherwise published. I accordingly asked him to hand it to me that I might bring it to your notice for the MISSIONARY REVIEW, if you should think best to use it there.

Yours truly,

LEMUEL C. BARNES.

June 17, 1890.

#### EXTRACT FROM AN ADDRESS ON THE STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS.

"The most serious criticism passed upon the movement is that very few of those who sign the pledge ever reach the foreign field. This is partly true and partly false.

The churches have supposed that the volunteers were ready to appear before the various boards, and consequently have looked in vain each year for the forthcoming men. But it must be remembered that the band is made up of students in all stages of preparation. Of the 5,000 who have taken the pledge 86% or 4,300 are still in the schools; 5% or 250 have reached the foreign field; 1% or 50 have been rejected for various reasons; 3% or 150 have graduated but are still in this

country; 5% or 250 have deserted the cause. While these figures partly explain the meagre results thus far obtained, there still remains the sad fact that a large number have brought reproach upon the movement.

What is the cause of this defection and what can be done to remedy it?

The chief cause is change of purpose, and the students thus affected may be divided into three classes. The first class is composed of those who have simply become tired of the movement, and, without regard to pledge or sense of duty, have deserted it. For these there is no remedy.

The second class consists of those who have lost their enthusiasm, yet, feeling the need of an excuse, take refuge in the form of the pledge. The pledge is in effect ambiguous. It reads, "I am willing and desirous, God permitting, to become a foreign missionary." Morally, the pledge is regarded as binding both by outsiders and in most cases by the volunteers. Literally, it is not binding. The volunteer says, "When I signed the pledge I was both willing and desirous. Now I am neither. I did not promise absolutely to go, and I violate no pledge by staying at home."

The third class is made up of those who signed the pledge so early in their course that they could not know their own minds, and with the development of faculties and a change of taste, there has come also a legitimate change of purpose. What, now, is the remedy? Experience has shown that some form of commitment is necessary. It is therefore suggested that two pledges be adopted. The first, to be given in the early part of the student's course, should bind him *only* to work for the cause of missions, and to give thorough and prayerful consideration to his own going to the foreign field before making permanent choice of any other occupation. The second pledge should be given near the close of the course of study, and only after the first had been taken, and should bind the signer irrevocably to the foreign field. This arrangement would avoid the dangers incidental to premature action, and would affix to desertion an opprobrium which would be wholesome." W. B. PARSHLEY.

### Defeat of "The Whipple Bill."

The friends of the Indian, and all right-minded men, will rejoice that Governor Hill has vetoed this iniquitous measure, concocted by the Ogden Land Company and a lot of greedy whites to dispossess the Indians of

their lands in the reservations allotted to them in the State of New York. The most scandalous measures were resorted to in order to induce the Legislature to sanction this wholesale robbery and cruel injustice, and, to its shame, the Legislature did its best to consummate it, and but for the exercise of the veto power it would have succeeded. This bold and just act of Governor Hill favorably contrasts with some of his other vetoes, and we rejoice the more to recognize and speak of it. In this fight the Indians of the Empire State have had some able and persistent defenders, notably the Presbytery of Buffalo, which, by its early and courageous action, exposed the atrocious lies which these unscrupulous schemers set on foot, vindicating the Indians from their gross assaults, and pleading their case with singular force and intelligence, in the press, and wherever the voice of Buffalo Presbytery could be heard. Two full and carefully-prepared reports of a committee, of which Dr. William S. Hubbell was chairman, "appointed to investigate charges made against the Indians of Western New York," are before us, making each a respectable pamphlet. Never was there a more signal "vindication" made than in these pages.

We recognize also gladly the services of Mr. John Habberton, on the editorial staff of the New York *Herald*, who made a visit to each of the eight reservations in the State, and made a report covering two full pages of the *Herald*, confirming the statements of the Buffalo report. He went on his own prompting and a stranger to the members of Buffalo Presbytery. He writes as follows of his investigation:

"I went into the Indian country only to write a descriptive sketch, but when I detected the undercurrent of swindle, and studied out the means by which public opinion was being influenced, I thought it proper to change my method, and to leave out many picturesque features in order to make room for justice and indignation."

This article was extensively noticed

by the press and drew attention to the Indians of New York State. And it is but fair to notice in this connection the able and admirable article of Dr. Ellinwood, in a recent number of this REVIEW, entitled "A Plea for the Senecas." His statements and arguments bearing on the whole subject are timely, truthful and vigorous, and no doubt contributed to the decision which saves the State from doing a great wrong and protects the Indians in their constitutional and inalienable rights.

Justice to the Indian is so rare a thing that we record this triumph with peculiar satisfaction and gratitude.—J. M. S.

#### Answered Prayer.

DEAR DR. PIERSON:—In the December number of your invaluable REVIEW there appeared an excellent article

upon Trinidad by the Rev. John Morton, the veteran missionary, in which he says, "Coma at present vacant;" and he closes, "This field is now in urgent need of men, one for Coma and one for British Guiana. Pray ye therefore the Lord of the harvest that He send forth laborers into His harvest." This prayer is already half answered. Rev. Fulton Johnson Coffin, B.A., had sailed from New York, as missionary-elect for Coma, before your December number was issued. Thus the Rev. Mr. Morton's answered prayer accompanied him from the maritime provinces of Canada to his beloved Trinidad. The Lord be praised for His prayer-hearing love; and may He answer all our prayers for the glory of His cause.

REV. A. W. LEWIS, B.D.

YARMOUTH, N. S.

## VII.—ORGANIZED MISSIONARY WORK AND STATISTICS.

### Universities Mission to Central Africa.

Secretary: REV. DUNCAN TRAVERS, 14 Delahay St., Westminster, London, S. W.

REPORT FOR YEAR ENDING DEC. 31, 1889.

#### Receipts.

General fund.....	£10,608	4 1
Special funds.....	1,739	15 6
Children's fund.....	2,469	14 8
In Africa.....	472	15 5
Total.....	£15,285	9 8

#### Expenditures.

On missions general.....	£14,301
Missionaries on furlough.....	1,428
Home expenses.....	1,287
Total.....	£17,016

Deficiency met by sale of invested funds.  
A comparative statement for 1888 and 1889 shows:

	1888	1889
Number of European missionaries.....	70	65
Subscriptions, donations, etc. ....	£16,280	£15,285
Expenditure at home and abroad.....	£17,117	£17,016
Average cost per European worker.....	£244	£262
Cost per cent. of raising funds.....	7½	7½

#### STATISTICS.

Missions, 2; stations and out-stations, 18;

missionaries—ordained, 17; lay, 20; female, 20; native helpers—ordained, 2; readers, 8; teachers, 62; churches, 6; communicants, 686; total baptized persons, 920; total number of adherents, 1,932; schools, 20; scholars, 837; boarders, 438; scholars baptized, 394.

This mission occupies two fields—Zanzibar and the mainland—the latter including the Usambara, Roouma and Nyassa region.

Medical work is carried on at two stations, and there is a mission steamer on Lake Nyassa which serves as an itinerating church ship, with classes and services.

### United Brethren in Christ.

Secretary: REV. B. F. BOOTH, Dayton, Ohio.

REPORT FOR YEAR ENDING MARCH 31, 1890.

Amount expended for foreign missions.....

Total amount raised by the board for all its departments.....

Mission in Sherbro Country, West Africa.—

Foreign missionaries, male, ordained, 18; lay, 25; female—missionaries' wives, 16; other ladies, 5; native ordained ministers, 3; other helpers, 40; organized churches, 181; preaching places, 405; communicants, 6,712; added during the year, 1,150; theological seminary, 1; students, 23; other schools, 13; pupils, 568. Two semi-monthly papers are printed.

The year has been an unusually successful one.

Table of Evangelical Lutheran Foreign Missionary Work, Including Four Lutheran and Reformed Societies.

Compiled by REV. J. N. LÖNNER, Western Secretary B. C. Extension, Grand Island, Nebraska.

NAME OF SOCIETY.	HEADQUARTERS.	Organized.	No. of Stations.		Foreign Workers.		Native Workers.			Baptized Members.	Schools.	Scholars.	Native Contributions.	Annual Income.	FIELDS OF WORK.
			Ordained.	Lay.	Ordained.	Lay.	Ordained.	Lay.	Female.						
1 Leipzig.....	Leipzig, Germany.....	1836	23	22	2	12	188	23		14,014	149	3,653	\$2,263.00	\$73,084.00	South India.
2 Harmanburg.....	Harmanburg, Germany.....	1849	66	70			37			13,424	56	2,028		69,967.04	S. Africa, India, Australia.
3 Gossner.....	Berlin, Germany.....	1836	13	13	4	17	247	25		34,500	85	2,100	2,129.60	38,720.00	India.
4 Berlin.....	Berlin, ".....	1836	50	56	15	5	449			21,038	60	3,542	4,995.92	75,020.00	South Africa and China.
5 North German.....	Bremen, ".....	1836	3	8	1	1	22			664	16	321	206.20	21,780.00	New Zealand, Gold Coast.
6 Brecklum.....	Brecklum, ".....	1877	2	4			1				1	20		9,000.00	India.
7 Jerusalem.....	Potsdam, ".....	1845	3	2		7				300	4	200		7,000.00	Palestine and Egypt.
8 Berlin Women's Society.....	Berlin, ".....	1850	1	1		1				81	1	40		4,000.00	China.
9 Evangelical Lutheran.....	Bavaria, ".....	1887													German Possessions.
10 Danish Government Mission.....	Denmark.....	1721	6	3		3	43	4		8,733	127	1,982		14,520.00	Greenland.
11 Evangelical Lutheran.....	".....	1863	4	4	1	3	15	1		523	10	92		12,584.00	India.
12 Evangelical Lutheran to Karens.....	".....	1884	1	1											
13 Evangelical Lutheran.....	Stavanger, Norway.....	1842	33	40	14	16	902			20,660	336	30,620		96,800.00	S. Africa and Madagascar.
14 Fatherland.....	Stockholm, Sweden.....	1856	10	10	19		26	15		168	9	498		42,600.00	East Africa and India.
15 State Church.....	Sweden.....	1877	4	3	3					58	3	68		12,598.00	Natal.
16 Finnish Lutheran.....	Helsingforz, Finland.....	1868	3	6			3	1		150	3	300		11,374.00	Southwest Africa.
17 Evangelical Lutheran.....	Reval, Russia.....	1882													
18 Board F. M. Gen. Synod.....	Baltimore, Md.....	1837	5	5	7	3	156	20		11,558	154	4,330	1,555.00	41,202.35	S. India and W. Africa.
19 Ex. Com. F. M. Gen. Council.....	Philadelphia, Pa.....	1869		5			69			1,000	55	700		10,000.00	India.
20 Board F. M. U. Synod, South.....	Strasburg, Va.....														Japan (Proposed).
21 Basle*.....	Basle, Switzerland.....	1815	45	92	117	44	490	59		20,907	229	8,513		174,240.00	India, China, Gold Coast.
22 Pilgrim Mission*.....	St. Chrischona, ".....	1848	2	17			4			400	1	120		9,500.00	Abyssinia, Austria.
23 Rhenish*.....	Barmen, Germany.....	1828	56	71	60	10	415	24		31,008	95	5,435	10,771.52	93,170.00	S. Africa, Borneo, China.
24 Evangelical Lutheran of Poland.....	Warsaw, Russia.....		1	1										3,500.00	Polonia and S. Africa.
25 Paris Evangelical*.....	Paris, France.....	1824	25	33	17	22	177			8,254	43	2,180	3,371.84	60,180.00	Africa, Society Islands.
26 Evangelical Lutheran.....	Holland.....	1882	1	1										1,000.00	Sumatra.
			357	468	260	144	3,246	173		188,020	1,437	66,742	\$25,253.08	\$881,839.39	
27 Moravian†.....	Hrunhut, Saxony.....	1732	127	135	151	21	956	686		84,201	223	18,280		\$81,336.52	N. & S. America, Africa, etc.
Total.....			484	603	411	165	4,202	859		272,221	1,660	85,022	\$25,253.08	\$963,165.91	

\* Lutheran and Reformed.

† The Moravians, who take the lead in Foreign Mission Work, have the same confession of faith as the Lutherans.

## United Presbyterian Church of Scotland.

Secretary: Rev. JAMES BUCHANAN.

REPORT FOR YEAR ENDING DEC. 31, 1889.

### Receipts.

Ordinary Fund—Church Contributions.....	£23,610	3	8
Legacies.....	4,823	16	7
Transfers, etc.....	3,392	11	10
	£31,826	12	1
“ “ Col. and Con- tin'tal Work.....	1,403	2	2
Special Objects.....	2,886	19	1
Zenana Fund.....	4,375	5	4
Total.....	£40,491	18	8
<i>Expenditures.</i>			
For Ordinary Fund.....	£27,546	6	8
Balance on Fund.....	£ 4,280	5	10
Balance from Last Year.....	3,648	19	4
Transfer in 1889.....	35	13	7

Total Balance in favor of  
Ordinary Fund..... £ 7,964 18 9

Estima'd Expenditure for 1890.. £29,142 0 0

Total	Jamaica.	Trinidad	Old Calabar.	Katanga.	India.	China.	Japan.	Stations and Out-Stations.
251	66	27	108	20	15	9	3	European, Missionaries, Ordained.
54	15	7	11	1	3	1	3	European Missionaries, Medical.
10	1	1	1	1	1	1	1	European Evangelists.
5	4	4	4	4	4	4	4	European Zenana Missionaries.
25	15	3	1	2	2	2	2	Native Ministers, Ordained.
23	1	3	3	3	3	3	3	Native Other Helpers.
435	96	31	63	277	54	4	4	Communi- cants.
14,899	9,444	387	2,429	480	520	874	2,755	Inquirers.
2,755	1,679	122	516	79	30	8	8	Week-Day Schools.
236	79	3	37	1,671	4,579	83	83	Pupils.
14,283	7,196	61	1,671	4,579	83	83	83	

STATISTICS.

Church Door Collec- tions.....	1,253	1	3
Juvenile Offerings..	2,009	9	11
Livingstone Mission	5,104	1	10
Donations (General and Special).....	5,402	18	11
Special Funds, Inter- est, etc.....	9,581	14	7
	£41,884	19	10
Sent Direct to Stations. ....	774	0	0
Ladies' Society for Female Edu- cation.....	15,187	16	5
Total at Home.....	£57,796	16	3
Donations, etc., Abroad.....	£ 9,189	0	0
Grants in Aid.....	12,873	0	0
College and School Fees.....	16,249	0	0
	88,311	0	0
Total Income.....	£96,107	16	3
<i>Expenditures.</i>	£95,317	0	0

### STATISTICS.

Missions, 7; stations and out-stations, 207; foreign missionaries (ordained), 51, lay (including evangelists), 46, female (missionaries' wives), 32, other ladies, 38; medical missionaries, male, 24, female, 3 (included in above); native ordained ministers, 14; licentiates, 10; other helpers, 600 (native divinity students, 46); organized churches, 42; total number of preaching places, 207; communicants, 6,620; additions, 647; colleges and theological seminaries, 6; students, 947; other schools, 320; pupils, 25,879.

In addition to the income for foreign missions, other committees report as raised for the conversion of the Jews, £7,524; for Continental work, £6,285; for Colonial work, £3,515; making the total missionary revenue of the Free Church of Scotland for the evangelization of the world outside of the United Kingdom, £113,431 16s 3d, equal to \$567,155.

## London Missionary Society.

Secretary: REV. EDWARD H. JONES, Mission House, Blomfield St., London, E. C.

REPORT FOR YEAR ENDING MARCH 31, 1890

### Receipts.

Subscriptions, donations, collec- tions.....	£101,283	14	7
Legacies.....	16,177	13	6
Dividends.....	3,993	17	7
Total.....	£121,455	5	8

### Expenditures.

Deficiency from last year.....	£2,736	4	10
Regular expenses.....	115,416	18	8
Investment.....	3,000	0	0
Balance in favor of the society..	302	2	2
Total.....	£121,455	5	8

Included in the donations, etc., above are £25,783 2s. 8d., raised for special objects. On account of change of date of closing the finan-

## Free Church of Scotland.

Secretary: Dr. GEORGE SMITH, C. I. E., 15 North Bank Street, Edinburgh, Scotland.

REPORT FOR YEAR ENDING MARCH 31, 1890.

### Receipts.

Associations.....	£14,836	11	4
Legacies.....	3,697	2	0

cial year, only eleven months are represented in the report.

#### Statistics.

Missions, 8; missionaries—male, 156; female, 36; native ordained ministers, 1,194; preachers, 4,225; church members, 68,805; other native adherents, 269,862; Sunday-schools, 381; scholars, 22,415; day-schools, 1,990. scholars, 105,980; local contributions and school fees, £20,302 11s. 3d.

The Society Islands have been removed from the list.

### Presbyterian Church of England.

Secretary: JOHN BELL, 13 Fenchurch Avenue, London, E. C.

REPORT FOR YEAR ENDING DEC. 31, 1889.

#### Receipts.

Balance from Last Year .....	£	498	12	11
Congregational Contributions...		6,497	2	6
Juvenile Fund.....		1,785	3	8
Scotch Committee .....		2,740	0	0
Legacies.....		1,454	15	3
Donations .....		1,347	14	9
Miscellaneous .....		710	14	3
Balance Overdrawn.....		2,036	4	0
Total.....	£17,070	7	4	

#### Expenditures.

Foreign Missions.....	£15,767	1	11	
Home Charges .....	848	17	6	
Interest.....	149	0	11	
Amounts on Accounts.....	305	7	0	

Total ..... £17,070 7 4

#### STATISTICS.

Missions, 2; stations, 5; out-stations, 130. Missionaries—ordained 20, medical 10, lay 2, female 16; native pastors, 8; evangelists, 108; theological students, 41; organized churches, 43; communicants, 3,572.

### Society for the Propagation of the Gospel in Foreign Parts (S. P. G.)

Secretary: Rev. H. W. TUCKER, M. A., 19 Delahay Street, Westminster, London.

REPORT FOR THE YEAR ENDING DEC. 31, 1889.

#### Receipts.

Collections, Subscriptions and Donations:					
General Fund..	£86,921	11	2		
Special " ..	18,964	14	1		
				£105,886	5 3
Legacies:					
General Fund..	9,468	6	2		
Special " ..	107	2	0		
				9,575	8 2
Rents, Dividends, etc.:					
General Fund..	5,007	16	7		
Special " ..	4,569	9	7		
				9,577	6 2
				£125,038	19 7

The society combines Colonial and Continental work with its foreign work in such a way that statistics of the last are not easily gathered from the report.

There are in Asia 17 dioceses of the Church

of England, and in 11 of these there are missionaries either entirely supported or assisted by the society. The largest and most important are naturally in India, but the present year has witnessed the commencement of work in Korea. In 11 out of the 15 dioceses in Africa also there are missionaries of the society, and here too the largest work is in Cape Colony. Of the 13 dioceses in Australia and Tasmania, there are but 4 that receive any assistance, and these furnish no report. New Zealand and the Pacific furnish 8 dioceses, but the only missionaries are in Honolulu and Norfolk and Fiji Islands. In North America there are 20 dioceses, of which 1 each in New Brunswick, Quebec, Montreal, Nova Scotia, Newfoundland, Caledonia, New Westminster and Algoma, and 3 in Rupertsland receives assistance from the society's funds. Of the 10 dioceses in the West Indies and South America, 7 (Guiana and 6 in the West Indies) have missionaries of the society. The only regular diocese in Europe is that of Gibraltar, but there are numerous chaplaincies.

### Moravian Missions.

Secretary: Rev. B. ROMIG, Hrunhut, Saxony; or, Rev. B. LA TROBE, 29 Ely Place, Holborn, London, E. C.

#### Receipts.

1. Contributions from Congregations:				
Continent of				
Europe.....	£1,081	19	5	
Great Britain and				
Ireland.....	1,478	4	3	
North America..	2,240	12	6	
Mission Province's	81	5	0	
		£4,833	1	2
2. Contributions from other Christian Churches:				
Europe.....	£4,344	18	2	
Great Britain....	2,685	5	4	
North America..	24	0	9	
		7,054	2	3
3. Legacies and Endowments:				
Europe.....	4,686	17	9	
Great Britain....	1,644	15	9	
North America..	430	12	0	
		6,752	5	6
4. Mite Societies:				
Europe.....	662	4	4	
Great Britain....	9	17	3	
North America..	56	17	0	
		728	18	7
Interests.....		132	18	3
Total.....	£19,500	6	9	
Expenditures.				
For the Missions .....	£7,997	6	2	
Training of Missionaries.....	433	14	2	
Sustentation, Pensions, etc.....	8,978	11	8	
Management .....	1,858	9	1	
Miscellaneous .....	134	5	0	
Total.....	£19,402	6	1	

The statement of the London Association shows:

Balance on Hand.....	£ 39 19 11
Collections.....	7,078 15 6
Total.....	£7,118 15 5
Paid to Treasurer Moravian Mis- sions.....	£5,859 10 9
Expenses of Management.....	485 0 0
Printing, Traveling Expenses, etc.	433 0 2
Balance in Hand.....	341 4 6
Total.....	£7,118 15 5

## STATISTICS.

Missions, 13; stations and out-stations, 131; missionary agents, 292; native missionaries and assistants, 51; native other helpers, 1,659; communicants, 29,971; baptized adults, 15,271; candidates, new people, etc., 5,949; baptized children, 34,615; schools, 232; scholars, boys 9,958, girls 9,836, total 19,794; total teachers, 316; monitors, 467; Sunday-schools 107, scholars, children 8,371, adults 6,603, teachers, 906.

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

**Africa.**—Stanley's Remedy for Slavery in Africa.—There is only one remedy for these wholesale devastations of African aborigines, and that is the solemn combination of England, Germany, France, Portugal, South and East Africa, and Congo State against the introduction of gunpowder into any part of the continent except for the use of their own agents, soldiers and employees; or seizing upon every tusk of ivory brought out, as there is not a single piece now-a-days which has been gained lawfully. Every tusk, piece and scrap, in the possession of an Arab trader has been steeped and dyed in blood. Every pound weight has cost the life of a man, woman or child; for every five pounds a hut has been burned; for every two tusks a whole village has been destroyed; every twenty tusks have been obtained at the price of a district, with all its people, villages and plantations. It is simply incredible that because ivory is required for ornaments or billiard-games, the rich heart of Africa should be laid waste at this late year of the nineteenth century, signalized as it has been by so much advance; that populations, tribes and nations should be utterly destroyed.—*Scribner's Magazine*.

—The statement made by the Duke of Fife, at the meeting lately held at the Mansion House, to forward resolutions against the unrestricted importation of arms and intoxicants into Africa, is important. He stated that although they (the B. S. A. Co.) were not represented at the Brussels Conference, they were in thorough agreement with its aims. One of the directors of the British South Africa Company has lately, in an interview with the King of the Belgians, said that they wished to take active steps to co-operate in any anti-slave resolutions passed at Brussels. The Duke of Fife also stated at the Mansion House that they had resolved absolutely to prohibit the sale of intoxicants to the natives. In this they will be only following in the steps of the African Lakes Company, which has always signalized itself by refusing to have any share in the sale of intoxicants to the natives. The British South Africa Company is working in entire co-operation with the African Lakes Company, and is making ar-

rangements for establishing steam locomotion on the Zambesi.

—The drink traffic with the native races of Africa received a large share of attention at the annual meeting of the English Congregational Union in London, and the question was ably presented by the Rev. John McKenzie, who moved a resolution strongly condemning the traffic, and expressing the hope that measures might be devised for exterminating it. He suggested that a geographical belt be fixed in Africa by international agreement, north or south of which it should be illegal to introduce strong drink.

—Congo Balolo Mission.—We have news from the third party of Balolo volunteers, who are gone to found the John Wallis Alexander station on the Maringa. They made a brief stay in Madeira, and proceeded by the Portuguese steamer. Several offers of service from fresh volunteers of suitable character have since been made, and £500 have been received for the establishment of the fourth station, which will be called Berger Station, and will probably be situated on the Juapa.

**Australia.**—Evangelization Society of Victoria.—The sixth annual report, like its predecessors, is a story of the gospel testimony in districts remote from the abundant means of grace which are the privilege of the larger centres of population. During last year 66 missions were conducted, 134 places being visited altogether. The evangelists not only cheered by their efforts many Christian people living in comparative isolation, but, by the blessing of God, were enabled to arrest many sinners on a downward course, and point them to the Saviour. Mr. C. Carter is secretary of the society, whose offices are 131 Russel St., Melbourne.

**Belgium.**—In a recent communication, M. Anet, of Brussels, mentions that during the past year over 500 new members have been added to the Christian Missionary Church of Belgium from the ranks of Popery and infidelity. This small but most devoted body has 32 pastors, 4 evangelists, 7 Bible-readers, and 5 colporteurs, and it occupies 87 different localities, in which the gospel is preached. We

are extremely sorry, however, to see that it has fallen behind in its finances.

—The appointment by King Leopold of Mr. Stanley as Governor-General of the Congo Free State, and the acceptance of the appointment, will be gladly received by all civilized nations.

**Brazil.**—The church at Sao Paulo has over 700 pupils, and the principal has been compelled to refuse admission to more than fifty in one month for want of room. *Brazilian Mission* says, "In several of the States of the New Republic it is proposed to make attendance on the public primary schools, to be organized under the new government, compulsory. Three hundred years of Romish ascendancy has left Brazil with over eight millions of people who can neither read nor write."

**China.**—Conference at Shanghai.—We learn from Dr. Happer that the conference has been a great success—430 members, of whom 204 are ladies. It has been arranged to prepare a Union Bible in three versions, all three agreeing in meaning—one in the high classical language, one in simple literary style, and one in Mandarin colloquial. This uniting on one Bible, after forty years of separation, is cause for devout thankfulness and rejoicing. When the report was brought in, the doxology, "Praise God, from whom all blessings flow," was sung, and devout thanks given in public prayer. A full report from him in our next issue.

Rev. Dr. Thwing also sends us this concise statement of the character and doings of the conference:

1. It was notable on account of its infrequency. Held but once in a dozen years or more, it had a special value. *Rarum charum est.*

2. Its numerical size. No such gathering of foreign missionaries on heathen soil has been before seen. At the first conference 120 were enrolled; 432 in this meeting.

3. Its geographic scope. Some were two, three or more weeks coming from distant parts of the empire by slow boats or slower mule-carts. India, Japan, Europe, and America were also represented.

4. Its intellectual and moral power. It was a brainy conference. There were missionaries new and old, gray-haired sinalogues, authors and Oriental scholars, physicians and surgeons, specialists in various branches of study and men eminent as educators or in the administrative departments of service.

5. The devotional and spiritual temper of the body kept pace with its intellectual. Occasional flies got into the ointment, but, for all that, the ointment was pungent and precious.

6. The wide horizon of thought opened by the fifty papers and the substantial unity of the conference in its central current of thought made it a stately and commanding power. Its well-prepared papers and debates, making

a volume of 1,000 pages probably, will be a noble contribution to the already opulent literature of missions.

—Statistics.—The following is a summary of the statistics presented to the conference, carefully compiled by the Rev. J. W. Davis, D.D., of Soochow:

Foreign missionaries—Men, 589; wives, 390; single women, 316. Total, 1,295.

Native helpers—Ordained ministers, 209; unordained, 1,260; female helpers, 180.

Medical work—Hospitals, 61; dispensaries, 43; patients (during 1889), 348,430.

Churches—Organized churches, 520; wholly self-supporting, 94; one-half self-supporting, 22; one-quarter self-supporting, 27.

Bible distribution (1889)—Bibles, 1,454; New Testaments, 22,402; portions, 642,131. Total 665,987.

Communicants, 37,287.

Pupils in schools, 16,816.

Contributions by native Christians, \$36,884.54.

The statistics of our own church (the Presbyterian Church North) are included in the above summary. Dr. Happer also kindly gives them separately for the convenience of all interested:

Men, 58; wives, 43; single women, 21; in all, 122.

Native members of Presbyterian Church North, 4.

Statistics of the eight Presbyterian bodies in China—Men, 124; wives, 93; single ladies, 46; in all, 263.

Whole number of Presbyterian Church members, 12,347.

Whole number of pupils, 3,794.

Whole amount of contributions, \$13,007.

—A converted Chinaman on the Pacific coast sold himself to work as a coolie in New Guinea for the sake of working among his own countrymen, and before he died he personally led to Christ 200 of his companions. How many of such heroic lives have no written annals, save in God's "book of remembrance!"

**France.**—Missionary Conference at Chamounix.—There will (D. V.) be a missionary conference at Chamounix during August, probable date 18th to 23d, for *prayer and praise*, in connection with various fields of gospel labor, information concerning which will be given by Rev. F. B. Meyer, of Regent's Park Chapel, London; Pasteur Vernier, of Valence, Drôme; Pasteur Lecoat, of Tremel, Brittany; Monsieur R. Sailleus, of the McCall Mission, Paris, etc. All Christian friends are earnestly invited. For information as to railway fares, board and lodging, etc., application may be made to Rev. N. L. Bluett, Avenue de la Gare, Annemasse, Haute Savoie, France.

**India.**—All missions at work among the Santals report numerous accessions and rapid development. At the present rate of progress, in a few years Santalistan will be as thoroughly Christianized as Timnevelly now is. The Norwegian Lutheran Mission has a membership of 5,272 at 14 stations. More than 400 were baptized last year. Mr. Campbell, of the Scotch Free Church, reports very hopefully of his section of the field; he cannot provide teachers fast enough to instruct the people



who are anxious to embrace the new faith. From other sections of the field similar reports are received. The set time to visit India's aborigines seems to have come. The missions which have been properly equipped and efficiently maintained are able to take full advantage of this movement toward Christianity.—*Indian Methodist Times*.

—A great field is opening in India for female missionaries. Owing to the secluded condition in which the native women of that country are kept they can only be reached, to any considerable extent, especially in the cities and large towns, by those of their own sex. Mrs. C. W. Forman, of Lahore, writes:

"The women of India in the cities are not reached by the preachers of the gospel; some have never seen one. I do hope we shall soon have ladies here in Lahore to take up the Zenana work. If we had nine or ten ladies visiting in the city they might never meet each other at their work, and yet there would be portions left untouched. Oh, indeed, we want no curtailment of the work amongst the women; it is when they are reached that a bright day will dawn for India."

\* This call should not be unheeded. The responsibility rests upon the Church. Women in large numbers are willing and ready to leave home and kindred and enter upon this work at once if the Church will supply the means.

**Japan.**—During the year ending April 30, 2,129 converts were received into the churches of the A. B. C. F. M., an average of over 43 to each church; 43 of the 49 churches are self-supporting. Christianity is advancing rapidly, yet there are still 250,000 Buddhist priests in the empire, or more than eight times the total number of Christians.

—The Congregationalist Church at Okayama has 542 members and a Sunday-school of more than a thousand scholars. It supports, besides its own pastor, 4 paid evangelists, 13 out-stations, a Young Men's Christian Association, a women's temperance society, a monthly magazine and a small dispensary.

**Mexico.**—We are glad to report that plans for the establishment of a theological training school which shall meet the wants of the missions in Mexico have at last been completed. Preachers who can speak the Spanish language are needed in the southwestern sections of the United States as well as across the border, and hence it has been felt that the New West Education Commission and the American Home Missionary Society might well unite with the American Board in the maintenance of an institution for the training of theological students who shall speak the Spanish language. The result of several conferences has been the establishment of the "Rio Grande Congregational Training School," which is to be located at Ciudad Juarez, formerly known as Paso del Norte, which is just across the Mexican line from El Paso, Texas. Rev. A. C. Wright, of Coshiuriac, has been detailed for this work on the part of the American Board, and has already moved to Ciudad Juarez. It is expected that the institution will be opened in the early autumn.—*Missionary Herald*.

**Spain.**—The Jesuit, Father Raphael de Zufa Menendez, of Spain, has been received into the Protestant Church by Pastor Lopez Rodriguez. He was well known as professor

in Bordeaux, as apostolic missionary in Africa, and as missionary preacher in Madrid and Barcelona. Pastor Rodriguez sends us his photograph and an interesting sketch of his life. Much may be expected from him.

**Sweden.**—Our readers may remember the request for prayer that recently came from our brother Leonard at Stockholm. A card under date June 10 says: "With great pleasure I write of the answer to prayer in the recent conference in Stockholm. They decided *without a dissenting voice* to begin a mission in China, and as soon as possible one in Africa. A young man came forward to offer himself for China, and said it was laid upon his heart to be a missionary when he was seven years old. There was great rejoicing. Pray that many others may follow."

**Tibet.**—The Tibet Prayer Union.—Mrs. Polhill Turner, writing from Kan-suh, China, asks: "Are Christians quite unmindful of the multitudes in perfect bondage to Buddhism in Tibet and the neighboring districts? we hear so little of prayer for the work among them. The devil has immense power through the Lama system. Attacking him among Tibetans will be no child's play, but a tremendous struggle, and if the work is not of God it will be an utter failure." No, we are not unmindful of Tibet and the multitudes enslaved by that vast religious system, whose practical atheism knows no Creator, no sin, no soul, and no Saviour. Our experience of nearly forty years' work among Tibetan Buddhists bears out the statement that it is no child's play. It is a tremendous uphill struggle, and, in the conviction that our own and any other missionaries engaged in it need the special and constant intercession of Christians at home, we have started a "Tibet Prayer Union." A minor feature of this Union is the request to those who are privately willing to be known to one another as intercessors for Tibet, to Rev. B. La Trobe, 29 Ely Place, London, E. C. Among the names sent in are some from the Continent and the United States. And we know that others have marked the invitation in the *Periodical Accounts* for March, 1890, and are acting (indeed in some cases have long been acting) on the suggestion, without desiring to be named. The last quarterly letter of the Moravian Prayer Union has again shown hearty interest and cooperation.

**United States.**—Dr. Arthur Mitchell, secretary of the Presbyterian Board of Foreign Missions, who has been visiting its stations in Asia, is impressed with the vast unoccupied fields in Central China. Cities of from 75,000 to 300,000 population have not one missionary of any denomination, or even one native helper. In traveling by canals from Hang Chow to Shanghai, a day's journey, he passed scores of great cities, with teeming populations, totally destitute of gospel influences. What causes especial grief to him is the fact that these places are so accessible, both geographically and as respects treaty relations. He writes, "There is as little excuse for leaving a city of 100,000 souls on the New York Central railroad without one single preacher of the gospel, as for leaving cities of that size, and of double that size, utterly neglected within twenty-four hours of Shanghai." Surely, China's neglected millions appeal pathetically to Christendom.

—By the kindness of friends, a copy of Dr. Pierson's "Crisis of Missions" has been presented to each of the students attending the Divinity Halls of the Church of Scotland at Edinburgh, Glasgow, St. Andrews, and Aberdeen.

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# THE MISSIONARY REVIEW OF THE WORLD.

VOL. XIII. No. 9.—*Old Series*.—SEPTEMBER.—VOL. III. No. 9.—*New Series*.

## I.—LITERATURE OF MISSIONS.

### THE MISSION IN BASUTO LAND.

BY REV. ANDREW THOMSON, D.D., EDINBURGH, SCOTLAND.

The Christian Church owes this singularly interesting mission in South Africa to the Paris Missionary Society, which was founded in 1822 by some of the most prominent men in the French Reformed Church, whose names are yet fragrant in the memory of multitudes in other lands besides their own. Those men of God appear to have inherited much of the holy intrepidity and zeal of their Huguenot ancestors, for, in the midst of conscious weakness, one of their earliest acts after emerging from the fires of persecution and the tempests of revolution, was to unite in forming themselves into a missionary society and to claim an honorable share in that grandest of all enterprises, the bringing about of the conquest of the world for Christ.

Basuto Land is a native territory lying between Cape Colony, the Orange Free State and Natal. The Orange river is the southern boundary, and the less important Caledon flows through its centre. It is a mountain land with deep valleys, many of which are gladdened and fertilized by refreshing streams which shed verdure and floral beauty upon their banks. In later times it has been placed under a British protectorate, which affords greater liberty and safety to the missionary, and gives to those mission churches which owe their birth and maintenance to French Protestants some claim upon British liberality. An earlier mission had already been established in another part of South Africa by the Paris Missionary Society, and had gathered its first fruits in converts and churches; but even this mission to Basuto Land dates back to a period many years before the names of Moffat and Livingstone had become household words in all the languages of Christendom and in all the churches of the saints.

The founder of the Basuto Mission was Eugene Casalis, who had associated with him from the beginning two fellow-workers of congenial spirit and of varied gifts, which greatly increased their usefulness. He who had been the honored founder of the mission has also lived to be its historian in a volume which has recently been translated into the English tongue, and which, in its picturesque descriptions, its narratives of thrilling adventures, and its style sparkling with vivacity, as well as in its more solid qualities of devout thought and burning zeal, and "common sense which is not common," tracing

all the while the growth of one of the most successful Christian missions in modern times, keeps the reader under a pleasing fascination to its close. We intend in this paper to present some notices of his earlier years, prior as well as preparatory to his entering on his consecrated and greatly honored missionary life. Our facts shall, of course, be principally gathered from his own *souvenirs*.

Eugene Casalis was born November 21, 1812, at Orthes, a town in the Department of the Lower Pyrenees, about thirty miles from Bayonne. His parents were pious Protestants, of good social position, who could look back through generations of Huguenot ancestors, some of whom had bravely suffered for the faith. The boy thus received the priceless benefit of a godly upbringing, even those cherished ancestral traditions of faithful suffering for Christ mingling with and favorably influencing his thoughts. We are led to conclude that there was something rather stiffened and stereotyped about the religious life of the worthy parents, and that it was in some measure deficient in warmth and joy. This made the youth welcome with keen relish the hymns of the saintly Cæsar Malan, with their glad some notes of faith and hope, which had begun to find their way from Geneva to those parts of France in which the faith of the Reformed Church prevailed. This good influence was increased by the appearance in that staid Protestant community of M. Pyt from Bayonne, a pastor and evangelist of much fervor and eloquence, who was received at the first with some suspicion by the sterner natures, but whose warmth and zeal in no long time overcame all opposition, while great numbers were attracted towards him who were passing from youth into early manhood. Eugene was among the first to sit at his feet and drink in his words of holy wisdom. It was natural that such an eager listener should soon attract the notice of the earnest evangelist, who was interested by his promising gifts and apparent buddings of grace, and at length, with the consent of his parents, he returned with the young pastor to Bayonne, where, under his daily supervision, he was to receive a higher education in which the Christian element should be supreme. Gradually, under the evangelist's watchful eye, Eugene's hopeful symptoms ripened into decision; he not only embraced him as a Christian brother, but discovered in his conversation and action qualities and desires which seemed to mark him as a missionary to the heathen. The finger of Providence had begun to point to the far off land.

This led to another important step, in the transference of Eugene to the Mission House of the Paris Missionary Society in Paris, where hopeful young men, while undergoing a period of probation, were meanwhile under systematic training for the work of a missionary to some dark region of heathendom. It was a wise and happy arrangement for youths, in whose hearts the Spirit of God had kindled a holy

enthusiasm for the missionary enterprise, to be placed, for a series of years, under the direction and superintendence of such master spirits as Grandpierre and Audeber and Frederick Monod, of more than one of whom we can write with the recollection of personal friendship, who combined, in a remarkable degree, the gift of eloquence with glowing zeal, geniality of spirit, and practical wisdom. There was labor in the mission house without weariness. Every hour had its prescribed work. Exegetical theology held a large place in the curriculum of study, for men such as Monod had sat at the feet of Robert Haldane at Geneva, and had learned from his instruction and example the divine art of bringing out the mind of God from a passage of scripture, and to regard this as the highest function of a minister of Christ.

The young neophytes were also introduced to some knowledge of those sciences which might be turned to practical account on the mission field. Some of their hours were also spent outside the mission house, in visiting the sick and the poor, in experiments in evangelism—as birds learning the use of their wings—and in acting as hands and helps in the distribution of charity. As months and years rolled on in these congenial services, the thoughts of Eugene Casalis wandered more and more to Africa and its dark millions; he became impatient to go forth and share the toils and conflicts of the mission field. It is possible for the mower to spend too much time in sharpening his scythe. The unanimous voice of the directorate in the mission house at length said to him, “Go.” It was a welcome sound, as that of the trumpet to the war horse. On October 18, 1832, he was solemnly ordained by assembled presbyters to the office of a minister and missionary of Jesus Christ, his friend and pastor, M. Pyt, who had foreseen and foretold his destiny, and left on him the deep impress of his own noble character, fitly presiding at the laying on of hands.

A few weeks were spent by him in a visit to his parents in the old home at Orthes, there being a wise arrangement, however, that their intercourse should not be darkened by allusions to his departure till the hour for farewell was near at hand, for so strong was the impression in those earlier days that the separation would be for life, that the “*Au revoir*” was usually pronounced with the finger pointed to heaven, as if there must be the next place of meeting. We give a few sentences of the young missionary’s own account of his parting, in which the self-denial and bravery of his venerable mother shines nobly out: “The horses were brought before the door of our house at four o’clock in the morning. After a prayer, mingled with sobs, there began a scene which I can only compare to that of the supreme separation at the moment of death. My father, my brother, my sisters were overwhelmed. My mother alone had power to speak.

Seeing I was overcome, she cried, 'Courage, my son, it is for your God. Go without regret; commit yourself to Him. I know that He will take care of you.'

On November 11, 1832, Eugene Casalis sailed from London for South Africa, the appointed scene of his mission, having associated with him M. Arbousset, a young minister like-minded with himself in his French vivacity and spirit of persevering endurance, and Gosselin, a Christian artisan without culture, but to whom educated men delighted to listen because of his practical sagacity and open-hearted piety, and who was to prove himself a priceless acquisition. After a few days of sickness, these young heralds sought to increase their equipment for their sacred work by reading and study, mingled with much prayer and with hymn-singing, in which they remembered the example of Christian David and his two Moravian brethren, a century before, sailing to Greenland and standing at nightfall on the stern of the vessel and singing those hymns which once had echoed on Moravian hills. But these congenial exercises were disturbed by more than rude adventure—a great deal more pleasant in the retrospect than in the experience. For several days their too small and overladen schooner was visited by a tremendous storm, which swept the deck of its hencoops and bulwarks and every other movable thing, and drove the vessel far out of its course. At a later period in their voyage, when they were away out of the usual sea-path and in unknown waters, a pirate ship hovered near them and its ruffian crew were only at length scared away by the bustle of preparation and the signs of defiance which they saw in their coveted prize. And even when they were within sight of the harbor of Cape Town, and could hear the sound of the lowing of oxen and the crowing of cocks, and the vessel had begun to graze on some sunken rocks, it was only as if by a hair's-breadth they escaped shipwreck. It was with hearts overflowing with thankfulness that they trod at length on the soil of Africa, and saw the noble form and heard the cheering welcome of Dr. Philip, the superintendent of the missions of the London Missionary Society in the Cape Colony, whose heart and home were open to missionaries of every name and from every land, whether going forth to work or returning after years of earnest toil to a season of well-merited and needed rest.

But what was the astonishment of Casalis and his associates to be told, when the unwelcome news could no longer be withheld from them, that the mission which they had come to reinforce and enlarge had, during the very time when they were at sea, been broken up and ruined! A period of despondency followed, in which everything seemed to be covered with mystery and gloom. Table Mountain, with its dark summit rising before them 5,000 feet high, appeared to represent the impassable barrier which rose between them and the

enterprise about which they had been dreaming such fond dreams. They did not all at once see that God had another plan for them which was better than theirs, and that, instead of building on another man's foundation, they were destined to found a new mission in a region whose very name was yet unknown to them—where the foot of European had never trodden; and that within little more than one generation hundreds of thousands would be gathered by them and their fellow-workers into the fold of Christ. But their depression of spirit was temporary. Even their youth and sanguine temperament, with the counsel and good cheer of the Christian circle which surrounded them, did much to lighten their burden, while believing prayer was the most powerful factor of all, and in no very long time they were able to say, "Who art thou, O great mountain? Before our Zerubbabel—a plain." Short visits to some of the mission stations which were within convenient reach of Cape Town strengthened their missionary impulses, and within a few weeks they were busy with preparations for a long journey into the interior, not doubting that an unseen heavenly guide would make their way plain before them, and in due time point out to them the chosen sphere of their life work. Large wagons were provided, especially one which for weeks to come was to be the habitation and conveyance of the missionaries. There were many teams of oxen which were to draw the lumbering vehicles along the desert path, with skilled teamsters and a band of Christian Hottentots for servants, and every necessary thing in the form of food and clothing, and guns and powder, and corn and flower seeds, and medicine and books, was stored in the wagons' capacious folds. We imagine them ploughing their way, sometimes through loose sand, and at other times over solid ground carpeted by the beautiful mimosa flower and heaths. The farmsteads of colonists, widely separated from each other, were at rare intervals seen in the distance; and startled flocks of antelopes and ostriches fled at their approach. There was a strong Christian element in this mingled company, so that the teamsters and Hottentot servants most willingly joined in the never-failing evening worship. M. Casalis mentions again and again the remarkable gift of singing possessed by the Hottentots: "The women have voices of an incomparable range of flexibility, and in the tenor or bass, which the men render in perfect harmony, there is an element of veiled emotion which profoundly moves the heart." This, no doubt, added to the attraction of the family worship in the desert with which the evenings were closed. Another custom of those dark-hued attendants greatly interested the good missionaries: two hours before daybreak it was their uniform practice to rise and each one for himself to pray, and then to return to rest—all this for the purpose of securing themselves against hurry or disturbance in their simple devotions. Within twelve days they

reached the Orange river, which at the place of crossing was a thousand feet broad and at least five feet deep. It was with almost incredible difficulty, and only after doubling the number of their teams of oxen, that they succeeded in crossing the great river. Here was another landmark which they had reached, for they were now outside the boundaries of civilized government, and had entered upon the region of heathenism, whose thick darkness was scarcely mitigated by one ray of Christian light.

A few hours' travel from the river's brink brought the missionaries and their company to Philippolis, a little embryo town which was to be prominent in their recollection ever afterwards, because it was the place where Providence would begin to unveil to them their future, and, as it were, lead them visibly by the hand to the scene of their life-ministry which he had chosen for them. The sealed letters were now to be opened. It happened in this wise. They had not been many hours in Philippolis when they were accosted by a mulatto farmer, Adam Krotz, who eked out his regular income, and at the same time gratified his passion for adventure, by the hunting of antelopes, taking long detours over hundreds of miles. On learning who these strangers were, and what was their errand, his countenance brightened with a new interest. He told them of Basuto Land, of its king, whom he had met with not long before in one of his hunting excursions, who had a strong desire to have missionaries sent into his country, and had even drawn from Krotz a promise that if ever such men came in his way he would use all his influence and persuasion to induce them to choose his country as the scene of their sacred toils. Krotz added that he was truly glad to fulfil his engagement to the great Basuto chief, and promised that, on condition of their accompanying him on the hunting expedition on which he was about to enter, he would both be their guide and protector on the journey, and prepare their way by sending friendly messengers before them. The astonished missionaries distinctly read in all this the finger of God, and were ready to say with Eliezer of Damascus, "I being in the way, the Lord led me," and though the time of their journeyings was likely to be lengthened by such an arrangement, they yielded to this inconvenience for the sake of the greater benefit they would derive from this man's knowledge, friendship and guidance.

Certainly, if the patience of these devoted missionaries was sorely tried before their guide and counsellor had secured his complement of meat, dried skins and horns, they had abundant opportunity of improving their knowledge of natural history; for, in addition to the gentle antelope, the whole hunting ground which they were traversing abounded with baboons and panthers and lions and other beasts of prey. At length deliverance came, and at the end of four weeks of waiting they had crossed the boundaries of Basuto Land. The



good men could not help smiling as they remembered how, in the maps which they had bought in Paris, the whole of this region had been marked as sandy and level, for they had not travelled many miles inward when they found themselves standing at the foot of a mountain several thousand feet in height. As they journeyed onward, a local chief having been apprised of their approach sent them down from his mountain fastness a present of milk and boiled maize, which they hailed as a token for good. Meanwhile, messengers were sent forward by the indefatigable Krotz, to inform the king of their movements and to bespeak his royal welcome. As they proceeded on their journey, they were struck with the unmistakable signs of recent battles which appeared in many places—in broken walls, and ruined villages, and desolated gardens, and battle-fields strewn with remnants of the dead. Already we may imagine the prayer to have ascended from their full hearts that their mission might be blessed as the messengers of the Prince of Peace.

On reaching the foot of the mountain on which stood the palace of King Moshesh, they scarcely had time to unyoke their wearied oxen and to pitch their tent, when the king's sons appeared scampering on horses at full speed to convey the salutations of their royal father. Early on the following day the missionaries ascended the mountain by a precipitous and winding path to return the monarch's salutations. They were received in a spacious court, enclosed by lofty palisades, into which Moshesh descended from his palace accompanied by his queen and their one little boy, whom they both fondly caressed. We give M. Casali's first impressions of the Basuto king in his own words: "The chief bent upon me a look at once majestic and benevolent. His profile, much more aquiline than that of the generality of his subjects, his well-developed forehead, the fulness and regularity of his features, his eyes a little weary, as it seemed, but full of intelligence and softness, made a deep impression on me. I felt at once that I had to do with a superior man, trained to think, to command others, and, above all, to command himself. After we had looked an instant at each other in silence, he rose and said, '*Lumela, likhoa*' (Welcome, white man), and I replied by holding out my hand to him, which he took without hesitation." The king's looks expressed even more kindness than his words.

On the next day the king, attended by some of his chiefs, came down from his mountain to dine with the strangers. It must be acknowledged that the contents of their larder did not supply "a dainty dish to set before a king." But the time was urgent, and nothing could be done or even attempted until they knew more of the ruler's mind. With Krotz as his interpreter, the missionary explained to the king the end of their mission, in promoting the religious as well as the material good of his people, and asked for his protection and help in

their enterprise of love. The answer was, in some respects, wonderful, as coming from a heathen king who knew nothing of Christianity except what he had vaguely heard of its beneficent effects, and would have graced the lips even of a Christian monarch:

"My heart is white with joy," replied the chief. "Your words are great and good. It is enough for me to see your clothing, your arms, and the rolling houses in which you travel, to understand how much intelligence and strength you have. You see our desolation. The country was full of inhabitants. Wars have devastated it. Multitudes have perished; others are refugees in foreign lands. I remain almost alone on this rock. I have been told that you can help us. You promise to do it. That is enough. It is all I want to know. Remain with us. You will instruct us. We will do all you wish. The country is at your disposal. We can go through it together and you shall choose the place which will best suit you."

Here was the charter of their liberty and privilege given without parchment, or signature, or seal, but never violated in one iota by the king's acts. A great and effectual door was opened before those men of God, and they were not slow to enter in. But we must reserve for another paper some notices of the first years of these devoted laborers, of their principles and methods of actions, and of the glorious and ever-increasing fruits which crowned their ministries of faith and love and patience during the next fifty years.

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## WOMAN'S WORK FOR WOMAN.

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

The New Testament sounded the key-note of woman's emancipation from the tyranny of old customs, and welcomed her to a share in the active service of redemption. The old dispensation had given a promise which cheered every Hebrew mother's heart with hope, and here and there, as in the stories of Hannah and Ruth and Esther, appeared beautiful illustrations of what woman's influence might accomplish in the world. But outside of the Jewish Church, the worst element in the darkness of heathenism was the oppression of the female sex.

The very fact that woman was specially honored in the advent of the Messiah seemed to presage a new and more ample sphere for her influence. The two sisters at Bethany, instead of being hidden away like the inmates of a Moslem harem and forbidden to share the blessings of the Saviour's visits, seem to have had the same intimate acquaintance and friendship with their brother's guest that would be accorded to the wives or sisters of a modern Christian home. Dorcas was as free and as efficient in her Christian activities as any modern president of an orphan asylum or a woman's home. Priscilla taught theology when crude and uninstructed young mis-

sionaries needed further training; and of all the men and women in the church in Cenchrea, Phœbe alone was immortalized by her Christian service.

It must have been a matter of disappointment to Paul, when he crossed the Hellespont and entered Philippi, that he did not receive a welcome from that "man of Macedonia" whom he had seen in his vision. But the only welcome he found was in a woman's prayer-meeting by the river side, and Lydia, a woman of affairs and of aggressive Christian influence, became his hostess and his chief patron.

As for the *men* of Macedonia, his first encounter was with a sordid syndicate who were making merchandise of the wild vagaries of a demented girl. She had been restored and converted and their business was ruined, and in consequence Paul was mobbed. The last chapter of the Epistle to the Romans shows how extensive and how free was woman's work in the church at Rome.

In the days of martyrdom woman bore her part in heroic courage and in suffering unto death. In Carthage and in Rome, in far off France, and wherever the long struggle of Christianity with heathenism was waged, the delicate forms of women and of girls were tortured and mangled for their faith. In hundreds of instances also woman, who in the bloody invasions of savage tribes was spared from carnage only to be borne into slavery, became a herald of the Cross. Even in the courts of savage kings we find her the centre and source of gospel light. The conversion of Vladimir of Russia through his Byzantine wife was a case in point.

In no country has woman's early influence in the propagation of the faith been more remarkable than in France and Britain. Clovis on the eve of battle vowed that if victory should be given him he would thereafter worship the God of his Christian wife, Clotilda. The victory was won and in pursuance of his vow he was baptized with three thousand of his court and his army. It has been truly said that not merely Clovis and his army were baptized, but a great empire and the whole civilization and destiny of Western Europe.

When the rude Saxons of Britain were to be reclaimed, and that Christianity which their savagery had well-nigh trodden out on the shores of Kent was to be restored, the way was opened by a Christian princess of Burgundy, who in her marriage to the King of Kent had stipulated that she should be free to worship the true God and His Christ. Canterbury was really founded by Queen Bertha, who prepared the way for Augustine and his monks.

In the modern movement of Christian benevolence the women of the Roman Catholic Church were earlier in the field than those of the Protestant churches, but they worked under the rules and restrictions of conventual orders. It is quite to the credit of Romanism that its sisterhoods have in modern times been mobilized for active service

at home and abroad. Though the missionary idea in the Roman Catholic Church is that of a celibate priest, yet the Sisters of Charity go in groups to all lands, and their hospitals and orphanages rise up as by magic wherever human suffering is found. Only praise and commendation can be given to the self-denying devotion with which this noble work is done.

But a far better development of woman's work in missions and in all benevolence is that which has been shown in Protestant Christendom within the last quarter of a century—better, first, because it is freer; second, because it aims at the subsidizing, not of a professional class, but of all Christian womanhood for the work of Christ; and third, because the example and influence of the married and unmarried women of Protestant missions are more positive than that of isolated sisterhoods. They illustrate the home—of which China and India know nothing—instead of the convent, which Buddhism already has; and they give stronger emphasis to the freedom which all women should claim.

It may be said that on the home side the woman's work of Protestantism does not in fact subsidize all the talent and moral power of Christian womanhood in the Church. This is, indeed, too true, but its tendency is in that direction; that is its ideal and its aim, and in no other one enterprise has so large a portion of its membership, male or female, been enlisted as in woman's missionary work. We have observed the growth and operations of women's foreign missionary societies for the last twenty years, and have been more and more impressed by their stability in organization and their advance in efficiency and power.

In all Protestant churches the impulse is one and universal. Suspicions, doubts, and fears which conservative men entertained at the outset have disappeared. No denomination would think of dispensing with this potent auxiliary force. It were difficult to say whether its success abroad, great as it is, or its reflex power at home, has been the greater.

The late Dr. Mullens, of the London Missionary Society, maintained that, as a uniform law, home charities of every kind had grown out of the broader and deeper movements that had been stirred by the spectacle of woman's debasement in heathen lands. He traced nearly all the societies for evangelization in Great Britain to the antecedent impulse which arose about the beginning of the century to give the gospel to distant lands.

Whatever may have been the facts in England, it is certain that the great tide of sympathy which first sprang up in the hearts of American women for their enslaved sisters in the zenanas of India has inured to the good of our own frontier settlements and of the freedmen in the South. The women of the churches never before so

fully realized their power or were so disposed to use it in all earnest service for Christ and humanity.

The movement was timely for more reasons than one. (1.) It arose at a time when the zenana system had begun to be questioned, and teachers were demanded to instruct ignorant and neglected wives. The door opened just as the messengers arose—as in the case of Cornelius and Peter. (2.) The movement was called for at a time when the women of America had just learned something of their united strength in their efforts for the relief of our wounded soldiers. (3.) This work in foreign missions came forward at a time when there were many bereft and bleeding hearts which needed the care, and through care the solace, which the service of the Great Sympathizer so often presents. From its very beginning it has proved a resource to many a widowed soul who in deep sorrow was wondering for what object her life was still prolonged. (4.) The movement came at a time when, in the North at least, American womanhood was beginning to feel the influence of an unexampled reign of wealth and luxury. Steadily for the last twenty-five years money has been growing in social power, and more and more asserting itself as an aim in life. Old standards of estimate—knowledge, culture, character—have lost ground before the influence of the “gold basis,” and the temptation to worldliness and display has been greater than in any previous period of our history, or, perhaps, any history. The “social columns” of the secular press have fed the flame of this craze for wealth, and certain classes of magazines have made it a special aim to cater to the unwomanly ambition for money. Some months ago one of our popular monthlies gave the public an article on “The Rich Women of America.” Several portraits were given, with the names. Some were marriageable young heiresses! It is vulgar enough for men to parade their money-bags or have others do it for them, but to drag down woman from the purity and dignity of her true character and place her in the arena for such a show, and especially to advertise heiresses, is demoralizing alike to womanhood and to manhood, and seems to point already to social and national decay.

Fortunately the counter-movement in behalf of missions and other forms of Christian benevolence has in many cases interposed a wholesome check to this unhallowed ambition. Side by side with this rush of worldliness and display, and often across its current, there has gone forth an influence that was elevating and ennobling. There are multitudes, even among the wealthy, who have learned that there is something higher than empty display, and who have instilled into the minds of their daughters aspirations for practical sympathy with the wants and woes of the world. In many a family of wealth the counterbalancing influence of the missionary interest has been welcomed as a safeguard. With it has come a wide range of information concern-

ing lands and peoples and institutions which would not otherwise have been gained. If nothing else had resulted from woman's work in missions, its educational influence in families, the better impulses with which it has enriched and ennobled womanhood, the widespread altruistic spirit which now shows itself in Zenana bands, Christian Endeavor Societies, or among the Daughters of the King, would repay a hundred fold all that has been expended.

Nor has its influence been confined to the female sex. The prayers which have been offered for nearly a generation in Christian homes, the increased intelligence, the glow of ennobling enthusiasm, have affected sons as well as daughters. What wonder that there are thousands of young men now rising up and offering themselves for the mission fields! Recently, when the brave and dauntless Mackay fell at his post in the Uganda Mission, and the sudden call came to England for others to take his place, nine volunteers at once presented themselves.

On the foreign field the supplement of this home interest is found in hundreds and even thousands of women, married or unmarried, who in school or zenana work, in the hospital and the dispensary, are exerting a quiet but potent influence which no computation can measure. It comes not "with observation." The change wrought in the surrounding community is one thing accomplished. It gradually refutes and destroys the Oriental theories of woman's sphere. The conscious dignity of woman appearing in utmost freedom in the home, in the school, or worshipping in the mixed assembly, breaks down old prejudice, and rebukes the blind conceit of men who, in enslaving woman, have blighted their own happiness and destroyed the welfare of their families.

But the most important factor in this regeneration is the training of thousands of the young to ideas and usages and degrees of intelligence which are at war with the old customs and superstitions. The simple truth is that in countries like India and Japan the sentiment of the best classes is already revolutionized, the miraculous victory is already won. The only difficulty is that those who are convinced are loth to acknowledge the sources of the new influence. They are jealous of the foreigner and of his foreign creed. They are slow to acknowledge the defeat of their ancient faith and customs. They would like to adopt the new cult, but with their own ancient labels. But intelligence in woman they are beginning to prize.

Two or three years ago, when four Hindu girls graduated with full honors at Calcutta University, they were publicly applauded by high Government officials, and the fact was pointed out that the upper strata of Hindu society were being transformed by the influence of just such events. This is precisely the meaning of the ready and eager patronage which is given by high Brahman families to the school of

Ramabai in Bombay. And the same thing is illustrated in the female seminary with four hundred high caste girls, which is carried on under the patronage of the *Maha Rani* of Mysore. India, in her pride, is not yet ready to acknowledge that the new order of things has sprung from the influence of missionaries and of other Christian women, but God knoweth His own, and the benign influences which have been exerted quietly, as the falling of the raindrop and the snow-flake shall not return unto Him void, but shall accomplish that whereunto He hath sent them.

## THE SUPERNATURAL FACTOR IN MISSIONS.

[EDITORIAL.—A. T. P.]

Eliminate God from missions and you have nothing left but a human enterprise; all the grandeur and glory are gone; for the one supreme charm and fascination of this work is that, in idea and plan, in origin and progress, it is divine.

Nothing is more noticeable than the peculiar emphasis laid upon the supernatural factor in world-wide missions throughout the scripture. We say throughout, for, in Old Testament and New Testament alike, the conception of world-wide missions may be found. The idea was not novel, even at the outset of Christian history. In the prophecies and prayers of holy men of old, whether in the *De Profundis* and *Miserere* of pathetic lamentation and warning, or the *In Excelsis* of exultant praise and promise, like the deep undertone of mighty waters, we hear the wondrous intimation of a coming day when the kingdoms of the world shall become the one kingdom of the Messiah. As far back as the opening of Genesis, the first promise, that the seed of the woman should bruise the head of the serpent, is generic. It is a promise for the race of man as such. Satan had bruised the heel of the Adamic race and in the person of the second Adam that race was to bruise the serpent's head. Abraham was the great father of an elect family, yet, as the second great period of Messianic promise opens in his call and separation, we hear again the prophecy of a universal blessing: "*In Thee shall all the families of the earth be blessed.*" Further on, as we pass from one epoch to another, we never fail to find this world-wide blessing emphasized. The Psalmist, breathing a prayer of profounder meaning than he knew, pleads that the *whole earth* may be filled with God's glory, and predicts that *all nations* shall call Him blessed. Prophets take up the strain, and foretell a day when "in every place incense shall be offered unto His name, and a pure offering;" when Messianic blessings shall be as widespread as the wings of the day, which touch, as those of the cherubim touched the walls of the Holy of Holies in the Temple, the remotest east and west, from the rising to the setting of the sun.

In that great Messianic and missionary Psalm (lxxii.), whose full

radiance is only manifest, like a jeweled cavern, when the "Light of the World" is set in it to interpret its hidden beauties, there occurs a most significant doxology:

"Blessed be Jehovah God,  
The God of Israel,  
WHO ONLY DOETH WONDROUS THINGS!"

The connection associates this doxology, by an obvious link, with the body of the Psalm, as though the inspired singer, who foretells this supernal glory of the Messiah's coming and world-wide reign, foresees that all this can be brought about only by the wonder-working God to whom nothing is impossible. The Holy Ghost, moving in the soul, inspires this outburst of adoring praise as a tribute to the grand truth and fact that no future historic development is to display God's power so unmistakably as the history of Christian missions. And so it is. Looking back now over a century of modern missions, the century of organized effort to spread the good tidings everywhere, we can only exclaim, "What hath God wrought!" Even sceptical disciples have been constrained to say, like Pharaoh's magicians, "Truly this is the finger of God!"

It may be profitable to trace this supernaturalism a little in detail. The thirteenth chapter of the Acts opens with a *divine call to the laborers*. As the prophets and teachers in the Antiochan Church were leading the church in holy ministrations and fasting, the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them." This is the first step in organized foreign missions. Let us remember that the initial foreign mission tour was undertaken at the special command of the Holy Spirit. However the Church may have separated these two original foreign missionaries and sent them forth, they are expressly declared to have been separated and sent forth by the Holy Ghost. Here, then, is the supernatural factor as the basis of mission work. God, by the Holy Ghost, calls, appoints, anoints and thrusts forth into the harvest field His chosen workmen.

Now observe that, when from this tour which begins and ends at Antioch, they returned, they "gathered the church together," and "rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles" (xiv. 27). Subsequently, Paul and Barnabas go up to Jerusalem to the first Church council. Being brought on their way by the Church, they pass through Phenicia and Samaria, "declaring the conversion of the Gentiles," magnifying the divine power and grace. Then when they are at Jerusalem they declare unto the Church with the apostles and elders "all that *God had done* with them." Peter, in his address, magnifies God. It is He who made choice of Peter as the apostle of the keys to open the doors of the Kingdom to Jew and Gentile. It is He who chose disciples from among the Gentiles, granted them repentance, and put no



difference between them and Jews, purifying their hearts by faith. And when Barnabas and Paul again address the people, a deep hush of silence shuts the multitude in like a canopy, as with awe they give audience, while these missionaries declare "what miracles and wonders God had wrought among the Gentiles by them."

How could there be any more express, explicit, emphatic recognition of the supernatural factor of missions? Here is no parading of church life, of organization, method, human power, gifts, learning, tact, or even devotion and self-sacrifice. God alone is put before us. He fills the whole horizon. If, in the course of this mission tour, any man has been visible or prominent, now that they have "come down from the mountain," they see "no man save Jesus only." The Holy Spirit calls, separates, sends forth the workers; God opens the door of access to the nations, and then opens the door of their hearts to faith. He bears them witness, giving them the Holy Ghost, and purifying their hearts; and, in a word, the whole story of this mission tour is one of miracles and wonders which God has wrought. "They went forth and preached everywhere, the Lord working with them, and confirming the word with signs following."

That short history is the perpetual type and prophecy of world-wide missions. They are to be carried on solely in dependence on God. We are to depend on Him to select and separate unto the work His chosen servants. We are to depend on Him to open the doors of access and approach to the nations. We are to rely on Him to attend the word spoken with the demonstration of the Spirit and of power. We must depend on Him to convert men. We may evangelize, but we cannot by all our efforts secure one convert. From first to last the whole work must be of God, and only as He is in it and through it can it be saved from disastrous failure.

When we open the New Testament, and read the last command of Christ, we find the commission of the Church prefaced and followed by a remarkable and significant declaration and an equally remarkable and significant promise:

*"All power is given unto Me*

*In Heaven and in earth.*

GO YE THEREFORE AND DISCIPLE ALL NATIONS.

*And lo! I am with you alway,*

*Even unto the end of the world."*

Is it any accident that this command is buttressed, front and rear, by such divine encouragements? First our Lord declares His own omnipotence; then His omnipresence; and between these He puts the great commission of the Church. What means this but that His righteousness shall go before us, and His glory shall be our rere-ward when we dare in His name to do our duty to a dying world, and march forth to subdue that world unto Him!

The Acts of the Apostles is the historic illustration of the duty undertaken and of the promise enjoyed. Here the philosophy of missions teaches by examples. From first to last this book is the record of His working who only doeth wondrous things. Here is a period of history covering about thirty or forty years, the average lifetime of a generation, as if to show us what one generation of disciples can do toward a world's evangelization when the all-powerful captain of the Lord's host leads, and His "everywhere" and "always" presence is their confidence and support.

The book opens with Pentecost—a miraculous outpouring of the Holy Spirit which in a moment removes the impassable barrier of unknown languages and enables each man to hear in his own tongue the wonderful works of God. If Babel's confusion of tongues was a miracle, surely the reversal of Babel—the resolving of that confusion into order—is a counter miracle, and the record of that wonder working of God at the very beginning of that book is highly significant. The book of the Acts stands in the New Testament as the book of Joshua does in the Old. The latter is the account of the wars of Israel against the Canaanites; the former of the wars of the Church against the enemies of God; and in both the introduction is the record of a stupendous miracle. Jericho's walls fall without a blow struck or an engine of war employed; on the day of Pentecost the walls of strange speech instantaneously fall, and make representatives of the farthest cardinal points at once open to the message of the gospel. Can any thoughtful reader overlook the purport and purpose of that miracle? It stands at the very door of the history, like a sentinel at a gate, or a signal flag flying from a turret. It is the interpreter of the whole Book. The Acts of the Apostles are the acts of the Holy Ghost—of Jesus by the Holy Ghost. He is displaying that omnipotence and exhibiting that omnipresence, and the perpetuity of that power and presence is to be the warrant for the perpetuity of Christian missions and the inspiration and encouragement of them.

With profound and solemn conviction we record once more our testimony, after more than a quarter of a century of the study of missionary history and biography, that only from a divine point of view can the mystery of missions be interpreted or the significance of missions be appreciated. Higher up than the level of the most self-denying heroism must we get to command this true horizon; and our constant effort with tongue and pen is to awaken and arouse sluggish believers to behold this march of God and fall into line under His leadership and take up the march with Him.

What He did in the times of the Acts He has been doing in later years. How did modern missions begin as a general movement in the Church? God separated and sent forth such men as Plutschau and John Eliot, Schwartz and Kiernander, Ziegenbalg and Zinzendorf,

William Carey and John Williams. Take William Carey as an example. That man can be accounted for only as a miracle of grace. No figure in missions more prominently stands out as the product of divine power. In the eighteenth century evangelical religion in America and in Europe lay dying, like a famished traveler. In France the Huguenots had been either massacred or driven out; in Germany and Holland the Reformed Church was already deformed by Rationalism; in Britain Ritualism and Moderatism, Arianism and Socinianism, Antinomianism and hyper-Calvinism reduced religious life to a name. In some parts piety was an organized hypocrisy or an empty pretense. Just at this time, 1761, a humble weaver of Paulerspury, who with the loom united the offices of schoolmaster and parish clerk, had a son born to him. His boyhood was without special promise. At fourteen he was apprenticed to a Hackleton shoemaker, and entered upon the career of a simple tradesman. But God had chosen that "cobbler" to be the Paul of the new century of missions. He was converted and joined the Baptists at eighteen, and eight years later was ordained as a minister of the gospel.

There was nothing in the "environment" or "heredity" of that young shoemaker to hint his career as a missionary. That was not a missionary age. He breathed no missionary atmosphere. The Church at that time denied her obligation to the lost race of man as well as neglected her duty. A distinguished clergyman of the Church of England chose the keenest darts in his quiver of sarcasm and wit to shoot at the cobbler who proposed to convert the world. His own brethren treated his project with contemptuous indifference or patronizing pity. And yet from the hour of his conversion there was lit in his soul a strange flame of desire and purpose to preach the gospel in the regions beyond, for which we can account only by a coal from off a celestial altar.

Behold him, poor, obscure, unlearned, pegging away at a boot, while his eyes wander to an open book in which he is reading of far-off peoples, still farther off from God. See him making a rude map of brown paper or sole leather, drawing with cobbler's ink a rough outline of the world and filling it in with such items of information as he can obtain about the populations and religions of the world, and, by shading the various countries, indicating the comparative degradation and destitution of their inhabitants. He was heaping fuel of facts on the flame of his zeal until the fire spread to a conflagration and consumed him as it consumed his Master before him. 1784 comes, and under his leadership the "*monthly concert of prayer* for the world's conversion" begins. Now, for the first time since the days of Pentecost, the Church *organizes prayer* to God for world-wide missions. From the fires kindled in William Carey's soul God lights new flames on church altars until they spread over the whole of evangelical

Christendom, and on the first Monday of the month there is a ring of prayer girdling the globe!

The next great step is the formation of a *missionary society* at Kettering in 1792. That same William Carey is again chosen to lead the way. It is this sanctified shoemaker who teaches a lethargic Church to "attempt great things for God and to expect great things from God." Twelve obscure Baptists withdraw to the parlor of the Wallis house at Kettering on that 2d of October and draw up a compact to organize a society to send the gospel to the heathen. They erect a humble missionary treasury and put in it a trifling sum of thirteen pounds and a half crown sterling; and thus again William Carey is thrust forward by God to lead the Church to *organize missions*. To-day R. M. Cust, Esq., tells us that there are approaching 250 missionary societies, belting the globe, with almost 7,000 missionaries from Europe and America, and nearly five times as many who, from converted heathen, Moslem and pagan disciples, have joined them in the work of proclaiming a gospel of salvation to the lost. To-day the missionary treasuries receive and disburse annually an aggregate sum of over *two hundred thousand times* the amount laid on the altar of missions on that day in 1792, and all this increase within less than a century!

In 1793 William Carey himself goes forth to India, leading now not in prayer and organization only, but in actual missionary activity—in self giving. He becomes England's first foreign missionary. The Lord of the harvest thrusts forth into His harvest the man of Paulerspury whom He has separated unto the work. For a hundred years his example has been the incentive and the inspiration to similar consecration. The aggregate number of foreign missionaries who have since 1792 gone into the field is known only to God. No one man has probably the data from which to give that sublime list of men and women who have fallen asleep, or are still living, and who belong to that sacred host; but we believe if that entire roll of living and of dead could be called it would be found to number not less than 25,000! Can any believer look at this missionary century and doubt that this *whole work* is God's work, who alone doeth wondrous things?

We have no space, here and now, to carry on this presentation of the supernatural factor in missions. But, were there space and time at command, we should pursue the theme with enthusiasm through volumes. For the encouragement of others who may be disposed to follow the subject into its fascinating ramifications it may be well to sketch a few of the directions into which the subject branches out, as we think of the divine presence and power in the missions of the Church.

There are two great branches of the theme. First of all, Christ's personal promise, "Lo, I am with you alway," and secondly, what

He calls the "Promise of the Father," viz.: "Ye shall receive the power of the Holy Ghost coming upon you." Between these we are manifestly to distinguish. His own promise is one of His personal, perpetual presence everywhere—at the head of His missionary host, as the general-in-chief at the head of his columns. The angel of the Lord's presence is again acting as Captain of the Lord's host. Such an omnipresent, omnipotent chief will of course manifest his invisible presence in three ways: *guiding, guarding and governing*. We are justified in expecting, if the Lord Jesus is at the head of the army of missionaries, that all the movements of the host will be *directed* by divine wisdom. We shall expect to see a divine strategy exhibited in the whole plan of the campaign; to see movements all along the lines—piercing the enemy's centre, turning his staggering wings—now a flank movement; again a surprise in some new quarter; here a fortress taken, and there a rapid advance made into the very heart of his territory. If Christ be at the head of the host we shall not be surprised to see Him exercising His *protecting* power as well as His *directing* wisdom. Especially in the crises of His kingdom He will turn the tide of battle in the very gate. When kings conspire to overthrow His Church and to burst His bands of control asunder; when around His elect band that dare for His sake the fight of the few against the many, the powers of darkness gather, He will interpose to defeat their counsels and bring their devices to naught. Has it been so in the history of missions? Look at the little band who have gone to cannibal islands, into the midst of savages, into the heart of hostile kingdoms surrounded by malignant foes. How wonderfully have they been preserved! Many have fallen because their blood was to be the seed of new churches, and their martyr testimony was needful as a witness for Christ. But who is He that sends forth His great army of locusts, who despatches famine, pestilence, drought to act as His evangelists and prepare the way of the Lord? Who is He that, when Sultan Mahmûd had ordered the expulsion of all missionaries from the Turkish empire in 1839, sent death to cut off the tyrant and annul his decree; and who, when the King of Siam, twelve years later, plotted to dislodge all the missionaries from his kingdom, again sent the angel of His wrath to break the conspiring monarch as with a rod of iron and dash him in pieces like a potter's vessel!

Has the Captain of the Lord's host manifested Himself as the *governing, controlling* power behind missions? To answer this question we must command a wide prospect. The whole century has been full of new developments, which have been so much beyond all human devising as to present a series of *surprises* to the Church herself. God saw that, in order to the success of missions, there must be an awakened Church, an organized plan, a consecrated band, systematic giving, women associated, children devoted, new enterprise.

a return to apostolic faith, covenant prayer and world-wide effort. And right along these lines has the Captain of the Lord's host been exercising His providential oversight. As a new emergency has arisen a new interposition has been evident. The Church has found in every crisis a higher hand controlling. From every period of despondency or discouragement the faithful few who enter into the secret place have risen to new endeavor and inspiration by "beholding the works of the Lord."

But what shall we say of the *Promise of the Father*? That again manifestly involves three things, for the work of the Holy Ghost is seen in *salvation, sanctification and service*. If the promise of the Father has been fulfilled we shall find throughout the history of missions that God has been exhibiting His *grace* as He has also His *providence*. He has separated and sent forth servants, then He has accompanied their work with saving power, and, from the converts gathered, again sanctified and separated new workmen for His kingdom.

How has it been? Marvellous as have been the interpositions of Providence, the signs of the Captain of the Lord's host, guarding, guiding, governing—still more wonderful have been the interpositions of grace—appointing and anointing workmen, subduing and saving souls, and reforming and transforming entire communities. Here our pen halts—in the very perplexity of the exuberant abundance of matter that claims at least a passing reference. Again we say, the whole story of modern missions is a new book of the Acts of the Apostles; and there was not a sign, wonder, miracle of grace in the apostolic age of missions which in its measure *is not characteristic of the modern missionary age!* From the time that William Carey went to India, Adoniram Judson to Burmah, Robert Morrison to China, Justin Perkins to Persia, Robert Moffatt to Africa, Nott to Tahiti, Dober to the West Indies, Eliot to the North American Indians, there have been, in one grand series, miracles of grace among the highest and the lowest alike. Sometimes a thousand have been born in a day; sometimes whole communities and even nations transformed; sometimes Christianity has become the law of the land, and idols, once in every house, have not been found even as curios and relics! The adamant wall of caste, the iron wheel of transmigration, the brazen fetters of Moslem bigotry, the hopeless thralldom of Fetichism, have alike proved powerless to oppose the simple gospel of Christ. The investigator may follow any devoted missionary of the century into any field of labor, however unpromising, and he will find that instead of the thorn has come up the fir tree; and instead of the brier has come up the myrtle-tree; and this displacement of noxious and vicious growths in the soil of society by beautiful and fragrant trees and plants which show the "planting of the Lord" becomes, when

other signs fail that had a temporary purpose, "GOD'S EVERLASTING SIGN THAT SHALL NOT BE CUT OFF."

That sign has been found and will be found wherever the gospel is faithfully proclaimed to the lost. And in this day the wilderness and solitary place are to be made glad and blossom as the rose. The field is the world—the seed is the Word of God; the seed is also the children of the kingdom. The Church has only to go throughout the field and sow both the seed of the Word and the seed of holy lives, and we may calmly and confidently leave the result with Him, who, whatever agencies He may employ, is, after all, the Husbandman, and the harvest will never fail. Even the apparent scarcity of the seed and the vastness of the field need not discourage us. He knows how to make the seed bring forth thirty, sixty and even a hundred fold. Missionary history both demonstrates and illustrates how the most desperately hopeless fields, with the most inadequate force of workmen and supply of material, have yielded the most amazing harvest and often with such rapidity that the plowman is overtaken by the reaper. Are we yearning for new signs of God's presence and power in human affairs? Here is the grand sphere for such manifestations. He is ready, willing, rich in grace. All we have to do is to go everywhere—break up the fallow ground, scatter the seed of the Kingdom, in faith, in prayer, in tears, in hope; and heavenly dews and showers, with the beams of the Sun of Righteousness, will make sure the fruits of a divine husbandry!

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### MORMON PROSELYTISM.

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To some it may seem an unwarrantable proceeding, an act bordering upon the profane, to use the pages of THE MISSIONARY REVIEW to set forth the methods and the achievements of the Mormon propaganda. And, indeed, it is setting such matters in far better company than they deserve. But facts are stubborn things, and certain facts, though unpalatable, we are in duty bound to consider. *Fas est ob hoste doceri*. Then no feature of Mormonism is more characteristic. Not to understand its aims and modes of working in this particular is to omit from the great tragedy the part of Hamlet. Besides, taking note of the aggressive campaigns of the elders—so many, so difficult, so full of hardship and peril, we shall be persuaded that they are not wholly false-hearted and deceivers, but possessed of large measures of sincerity and zeal, and we can also more readily understand how this sect, so mongrel and outlandish, so fraught with folly, and so stained with serious offences against the moral law, has so marvelously spread and endured.

But more than this, we are to consider one of the most startling and most forbidding religious phenomena in the civilized world in

the current century. Beyond question the Latter-day Church has sent out more missionaries and made more converts in proportion to the number of its adherents than any other, in this respect far surpassing even the Moravian Church, whose name is a synonym for evangelizing zeal. Nothing less than world-wide dominion was in the eye of Joseph Smith from the start.

The church was organized in April of 1830, and in October four of the neophytes were commissioned to carry the infant gospel from New York to the Indians upon the extreme Western frontier, while in June following thirty took their journey towards the same remote region. In 1831 about as many more were named "by revelation" to make a preaching tour from Ohio to the Eastern, Southern and Western "countries" in part, while the rest were to "ask the Comforter" whither they should bend their steps.

In 1837 in all 139 took the field, of whom 109 starting together were divided into eight companies, and were ordered to travel towards as many principal points of the compass. In 1844 every Congressional district in the Union was visited and canvassed by its share of a troop numbering in all 334. In 1852 Salt Lake witnessed the departure at one time of 109 missionaries destined to seventeen countries, and most of them in the Old World. In 1857 no less than 350 left the Great Basin, while for two decades about 200 was the annual average. For years together upwards of 400 were kept constantly abroad, and in all from the beginning not far from 5,000 American elders have been chosen and sent forth, with enough of native auxiliaries to raise the average to 100 a year.

As to results, within a few weeks of the organization of the church in Seneca County, N. Y., a branch was formed in Broome County, 100 miles away, and before the end of the year another in Ohio, and by midsummer of the year after scores of saints are found in Western Missouri, while at the end of the year converts were abundant in several counties of the Western Reserve, and Cincinnati was blessed with a flourishing branch. Within three years Canada had heard the message, and every State from Maine to Mississippi.

In 1837 emissaries of Smith crossed the Atlantic and opened a door great and effectual in England, and a little later they pushed on to Wales, Scotland, Ireland, to the East Indies, to Australia. In 1840 two doughty crusaders set their faces towards Palestine; while in 1844 the Society Islands, lying in the Central Pacific, were invaded. The year before his death the "prophet" declared, "I go in for preparing for a mission through the United States, and from Maine to England and to all the countries we wish. If I live I'll take the elders through and make just as big a wake as God Almighty will let me. We must send kings and governors to Nauvoo, and we will do it!"

In 1848 the tide of conquest reached France; Sweden, Denmark,



Italy, Switzerland and the Sandwich Islands in 1850; Germany, Norway, Iceland and Chili in 1851; the Crimea, Burmah and the Cape of Good Hope in 1853; the West Indies, Ceylon and China in 1853; and Turkey and Siam in 1854, etc. Aggressive faith and zeal had now reached their climax, but all this had come to pass within twenty-five years from the first baptism.

At the close of the first twelvemonth the membership had risen from six to 1,000, eight years later 25,000 saints could be counted, and six years later still, Joseph claimed 150,000 adherents. In Britain for a season baptisms were by the wholesale—entire churches surrendered, preachers and all, and during a period of nearly ten years the annual average of conversions there was upwards of 7,000. After a large emigration to Utah the British church numbered 33,000 in 1852, and the sum of those led captive from first to last can hardly be placed at less than 150,000. In Scandinavian countries the baptisms rose at one time to 2,000 a year, and reach in all about 50,000. An enthusiastic Mormon historian makes the preposterous claim of a round million brought by the elders into the citizenship of Joseph's kingdom! But if his estimate is too large by one half, the results of their labor are sufficiently astounding.

And all the more when we remember that it is their business not only to capture but to deliver the prey at the church headquarters. The undertaking was a bold one when the transfer was but from the Atlantic seaboard to Ohio, Missouri, Illinois. It became tenfold greater when an ocean and a continent must needs be crossed, including the Great Plains and the Rocky Mountains. Thousands reached Zion *via* New Orleans and the Mississippi and the Missouri to Council Bluffs, and from thence 1,000 miles by wagon or on foot. But such was the grip of religious fear and hope (coupled with the promise of land without cost, and other material benefits) that at least 90,000 have made the long journey from Europe. The high-water mark of emigration was reached in 1856, when 5,000 or more in a single season ascended the Platte and found their way through South Pass into the valley.

A variety of other features characterizing Mormon missions may be summed up in the statement that from the beginning these hierarchs have affected to follow to the very letter all manner of New Testament precept and precedent, and in particular such as are found in our Lord's instructions to the Twelve and the Seventy. It is in this spiritual obedience that the church has always maintained a "quorum" of the twelve apostles, and also an ever-increasing number of seventies, constituting an order in the priesthood, and from which missionaries are commonly selected. The idea was reached at an early day that no saint lived for himself, that "the kingdom" had the first and supreme claim, that salvation was largely for the sake of

service, and that all personal or family considerations must be kept in strict subordination. Every adherent is to hold himself subject to call from the church authorities, and must go wherever sent. To refuse is to lose caste and to make one's self an object of suspicion. And thousands have held themselves as passive in the hands of their leaders as ever did any member of the Society of Jesus. The first fashion was to call for volunteers, but little by little a system of drafting was substituted. The number desired is apportioned out among the several communities, the selection is made by the local authorities, and the names are sent on to the chiefs. If satisfactory these are read off at general conference, and "sustained" by popular vote.

"Without purse or scrip" has ever been the great commandment. Each one goes at his own charges, and no matter how great the damage to business may be. To pay salaries would be to wickedly imitate the ways of the false churches with their "hireling clergy." Let the elder get to his field as best he can. The first seven that crossed the ocean landed at Liverpool without a farthing. Of course they depended wholly for food and shelter upon the people among whom they labored, and in early times great hardships were often endured. Then, seldom does a saint take a mission alone, but at least two travel and toil together. Still further as of necessity, in strict duty bound, the sick are healed with prayer and oil, and the devils are cast out as an every-day performance, and occasionally the dead are raised. "These signs shall follow them that believe," is a prophecy whose fulfilment no good Mormon will suffer to fail. Marvels in every way to match the best of monkish legends are on record, such as healing 406 Zunis sick with small-pox by the laying on of hands, and the casting out of 319 devils in Wales, all in one day and by one elder, and in lots of from three to thirty-seven at a time! Also, if their message was not received, woe was duly pronounced. As far back as 1833, one Whitney hurled maledictions against guilty Albany, Boston and New York, which latter city was well-nigh destroyed by fire only two years after. Shaking off the dust from the feet as a testimony was for a time in vogue, or sometimes it was washing the feet, but soon it was found wise to do this in secret places lest wrath be stirred up.

Mindful of the same injunction not to rest with being merely "harmless as doves," the elders have never knowingly cast pearls before swine, or offered the strong meat of the gospel to toothless babes. On the contrary, they have always and most carefully suppressed unpalatable, though fundamental, matters of faith and practice.

Thus was it with polygamy for more than ten years after hundreds had accepted, in very deed. On one occasion the prophet sent out 380 elders to testify far and wide that such a thing had never been heard of in the church. No Jesuit in his best estate was ever ready to lie more shamelessly and without limit for the advantage of his order.

As an alleged further following of the New Testament, learning has never been held in high esteem as a needed part of preparation for heralding the Mormon gospel. The great business was to "give testimony" to the truth. This in the form of bold, positive assertions was all-sufficient, though proof texts are handled in a fashion fearful and wonderful. The elders are not chosen because of any intellectual gifts. Most are unlettered, and many are also youthful. But let it not therefore be imagined that they are suffered to depart unprovided with weapons, both defensive and offensive, or untrained in their use. Every boy is a potential missionary, and is regarded as such in the Sunday-school and in the various quorums of the priesthood through which he passes. Presently he has by heart the tenets of the church, the choice texts and arguments for and against, and he is called to use them frequently in public in the presence of his friends. His piece is not lengthy, he learns it perfectly and can produce it with vigor on short notice.

Strangest feature of all, and certainly a wide departure from even the letter of the gospel, piety is not deemed essential, the moral character of the messenger is not much taken into account. So there is no sort of scruple about appointing those whose graces are far below the average. They are called and sent to give them a chance to see the world and to test their courage and skill facing the foe, to deliver them from evil associations and habits, and even to punish them for transgression against church rule. One saint, a saloon keeper, was "sustained" to go forth and tell of Joseph and the Book, but before the police were advised of the fact he had been arrested for selling liquor on Sunday.

It was a favorite practice with Brigham Young to take revenge upon any who were proud or stubborn, or in any way troublesome, to break their fortunes and place them where they could do no harm, by sending them to distant and desolate regions. That is, to remain until penitent, at least until called home; for the traveling elders never go forth for life, but only for a single campaign of a few months or years. At first, when the distance to be gone over was not great, there was a continual going and coming. Next the fashion was to make a summer campaign and spend the winter months studying in the Kirtland "School of the Prophets." Later still, when Salt Lake had become Zion's seat, and a broad stretch of mountain and desert must be crossed, and foreign lands were to be possessed, the rule was fixed of choosing at the great April Conference, and for a period varying according to circumstances from one to three years.

And it is worth noting that if this system of limited terms of service, coupled with constant change of men, results in defective work, through the crudeness and inexperience of the toilers, the great advantage ensues as an offset that the tug of spreading the kingdom is

distributed to a much larger number, who receive the benefit of exercise and experience, and are commonly bound closer to their faith, while deep interest in missions is easily maintained at home. Every community contains several who have been abroad; one or more have recently taken their departure and presently will return to tell the thrilling story of their adventures.

We have seen that the Mormon elder is expected not only to baptize, but also to bring home his trophies. And a few words concerning the gathering should be added. It was found soon after the Great Basin was reached that Europe was so remote and the difficulties so appalling of a journey from thence, that something potent in the way of impulse must be supplied or else the "valleys of the mountains" would never become the abode of the saints. And so the Perpetual Emigration Fund Society was contrived, which ever since 1849 has loaned or given pecuniary assistance to tens of thousands of the indigent. Companies of emigrants have been organized and led through all the long and perilous journey by those who had influence and knew the way. Vessels were chartered, and in later years emigrant trains upon the railroads, and so the cheapest possible rates were secured. Fifty dollars would pay the passage from Liverpool to Council Bluffs. And then both the spiritual and the carnal were appealed to stimulate the faithful to transfer themselves to Utah. They were to press on at once, not only for heaven, but also for Salt Lake as a very important station on the road. And success for a season was well-nigh overwhelming. So many would flock to Zion that the utmost of available ways and means proved insufficient. And then it was that Brigham in the plenitude of his wisdom hit upon his famous "hand-cart scheme," and announced it as of origin celestial. The saints were to dispense with wagons and almost all worldly goods, and to trudge the entire 1,000 miles from the Missouri, male and female, old and young, and, moreover, each one push before him a cart loaded down with about eighty pounds of baggage, food, etc. The storms should not harm them, their garments should not wax old, the feeblest should renew his strength, etc. But, alas, the outcome was different. Mishap followed blunder in long succession. Frost and hunger together beset the poor wretches in the mountains, and scores perished and their bodies became food for wolves.

Even the failures met with by Mormon missionaries, the limitations which beset the progress of that church, barriers to its spread found to be impassable, are full of instruction to the student of missions. As the first suggestive fact of this kind, in every case the elders have made their achievements by working up a "boom." Or, the uniform course of things was as follows: Under their preaching a tide of interest would set in, would rise presently to a flood, and then was certain to subside never to lift its front again. Examples are:

abundant. In Ohio the craze lasted about eight years, reaching a culmination in 1836. Throughout New England and the Middle States conversions were multitudinous from 1830 to 1844, but then by the scandal concerning polygamy ceased at once and forever. In Britain 1840-55 was the period of growth, for the "sealing" practice was long successfully concealed from the saints over the sea, but from the day when, in Brigham's happy phrase, "the cat was let out of the bag," baptisms began steadily to diminish. Scandinavian countries were the fruitful field from 1850 to 1870, but since have fallen off at least three-fourths. During the entire period of the operation of the Edmunds law fewer converts have found their way to Salt Lake than formerly crossed the plains in a single year. Only a few hard-earned gleanings are now gathered in Europe, the Maories of New Zealand have not yet made discovery of the imposture, nor the illiterate mountain whites of the Southern States.

Originally it was understood that the Indians (Lamanites) were to be gathered in by the wholesale. These were the degenerate descendants of certain ancient saints who apostatised, and as a punishment their skins were changed from white to copper color, but brought back to the faith by Joseph's elders, they were again to become "a fair and delightsome people." But, alas, only an inconsiderable number have become the "battle-axes of the Lord." The conversion of the Jews was also to be a leading specialty. The Book of Mormon told of two old-time migrations from Palestine to America. It was learned by revelation that the ten tribes were not lost, but only hidden behind huge ice barriers at the North and busy amassing riches. In due season, said barriers melting, they were to migrate to the Missouri Zion and share their wealth with their brethren. For also it had been ascertained that in the veins of wellnigh every elder of note flowed the pure blood of Judah, Benjamin, Ephraim, or other of the sons of Jacob, while every bishop was "a literal descendant of Aaron!" Therefore several expectant delegations were sent to the Holy Land to reconsecrate it and to make ready for the return. Proclamations were sent out to the Hebrews that the set time had come, but for some reason, to this day and to a man, they have remained unbelieving, stiff-necked and uncircumcised in heart and ears.

The assault upon the ramparts of heathendom was withheld to a date unaccountably and culpably late. Not much was attempted until the fifties were well advanced. But then, as if expecting that polygamy would supply an excellent *point d'appui*, and to make up for lost time, a cloud of elders went abroad and great things were planned. It was expected that the gift of tongues would give immediate command of every language, and by the ten thousand pagans would bow the knee to Brigham. But not so; the French authorities

soon drove his recruiting officers from the Society Islands. In China the Tai-Ping rebellion engrossed the entire attention of the Celestials. From Hindostan went home most lamentable accounts of the measureless and unutterable stupidity and depravity of the natives. No "honest in heart" could be found. Even the Turks could not be wooed and won by the principle of "celestial marriage." And so it was everywhere. As for the 200,000,000 of Africa, and the representatives of the same race in the United States, Mormonism has no mission to them. The negro may be baptized if he seeks such salvation, but may not under any considerations be admitted to the priesthood, or receive the "endowment." For it appears that all black bodies are inhabited by spirits who, in that great war in heaven, took sides neither for nor against Jehovah but were neutral in the strife. So the curse is on them, and the church is bound to see that it is not removed.

Attempts to make converts in Catholic countries have been uniformly and everywhere as discouraging. In Ireland the preachers have never had more than their labor for their pains. A Latter-day son of St. Patrick is as rare as a white blackbird or a dodo.

Once upon a time a little company just from Salt Lake, and with an apostle at their head, climbed a high mountain in Italy, named it Mount Brigham, formed a branch and consecrated the land to the gospel, but nothing came of it. In France, a paper, "*Etoile du Desert*," was started, the Book of Mormon was translated, and a great public discussion was held at Boulogne-Sur-Mer, and that was all. The elders were expelled from Austria, etc., etc., etc.

After years of assiduous angling it has been settled definitively that Utah has no bait with which Papists can be caught, and the theocracy accepts the situation and wisely transfers the fishers to other waters. It is only in Protestant lands that trophies can be won, where conscience is free and the Bible is held in honor. And there only from among certain classes. The ignorant are won, the credulous, those ravenous for marvels, and such as by some hocus-pocus would be saved. "The Lord's queer people" likewise, and his "silly people." Religious cranks of all kinds, the uneasy and the unstable. And worse, the self-seeking and crafty, who, to serve their own lusts and eager for the spoils, scruple not to deceive and then to fleece the multitude.

The final phenomenon, and as striking as any other, relates to the infinite ease with which the Mormon faith may be put off, or to the frequent and wholesale apostasies with which the career of the church has been attended. A large majority of those who have received the message and been baptized, after a season of great fervor and zeal, have sooner or later lost their enthusiasm and gone back to their former state, or too often to something far worse. An experienced

elder of long standing declares that not one in twenty holds out to the end of life. Of the eleven witnesses to the divinity of the Book of Mormon nine denied the faith, and of the first twelve apostles all but two lifted up the heel against Joseph.

In 1838 in both Ohio and Missouri occurred a fearful sloughing-off, and another in Utah in 1869. In the Scandinavian mission 1850-82 out of 35,489 baptized 11,620 were cut off before emigration. In Great Britain from June of 1849 to December of 1854 the baptisms were 34,592, and the excommunications were 15,587, and in the latter portion of the period the losses equaled two-thirds of the gains. Of the 150,000 claimed for the church at the date of the prophet's death less than 25,000 ever set foot in Salt Lake, while the residue, having had their fill of priesthood and revelation, and of wonders and glories in general, scattered and were heard of as saints no more..

## THE GENERAL MISSIONARY CONFERENCE HELD AT SHANGHAI, CHINA, MAY 7, 1890.

BY REV. FRED S. CURTIS, HIROSHIMA, JAPAN.

To sum up in a few pages the doings of this Conference would be no easy task. Its 430 members represented not only all parts of China, including distant points in the interior, which it requires over two and a half months of constant travel to reach, but also Siam, Burmah, Korea, and Japan. We present a summary of the more prominent practical results of the meeting:

I. *A more comprehensive view of the work as a whole*, with a mutual appreciation of the various methods employed. The most important facts in regard to the various lines of work pursued throughout the Empire were focalized. It was possible thus to get a better view of the work as a whole than by years of travel and residence by individual missionaries. The free and harmonious comparison of views on the part of one-third of the missionaries of China brought the entire work into one grand survey. A more thorough understanding and a deeper feeling of sympathy was the result.

The purely *evangelistic work* was emphasized throughout—the duty of giving the gospel to the present generation. That a sufficient number of *ordained* men cannot be obtained for this purpose, was made the reason for an appeal for *lay workers*.

Great stress was also laid upon the work of *teaching*, and it was urged that the educational work be pushed, especially the training of native helpers. The hospital and dispensary work made a fine showing. A single fact by way of illustration: Dr. Kerr, of Canton, in the past 36 years, has treated 521,000 patients, written 27 volumes on medicine and surgery, and trained 100 medical assistants. Woman's work was also given a prominent place, one day being set apart for the consideration of the subject. The following summary of statistics was presented:

Foreign missionaries.—Men, 589; wives, 390; single women, 316. Total, 1,295.  
Native helpers.—Ordained ministers, 209; unordained, 1,260; female helpers, 180.  
Medical work.—Hospitals, 61; dispensaries, 43; patients (during 1889), 348,439.  
Churches.—Organized churches, 520; wholly self-supporting, 94; half self-supporting, 22; quarter self-supporting, 27.  
Bible distribution (1889).—Bibles, 1,454; New Testaments, 22,402; portions, 642,131. Total, 665,987.  
Communicants, 37,287.  
Pupils in schools, 16,816.  
Contributions by native Christians, \$36,884.54.

II. A second result was *a more thorough understanding of the obstacles to*

*the spread of the gospel in China.* Of these, two received the most attention: "The Opium Habit" and "Ancestral Worship."

1. *The Opium Habit.* Such facts as the following were presented:

The introduction of the drug preceded that of Christianity by a short time, and it has become not only China's greatest curse, but one of the most serious obstacles to the gospel. It is impossible to exaggerate the evils resulting from the smoking of opium. It causes the rapid deterioration of health, especially the loss of muscular power, shortens life and undermines the whole constitution. The ease with which opium is everywhere procurable, and the facility and certainty with which it may be used for self-destruction, have largely increased the number of suicides. The Chinese, with their revengeful spirit, often for a trivial cause commit suicide, regarding this as the most awful revenge they can take, believing that the spirit of the dead person may continually injure the living.

Opium smoking is spreading more and more. It is no longer looked upon with shame. Legalization has increased its consumption. At first the Chinese made a tremendous effort to stamp out the vice, and refused revenue. Their want of success must be laid to the account of Great Britain. This gigantic evil now pervades all classes; high and low, rich and poor—Chinese, Manchus, Mongols and Koreans. The estimate for the whole empire is said to be, of the coolie class, four-tenths; of the merchant class, six-tenths; of the official class, three-tenths. The father of the present emperor has contracted the habit within the past two years. During an illness he was advised to try smoking the drug. The result is that the vice has become rooted, and although he bewails the bad example he is showing to the royal family, and especially to his son, the emperor, he thinks he cannot give it up.

This habit so blunts the moral sensibility that the Chinese themselves will not trust a smoker and will but rarely employ him. To satisfy his craving the habitué will steal, will sell his wife and children, and even starve himself. The will becomes weakened, if not paralyzed. The government and people, smokers and non-smokers alike, regard it as a vice and a curse, their greatest plague. Not a word is ever spoken in its defence. It would be next to impossible now for the Government to eradicate the evil even if England were to cease her own importation. The poppy is now extensively cultivated in China; the officials use it, and the smokers would get it in some way.

Of course such a habit is a stupendous obstacle to the spread of the gospel in China. The only way to reach the heart of an opium smoker is first to rid him of his pipe. Hence many opium refuges have been opened by missionaries, many cases have been treated in the hospitals, and the native Christians have done what they could to help. Much good has thus been accomplished. In connection with this subject, however, one serious fact was brought to light at the conference. Many physicians, missionaries and native Christians, have been unwittingly selling and distributing so-called anti-opium pills, containing morphia, which have often resulted in the substitution of one form of opium for another. This was regarded with such seriousness by the Medical Missionary Association that the matter was, at the recommendation of this Association, especially mentioned in the report of the Committee on Opium. The entire report is as follows:

"Whereas, this Conference regards the rapid extension of the growth of native opium in addition to the use of the imported drug with profound alarm; and whereas, the consequent vast increase of the opium habit demands our most serious and unrelenting consideration, therefore we resolve:

"1. That we, as a Conference, re-affirm and maintain our attitude of unflinching opposition to the opium traffic.

"2. That we recommend all Christians in China to use every endeavor to arouse public opinion against the spread of this evil, and to devise means to secure, as far as may be, its final suppression.

"3. That we advise the formation of a Chinese Anti-Opium Society, with branches at all mission stations.

"4. That we find this increase is largely owing to the indiscriminate sale, and consequent abuse, of so-called anti-opium medicines, and that we now, on the suggestion of the Medical Missionary Association of China, urge all missionaries to discourage, and as far as possible to prevent, the sale of such anti-opium medicines as contain opium or any of its alkaloids.



"5. That we earnestly impress upon all Christian churches throughout the world the duty of uniting in fervent prayer to God that He will in His wise providence direct His people to such measures as will lead to the restriction and final abolition of this great evil.

"6. That we deeply sympathize with the efforts of the societies of Great Britain and elsewhere for the suppression of the opium trade, and recommend them to continue and increase the agitation for the suppression of the growth and sale of opium."

2. As to the question of *Ancestral Worship* the facts were brought out that it is a colossal system, firmly rooted. Touching this system we touch the foundation-stones of the Chinese empire. It is evident that the worship of ancestors was practiced at the dawn of Chinese history, and was even then a well-developed cult. Ancestors were believed to be in existence and able to hear. The 242 emperors have each been associated with Shang-ti, or heaven. The ancestral tablet was in use as early as 1766 B. C. Every Chinaman is supposed to have three souls. At his death one of these goes to heaven, one remains in his tomb and one enters the ancestral tablet.

The question was raised in the Conference, and discussed with much warmth, whether it would not be possible to tolerate such rites connected with ancestral reverence as were not idolatrous or superstitious. A very small minority—some four or five per cent. of the members of the Conference—were inclined to emphasize strongly the good points of the system, urging that it had inculcated the virtue of filial piety, had consolidated and perpetuated the empire, and had tended to keep up the purity and morality of the family and of the classics.

On the other hand it was clearly shown that it is nine-tenths idolatry; that divine attributes are ascribed to the dead, and that the element of filial piety is in a large measure a slavish fear of ghosts. There are temples where "those spirits of ancestors who have *no descendants*" are propitiated by the multitudes purely out of fear.

More than this, the universal testimony of the converts is that it is impossible to practice any of the forms connected with this system without committing the sin of idolatry.

The strong and almost unanimous feeling of the Conference seemed to be that we have no right to permit any of these forms, but should advise the converts to show their filial devotion by more attention to the funeral services of the Christian Church, to the care of the graves and such matters. This advice is most needful since the native Christians are apt to go to the opposite extreme of neglect.

III.—As a third result may be named: *A closer union of the entire missionary body in China.* Notwithstanding the large number of representatives of different nationalities, various denominations and diverse preferences as to methods of work, a remarkable spirit of unanimity and brotherly love pervaded the Conference. In order to maintain and perpetuate the benefits of the gathering, it was resolved:

1. That members of the Conference and all other missionaries in China set apart a portion of every Saturday evening as a time of special prayer for each other's success in bringing souls to Christ and that they may be united still more closely in the unity of the Spirit and the bonds of love.

2. That a Committee of Correspondence, consisting of seven members residing in Shanghai, be elected by the Conference, whose duty it shall be to communicate with the missionaries on all subjects of common interest, to collect and publish missionary information and statistics, and to seek the views of the missionaries in all parts of the common field on any subject where they may think united action desirable.

3. That the missionaries in the various missionary centres, who have not yet done so, unite in local conferences or associations, and that each of these bodies select one of their number to correspond with the Shanghai Committee and to act in conjunction with them in carrying out the work above assigned them.

4. That the *Chinese Recorder and Missionary Journal* and *The Messenger* be adopted as the organs of this committee.

In regard to comity and division of the field the Conference advised:

1. The common occupation of large cities as bases of action.
2. That societies go into *unoccupied* districts with a view to the *speedy occupation of the whole field*.
3. In case of disagreement in regard to the occupation of the field that the matter be referred for arbitration to disinterested persons.

A strong desire was apparent on the part of several denominations to unite their different branches organically in spite of the difficulties of distance and dialect. The various branches of the Methodist body, represented by 71 members, held a meeting and appointed a committee to consider plans for closer union. A Presbyterian gathering was also held; more than 100 were present. Seven branches of this church were represented. Of these, two, on account of the difficulties of language and travel, thought organic union impracticable; but the remaining five, which are located nearer each other, agreed to recommend steps looking to organic union between these bodies.

It was agreed that a constitution be drafted, based upon the constitutions of the Presbyterian churches of Europe and America, taking for doctrinal basis the Apostles' and Nicene Creeds and the Westminster Confession. It was also recommended that all Presbyteries should form one Synod, meeting, for the present, once in five years.

There was also union along *literary* lines. In view of the lack of knowledge on the part of many missionaries of the existing Christian literature in Chinese, and the great waste of time and labor resulting from this ignorance, it was resolved to appoint a permanent committee to collect information and prepare a classified catalogue with a brief description of books and tracts, to gather and publish information in regard to books in preparation, and to secure writers who shall supply the more pressing wants in any department of Christian literature. Missionaries contemplating literary work were recommended to communicate with the committee before beginning such work. It was voted that a general depot for the storage and sale of all books in the classified catalogue be established at Shanghai, with book rooms at other important centres.

IV. Perhaps the most important work of the Conference was *union in regard to a new version of the Word of God*. There are in use at present some half-dozen different translations of the Bible, which causes much trouble. Before the meeting of Conference there was little hope of agreement on a standard text, owing to the preference of different missions for the texts of their own translations; also to the difference of opinion in regard to the translation of such terms as God, spirit, and baptize.

However, with the blessing of God, separate committees were able to present reports which were *unanimously* adopted by the Conference. By their recommendation three committees were empowered to select three corps of revisers, one to prepare a new version of the higher classical, one of the simple classical, and one of the Mandarin.\* In order to secure *one Bible* in three forms, all the revisers are to act in conjunction. That such a satisfactory plan could be agreed upon, was regarded by some who knew the difficulties in the way as a great triumph of the Spirit of God. When the united report was brought in, inspired gratitude to God for the immediate prospect of *one Bible for all China*, the entire Conference rose, and, led by the chairman, united in singing, "Praise God, from whom all blessings flow."

In its direct bearing upon the churches at home no greater work was done

\* The Mandarin is the language of the officials throughout the empire, also that of the common people of nearly all of North, West and Central China.

by the Conference than the framing of the following four appeals for help: One for ordained men, one for unordained, one for women, and one summing up the other three in a call for **ONE THOUSAND MEN WITHIN FIVE YEARS FROM THIS TIME!** God grant that the call may be heard!

## I.—AN APPEAL FOR ORDAINED MISSIONARIES, ETC.

### TO ALL OUR HOME CHURCHES.

**GREETING:**—Realizing as never before the magnitude of China and the utter inadequacy of our present numbers for the speedy carrying into execution of our Lord's command, "Go ye into all the world and preach the gospel to every creature;" therefore,

*Resolved*, that we, the four hundred and thirty members of the Missionary Conference now in session at Shanghai, earnestly and unanimously appeal to you to send out speedily *as many hundreds as can possibly be secured of well-qualified ordained men.*

The whole of China is now open to missionary effort and needs a large number of men of prayer, of patience, endurance and of common sense—men full of the Holy Ghost and of faith in the gospel as "the power of God unto salvation."

The missionary here encounters hoary and subtle superstitions, a most difficult language, a people of vigorous intellect, with a vast literature and an elaborate educational system. There is need, therefore, of men of commanding practical and intellectual as well as spiritual endowments—men who shall be able to engage in and direct the work of evangelization, to educate, train and induct into their work a native pastorate, to found and conduct educational institutions, and to provide a general theological, scientific and periodical literature.

Seeing, as we do, the utter destitution and helplessness of these millions still "having no hope and without God in the world," we appeal to young men to give themselves to this work. We believe that the great question with each of you should be, not "Why should I go?" but "Why should I *not* go?"

We recommend that the men be sent under the regularly constituted missionary societies of the various denominations, and that these societies search out suitable men before they are committed to the home work.

With the highest appreciation of the claims of the home churches, we still *urge* young pastors to consider whether the places of some of them might not be filled by men who cannot come to the mission field, while they might bring their experience to spheres of work in China which must otherwise be left wholly unoccupied.

We call upon individual congregations to greatly increase their contributions for the support of one or more of these men.

We urge Christian men of wealth to prayerfully consider the duty and privilege of giving themselves personally to this work, or of supporting their representatives.

Finally, we shall not cease to pray the Lord of the harvest to move you mightily by His Holy Spirit in behalf of this vast and ripening field.

## II.—APPEAL FOR LAY MISSIONARIES.

This Conference, while strongly urging upon the home churches the sustenance and continued increase of the staff of thoroughly trained and fully qualified ordained missionaries and the further development of native agencies in every branch of Christian work, is still so profoundly impressed with the manifold needs of this vast country, that it would present a direct appeal to the laity of the home churches for *lay missionaries*; and in doing so would place before them some of the departments of service in which their help is more especially needed.

Beginning with the highest service, and touching the deepest need of the country, they would point to the many millions of our fellow-men who have never heard the gospel of the grace of God; and to some millions more, who, though they have possessed themselves of some portion of His Word, still fail to comprehend its meaning for want of some one to guide them in their study of it; and they would urge the claims of these unevangelized millions on the youth of the home churches, and would emphasize the nobility of the service which a Christian evangelist may thus render to the Lord in China.

The country long closed is open. The people, if not decidedly friendly, are not hostile. The work of the Bible colporteur has prepared the way. The

promise of ingathering is yearly brightening, but the laborers are few; and with the abundance of Christian workers in the home lands, surely hundreds or even thousands might be found to hasten on the evangelization of this empire by their personal effort and consecration.

Passing now to the intellectual requirements of China, we rejoice to record the progress of missionary education in the East during recent years; but are admonished by the fact that purely secular instruction so largely tinges the educational movements both of Christian and heathen governments; and in fact we hear a loud call to the Christian Church to supply in larger numbers Christian educationalists for China. The intellectual renaissance of the empire is just commencing, there is an incipient cry for western culture; and the response which the Christian Church may make to this cry will, to no inconsiderable extent, decide the course which the education of the country will take in the future.

With Christian men in the chairs of the colleges of China, what may we not expect from so powerful an auxiliary in the evangelization of the empire? University men may find here at no distant period some of the most influential posts in the mission field; and we would earnestly invite all such Christian co-workers to weigh over with all seriousness the question whether they may not more effectively serve their generation in China than in the home lands.

But besides the intellectual need of the country, there is also the chronic and often dire necessity of physical distress. The masses of the people are poor. Physical suffering meets us at every turn. Medical science is almost unknown. Charitable institutions, though established both by the government and by private effort, fail to compass the need of the masses. Flood and famine slay their thousands; and yet the wealth of the world is in Christian hands, and might by judicious distribution both save the lives of thousands yearly and give completer expression to the Life we preach. On behalf of these destitute masses, therefore, we earnestly plead with the men of wealth in the home churches that they will consider the claims of these suffering ones, and not only by their gifts and prayers will largely aid the reinforcement of the noble staff of medical missionaries already in the field, but will give themselves in larger numbers to benevolent enterprises abroad. The blind, the aged, the orphan and the destitute mutely plead for Christian compassion, and the Lord Himself has said, "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

We appeal, then, to our lay brethren in the home churches, to men of sterling piety, and of strong common sense, that they would lay to heart the needs of this vast empire—its spiritual destitution, its stunted education, its physical distress, and that they would solemnly ask themselves whether for the greater glory of God they are not called to meet this pressing need, and to devote themselves, their service and their wealth to this missionary enterprise in China. We would offer to them a most hearty welcome to our ranks, and would assure them that, whether they come out as ordained or as lay workers, this welcome will be equally cordial; and in conclusion, we would earnestly pray that this appeal may be brought home to the hearts of many by the power of the Divine Spirit.

(Signed) J. L. NEVIUS, }  
DAVID HILL, } *Chairmen.*

### III.—AN APPEAL FROM MORE THAN TWO HUNDRED LADIES, MEMBERS OF THE CONFERENCE.

To the Christian Women of the British Empire, the United States, Germany and all other Protestant Countries—Greeting:

We, the women of the Missionary Conference now assembled in Shanghai, come to you, our sisters in Christ, with an urgent appeal in behalf of the one hundred millions of women and children of China who "sit in darkness and in the shadow of death."

The work of women in China has been prosecuted at the oldest stations for about fifty years, at first chiefly by the wives of missionaries, but in later years single ladies have largely augmented this working force. There are now ladies engaged in educational, medical and evangelistic work in China. Much has been done by them, many lives have been uplifted from the degradation of idolatry and sin, many sad hearts comforted, many darkened minds enlightened, and much solid good effected. But our hearts are burdened to-day with love and pity for the millions of women around us, our sisters for whom Christ died, still unreached by the sound of the gospel.

Beloved sisters, if you could see their sordid misery, their hopeless, loveless lives, their ignorance and sinfulness, as we see them, mere human pity would move you to do something for their uplifting. But there is a stronger motive that should impel you to stretch out a helping hand, and *that* we plead—the constraining love of Christ. We, who are in the midst of this darkness that can be felt, send our voices across the ocean to you, our sisters, and beseech you by the grace of Christ our Saviour that you come at once to our help.

Four kinds of work are open to us:

1. There is school work in connection with our various missions which in many cases the men have handed over to the women in order that they themselves may be free to engage more directly in evangelistic work.

2. There is a work to be done for the sick and suffering women of China, in hospitals, dispensaries and homes, for which skillful physicians are needed. Most of this work can be better done by women than by men, and much of it can be done only by women.

3. There is work for us in the families of the Church. There are converted mothers and daughters who need to be taught the way of the Lord more perfectly, and to be trained in whatever is necessary for their full development into lively members of the great household of faith.

4. There is a work of evangelization among women, similar to that being done by men among the people at large. It is not claimed that the evangelization of women cannot be done at all by men—but that there is *more* of it than men can do, there is *much* of it that will never be done unless women do it, and much that men cannot do as well as women can. There is nothing in this kind of work transcending the recognized scriptural sphere of women. Women received from the Lord Himself upon the very morning of the resurrection their commission to tell the blessed story of a risen Saviour. What they did then we may continue to do now.

But you will ask, "Who are needed for this work?" Knowing the conditions of life and work in China, we would answer that:

1. They should be women of sound health, of good ability and good common sense, also well educated—though not necessarily of the highest education—apt to teach, kind and forbearing in disposition, so that they may live and work harmoniously with their associates, and win the hearts of the Chinese. Above all, they should be women who have given themselves *wholly* to the Lord's work and are prepared to bear hardship and exercise constant self-denial for Christ's sake.

2. It is desirable that they should pursue a systematic course of Bible study before coming to China, and have some experience in Christian work at home.

Further, we would suggest that they should labor in connection with established missions in order that the good results of their work may be preserved, and that they may have, when needed, the assistance and protection of their brother missionaries.

Open doors are all around us, and though idolatry lifts a hoary head, and ancestral worship binds the people as with chains of adamant, yet with God "all things are possible," and mountains of difficulty melt like snowflakes before the rising of the Sun of Righteousness.

God is on the side of His own glorious, life-giving Word; we ask you to come in the power of consecration and faith, with sober expectations and readiness to endure hardness as good soldiers of Jesus, and take your share in the most glorious war that was ever waged on earth—the war against the powers of darkness and sin, assured that God will accomplish His own purposes of love and grace to China, and will permit you, if you listen to this call, to be His fellow-workers in "binding up the broken-hearted, proclaiming liberty to the captives, and the opening of the prison to them that are bound."

That the holy and loving Spirit of God may incline your hearts to respond to His call is our earnest prayer.

Signed on behalf of the two hundred and four ladies assembled in Conference at Shanghai.

Mrs. Mary Lees, London Mission Society.  
 Mrs. A. Elwin, Church Mission Society.  
 Miss C. M. Ricketts, English Presbyterian Mission.  
 Mrs. J. R. Watson, English Baptist Mission.  
 Miss L. S. Sugden, M.D., Wesleyan Mission.  
 Miss I. Newcombe, Church of England Zenana Mission.  
 Mrs. E. Tomalin, China Inland Mission.  
 Mrs. John Ross, U. P. Church of Scotland.  
 Mrs. W. E. Soothill, United Methodist Free Church.  
 Mrs. T. C. Fulton, Irish Presbyterian Church.

Mrs. Arthur H. Smith, American Board.  
 Mrs. J. M. Foster, Baptist Missionary Union.  
 Mrs. C. W. Mateer, American Presbyterian Mission (North).  
 Miss L. H. Hoag, M.D., Methodist Episcopal Mission (North).  
 Miss E. F. Swinney, M.D., Seventh Day Baptist Mission.  
 Mrs. Eliza M. Yates, Southern Baptist Mission.  
 Miss Laura A. Haygood, Methodist Episcopal Mission (South).  
 Miss K. M. Talmage, American Reformed Mission.  
 Miss R. E. Reifsnyder, M.D., Woman's Union Mission.  
 Mrs. J. L. Stuart, American Presbyterian Mission (South).

#### IV.—AN APPEAL TO ALL PROTESTANT CHURCHES OF CHRISTIAN LANDS.

DEAR BRETHREN IN CHRIST,—We, the General Conference of Protestant Missionaries in China, having just made a special appeal to you for a largely increased force of ordained missionaries to preach the gospel throughout the length and breadth of this great land, to plant churches, to educate native ministers and helpers, to create a Christian literature, and in general to engage in and direct the supreme work of Christian evangelization; and having also just made a special appeal to you for a largely increased force of unordained men, evangelists, teachers and physicians, to travel far and wide distributing books and preaching to the masses, to lend a strong helping hand in the great work of Christian education, and to exhibit to China the benevolent side of Christianity in the work of healing the sick:

Therefore, we do now appeal to you, the Protestant churches of Christian lands, to send to China in response to these calls

##### ONE THOUSAND MEN WITHIN FIVE YEARS FROM THIS TIME.

We make this appeal in behalf of three hundred millions of unevangelized heathen; we make it with all the earnestness of our whole hearts, as men overwhelmed with the magnitude and responsibility of the work before us; we make it with unwavering faith in the power of a risen Saviour to call men into His vineyard, and to open the hearts of those who are His stewards to send out and support them, and we shall not cease to cry mightily to Him that He will do this thing, and that our eyes may see it.

*On behalf of the Conference,*

<i>Chairmen</i>	{	REV. J. L. NEVIUS, D.D.
	{	REV. D. HILL.
	{	REV. J. HUDSON TAYLOR.
	{	REV. WM. ASHMORE, D.D.
<i>Permanent Committee</i>	{	REV. H. CORBETT, D.D.
	{	REV. C. W. MATEER, D.D., LL. D.
	{	REV. C. F. REID.

#### DR. HAPPER ON THE SHANGHAI CONFERENCE.

[We regard this large and representative Conference of missionaries of sufficient interest to our readers, in its character, in its harmonious action, and in its loud and thrilling appeals to the Church universal, to fully warrant us in giving additional space to it. And who more worthy to fill that space than the beloved brother who went to China in 1844, and is now the "oldest missionary" resident in the empire, and who can appreciate the marvellous contrast then and now as we cannot, and who, from the high tower of the Presidency of the Christian College of China, is now permitted to survey the future in the light of the past? We introduce his "observations and statements" respecting the Conference, with his private note, because of the facts stated in it, and the earnest words by which he seeks to emphasize the action and the appeals of this memorable body.—J. M. S.]

*Canton, China, June 2d, 1890.*

MY DEAR DR. SHERWOOD,—I am fully aware that your columns will be greatly taxed with the details of the Shanghai Conference. I have thought, however, that some general remarks might find a place—some observations and statements of the "oldest missionary in China." There is not a single missionary resident in China that was here when I arrived in 1844. There are three still in China that arrived in 1847. You can easily understand what a contrast it is now to what it was when I arrived. These considerations may add some force to the call for more missionaries. The plea for the several classes of missionaries will stand on their several requirements, as the call for medical missionaries, for laymen, single ladies and ordained men. But let the bugle-call go forth for one thousand missionaries within five years. Let it ring in the ears of the Church. Help them to carry it to the throne of grace. Let them ponder it in their closets and around the family altar. Let the youth hear it in the schools, in the academies, in the colleges and in the universities,

and in the theological seminaries: "One thousand missionaries for China in five years." Keep this line in your columns every month, till the Church is aroused with the trumpet-call, and arouses itself to good earnest work and consecration and giving; and above all, may God by His Spirit accompany this call to the hearts of those He would call to have a share in this blessed work for the Master.

With much esteem and regard, A. P. HAPPER.

As you will receive the full report of the proceedings of the General Conference in Shanghai from others, I will only give some general impressions and statements in regard to it. I may say the Conference was a *great and blessed* success. It *far exceeded* in the number of members, in the spirit of harmony and co-operation, and in practical results arrived at, all that the most sanguine friends of holding it had hoped for. The very first meeting of the assembly left upon the minds of all in attendance the impression that the *Spirit of God* was in our midst. This sense of the presence and power of the Holy Ghost increased and deepened each successive day till the last.

We may remark that there has been only one conference on the foreign field where the attendance of missionaries was larger than it was in Shanghai. At the General Decennial Conference in India in 1882, there were 500 in attendance; at Shanghai there were 432 names enrolled. If we consider the fact that there was a greater number of missionaries then laboring in India than there are now in China, that the distances are not so great in India as in China, and that the facilities and cheapness of travel are greater in India than they are in China, it is a matter of special gratitude that the attendance at Shanghai was so large. It manifests that there was a very great interest felt in the Conference when, notwithstanding the distances and the expense of travel, so many assembled to spend a season in special conference and prayer for the conversion of China.

I feel that I express the feelings of all who had the privilege of attending these meetings that they consider it a matter of very special gratitude and thanksgiving that they were privileged to attend these solemn and delightful conventions of God's people.

There are some things that may be specially considered. During the last forty years there has been a diversity of views among the missionaries, which has led to the use of different versions of the Bible. These versions have differed not only in style but to some extent in meaning. Plans were arranged and agreed upon to prepare a *standard version* of the Bible to be used by all the missionaries. This version is to be prepared in three styles—the high classical style, the simple book style, and the Mandarin colloquial style—so as to be suited to all classes of the people; but the meaning is to be the same in all the styles. Thus the division of forty years is healed, to the praise of God's grace.

It has long been felt that something was needed to help the people generally to read the Christian Scriptures intelligibly. This they were not able to do because of their ignorance of the history, the manners and customs of the Jews, and of the geography and religion of Judea. The Conference was able, after much consulting and prayer, to adopt a plan for the preparation of an annotated Bible which will give an explanation of names of persons and places, of countries and manners and modes of worship, which are so often referred to in the sacred text. The new version will be used when these annotations are printed in a complete volume.

Thus one *great work* of the Conference was to arrange plans for giving the Word of God to this multitudinous people in the form which will help them to understand its precious doctrines and the way of salvation as made known in it.

It was most interesting to sit from day to day in this company of missionaries and hear their testimonies to the goodness of God and their experience in

the work. There were present persons of every age and sex. The men of gray beards and the youth—men and maidens—just commencing their life-work were there. There were those who were engaged in every kind of missionary work—the preachers, the teachers, the colporteurs, the students, the translators and writers of books, the medical missionaries and the visitors from house to house. They came from far in the interior and from the coast ports. They had every variety of experience—of disappointment and success, of sickness and health, of danger and safety, of opposition and of quiet, undisturbed work; and they *all* wore the same joyful and hopeful expression of countenance and joined in singing the same songs of thanksgiving and praise. They all said “The Lord is our helper,” “The Lord is our shield and our buckler,” “Rejoice and be glad in the Lord,” “In the name of the Lord we lift our banners.” Not a desperate word or utterance was heard in all those days.

After these forty years of experience of missionary labors and trials, conflicts and hindrances, hear them as they unite, as with one voice and heart, in the appeal to Christendom to send forth *one thousand* missionaries in the next five years. Will the Israel of God hear this call from the men and women who are in the forefront of the battle—who, with full knowledge of the sacrifices, labors and toils which the service demands, send forth this call to their fellow-Christians of all lands, saying, “This is a great warfare in which we are engaged. Our numbers are utterly insufficient for the great work before us. Send us men; send us strong, able, mighty men. Send us medical men and women. Send us those who can ‘endure hardness as good soldiers of Jesus Christ!’ Send us those who will have the spirit of love and compassion to *win* souls for Christ. Send us men and women full of faith and the Holy Ghost.”

Blood-bought followers of the Lord Jesus Christ, will you hear this call of 430 of your fellow-Christians, who represent the 1,285 Christian workers in China, saying, “Come up to the help of the Lord against the mighty!” All can have a part. All can do something. Some can furnish the means to send forth the laborers. All can pray the Lord of the harvest to send forth laborers unto the great harvest in China, with its 350 millions of people. Parents can encourage their sons and daughters to give themselves to the blessed work of faith and toil. Young men and women in Christian homes, in our colleges and universities, will there not be one glorious response from many hearts under the constraining influence of the love of Jesus, saying, “Here are we; send us! We long to have a part in the labors and patience of the kingdom of God.”

As I sat in the midst of that assembly, which filled the whole house in which we assembled, and looked back over the forty-six years of my missionary experience, my heart was filled with joy and gratitude for what mine eyes have seen of God's wondrous work in this land. I had seen the day of small things. At the time of my arrival in China, in 1844, there were some thirty missionaries resident at *four cities* and the British possession of Hong Kong. There were some six native converts and two native assistants. Now “the little one has become a thousand and the small one a strong nation.” Scattered abroad in *all parts* of this widely-extended land 1,285 missionaries are making known the glorious gospel of the blessed God. They are assisted by 209 ordained native ministers and 1,260 unordained native helpers. There are 520 organized churches, with 37,287 members gathered into them professing the gospel; 16,816 pupils are gathered into Christian schools, where they are instructed in the knowledge and love of God. How thankfully I exclaimed, “Behold what God hath wrought!”

As I cast my thoughts on the future I could only think, “What will be



seen by those who are privileged to see the results of another forty years of missionary work in China?" The workers continue the work with wonderful facilities and opportunities of every kind. They may expect a yet more abundant outpouring of the Spirit of God. As I stood before that large company of brethren and sisters, and looked into their earnest faces, and saw their countenances beaming with joy and anticipated success, I could only say, "God bless you;" "The Lord be with you;" "The Lord give you to see the glorious triumphs of His grace." For "this handful of corn in the earth upon the top of the mountains the fruit thereof shall shake like Lebanon." The deep feeling of my heart was and is, "Oh, that I were young again to commence work in China with all these favoring circumstances and this strong band of workers and the mighty outpouring of God's Spirit."

In this review of the work and the results of labor in China, I could not but recall the scenes of labor and trial, the disappointed hopes and expectations, that have been met with by the many dear friends and fellow-laborers who have finished their toils and labors and gone to their glorious reward and to receive their crown of life and the welcome plaudit "Well done, good and faithful servant, enter into the joy of thy Lord." Some of them finished their course in early youth; some fell while still in the full strength of middle age; and some when they had filled up the measure of three-score years in labors for Christ. But they all have gone to their glorious reward and to unite with "that multitude which no man can number, gathered out of every nation and every people," to cast their crowns at the feet of their adorable Redeemer, and to cry "Worthy is the Lamb that was slain to be exalted thus!" While recalling those loved departed ones how blessed is the assurance that for such "to die *is gain*"—infinite gain—however great the loss may be to the Church on earth.

The Church may well count the cost of winning China for Christ. This populous empire will not be converted to Christ "except by much prayer and fasting." It will cost the sacrifice of *many more lives* and the expenditure of *much labor* and toil and sacrifice and money. It is a stronghold of the powers of darkness. But our encouragement is this: "Greater are they that are with us than they that are against us." "It is not by might, nor by power, but my Spirit, saith the Lord."

Let parents then rejoice to consecrate to this service the choicest of their sons and daughters. Count it all joy when you hear of conflict and trial on the high places of the field. Rejoice when any shall be honored to receive the martyr's crown. "Go forth in the *strength* of the Lord." "Trust in the mighty God of Jacob." Follow where the great Captain of our Salvation leads His people to the redemption of a lost world, and

"Sure as God's truth shall last,  
To Zion shall be given  
The brightest glories earth can yield,  
And brighter bliss of heaven."

## TRANSLATIONS FROM FOREIGN MISSIONARY PERIODICALS.

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

[INTRODUCTORY NOTE.—Dear Dr. Sherwood: One of the brethren connected with the *Journal des Missions Evangeliques*, in a very courteous and brotherly letter, has taken exception to my comparison of French Protestants with German Protestants, as less courageous in criticism of the colonial acts of their Government. He points out that, so small a minority as they are against a hostile majority, a certain degree of circumspection may well be pardoned them, and that while Saxons may charge them with Gallic arrogance, Frenchmen charge them with being sold to the Protestant England and Germany. He assures me, moreover, that various Protestant publications of France which I do not see have expressed themselves energetically concerning French aggressions upon English missions in the South Seas.

I am sorry if I have given any just occasion to my Reformed brethren in France to complain that I do not sufficiently distinguish them from their Ultramontane and atheistic countrymen, under whom the wise providence of God permits them at present to be constrained. May enlargement come to them soon, by such a blessing on the Protestants and Reformed Catholics of France as shall bring this great nation into line with our noblest efforts.—CHARLES C. STARBUCK.]

The *Dansk Missionsblad* for December, 1889, speaking of the first missionary account rendered by Paul and Barnabas to the Church of Antioch, "how God had opened to the Gentiles a door of faith," remarks:

"When we also look out over the missionary field and observe what comes to pass in east and west and south, in China and India and Africa, we, too, may say the same as Paul and Barnabas, when they returned from the first missionary journey: *God hath opened to the Gentiles a door of faith.* This is the great alteration, which has come to pass in the last generation, that where there previously were locked doors there are now opened doors for the messengers of the gospel. And we know also that missions are God's work by the fact that God is now opening the door of the world so that missions may be carried on. The work can only be done by such men as the Lord calls and qualifies, and in those places where God opens the door for the Word. We are absolutely not to decide where missions are to be carried on, but to observe where the Lord points out the way. And as there is a sinful indifference to the holy work of missions, so there is also a sinful impatience that will insist on going whither the Lord has not sent His messengers, and has not pointed out the way by opening the door. Many noble powers have been sacrificed, many a self-sacrificing effort has been wasted, because Christians would insist on intruding where the Lord had not opened the door.

"... When the first missionary who brought the pure gospel to India, Bartholomew Ziegenbalg, was sent out from Denmark, the voyage from Copenhagen to Tranquebar took up forty weeks. Now it requires forty days. Letters now go from London to Calcutta in from twenty-one to twenty-eight days. Formerly they could be sent, by sailing ship, once in a summer; and if the summer passed without an opportunity, or the ship was wrecked, two or three years might pass before the missionaries had answers to their letters. And what such difficulty of communication signified Ziegenbalg experienced when he had incurred the Danish governor's enmity. All King Frederick the Fourth's personal regard and sincere assurances of protection did not secure him from lying half a year in prison in the distant dependency. Nor was he released until he had signed an agreement that he would make no complaint to the King. And if we turn to the West, as late as 1841, a missionary went from England to Canada, in order from there to reach his station in the interior of British America. But he found no opportunity in Canada and was obliged to return to England, and from there, the next summer, to go around by the glacial waters of the North Atlantic and Hudson's Bay to York, and from there by boat, to journey up the river 170 miles to Winnipeg. At present a railway journey of two or three days from Canada to Winnipeg accomplishes what then required that long and terrible circuit. And when, three years ago, this same missionary died at his station, his death was known the next day by telegraph in England."

—The *Blad's* brief statement of the Lakes missions in Africa may serve afresh to remind us that, according to the law of missionary beginnings, these have not been working fruitlessly—44 stations, 121 missionaries, 1,800 baptisms.

—India has become almost wholly British, but the missionary interests of Denmark are still confined to it. Their two fields are: the Tamils in South India; the Santals in Northeast India. Danes were the first Protestant missionaries in India, and Danes received, sheltered and befriended the first English missionaries in India against the persecutions of their own countrymen. All, therefore, that has been done by Englishmen and Americans for the cause of Christ in India owes a tribute of acknowledgment to our Danish kindred. And, so far as we can call to mind, the first Protestant king who was, distinctly and definitely, a nursing father of Christian missions, was the King of Denmark.

—In reference to India, however, the *Blad* remarks, that although the country (excepting here and there some native State) has been unlocked since 1813,

the home has only been unlocked since the Zenana Mission was formed, above all, among the Hindus proper, the Aryans of the northern plains. The Tamils of the south, though Hinduized, are not Hindus in race, and do not seclude their women very jealously, nor do the aboriginal hill-tribe of the Santals.

M. Coillard, whom, with all the French missionaries on the Zambesi, the heathen king Lewanika, of the Barotsis, greatly reverences, writes:

"While I intercede with God for this bloodthirsty people, it is also my duty to testify publicly against a warlike undertaking which Lewanika himself had called an expedition for plunder, and so I do. No one shall be allowed to misunderstand our position in this matter. Lewanika, full of attention to his missionaries, had sent to our brethren and sisters at Sherheké six head of the cattle won by the foray, and had courteously designated two of them as being expressly intended for 'his daughter,' Madame Jeanmairet. M. Jeanmairet, however, in a letter, in which he warmly expressed his gratitude, set forth to the king, with courteous dignity, the reasons why neither he nor his fellow-laborers could accept any part of this booty. Can it be that Lewanika had expected this refusal? At all events he contented himself with the answer, 'I understand. But then what have the Barotsis, anyhow, which they have not acquired by plunder?'"

—The atheism of nominal Christians and Christian governments in heathen countries appears to have reached its extreme in the Dutch East Indies. What the *Macedoniër* says, however, in the following extract, is sufficiently applicable to other nations: "The governor of the Island of Cyprus, Sergius Paulus, an intelligent and thoughtful man, was very desirous to hear the new message of the gospel from the apostles. But there was found at his court a Jew, Barjesus by name, who also flaunted the Arabian appellation of Elymas, *i.e.*, the Wise, the Magus, and who sought to hold back the pro-consul from the faith. Himself unwilling to enter, he wished also to bar the entrance against others. And when our readers consider that Elymas was not a heathen but a descendant of the chosen people, who, just like Barnabas and Saul themselves, had been circumcised the eighth day, it will then be superfluous to remark, that we must look for the sin of Elymas not only among heathens and Mohammedans, but also, and indeed chiefly, among such as with us bear the name of Christ, and just like ourselves have been baptized in the name of the Father and of the Son and of the Holy Ghost.

"And inasmuch as we meet with the sin of Elymas in a *Jew in a heathen island*, I venture to express it as my conviction, that the sin of Elymas finds a far more fruitful soil in our East Indian colonies than in a Christian society. The opposition which we missionaries experience from our countrymen in our colonies may, in form and manifestation, be somewhat different from that which the apostle Paul experienced from Elymas in heathen Cyprus, but in essence it is one. It is the sin of Elymas—personal unwillingness to enter in and solicitude to hold others back from entering in. And as with Paul, so with us; it meets each of us at the beginning of his missionary life, and in some form or other accompanies him to its close.

"If European colonists or officials had been Christians in truth, and had let their light shine before men, they would then have been a bridge *for*, whereas now they are too often a dam *against*, the diffusion of Christianity. They do this, it is true, more negatively than, like Elymas, positively, but with a like temper and a like result. They poison the whole atmosphere of influence by their indifferent, ungodly and immoral lives. It is no wonder, therefore, that we missionaries, even with the most strenuous exertion, do not succeed in establishing flourishing native churches in places where there are many Europeans."

—It appears that in the Dutch East Indies most of the whites have actually

sunk to the level of heathen superstition, making offerings to propitiate evil spirits, and avoiding anxiously the spots which the natives declare to be haunted by them. Having no faith in Christ, they, like the same class among us, easily become worshippers of ghosts. "Contemning the miracles of the gospel, as something too childish for the enlightenment of the nineteenth century, they have fallen back into the very darkness of heathenism. If a missionary talks with a Javanese or a Chinese about the Christian religion, he may expect to be asked, 'Have the Hollanders also a religion?' Verily, the Elymas of the nineteenth century is no less a child of the devil than the Elymas of the apostolic age."

—The despotic prohibition, by the Russian Government, of every manner of missionary activity, abroad or at home, of the Protestant churches of Russia, cuts off about \$8,000 annually from the revenues of the Leipsic Society, an important amount for a continental society. The rising missions of the Finnish Church are not smitten by this blow, as Finland is not a part of Russia, but a grand duchy of which the Czar is grand duke. It has a constitutional government and a legislature; Swedish, not Russian, is the official language; the Lutheran is the established Church. This prohibition, therefore, does not apply to Finland, but applies to all the rest of the Czar's dominions, at least throughout the Russias. The *Allgemeine Missions-Zeitschrift* well says: "But all unrighteousness cry to God, and at last comes His hour to set them home. Meanwhile, may He grant to the oppressed the courage of confessors, faithfulness to their faith, perseverance in prayer and patience."

Persecution along the Baltic and fiendish cruelty in Siberia—the orthodox Czar seems to be doing his best to render antichrist superfluous by anticipating him.

—The German Government has given a singular statement, namely, that in its East African possessions it does not undertake to protect either whites or natives against the attacks of natives, but merely against encroachments of other Colonial Powers! The German dominion in East Africa, according to the showing of the German missionaries, appears as yet to have wrought a great deal of harm and very little good to missions. The German missionaries who are within the English "sphere of influence" express a lively satisfaction in their good fortune.

—The *Allgemeine Missions-Zeitschrift* remarks that in the present inflamed condition of the native mind in East Africa it ought to be regarded as success enough that none of the stations have been destroyed except Pugu, German Catholic, and Dar es Salam, German Protestant. Besides the hatred borne to these as being German, they had actually provoked destruction by consenting to receive great numbers of fugitive slaves without any adequate provision for their protection. "In the midst of all this tumult and battle-cry a work has been accomplished in stillness which is of the very greatest significance for the evangelization of East Africa: the translation of the whole Bible into *Suahili*, essentially the work of Bishop Steere and his Archdeacon Hodgson, of the Universities' Mission."

—The Berlin Society has in North Transvaal 11 stations, with 2,300 baptized Christians. There the recent discoveries of gold, with the rushing in of the whites, are threatening a critical time. Pray that a new account of good destroyed may not be laid up against our race. In Transvaal the Berlin Society has in all 11,000 baptized Christians. The most important station is Botchabelo, with 2,310 baptized Christians. The law forbidding more than five native families to reside on one estate has been suspended by the Transvaal government,

and it is to be hoped it will be repealed. It would be fatal to the missions in that Republic.

—The Hermannsburg Mission in Transvaal has in the last year baptized 1,390, raising the number of Bechuana converts to 13,969. In Zulu land the progress of the Hermannsburgers is much slower, the whole number of baptized converts here being now 1,618.

—The number of Basuto Christians in the French mission has lately risen from 6,000 to nearly 10,000. The station of Morija alone has received an accession of 514 communicants. The scholars now number 5,314. The Industrial School has been so successful that at the Grahamstown Exposition the Basutos took the prize above all other South African tribes.

—Unhappily the Roman Catholic—we may here fairly say, the Romanist—counter-mission is more hostile than ever. “It patronizes all manner of demoralizing heathen customs, which the Protestant mission had ‘proscribed’ in its congregations, *e. g.*, the purchase of wives. ‘We are, so to speak, assailed in our moral position.’ . . . A continually recurring proof that Ultramontaniam is ready to ally itself even with heathenism, if only it can harm the Evangelical Church. But it only harms itself and its own moral reputation.” This consideration makes it of vital significance whether here at home Romanism shall poison Catholicism, or Catholicism shall reduce Romanism to its lowest terms. The Baltimore archbishopric seems to stand for the latter effort; the New York archbishopric for the former.

—The Scandinavian Missionary Conference which was held in Christiania, Norway, last July, was largely attended, having 552 delegates in attendance—105 Danish, 61 Swedish, and one Finnish, leaving, it appears, 386 for Norway. An animated description of it is given in the *Dansk Missionsblad*. The three Scandinavian kingdoms together send out over 100 missionaries, and contribute 1,000,000 crowns yearly, or about \$250,000. The conflict of missionary effort is greatest in Sweden, where there are 9 societies, less in Denmark with 4, least in Norway with 2. As entire consolidation is not practicable, it was urged that different Scandinavian societies, working in the same heathen country, should at least strive after a common liturgy, Bible translation, etc. The next Scandinavian missionary conference is appointed to be in 1893 in Copenhagen.

—To us the name of “Hottentot” has by old habit come to signify the extreme of human degradation. But the *Missions-Blatt* of the Moravian Brethren for February gives a narrative which presents them, as Christians, in a very different light. It seems that in 1810, a wealthy South African Boer, or farmer of Dutch descent, named Burgers, besides his extensive farms, bought at some distance from them, in a mountain basin, a pasturing ground of a number of hundred acres which became his favorite resort, while his farms were managed by his sons.

After nearly thirty years of pastoral contentment in this grassy and well-watered valley, he found, in 1838, that he was likely soon to be left alone in it, as his slaves, whose hour of freedom dawned with the first of August in that year, had been so discouraged by him in their religious longings that they would be sure to leave him for some missionary station. He therefore took a great resolve. Surrendering his farms to his sons, he bequeathed his broad pasture-lands, or rather the usufruct of them, to six Hottentot slaves, on condition that they should care for him till his death. When the last of the six should be dead, the lands were to be divided among their children. They immediately established at Bürgerskloof a flourishing Moravian station named Goedvorwacht. But it was surrounded by wealthy Boers, worshippers of Mammon and enemies of Christ. These, conscious how plethoric their purses,

were and how lean those of the missionaries, waited grimly year after year, till the last of the six Hottentots, who had been so suddenly raised from the depths into the rank of landed proprietors, should have passed away, nothing doubting but that with their long purses they could then buy up Bürgerskloof from all competitors, and scatter all godliness to the winds. Year after year passed, and one after another of the six dropped away, until the whole continuance of the station, as it appeared, hung on the life of one frail old Hottentot woman, fitly named Christiana. The hearts of the missionaries grew heavy. But for many years "many were engaged in building up an invisible wall of prayer around Bürgerskloof." At last, December 28, 1888, old Christiana fell asleep, 92 years old. There were now thirteen heirs, all poor Hottentots, some a good deal in debt, to whom the Boers around stood ready to pay twice, thrice, nay five times as much for the rich pasture land, with its plentiful springs, as the mission had any hope of raising. And the courts decided that if *one* of the thirteen insisted on it, the whole must be put up to auction, in which case the Boers were sure of the result. It must be remembered that the Moravians claim no authority over the property of their members. They can advise but they cannot control, either civilly or ecclesiastically. Not one of the thirteen, however, could be moved to sell the land to any one except the mission, for the moderate sum of £750, which it could afford to give.

And thus *Goedvorwacht*, through Christ's providence and His humble people's faithfulness, fulfilled its name of Well-guarded, and Mammon retired discomfited. In the various transactions connected with the final settlement, involving the fate of two stations, the Brethren remark that the Hottentots have displayed a dignity, a self-restraint, a submission to Providence, a preference of spiritual to temporal interests, which places them not among the lowest but among the highest of their converts. They contrast their behavior, greatly to their advantage, with the noisy intractableness which the Eskimo Christians sometimes exhibit.

## II.—GENERAL MISSIONARY INTELLIGENCE.

### Student Volunteer Movement for Foreign Missions.

The following is an outline of the Volunteer Pledge recently issued as No. 3 of Student Volunteer Series:

I.—The necessity for a pledge.—1. To secure decisions. 2. To secure decisions early in the course of study. 3. To confirm those who have decided. II.—What shall the pledge be? III.—The meaning of the pledge: "*We are fully determined to become foreign missionaries unless God block the way.*" IV.—The use of the pledge. V.—Who shall use the pledge?

The necessity for understanding the pledge cannot be too strongly emphasized. "It is the keystone to the arch of the Student Volunteer Movement for Foreign Missions." Volunteers cannot be effective and successful *workers*, it may be fairly said, unless they understand and believe in the

pledge. The pamphlet may be obtained of Walter J. Clarke, 50 East 70th street, New York city, at three cents per copy; \$1.50 per hundred, prepaid. Mr. Robert P. Wilder has treated his subject in an exhaustive and masterful manner. His style is condensed, vigorous and pre-eminently clear. The little book is stamped by a spirit of consecration and prayer. We are reminded that "spiritual things are spiritually discerned;" hence how necessary it is for one to be in prayer to understand the messages which the Lord entrusts to some of His children.

The keynote of the Northfield Conference this year was struck early in the session. On Sunday, June 29, Major Whittle preached on "Foreign Missions." Scarcely a speaker during the ten days which followed failed

to recognize the fact that personal responsibility in regard to the evangelization of this blood-bought world was the problem uppermost in the minds of the majority of the men present. Rev. George F. Pentecost, D.D., awakened interest in the proposed "Siege of Bombay," an enterprise in which he will be assisted by men and women both from England and America. Mr. D. L. Moody devoted an hour one Sunday afternoon to the subject of "Preparation," addressed to missionary candidates. One of the most vigorous and stirring addresses ever heard in Northfield was delivered on "Round Top" by Dr. A. T. Pierson. With great earnestness and power he bore in upon the hearts of men his own deep conviction that *the world can be evangelized in this generation.*

Another brief address is still ringing in my ears, the substance of which was as follows: "Fellows, we have no record that a human being has ever been converted save through the instrumentality of some other individual. If this world is to have Christ preached to it missionaries must be, in a sense, man-made missionaries. There are about 85 volunteers here present and 300 Christians on the grounds. Seize the opportunity! Strive by personal effort to persuade these 300 men to enter this missionary service. It is not hard to win men to this work. Let each volunteer strive each day during this Conference to persuade a single man to enlist in foreign work."

Has not this exhortation a possible wider application? Let us turn for a moment from the Conference to a wider student body. On a conservative estimate there are 250 institutions, each one of which contains on an average 10 volunteers. Is it unreasonable to plead that each one of these 2,500 strives to secure each month (estimating nine college months in a year) a new volunteer:  $10 \div 250 \div 9$  recruits = 22,500 recruits. The objection is urged that this passion for mere numbers is

pernicious, and that those numbers already obtained (the 5,000) represent only a small percentage of the men who intend actually to go into the foreign work! Practical common sense demands an estimate if our Lord's last command is to be obeyed in its entirety. Fellow-students, it is our privilege to pray that men shall be faithful. We have a right, the condition having been realized, to claim fulfillment of the promise: "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

*It is possible to evangelize the world in this generation.* Let us work as though we believed it, absolutely sure that the endeavor is well pleasing to our Lord and Master.

Foreign missionary meetings were held on Round Top Hill every other evening during the session. These meetings were conducted by Mr. Cosam, who is successor to Mr. R. E. Speer, traveling secretary. On Wednesday evening, July 9, a little meeting of marked character was held on "Round Top." Mr. Dankowt was the first speaker introduced—a gentleman in charge of a medical school in New York city, established for the especial benefit of men who intend to be foreign missionaries. He first called attention to the fact that many of the men and women who have gone into heathen lands *have come back to study medicine*. "It is barbarous," he went on to say, "that the Christian Church should send out people to be removed hundreds of miles from medical assistance and without some knowledge of surgery and medical practice."

Mr. De Forrest, of Japan, undertook to answer the question "What kind of men are wanted in Japan?" and said: "We don't want people with quarrelsome dispositions; but we do want men who can get along with each other. We want men that can love fellows with different color of skin. Furthermore, we want men

with tact and discrimination; men who know when to talk about the natural and when to talk about the supernatural."

Mr. Laffin, who has already spent a little time in Africa, and who expects to return, followed Mr. De Forrest. His face was radiant and his manner touched by enthusiasm. "When men or women draw down their faces and tell me how sorry they are that I am going to benighted Africa, I tell them speedily, 'I don't want your sympathy. Keep it.' No country in this wide world is more receptive to the gospel than Africa. I do not know a village or a town where they won't receive a missionary. One church of 100 to 120 members supports six evangelists. Can you equal that record in this country? With the native African God's Word settles any point of dispute."

Mr. Griswold, who intends to go to Northern India, encouraged the men still remaining at home to shine as scholars, pointing to the great need, both in India and China, of men fitted to train native teachers.

When Mr. Griswold finished the twilight was deepening—it would soon be time for the eight o'clock bell to ring. Mr. Robert P. Wilder was announced to say a few words in closing. "He expected to go out to India before another year had elapsed," he said. At his opening sentence everybody seemed to be listening expectantly. It was very still: no sound was heard except the rising wind and the flap now and then in the breeze of a map of Kolhapur which two friends

held as he told about its geography and the people, "a little shorter in stature than we are," those among whom he intended to spend his life. He said: "Of the religion of these people, Hinduism is like a glacier that comes down the mountain and absorbs everything in its way. Buddhism is beautiful externally. When I contemplate this intricate and fascinating system of religion I am reminded of the appearance of the beautiful wall about the city in which I once lived—a wall pierced by windows and crowned by graceful minarets—and when the sunlight streamed upon it it glowed and sparkled as though set with jewels; but underneath that wall, at its foundation, was rottenness, filth and decay."

Space will not admit of telling about obstacles and triumphs of missionary life in India, nor of the crisis. No other man has been so thoroughly identified with the missionary uprising as Mr. Wilder—perhaps no other student in America is better known among Christians, and more deeply loved. And so the personal farewell words, simple and earnest, found a quick and glowing response in the hearts of men that night: "I want to see many here in India some day. I want you to pray for me and my dear India." The notes of the violin could not have been sweeter or more penetrating than these last words. "Blest be the tie" . . . "Like to that above." Never was the old hymn sung with more spontaneity and spirit.

MAX WOOD MOORHEAD.

#### Notes on India, by Rev. James Johnston, Bolton, England.

—Indian Church Aid Association.—This auxiliary, which aims at the Christianization of Englishmen resident in India, is growing in favor. It is estimated that some 60,000 British soldiers are stationed in different parts of the empire, besides large numbers of Englishmen engaged in its civic administration and in the commercial

houses and engineering enterprises. The success of missionary work among the natives depends largely on the lives of Europeans living among them. Among the members of the Church of England in Great Britain the significance of these claims is being realized and enforced. One of the advocates in Manchester Cathedral denied



that missionary propagation in India was a failure. It might be asserted by travelers through districts where it was difficult to plant Christianity, or where Englishmen congregated in large numbers, whose lives neutralized rather than sustained the missionary's message. Upon Englishmen in particular lay the solemn responsibility of making reparation for the neglect and failure of their fellow-countrymen in past years to live and preach Christ to India's idolatrous millions.

— **Development of Medical Missions.**

— Every year bears evidence to the advance of medical missions among the leading missionary societies which supply an increasing number of nurses and doctors. At the headquarters of the Zenana Medical College in London, students are trained, and subsequently, in connection with one or other of the great societies, proceed on service to the East. Two of the present students are Syrian girls, who, at the completion of their training, will return to their own land as the first Syrian ladies to practice medicine. India, naturally, has most attention. The devoted Miss Hewlett, a fervent helper on behalf of her Indian sisters at Amritsar, writes of its efficiency, and of Miss Bose, the first native Christian lady to be medically educated in England, and now in charge of an extensive dispensary at Taran-Taran. From Mr. W. S. Caine, M.P., whose free criticism of mission work created a storm some months ago, comes an eloquent tribute. He says: "I believe for medical work among Indian women the three great essentials are a knowledge of nursing, of dispensing, and of maternity. The lady who has mastered these things is fit for service in India. I may tell you that it is officially stated that one of the best dispensaries in the northwest provinces is under the charge of one of your former students. In whatever aspect I view the work of the Zenana Medical College, I become the more convinced that it is of the highest value and im-

portance to the whole future of missions."

— **Female Education in India.**—To read of an Indian princess enlarging upon the advantages of education to her less favored sex, is a notable sign of the times in Hindustan. Not long ago, in the ancient town of Gondal, in the Bombay Presidency, at the Mong-hiba School for Girls, her Highness the Rani Nankoooverba distributed the prizes. The occasion was extra jubilant because an ex-student, Ladlubai, a child of poverty-suffering parents, was first in the examination at the Rajkote Female College, and had received an excellent appointment as the head-mistress of the Porbandar Girls' School. This and similar matters gave the lady speakers some inspiring thoughts on the accompaniments and possibilities of education. "My sisters" were invited to let the knowledge which they had obtained teach them "how to win the husband's heart, how to be always agreeable to his wishes, how to pay respects to the father-in-law and mother-in-law, as well as to the father and mother, how to behave towards juniors, elders, and equals, how to keep the house clean, how to acquire proficiency in cookery, how to spend their leisure in reading, sewing, or needlework." The Rani urged the benefits of higher education and the duty of parents teaching their daughters, and finally closing with the exhortation that girls should know something of the women who in many lands were renowned "for knowledge and learning and for various virtues. Some are celebrated for their scholarship; some for their purity of conduct; some for courage, fortitude, enterprise; some, again, for modesty or presence of mind; some for devotion to their husbands; while some have been remarkable for their piety; and others for their excellence in household management."

Generous sympathy is asked for Miss Cornelia Sorabji, the Indian young lady whose university career

at the Deccan College, Poona, was so distinguished. At Somerville Hall she is now reading literature to obtain the place at Oxford equivalent, in the case of a woman, to a degree. Unable to meet her expenses during the next two years' study at Oxford, her special friend, Lady Hobhouse, has opened a fund on her behalf. It is felt that in extending support to Miss Sorabji a powerful impetus will be given to the cause of Indian education, to which this gifted scholar purposes devoting herself on returning to her native land.

—**Lepers in India.**—For 15 years the Edinburgh Mission to Lepers has been combating the evils which attend this terrible scourge. Along with its primary work to evangelize, the agents of the society have alleviated the miseries of the lepers. A bill has been drafted especially affecting the vagrant classes. "Retreats" are proposed in which the sexes will be separated. The society's secretary goes to India to make arrangements for the erection of asylums for adults. These are sorely needed for the lepers' comfort and the protection of the natives from the wandering lepers who spread the disease. In considering the world of woe represented by 500,000 lepers, the most sorrowful problem is the case of the children. A leading authority on the question, Dr. Monro, states, "Leprosy has never been proved to be transmitted without contact, is not constantly transmitted even when both parents are diseased, and seldom affects more than one child in a family." Sir Morell Mackenzie says that hereditary contamination has scarcely any existence. Nevertheless, as early as possible it is important to remove children from the risk of contagion, and in this direction the Edinburgh society is exerting itself. It has one home and branches for the little ones in connection with its three asylums. Let the name of Miss Carleton, M. B., an American lady doctor, be universally honored as an illustra-

tion of a woman's self-denying love in taking the medical supervision of the Ambala Asylum, which shows marked improvement in the condition of the patients since she accepted the charge.

—**Zenana Missions—English Wesleyan Women's Auxiliary.**—In speaking of "the condition of women in India," Mrs. Sutcliffe, an earnest lady missionary, alluded to the 120,000,000 women of the country, 40,000,000 of whom were in zenanas and 21,000,000 widows. Of these latter 80,000 were children between the ages of six and sixteen years. Methodist Women's Mission Work in India had achieved much success since its origination in 1858, though even to-day there is only one missionary to about each million of the population. It is apparent that the foundations of heathenism were planted in the zenanas.

—**Church of England Zenana Society.**—At the annual meeting held in May it was reported that at home there has been healthy development in the number of workers, while in the field there are 114 missionaries, with 62 assistants, and 577 native Bible-women and teachers. The death of Dr. Fanny Butler was mourned over. It is noted that everywhere there has been devoted labor and a call for medical mission work, while in school work and zenana visitation there has been distinct encouragement. In funds there is deficit of £1,743, although the income—£25,817—is £951 in advance of the highest amount previously received. The increased expenditure, it is gratifying to know, has not been in the home but in the foreign department, the fact being that, while in the ten years of the society's existence the income has barely doubled, stations have trebled and workers have quadrupled. A worker of seventeen years' service, Mrs. Ellwood, spoke of the great subjection of the Hindu women, and only could their Christianization be effected by women. Latterly, zenana work has

made rapid strides. Everywhere the toilers were welcomed with open doors. Not long since the native women shrank from their missionary sisters. Mrs. MacDonald, from Southern India, referred in glowing terms to zenana developments. The sowers, English ladies, last year increased from 100 to 117, more than 20 of whom were honorary missionaries who did not take a single penny from the funds. In the same period the Bible women's roll had risen from 139 to 141, the mission houses from 2,275 to 3,321, schools from 177 to 183, and the scholars from 6,686 to 7,411. Truly the zeal of the society's workers indicated real, heroic, consecrated devotion.

—**Welsh Calvinistic Methodist Foreign Missions.**—Meeting in Liverpool in May, this sturdy branch of the Church of Christ was largely concerned with its foreign work. Passing from its evangelical labors in Brittany, special attention was centered in the Indian missions. By comparing the figures with those of 1861, the following results were tabulated:

Churches. Communicants. Congregations.			
1861,	6	158	500
1871,	16	514	900
1881,	36	2,600	3,326
1889,	78	6,054	8,424

### Africa.

#### THE ANGLO-GERMAN AGREEMENT.

[This is an event of great importance in its bearings on the future of Africa, especially in the matter of missions. At first English sentiment severely criticised some of its provisions, especially the ceding of Heligoland to Germany. But reflections and a full understanding of the details has wrought a change, and the feeling now is one of satisfaction. The point of greatest importance is the acknowledgment of the English protectorate over Zanzibar and Pemba. For Zanzibar is not only the largest city on the African shores of the Indian Ocean, and the headquarters of commerce, government, and language, but the base of extensive mission work. As England has always been foremost in putting down the slave trade, the practical control of the policy of the Zanzibar Government will greatly facilitate this part of her work. Looking at it, therefore, from the missionary and philanthropic point of view, we have every reason to feel satisfied with the settlement arrived at

This famous field, scattered over the Khassia Hills and sometimes spoken of as the Assam mission, is the crown of the society's harvest abroad. No written language existed in Assam at the inauguration of the mission. Meanwhile, the missionaries have translated the scriptures into the tongue of the people. A monthly periodical was issued in the native speech for the services of the churches and musical classes opened on the tonic sol-fa system, which the natives much appreciated. The Khassian Mission was being strengthened in the direction of medical attendance and schools for higher education. By the celebration of the jubilee of this mission in 1889, the collections had been augmented. Preaching stations numbered 163, candidates for membership, 934; day scholars, 4,134. Reinforcements are wanted for Khassia Hills, Jaintia, and also for Brittany. The movement to raise £20,000 in celebrating the jubilee of the Welsh Calvinistic Foreign Missions, for the more effective pursuit of mission work and training of native missionaries, has resulted in half the amount being raised and its probable full realization next year, on behalf of which widespread interest exists.

between England and Germany, and we hope that when a like arrangement is concluded between England and Portugal we shall have matters as satisfactorily settled on the coast of Lake Nyassa.

The boundary between the English and German "spheres of influence" is to be what is known as "the Stevenson Road," and may be indicated by a line drawn from the mouth of the Bokura river on the western shore of Lake Nyassa, to the mouth of the Kilambo river on the south shore of Lake Tanganyika. Germany is to retain the country north of the line, and to the Congo Free State, and along the first degree of south latitude, a divergence of the boundary being conceded around the western shore of Nyanza, so as to include Mt. M'Fumbiro in the British "sphere," and make the frontier agree, as nearly as possible, with Stanley's treaties.

The all-important feature of the adjustment is that it throws almost the entire responsibility of the continuance of the slave trade on England and Germany. Zanzibar is a great

slave mart; England will now control the island. Drove of slaves are annually driven from the great lakes across the equatorial regions to Gondokoro and down the river to Khartoum and across to the Red Sea. England virtually assumes the responsibility of this country. The roads across from Tanganyika, Nyassa and Victoria Nyanza are also highways of slave trade. For these Germany must now be responsible. The whole area blighted by the slave trade is now open to an exercise of authority and vigilance on the part of these two great Powers which ought soon to suppress the awful traffic.

We quote from the July *Church Missionary Intelligencer* a lucid statement of the "agreement" and its relations to the work of the great English and Scottish missionary societies in Africa.—J. M. S.]

This agreement is an important political event, and will, no doubt, be much discussed in that aspect, but there are indications already that a final settlement on the lines proposed will be accepted cordially by the German and British nations. Our interest here is non-political, although at the same time, looking at the settlement in its broad aspect, apart from party, it cannot but be a source of thankfulness that these two great nations, the pillars of European Protestantism, have found a satisfactory solution of questions of territory which might have given rise to dispute and alienation. If they proceed in friendly accord, we have one of the best guarantees that the inner African slave trade is doomed, and that the time is hastening on when civilization and Christianity will win the day in the Dark Continent.

We look at the details of the agreement, and we give the first place here to the protectorate of Zanzibar. From the German *Official Gazette* we learn that Germany assents to the assumption by England of the protectorate over the Sultanate of Zanzibar. This must be regarded as no small concession on their part. Of course France or some other Power may still do what it can to hinder this assumption. But here it is satisfactory to find Lord Salisbury speaking out quite decidedly in his despatch, June 14th: "England will further assume, with the consent of the Sultan of Zanzibar (which has been given), the exclusive protectorate over the Sultanate, including the islands of Zanzibar and Pemba." "The direct control and extensive influence," Lord Salisbury adds, "which this arrangement will confer upon Great Britain, will furnish a powerful assistance to the efforts which are now

being made for the suppression of the maritime slave trade as well as for the extirpation of slavery itself."

The Universities' Mission, which has made Zanzibar its headquarters, has thus a firm basis for those operations to which Bishop Steere consecrated a life of so much learning and devotedness, and which are still so earnestly followed up by Bishop Smythies. The mission will now hold in favorable circumstances this important centre for Christian education and for the training of teachers, catechists and the native clergy. It is true the great out-field of their mission work will be now chiefly in territories under German rule, but already the report is favorable as "to the steady administration of affairs by the German Government," so that "the spiritual work of the society is no longer disturbed by wars and rumors of wars." Under the British flag German missions have greatly flourished in India, and especially in South Africa, and there is every reason to hope that when the German rule is firmly established the mission will enjoy security and friendly support.

The Church Missionary Society and the London Missionary Society have also their stations in German territories, and they may anticipate the same friendly support under the German protectorate. The Church Missionary Society has also its special grounds of thankfulness as regards this settlement. Its work will be chiefly under the British flag, and what a wide door opens before it! But it scarcely belongs to us here to enter on so wide a field. We may only notice how much Lord Salisbury's words suggest. "Upon the east coast the German Government has agreed to surrender all the territory it occupies or claims north of the British sphere of influence. The whole territory up to the Juba, with a coast line of more than 200 miles, is under the British protectorate. The effect of this arrangement will be that, except so far as the Congo State is concerned, there will be no European competitor to between the first degree of south latitude and the borders of Egypt, along the whole of the country which lies to the south and west of the Italian protectorate in Abyssinia and Galla Land."

Another part of this Anglo-German agreement relates to Lake Nyassa and Nyassa Land. In these regions the Scottish missions have been laboring for years, and with conspicuous success. The Church of Scotland has its mission to the south of Lake Nyassa,

close to the Shiré. It is a country of fertility and of much promise, but it does not enter into the agreement, as the British Government has here to come to a settlement, not with Germany but with Portugal. The subject of keenest dispute here betwixt England and Germany has been as to what is called the Stevenson Road. As to Lake Nyassa itself there has been less difficulty; the eastern shore where the Universities' Missions are established has been assigned to Germany; the western shores, where the Free Church Missions have been successfully established, are to remain British. The Stevenson Road joins Lake Nyassa at its northern end to Lake Tanganyika at its southern extremity. As to its being a road, if Mr. Johnson, Her Majesty Consul's authority is to be accepted, there can be no question. Some 52 miles from the northern end of Lake Nyassa have been carefully engineered; in fact in the construction two able engineers were employed, Christian men, and they laid down their lives in the work. Along this road a steamer was carried in pieces to Lake Tanganyika and launched there on its waters for the London Missionary Society. The Germans here have done nothing; were they to be allowed to enter into the labors of these energetic Scotchmen? It has been arranged that it is not to be so.

There are other parts of the agreement on which we can but barely touch. There is undoubtedly a break between the territories under British influence north and south, extending from 1 degree south latitude to Lake Tanganyika. On its western extremity, this is so far diminished, however, the British sphere of influence extending so far south as to include the mountain M'Fumbiro (10,000 feet high). This is to make the frontier "coincide as nearly as possible with the region covered by Mr. Stanley's treaties." It has been agreed that the passage here for British goods and British subjects will be perfectly free and exempt from transit duties.

There are two other points of agreement in the compact; Germany is to be allowed to extend its influence in South Africa to the 21st degree of longitude, in place of the 20th degree. Lord Salisbury is of opinion that Lake Ngami will remain still under the British protectorate, as its longitude is believed to be 22 degrees.

Heligoland forms a part of this Anglo-German settlement. What its value is politically, it is not our part to estimate. But weighed morally and

religiously in the balance, our protectorate of Zanzibar is of vastly more consequence to the interests of humanity and the cause of religion.

J. E. C.

#### STANLEY AND THE BRUSSELS CONFERENCE.

[We are glad to see that this intrepid explorer, who doubtless understands the present condition and needs of Africa better than any other living man, is in full accord with the conclusions of this important Congress, which has just closed its sessions, as to the remedy for the wholesale slaughter and devastation which is going on in the Dark Continent.—J. M. S.]

"There is only one remedy for these wholesale devastations of African aborigines, and that is the solemn combination of England, Germany, France, Portugal, South and East Africa, and Congo State against the introduction of gunpowder into any part of the continent except for the use of their own agents, soldiers and employés; or seizing upon every tusk of ivory brought out, as there is not a single piece now-a-days which has been gained lawfully. Every tusk, piece and scrap in the possession of an Arab trader has been steeped and dyed in blood. Every pound weight has cost the life of a man, woman, or child; for every five pounds a hut has been burned; for every two tusks a whole village has been destroyed; every twenty tusks have been obtained at the price of a district, with all its people, villages and plantations. Whom, after all, does this bloody seizure of ivory enrich? Only a few dozens of half-castes, Arab and negro, who, if due justice were dealt to them, should be made to sweat out the remainder of their piratical lives in the severest penal servitude.

"On arriving in civilization after these terrible discoveries, I was told of a crusade that had been preached by Cardinal Lavigerie, and of a rising desire in Europe to effect a reform by force of arms, in the old Crusader style, and to attack the Arabs and their followers in their strongholds in central Africa. It is just such a scheme as might have been expected from men who applauded Gordon when he set out with a white wand and six followers to rescue all the garrisons of the Soudan, a task which 14,000 of his countrymen, under one of the most skillful English generals, would have found impossible at that date. The last thing I heard in connection with this mad project is that a band of one hundred Swedes, who have subscribed £25 each, are about to sail to some

part of the east coast of Africa, and proceed to Tanganyika to commence ostensibly the extirpation of the Arab slave trader, but in reality to commit suicide."—*Scribner's Magazine*.

**"NELSON'S STARVATION CAMP."**

[The following passage from Stanley's book gives one of many vivid and thrilling pictures of suffering endured during this ever memorable expedition for the relief of Emin Pasha.—Eds.]

"On the morning of October 6, 1887, it was evident that Captain Nelson and fifty-two of the black men were wholly unable to travel further. It was decided, therefore, to leave these in camp, while Stanley and the other white and black men—211 in all—went forward to try to find some food. Nelson and his fifty-two men were left with hardly any food in a camp on a sandy terrace, encompassed by rocks and hemmed in narrowly by dark woods which rose from the river's edge to the height of 600 feet, on the bank of the Drumiwi, there a writhing and tortuous stream, making an unceasing uproar, and with two cataracts not far away, each rivalling the other's thunder. A gloomier spot for a camp could hardly have been selected. Stanley, with his 211 men, started on October 7th. They made their way as well as they could at a funeral pace, marching sometimes only four and a half miles a day, through woods with dense undergrowth, living on the fungi and berries they could find, glad even to get nux vomica, suffering the pangs of unappeasable hunger, all frightfully thin, though the whites not so much reduced as the colored men. They had occasionally to climb hills, which, in their enfeebled condition, caused their hearts to palpitate violently. Hunger, followed by despair, killed many of the colored men. The night of the 17th was ushered in by a tempest which threatened to uproot the forest and bear it to the distant west, accompanied by floods of rain and a severe cold temperature. The next day, however (the 18th), relief came. They reached a community of Manyema, Arabian ivory hunters, who had arrived five months before. Here, at last, they had food; but alas! they had lost the power to digest it. 'Nature either furnishes a stomach and no food, or else furnishes a feast and robs us of all appetite.' The party began to suffer from many illnesses, the result of the food it had so long been unused to. The Manyema on the first day were very gracious and friendly, on the next day were less so, because

the fine cloth and fine beads they expected to receive for the food furnished were not forthcoming, and it seemed for a time improbable that enough food could be got to send any to Nelson. By the 26th, however, matters were arranged, and on that day Mr. Jephson, with forty Zanzibaris and thirty Manyema, set out to rescue Nelson, whose camp was reached on the 29th. Pitable, indeed, was the condition of things there. Of the fifty-two men left with Nelson, five only remained, of whom two were in a dying state; all the rest had either deserted or were dead. Nelson himself, having hardly left his tent on account of his badly ulcered feet during the absence of Stanley, had lived chiefly on fruits and fungi his two boys had brought in from day to day. Jephson found Nelson sitting near his tent, worn and haggard looking, with deep lines about his eyes and mouth, and the latter could do nothing but sob and turn away and mutter something about being very weak. But Nelson recovered slowly and has lived to return."

**Japan.**—American visitors at the recent Paris Exposition were astonished at the educational exhibit from Japan; an exhibit which showed greater intelligence, more thorough methods, and more progressive educational development in Japan than exist in this country. The recent report of the Japanese Minister of Education, summarized by "the nation," is exceedingly interesting and significant. There are in the empire 10,862 school districts; the total population being 39,701,594, and the children of school age numbering 6,740,929. The empire employs 62,372 teachers, and there are at present enrolled in its various schools about 2,800,000 children. When the great reform of Japanese institutions was undertaken twenty years ago, the principle of education was accepted as the basis of all progress, and nothing has shown the capacity, intelligence, and adaptability of the Japanese mind more strikingly than the thoroughness, progressiveness, and fruitfulness of the educational system they adopted, and which has now become thoroughly seated in the respect and affection of the Japanese people. In addition to common schools in all

parts of the country, a seaside laboratory has been established on Yeddo Bay for the study of marine life. Advanced courses in art and science are to be found in the university. High-class commercial schools, schools of fine art, schools of music, schools for the deaf, dumb and blind, law courses in German, French and English, libraries and museums, all form a part of this admirable system. The Imperial University at Tokio numbers 364 students, and there is also in the same city a kind of Japanese academy, made up of eminent native scholars, who publish a magazine and are com-

piling an encyclopedia. Among the teachers in the Japanese schools are nearly two hundred Europeans; while among the men who have furnished text-books or have otherwise contributed to this remarkable educational progress are found the names of many Japanese who have studied in our own schools and colleges. This record is a notable one, both on account of the completeness with which a very superior educational system has been built up in Japan, and on account of the promise for the future which it contains. The Japanese are building on a strong foundation.

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

#### China.

#### PLAN OF THE UNION OF THE PRESBYTERIAN CHURCHES.

A Conference on Union, composed of the representatives of seven Presbyterian churches laboring in China, was convened in Shanghai, China, May 12, 1890. At this Conference it was found that on account of the diversity of language and the difficulties of travel, the representatives of two churches believed organic union impracticable. After the adjournment of this Conference an informal meeting of delegates, representing five different Presbyterian missions, was held, at which were present: Rev. A. P. Happer, D.D., Presbyterian Church, U. S. A. (North); Rev. John Ross, United Presbyterian Church of Scotland; Rev. T. C. Fulton, Irish Presbyterian Church; Rev. John L. Stuart, Presbyterian Church, U. S. A. (South); Rev. D. McGillivray, Canadian Presbyterian Church (in Honan).

Dr. Happer was called to the chair. It was recommended that steps be taken to form an organic union between the churches here represented and any others who may desire to join them. A plan of union, similar in some respects to the one adopted by the Presbyterian Churches in India, was proposed, and at a subsequent meeting of the full delegations unanimously approved. Following is the plan:

I. That a constitution be drafted for the Presbyterian Church in China, based upon the constitutions of the Presbyterian Churches in Europe and America. (a). That, if foreign missionaries and ministers retain their connection with their home church courts, they shall have no vote in the China church courts, but only the right to counsel and advise; but if they sever their ecclesiastical connection with the home churches and submit to the discipline of the ecclesiastical courts in China, they shall

be full members of these. In all cases it shall be left to each individual foreign missionary or minister to choose for himself one or other of these two relations, but during a temporary sojourn at home he may resume full connection with his former church court.

II. The doctrinal basis of organic union shall be: (a). The Apostles' Creed. (b). The Nicene Creed. (c). The Westminster Confession and Catechisms.

III. Presbyteries shall be composed of the missionaries, the pastors and the churches occupying the same territory. These Presbyteries shall, for the present, constitute one Synod, which shall meet once in five years.

At a meeting of the full delegations, held at Shanghai, May 14th, it was resolved:

1. "That Rev. Dr. Happer, Rev. J. Goforth, Rev. J. Ross, Rev. John L. Stuart and Rev. T. C. Fulton be requested to present this basis of union to their respective bodies for their approval, with a view to bringing the matter fully before the assemblies of 1891."

2. "That these delegates intercommunicate the action of the respective bodies as soon as practicable."

3. "That these resolutions, with the whole action in the matter of organic union, be printed for distribution among the delegates."

A. P. HAPPER, D.D., *President*.

S. I. WOODBRIDGE, *Secretary*.

#### Chili.

[We give below a letter, addressed to Mrs. Dr. Asbury Lowrey, whose husband is one of the vice-presidents of Bishop Taylor's Self-Supporting Mission in South America, sent to us for publication.—Eds.]

*Santiago, May, 1890.*

Our Spanish work in Serena is progressing grandly under Dr. Canut; we have 40 pro-

bationers and 300 in regular attendance at worship, patto (yard or court) crowded with people anxious to hear the Word of Life. Plenty of persecution; but no matter, that don't harm. Bless God for the awakening shown amongst this people! Oh, do buy us a lot on which to build a church. There is one for sale at \$800, another at \$1,000; either would suit us, and for either we would be thankful. The \$1,000 lot is much the better suited for our purpose. Surely we should have one of these at once.

Our Spanish work in Valparaiso increases in interest with astonishing rapidity; its needs are very great. In Valparaiso especially we need a church and one of the best men in the Methodist Episcopal Church to supply English work there. Give us the church and the pastor and Methodism will take root there at once and flourish.

Communion was administered at Concepcion last Sabbath; the church was full and several joined the society; the Spirit of God was present. There are now 100 girls in the school here.

Rev. James Bengé, pastor of the church at Iquique, writes May 10, 1890:

"We have here a properly organized church, consisting of a pastor, a local preacher, a class leader, eight members and six probationers, all working together in harmony. Our class meetings, prayer and Bible readings, are true means of grace. Most of our members and probationers are present at every meeting."

Dr. Hoover is wonderfully quick at acquiring language. He superintends the meetings of the native church, which has a dozen or more members and probationers, among them a lad of 17 who has been educated in the school and is filled with a desire to serve God. He gives short addresses to the people. Dr. Hoover preaches in English, and a little in Castilian; both English and Spanish congregations are good, much interest being shown in religion.

Every form of religious literature we offer the people is received with avidity and carefully read. Bible agents sell their books in large numbers; the people seem to crave God's Word and buy liberally. This means enlightenment.

A few days ago we laid in the grave the body of a lad, of Scotch family, who had been one of our pupils. Dr. Hoover, with some 50 of the school boys, went in procession to the cemetery, where, during service, the boys sang "Beautiful Home" by the last resting-place of their companion. It was an unprecedented event in the history of Terapaca, the sweet voices singing tremblingly, while tear drops coursed down the faces of many native born. Chilians singing in English a song of Heaven in a Chilean grave-yard marked an epoch in her history fragrant with promise for the future. Soon these boys will be Chilean men, and the lessons of the grave and the hope beyond will never depart from their memories.

Miss Rugg, late of the Ohio Wesleyan University, writes: "This is work to be enjoyed for its own sake, imparting knowledge to others—and this we do for His sake, Who gives us such blessed saving knowledge of Himself. I constantly feel that my stay in Iquique is one of great pleasure and profit. Though never wishing myself back home, my thoughts are often in that direction."

Faithfully yours,

MRS. A. W. LA FETRA.

## India.

### YOUNG MEN'S CHRISTIAN ASSOCIATION WORK.

While the first chapter of this history may to some seem only a common place record, those who understand the situation sufficiently to read between the lines will see in it a deeper significance and the earnest of untold possibilities. Because this new departure in Madras will no doubt be repeated in many other cities of the Orient, the record may well be given more in detail.

In March, 1893, the Madras Missionary Conference listened to a statement by Rev. Jacob Chamberlain, D. D., telling of the magnificent movement he had recently seen in progress among the young men of the United States and Canada for the salvation of their fellows, and of the young men of other lands. He suggested that thoroughly trained and experienced leaders might be sent out and supported by the American associations, to organize the Christian young men and set them at work to reach their fellows by means of Young Men's Christian Associations, whereupon the conference unanimously took the following action:

"Considering that this Conference has on many occasions called the attention of the churches to the existence of a well prepared field among the educated non-Christian young men of Madras, and begged them to send a special agency to work it, it regards this proposal as a Providential response to their appeals, and it will gratefully welcome such well qualified, thoroughly trained agents as the American Young Men's Christian Associations propose to send, and it will give them its cordial sympathy and co-operation."

Responding to that action, I reached Madras on the 9th of January last, and was met by Mr. L. D. Wishard, who is visiting the students of the East as a representative of the College Young Men's Christian Associations of Europe and America. Predisposed as we were to Madras, by the action of the Missionary Conference and other Providential indications, that this was the likeliest point for beginning this work, we had, nevertheless, left it an open question whether or not the time was yet ripe to organize here. The very day of my arrival, a conference was held with the missionaries, and, notwithstanding the colleges were all closed for the holidays, it was decided to take advantage of Mr. Wishard's



presence to hold a Union meeting of Christian young men in Memorial Hall, Saturday evening, January 18th. We held four preliminary meetings, explaining our purpose and making acquaintances. There were 300 present at the Union meeting, and it was evident that the time had come to fully inaugurate our work by and for the young men of Madras.

A voluntary committee of management was constituted, consisting of five native Christians, four Europeans and one Eurasian, seven of the ten being laymen. Mr. W. Riersen Arbuthnot was elected president and Mr. J. L. Duffield, of the Bank of Madras, treasurer. An assistant secretary being required, Mr. J. Gnanamuthu, a native Christian of Tinnevely, just graduated from the Christian College, at once entered upon these duties.

We got immediate possession of the most eligible building in the city, already furnished in part for our purposes. This building, two stories high, eighty feet by sixteen, with a shaded yard in front, centrally situated on the Esplanade, overlooking the sea alongside of the Christian College, within two minutes' walk of the Church of Scotland College, five minutes from the Hindu College, and ten minutes from the Medical College, is within easy access of several thousand students, many of whom daily pass our doors. Important improvements were begun, renovating the place, and improving the ventilation. Down stairs a reading room, bath-room and kitchen. Upstairs a room, seating seventy-five, was devoted to meetings and social purposes, adorned with pictures, curtains, etc., and furnished with chess tables and checkers. On this floor there is also an office, where meetings of the board and of the committees are held.

The formal "opening" was on the evening of March 7. Between five and six o'clock there was a musical reception; the rooms thronged with members and friends. The public exercises were held in the evangelistic hall near by, which was crowded with the young men of Madras, Christian and non-Christian, Brahmin and Sudra, native and Eurasian. It was gratifying to find so large a number of young men who, though without the pale of the Church, had been led thither by conscious or unconscious interest in Christian work designed to further the true progress of India. The Lord Bishop of Madras presided, and addresses were delivered by Dr. Miller, principal of the Christian College, and others.

The attendance in our rooms has increased steadily from the first, the daily average the first week being 15, and in successive weeks, 31, 47, 51, 68, 94, 106, 102, 141. Even during the hottest weather, many members being absent during the college vacation, the attendance has decreased but little in the

reading-room, and actually increased in the social room.

The membership has grown gradually—February, 35; March, 85; April, 110; May, 125—until now, early in June, we number 131, who have paid the annual fee in advance. This includes not more than 100 sustaining members, who contribute not less than 10 rupees each. Of the membership, 48 are "active," i. e., communicant members of Protestant churches, having the right to vote and hold office in the association; 83 are "associate" members, so that it is evident non-Christian young men are being brought within the influence of the association. 84 are natives, 29 Eurasians, and 18 Europeans, proving that it is possible to work on so broad a basis, ignoring race prejudices, despite predictions to the contrary. The further fact that, of the 84 native members, 34 are Hindus (of whom 16 are Brahmins) and 2 Mohammedans, shows that the association will bear heavily against the caste barrier. The occupations of our members are: Students, 48; teachers, 23; in Government positions, 19; mechanics, 6; clerks, 10; railway service, 3; clergymen, 7; bankers, 2; catechists, 2; secretaries, 2; barristers-at-law, 2; physician, 1; unemployed, 3; unknown, 2.

The privileges offered are not great as yet. The reading-room is well supplied with Indian and foreign publications. The social room is furnished with games, such as chess and draughts. We have about 100 volumes for a library; a taste for healthy literature will be cultivated, and the reading of young men be directed, if the library is so enlarged that it can be made circulating. We expect soon to secure athletic grounds and to have a competent instructor in the physical department, a class in vocal music, and probably also an orchestra; but for lack of room we cannot meet the demand for other classes, especially in technical branches.

Since the middle of March Friday evenings have been devoted to literary and social features alternately. The social hour is spent informally with music, recitations, games, etc. Our course of lectures on literary and scientific subjects has become so popular that on one occasion 177 crowded into a room large enough for only half that number.

Since January Saturday evening has been devoted to a Bible class, preceded by a short service of song. The average attendance has been 48, Hindus as well as Christians attending, and most of them bringing their own Bibles and note-books. During the college vacation the class is converted into a young men's gospel meeting, in which the members take part.

A Bible training class, composed of six young men, pledged to invariable attendance and at least three hours' study a week, is being conducted through a systematic course, to prepare workers.

At the close of every evening the members of the reception committee conduct a brief informal service of prayer, to which those in the rooms are invited.

At our first quarterly members' meeting, 71 being present, the reports from the various committees would have done credit to any similar association in the West. Most of the active members are at work on the committees.

3,000 rupees, it was estimated, would be required for the expenses of this year, including furnishing. We have already secured 2,500 in membership fees and annual subscriptions of sustaining members, and it is believed that the work will become locally self-supporting, apart from the salary of the general secretary.

The building is already too small to accommodate the growing membership, and the management feels the pressing need of another building adapted to the peculiar requirements of this four-fold work, and for the funds to build the association must look to generous friends in America.

*The Young Men of India*, our eight-page monthly paper, is bearing tidings of this work through the land, and we are now in correspondence with twenty-two other associations in India.

Already "first fruits" are beginning to appear; success is provoking opposition—a welcome relief from death-like indifference. For example, a Hindu member who has attended evening prayers and my Bible-class quite regularly has shown anxiety to know the truth, and seems not far from the Kingdom. On a Saturday evening, about two weeks ago, he was waylaid and prevented from coming to our Young Men's Gospel Meeting. After being struck he escaped, and went quietly home. A few days after he came to get an English Bible, supplementing his Tamil New Testament which he has been using for some time; he also attended a native church with one of our active members. Then a rumor was started at his home that he was becoming a Christian, and persecution commenced. Last Sunday he went with his brother, according to custom, to his native village to attend a ceremony for a sister who had recently died. Sixty or seventy relatives had gathered to perform Pujá for the deceased, but when the time came to eat they refused to take food with our friend, because they said he was going to become a Christian. They insisted upon his shaving his head and putting on the caste-mark of his god which he had abandoned. He was taken to the temple. Excitement ran high. They demanded that he take an oath not to become a Christian, which he persist-

ently refused to do. Alone, with no defense save the feeble protest of his brother, he finally consented to have the marks put on for fear they would kill him. He is keenly conscious of the shame which he feels he bears, and is more pronounced than before in his purpose to follow Christ. Indeed he assures me now that he is quite ready to be baptized. He needs instruction, however, and our hope is that other members of his family may join him a little later. To become a Christian here means literally the loss of all things. Those words in Mark xi:29-30 never meant so much to me before as when this young man and I read them together: "There is no man that hath left house or brethren or sisters or father or mother or wife or children or lands, for My sake and the gospel's, but he shall receive an hundredfold—with persecutions—and in the world to come eternal life." Food and water and fire are cut off from the man who dares to break caste.

The young Brahmin convert who led our Young Men's Meeting last week and made a ringing appeal for fearless confession of Christ at any cost, is regarded by his friends as dead and his funeral obsequies have actually been performed. When another of our active members, one of my training class, was about to be baptized, poisoned food was sent him by his own mother, and the road near my bungalow was thronged with a mob of 2,000 Hindus, infuriated at the missionary who was to perform the ceremony. What far-sighted wisdom Jesus displayed in appointing baptism as the sign and seal of complete separation from the dead past!

Dr. Chamberlain did not exaggerate when at Northfield, in the summer of 1887, he declared that this was "the opportunity of the ages" now presenting itself to the Young Men's Christian Association here in India. What is being done in Madras can be done throughout India. Calls for experienced general secretaries have already come from Calcutta and Colombo and Allahabad, and other cities are making similar demands. But the pressing need of the hour is to establish permanently in a suitable building this growing work that has begun so well in this stronghold of Hinduism. We are praying for the needed funds. "The God of Heaven, He will prosper us; therefore we His servants will arise and build." Are ye who read this record to "have no portion nor right nor memorial" among the fifty millions of young men of India—so many of whom have English education but are "without Christ, having no hope and without God in the world?"

Yours in His name and theirs,

DAVID MCCONAUGHY, JR.

## IV.—INTERNATIONAL DEPARTMENT.

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

**Chinese Education—Past and Present.**  
BY REV. MARCUS L. TAFT, OF PEKING  
UNIVERSITY.

(Paper read before International Missionary Union, June, 1890.)

"Formerly Confucius had young Hsiang Toh for his teacher;

Even the sages of antiquity studied with diligence.

Chao, a minister of State, read the Confucian Dialogues,

And he, too, though high in office, studied assiduously.

One copied lessons on reeds, another on slips of bamboo;

These, though without books, eagerly sought knowledge.

(To vanquish sleep) one tied his head (by the hair) to a beam, and another pierced his thigh with an awl;

Though destitute of instructors, these were laborious in study.

One read by the glowworm's light, another by reflection from snow;

These, though their families were poor, did not omit to study.

One carried faggots, and another tied his books to a cow's horn,

And, while thus engaged in labor, studied with intensity."

Such are some of the inspiring sentiments in the "*San Tzu Ching*," the universal primer, committed to memory by every Chinese lad who enters upon the road of learning. Well do I remember the pardonable pride of a certain Chinaman at Kiu Kiang, China, who brought his little brother before me to have me hear him recite the "*San Tzu Ching*." Being winter, the little urchin was clad in cumbrous, cotton-wadded clothing, and appeared hardly old enough to walk alone. Quickly facing about, with his back towards me, and constantly swaying from side to side, this Chinese youngster glibly recited the entire "Trimetrical Classic."

Another peculiarity in Chinese schools, besides "backing" and swaying during recitation, is studying aloud. It was to this universal practice that the late Viceroy, Tso, referred, a few years ago, in his report to the throne upon his repulse of the Russians from the northwest province of

China, when he stated that, as his victorious troops were returning towards the capital, they could frequently hear sounds from certain buildings as of "the humming of bees." This poetical allusion would be readily understood by any intelligent Chinaman as meaning "students studying aloud"—a sure sign of peace and prosperity.

"*Pai Chia Hsing*," or "100 Surnames," is the title of the second book which the youthful John Chinaman is required to memorize. This explains why, although the population of China amounts to hundreds of millions, there are only 100 purely Chinese surnames, and, therefore, we in this country so often see so many of the same name, as Chang, Lee and Wang.

Four other books, based upon the Confucian Classics, as well as the famous "Four Books" and "Fine Classics," are, in due order, mastered by the patient, ambitious scholar.

These Confucian Classics inculcate morality and teach jurisprudence. In comparison with the ancient writings of India, Greece and Rome they are remarkable in the absence of the vulgar and obscene. Some of the poetry is truly of a high order. Take an example of an ode, composed by Wan Wang, about 1,000 B. C., which may remind us of a more modern production on a similar topic:

"THE SWEET PEAR TREE.

(1.) "O! Fell not that sweet pear tree!  
See how its branches spread!  
Spoil not its shade,  
For Shao's chief laid  
Beneath it his weary head.

(2.) "O! Clip not that sweet pear tree!  
Each twig and leaflet spare—  
'Tis sacred now  
Since the Lord of Shao,  
When weary, rested him there.

(3.) "O! Touch not that sweet pear tree!  
Bend not a twig of it now;  
There, long ago,  
As the stories show,  
Oft halted the Chief of Shao."

The familiar lines, "Woodman, Spare that Tree," are thus, by this Chinese poet, anticipated by over twenty-five centuries.

Throughout China there is no system of public education. Many schools are started by wealthy parents for their sons, and other pupils are allowed for a small sum to attend. Other schools are carried on by well-to-do Chinese as meritorious deeds, for which they will receive due credit in the world to come.

The attractive incentives to study are honor, office and immunity from corporal punishment, obtained through the civil service examinations. District, provincial and national examinations, if successfully passed, open the door to rank and office. Nearly all youths in the empire may compete in these public examinations. Throughout China there is no aristocracy of wealth, rank or caste. Only the aristocracy of intellect prevails. The son of a poor coolie as well as the son of a rich mandarin may alike compete in this intellectual tournament. Whoever succeeds, whether of a rich or poor lineage, may, provided he has the brains, attain a position next to the emperor himself. This, in fact, is the ballot of the Chinese. This system of competitive examinations, in operation during nearly thirteen centuries, has done more to maintain the integrity of the Chinese empire than any other factor, excepting, perhaps, filial piety, to which God attached the first promise in the Decalogue.

Most remarkable has been the loyalty of the Chinese *literati*. During that long and bloody Tai Ping Rebellion "not one imperial official voluntarily joined the Tai Pings, while hundreds died resisting them" (v. Williams' "Middle Kingdom," Revised Edition, Vol. I., p. 563). Compare such unanimous loyalty of Chinese officials with some of the graduates of West Point and Annapolis during our late Civil War, and the contrast will be more evident.

These Governmental examinations place a premium upon learning and furnish worthy incentives to every aspiring youth to acquire an education. Conceit, conservatism and caution were legitimate results of this contracted, antiquated curriculum of study. The ordinary Chinese scholar, with his enormous goggles and long finger-nails, indicative of leisure and erudition, considers that he, like the Pharisee of old, is the personification of all wisdom. Their conceit is something prodigious. Nearly ten years ago, shortly after my arrival in China, as I was studying with one of these *literati* as my teacher, we came to a point where I could not comprehend what he was trying to explain. Since he could speak no English and my knowledge of Chinese at that time was very limited, he resorted to the object method of instruction. He was endeavoring to explain the difference between China and foreign countries. So he drew a large circle, and inside wrote "Middle Kingdom"—one of the names for China, and over the rim of this large circle he drew a very small circle, marking it "Outside Countries." His notion was that China, the "Middle Kingdom," comprised all the best portion of the world, and over the border of this, where no one would live if he could possibly help it—why, there were the United States, England, France, Germany, Russia and all other foreign countries.

Conservatism is also a natural result of their educational training. The Chinese seem to think that whatever was good enough for their illustrious sage, Confucius, who lived about five centuries before Christ, is good enough for them to-day. To alter now what suited him then would be irreverence. As an instance of this look at the springless, seatless, rude cart of North China to-day. This conservatism especially manifests itself against any innovation in morals and religion. Hence the intense hos-

tility towards the Christian religion on the part of these same *literati*. Throughout the Chinese empire, these *literati*, and not the Buddhist and Taoist priests, have been the most violent opponents of Christianity. If anyone will take the trouble to investigate the various riots in connection with mission work which have occurred in widely separated sections of China, he will almost invariably find that these Chinese *literati* have been the chief instigators of these disturbances. They do not always show their hands. They usually stir up the lewd fellows of the baser sort to perform this menial work for them, while they stand by and urge them on to their dastardly deeds. Who, a few years ago, started the riot in Chung-King, in West China, when the Gamewells, Lewises and other missionaries with their families had their houses torn down by a mob, and who, after an imprisonment of nearly two weeks, *escaped at midnight from the Chinese yamen*? Who, time and again, have caused missionaries of the China Inland Mission to be driven by mobs out of their houses in Honan and Hunan? Who, in the latest instance of the kind, pulled that Baptist missionary out of his house in Shantung, 'dragging him into the street by the hair of his head, trampling him under their feet and leaving him there almost dead? Who were the instigators of all these and scores of similar riots in all parts of China? No other answer can be given than the Chinese *literati*. Such is their hostility developed out of their intense conservatism.

Again, excessive caution is another result of their educational system. Since the influential officials have begun to investigate the history of foreign nations, they are very cautious in making changes. Their leading statesmen are well posted concerning India. They know how India, after having been seized upon by Portugal and France, has at last come, with its enormous population and prodigi-

ous wealth, into the possession of a British Queen, who lives on a little island far away on the other side of the world. They do not at all desire that a single square foot of Chinese soil shall be owned by any foreign Power. Therefore, eight years ago, on the introduction of the telegraph into China, the Chinese would only employ foreign experts from one of the smaller Powers of Europe, even Denmark, so that every foreigner engaged in the erection of the telegraph lines in China was a Dane. With reference to railroads a similar policy has been adopted. Syndicates in Great Britain, France, Germany and the United States have sent their representatives to China in order obtain grants for the construction of railroads. The urbane Chinese mandarin received them very politely, but not the slightest concession would he grant any of them. After a brief interview, they were ushered out of his presence and politely but plainly shown the way to their respective native lands.

China's enlightened statesmen want railroads, but only on the condition that China shall control them. She may employ foreign engineers and mechanics, but the railroad must be under her exclusive control. Such is their great caution, which, in some respects, rather deserves commendation than condemnation.

Notwithstanding this conceit, conservatism, and caution, the shriek of the locomotive and the glare of the electric light are causing these Chinese Rip Van Winkles to wake up from the slumber of centuries. Within three years modern science, mathematics, history and kindred studies have been placed upon the list of examinations. In the autumnal examinations of 1888 in Peking, a further advance was made. "For the first time in this examination a large premium was placed upon a knowledge of mathematics and Western sciences. Previous to the time for entering the lists, proclamations were posted in the

gates, announcing that this much-sought-for honor would be bestowed upon *five per cent.* of those who showed proficiency in these studies; whereas in the case of students from the province at large, who, after the order of the old régime, submitted to examinations in the classics only, but *one per cent.* would receive the degree."

Since the iniquitous Opium War of 1841-42, China, perceiving the superiority of Western science, has established arsenals and technical schools for military and naval tactics, medicine, telegraphy, and other Western sciences at Foochow, Shanghai, Nanking, and Tientsin, as well as the Imperial College, Tung Wen Kuan, at Peking, where some 100 Chinese students are prepared to act as interpreters and consuls, under the efficient leadership of that eminent American sinologue, Rev. W. A. P. Martin, D.D., LL.D. All of the Governmental institutions are secular, the Bible and Christianity being rigorously excluded from the course of instruction.

Robert Morrison, the far-sighted and clear-headed pioneer of Protestant missions in China, inaugurated both educational and medical work, as able auxiliaries in evangelizing that empire. In the light of recent events the wisdom of his planning is most manifest. For thorough mission-work, there should be an indissoluble union of body, mind and heart. Christianity must have possession of the whole man.

Dr. Morrison, *clearly seeing this, established both educational and medical auxiliaries for Chinese evangelization many years before the Opium War.* Also, antedating that epoch, there was organized in his honor "The Morrison Educational Society," with Dr. S. R. Brown as first instructor. If Dr. Wang, Hon. Yung Wing and Tong King Sing were the only pupils, the work of that society was surely not in vain. Dr. Wang was a gradu-

ate at Edinburgh and ranked high as a physician at Canton; Hon. Yung Wing was the originator of the Chinese Educational Commission to the United States. Their headquarters were at Hartford, Conn., but these Chinese students, after a few years of study in New England, were summarily recalled to China. Now they are filling influential positions in the Chinese army and navy, in the telegraph offices, in the medical profession and in foreign consulates and embassies. Tong King Sing is president of the China Merchant Steamship Company, and the leading director, with Viceroy Li Hung Chang, in the newly constructed railroad from the Kai-Ping coal mines to Tientsin—about eighty miles in length. These are some of the results of the "Morrison Educational Society," organized before conservative China began to appreciate and appropriate modern science from the West.

Since Morrison's day, Christian education in China, started by his wise foresight, has made marvellous strides. Institutions, where only the vernacular has been used in teaching Western learning, have been in successful operation on many mission fields, notably at Swatow, Tungchowfu, and Tungcho in Chihli. Other Protestant institutions of learning have combined the study of English with Chinese, as in the Christian University at Canton, in the Foochow University, in the Shanghai College and in the Peking University.

In all these Christian schools, a great door and effectual is to-day opportunely opened for the thinking classes of China. These *literati*, recruited from all grades of the Chinese population, have all along been our most bitter opponents. Since the recent radical departure of the Government in placing Western science upon the examination lists, these ambitious scholars have ascertained that Christian Anglo-Chinese schools could provide them with the

eagerly desired Western science. They have loudly knocked at these Christian halls of learning, asking admission. All available room has been quickly taken. At present, worthy applicants, willing to pay tuition and support themselves, especially at Peking, have had to be turned away, simply for lack of accommodation.

Merely secular education will never rescue China from her heathenism and atheism. Allowing to Confucianism all the moral and political excellence it deserves, there still remains "an aching void." In it exists no self-renunciating love, no forgiveness of sin, and no hope of immortality.

The negative maxim, "Whatsoever ye would not that men should do to you, do not do them," is sometimes called the Silver Rule of Confucius, in comparison with the positive law of love, the Golden Rule of Christ. One is negative and passive; the other is positive and active. One is as the priest and Levite, who do no harm, but sympathetically pass by on the other side; the other is as the Good Samaritan, who at the sight of the suffering traveler, at once dismounts, binds up his wounds, places him upon his own beast of burden, and makes arrangements for his comfort at the inn. One is like the moonlight, silvery and clear, but cool and chilly; The other is like the genial warm sunshine, with its invigorating radiance at noon-day.

Once a disciple of Confucius came to this conservative sage and asked him concerning sin. The only consolation Confucius gave him was this: "He who sins against heaven has no one to whom he can pray." At another time a disciple of his inquired concerning the future life. Confucius replied, "If we know not the present life how can we know the future life?" Honest words, frankly spoken! No man, however wise in this world's wisdom, can, unaided by divine revelation, describe with cer-

tainty the life beyond the grave. Philosophers of all nations may surmise and speculate, but, as Gibbon candidly stated in his famous fifteenth chapter, "It was still necessary that the doctrine of life and immortality, which had been dictated by nature, approved by reason, and received by superstition, should obtain the sanction of divine truth from the authority and example of Christ."

Clearly appreciating the present educational crisis of missions in China, contrasting the intense hostility to Christian education in Turkey, and remembering Christ's farewell command, "Go, teach!" the faithful Protestant missionary in China to-day gladly employs Christian education as the right arm for evangelizing China's millions.

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### The Evolution of a Missionary Society.

BY REV. JAMES MUDGE.

It has for some time seemed to me that since the International Missionary Union was also, in the most emphatic sense, interdenominational, it would be highly fitting that there be presented at its annual meetings a series of papers setting forth somewhat in detail the internal organization of the various societies, together with the changes, if any, that have taken place since their formation. Such a series would be especially timely just now in view of the fact that the oldest American society is casting about for the wisest method of so modifying her constitution as to bring herself more fully *en rapport* with her constituency. By way of a beginning in this direction, and as affording in a compact compass information not easily accessible to all, I present the following sketch of the manner in which the missionary society of the Methodist Episcopal Church has reached its present position.

It has undergone what may not inaptly, perhaps, be styled a process of evolution. Like Methodism itself it has gradually developed, adapting

itself to circumstances and undergoing a variety of changes, passing on from point to point as Providence appeared to direct and the wisdom of experience to dictate. It has not probably yet attained in all respects perfection's height, but in most particulars it affords an admirable example of close approximation to the ideal.

Previous to 1872 its membership, as in so many other societies even at the present day, rested on a purely financial basis. The society up to that time consisted exclusively of life members, made such by the payment of twenty dollars. No others belonged. Twenty-five of these members constituted a quorum for the transaction of business. And at the annual meeting, of such members as might choose to come together in the city of New York on the third Monday of November, there was chosen the full board of managers in whom was vested the entire disposition of the affairs and property of the society. Rather a loose arrangement it would seem. These managers consisted of thirty-two laymen, and, after 1856, of no more than thirty-two ministers, although before that *all* ordained ministers, both traveling and local, who were members of the society were also members of the board. This made it, by the necessities of the case, largely a local affair, and to some extent, legally at least, independent of all church authority. Yet from the first its promoters earnestly endeavored to give it a connectional character, and partly succeeded. They groped their way steadily toward the true theory and method, dropping off one erroneous feature after another, following the leadings of the Lord, and moving forward as fast, perhaps, as the church in general was prepared to accompany them, until they came at length to the fully developed system. It is instructive and interesting to note the advances.

This missionary society was clearly the child of the New York preachers'

meeting. A committee from that meeting, composed of Nathan Bangs, Freeborn Garrettson and Laban Clark, drew up its constitution, which was formally adopted at a large public gathering held in Forsyth street church, April 5, 1819, and a full set of officers was elected. The ensuing general conference sanctioned the scheme and recommended all other Methodist missionary societies, notably the one at Philadelphia, which was of older date, to become auxiliary to this at New York. But it was more than twenty years before these two societies really united. Nor was it till 1836 that the missionary society became of sufficient importance to have a resident corresponding secretary who should give his entire time to its service. Dr. Nathan Bangs was appointed. He had from the beginning, without salary or compensation of any kind, conducted almost all its business, writing every annual report but one, and holding in himself the most of its life-blood. Dr. Bangs was chosen by the general conference, as have been all subsequent corresponding secretaries, although, until the abolition of the old "society" in 1873, it went through the legal form of re-electing them at its regular annual meeting. From 1836 to 1844 the corresponding secretary had to be a member of the New York Conference, which was charged with his supervision.

In 1844 a very important step was taken in the direction of generalizing the management. It was in this year that the church was divided into mission districts, and there was formed from these the general missionary committee, appointed by the bishops, to whom was given a share in the control, conjointly with the board. In 1856 the clerical managers were restricted to thirty-two, and in 1872 was instituted the present arrangement, whereby the general missionary committee is composed of one representative from each of the mission districts,



now fourteen, elected by the general conference, on nomination, by the delegates of the annual conferences within each district respectively, also an equal number of persons selected by the board of managers from its own sixty-four members, together with the secretaries and treasurers of the society, and the whole Board of Bishops. This action more than any other gave the final death-blow to the old *society* idea, and made the missionary organization, as it ought to be, an integral part of the work of the whole church.

Dr. Durbin, secretary from 1850 to 1872, had already seen the importance of emphasizing this side of the movement, and in the "Disciplinary Chapter on Missions," recast by him with a large amount of new matter in 1852, he had taken pains to place at the head of all this highly significant sentence: "The support of missions is committed to the churches, congregations and societies *as such*." In other words, the cause was not to be regarded as the concern simply of such separate members of the church as might choose to bind themselves together in local auxiliaries, which at the first, and for a long while, were regarded as the principal feeders of the society, nor of such as were able and willing to contribute twenty dollars at one time, but every church member throughout the nation or the world was by the very fact of his membership pledged to contribute and co-operate according to his ability, nor did he need to be further enrolled in any distinct way to make this pledge more binding. And all the pastors were, as such special agents of the cause, charged with collecting funds for its furtherance and in every way advancing its interests.

The missionary section of the Discipline was again entirely recast in 1876, with a number of new paragraphs, of which the following stands first: "For the better prosecution of missionary work in the United

States and foreign countries there shall be a missionary society, duly incorporated according to law, and having its office in the city of New York; said society being subject to such rules and regulations as the general conference may from time to time prescribe." Singular as it may seem, this was the first issue of the Discipline, fifty-six years after the society had been endorsed by the general conference, containing a direct authorization of its existence. No previous Discipline has any mention of the society, except two or three indirect references or allusions in paragraphs treating of other topics, which shows emphatically in what a very miscellaneous manner the entire legislation of the church on this subject has been thrown together, and how fragmentarily it has arrived at its present excellent condition.

The most recent emendation of the constitution, ordered by the General Conference of 1888, was in the same line with all the previous changes, and provides for the still further emphasizing of the connectional, as opposed to the local, character of the institution, by prescribing that the annual meeting of the General Committee shall be hereafter no longer confined to New York but shall be held at least three times out of four in other cities.

It would seem now that there is nothing left of the *society* or local idea beyond the mere name and the restrictions imposed by the necessity of having a charter from some specific State Legislature in order to hold property, as well as the necessity of having headquarters where certain matters of business can be attended to. This missionary society, still so-called for convenience sake, is now simply and solely the whole church itself acting in its corporate capacity for the establishment and support of missions. It is not an outside organization allied to the church, but distinct from it. Rather is it the right arm of

the body, holding most vital connection with every other part, receiving its full share of the life blood and contributing its full share to the welfare of the whole. The missionary society is only one of the names of the church, and every member of the latter, from the senior bishop to the youngest probationer, is also a member of the former, having some part to fill in its maintenance. The General Conference, the highest authority, the one body which speaks for the entire church the world around, elects its secretaries and treasurers and presidents, appoints its managers and general committee, revises its constitution

and sovereignly regulates all its affairs. The bishops appoint all the missionaries. The general committee, meeting annually, selects the mission fields and allots the money, and the board of managers, meeting monthly, looks after the details, while the secretaries conduct the correspondence and set in motion all possible agencies for filling the treasury. So there is at last provided here an agency of marvellous completeness for the purpose in hand—a system of wheels and pulleys and bands in which strength is combined with elasticity, and which moves with a smoothness and efficiency leaving little to be desired.

## V.—THE MONTHLY CONCERT OF MISSIONS.

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

### The Situation in Japan and Korea.

#### I.—JAPAN.

The statistical report of Protestant missions in Japan for the year 1889, published by Rev. Henry Loomis, agent of the American Bible Society, is full of suggestions. Its general indications of success are remarkable. Only fifteen years ago the membership of the churches were but a handful. The missionary boards scarcely took the pains to publish any statistics. It was the day of small things.

It is almost startling, therefore, to find now a total membership in the Protestant mission churches of 31,181, with 274 organized churches, 153 of which are wholly and 151 partially self-supporting. There are 135 ordained native ministers and 409 unordained preachers and helpers. There are 350 Sabbath schools with 21,597 pupils, and 17 theological schools with 275 students. The contributions of the churches during the year 1889 amounted to \$53,503.13. The number of missionary organizations represented in this work is 29, and the number of foreign missionaries is—of men, 200; of unmarried female missionaries, 171; with a total, including wives, of 527.

Such is the force now engaged and the result shown is the work of two

decades—the average force for that time having been small. But that which may be tabulated in figures is but a small part of what has been accomplished in Japan. The beginnings which have been made point to broader future results. Everything in such a work is of the nature of seeds. Forces are set in motion which will continue to act for generations. What if foreigners should now be wholly excluded, as were the Portuguese missionaries two centuries ago? Is Christianity planted and rooted so firmly that it would survive and prosper if the Japanese churches were left to themselves? Judging from the history of Protestant missions in Tahite and Madagascar, we may safely conclude that the work accomplished in Japan is a permanent and enduring power in the land. And it is from this point of view that we may perhaps gain the strongest impression of the value of the work of twenty-five years. Over against the work of less than a generation, there must be set down to the credit side the endless development and the immeasurable fruitage of many generations to come.

Of course missionary influence cannot claim all that has been done in

the transformation of Japan. Commerce has done much, and the government and people have until now seemed almost eager to learn the ways of our Western civilization, including education. But the missionary work has contributed that best of all elements, the ethical and the domestic. It has changed especially the whole status and outlook of Japanese womanhood, and that includes also the outlook of the future state.

But there is another lesson which the statistics of Mr. Loomis present. There has been evidently some reaction. There has not been as large a growth in 1889 as in other recent years. We were prepared for this, for all sources of information have revealed the fact of political jealousy connected with the question of the revision of treaties. There has sprung up a party which is opposed to foreigners and foreign influence. It embraces many of the young and vigorous elements of Japanese society. There has in consequence been less readiness to listen to the gospel, and the religious movement generally has felt the influence. Missionaries are consequently filled with no little anxiety, though generally they are hoping that the reaction is only temporary.

It is a fitting opportunity, now that the work has slackened speed, to review the whole situation. What is the religious condition of Japan today? What remaining strength have the old faiths? Are they likely to abide, or will the future conflict lie between Christianity and some new form of belief or unbelief? Really there are four religions still contending for supremacy—Sintoism, Buddhism, Confucianism and Christianity, to say nothing of those new types of thought which are the result of conflict or compromise, and which generally savor of general dissent and negation.

#### SINTOISM.

A moment's consideration of the old faiths and their present status is

in place here as we contemplate the general situation. It has been too common, though on slight grounds, to consider Sintoism\* as dead and out of the question. But intelligent Japanese, even some of those most friendly to Christian progress, look upon Sintoism as constituting a greater obstacle to Christianity than Buddhism, though its influence is less conspicuous and obstructive. Sintoism is the old national religion; it is a development of that nature worship which has been so common in the early experience of many races.

Sintoism recognizes one Supreme God, who is unknown to men, but from whom all things have sprung. From him eight subordinate divinities emanated, of whom the most important were *Ise name* and *Ise nangi*, male and female, the progenitors of mankind.

These related deities, standing on the ramparts of heaven, reached down to earth with a long spear and stirred the depths of the ocean, and as they withdrew the spear there dripped from its point a peculiar substance from which grew the islands of Japan, and which had in it "the prophecy and potency of all life," animal and vegetable. It was Huxley's protoplasm turned to practical account. From the two deities sprang a beautiful daughter, the goddess of the sun, and she became the mother of the Mikados.

It is claimed that there has never been a break in this royal and divine succession, and that for 2600 years it can be clearly traced. Many important results have sprung from this sun myth. It has conduced greatly to the loyalty of the Japanese toward their sovereign. Only in three unsuccessful instances have attempts ever been made to dethrone a Mikado, though changes in the dynasties of the Shoguns, or temporal rulers, have

\* Some writers use the simple term Sintoo, but Sintoism is employed by some native writers.

been frequent enough. The myth of the sun goddess has also had a generally favorable influence on the condition of women. The chief deity of Sintoists is a female. The most gorgeous temple in Japan is the Sinto temple, reared to the sun goddess in the Province of Ise. She is regarded as the giver of all life in nature, and therefore the goddess of spring and of harvests. In the springtime festivals and processions are instituted in her honor.

Of the long succession of sovereigns nine have been women. Naturally, therefore, the female sex escapes the degrading estimate which obtains in most Asiatic countries. Women are not secluded as in China or India, and there is in Japan something which approximates to our ideas at home.

A religion which is so strangely naturalistic might be expected to be weak on its ethical side. It is not a creed of strong moral power. There is less of "thou shalt" and "thou shalt not" than in most faiths. The sexual relations, especially among the rural populations, are lax and the protest of conscience is feeble. Yet in the common ethics of life in all that concerns mutual rights, Sintoism presents a better record than many systems of more rigid law. It is always the sin that breaks over a strong moral code that becomes the most heinous. Sintoism has no positively corrupting doctrines or ceremonies like those of Hinduism or the old Baal worship. It has no vile and demoralizing promises like that of the Mohammedan's heaven. It has no legends of vicious conduct in its gods as have most heathen systems, ancient and modern.

#### BUDDHISM.

Buddhism entered Japan about 552 A. D., and from that time interesting changes occurred mutually between it and the Japanese faith. The two systems were alike in dispensing with a Creator. Sintoism, as well as its new

neighbor, considered the universe as eternal, subject only to development by natural growth or by generation. Though the Japanese, unlike the Indian faith, recognized the existence of a supreme deity from whom the two divine progenitors emanated, yet it made no practical account of him. He was never worshipped.

The two systems appear to have exercised a degree of mutual toleration, and both admitted the claims of Confucianism, which in Japan, as in China and Korea, became largely the faith or cult of the intellectual classes. The favorite illustration by which this tolerant spirit was expressed ran thus: There are many paths which lead to the top of Fussyama, each approaching from a different side, but when they reach the summit, they all alike command a view of the world.

In some respects Sintoism and Buddhism rendered to each other a mutual service. The former, like other systems of sun worship, developed a great aversion to death and corruption. As with the followers of Zoroaster, so with all Sintoists, the contact of the dead was considered polluting. And there was but slight attention given to the hereafter.

Buddhism, on the other hand, magnified the issues of the future. It was more sombre in spirit and looked upon death as only a transition to other forms of life. But on the other hand Buddhism held an awkward relation to marriage. It was essentially opposed to the reproduction of life. Its celibate priesthood were out of place at the marriage feast, while Sinto priests, themselves fathers of families, were in full sympathy with it.

For a thousand years, therefore, marriages were under the direction of Sinto priests, while the Buddhist bonzes officiated at the funerals. The arrangement was finally broken off through the jealousy of the Government. As with the Church of Rome, so with the Buddhist Sangha: the power over the dying and the dead

and the issues of the world to come was found to be a formidable factor in the State.

It must be confessed that the line of cleavage between the two systems is still very difficult to trace, as the great mass of the people are practically both Sintoists and Buddhists. The latter cult, by its stronger intellectual character, has accomplished more for education and for all the elements of an advancing civilization than the old faith. It has also introduced moral precepts of a more positive character than the simpler nature worship had ever inculcated. Modern Japan as it stood at the time of Commodore Perry's expedition was greatly indebted to Buddhism, and it owed much also to the teachings of Confucius, which with the introduction of the Chinese language had gained a strong foothold. Both of these systems are still active and aggressive in their influence, though lacking the one element of strength which Sintoism enjoys in its alliance with the Government. When the present Mikado assumed full power he proclaimed the Sinto faith as the religion of the State.

Well he might, for he had witnessed a manifestation of its power as a supporter of his throne such as few sovereigns in the world's history have known. The voluntary surrender of their power and their feudal estates by the daimios of all the provinces to one ruler could only have been brought about by that reverence which the sovereigns of Japan have so long received as the sons of the gods.

Moreover, the Sinto temples are enshrined in the pride and reverence of the people as the resting-places of the national heroes. There are no idols there, but the images of the great men of the past are legion. Buddhism has adroitly followed this example, but the images are only borrowed and seem out of place. They properly belong to Sintoism and the national system.

The Japanese Government from time to time canonizes the great men who in their lives have been public benefactors, and thenceforth they are enshrined. Every prefecture in the empire has its Sinto temple. The system seems entrenched in the national life however little of aggressiveness it may manifest as a religion.

Buddhism of the old stamp can scarcely retain its power, but it never cares to retain any particular type. It has undergone many changes in the past centuries and is ready for many more. It is the most flexible and adjustable of all systems. It is divided into twelve distinct sects as it now exists in Japan. What new attitude it will assume in the new ordeal to which the full blaze of Christian truth is subjecting it remains to be seen. German philosophy, Indian theosophy, and American Unitarianism are doing what they can to keep it in good heart against the incursion of the "Western religion" which missionaries are striving to introduce.

What, then, is the outlook? The foes of Christianity love to dwell upon what they call the small and ineffectual efforts and smaller success of our Christian propagandism, and they point in contrast to the widespread conquests of Buddhism on the same field fourteen hundred years ago. But they forget that those conquests which we have seen to have been only partial were the result of hundreds of years of slow growth. We have been at work a quarter of a century, the first decade of which showed little fruit, and yet no other such transformation ever occurred even in a century or in two centuries. The nation was never so awakened before, and it is not strange that some reaction should have occurred and some real fear lest all trace of the past should be lost.

The fact that neither the Buddhist nor the Confucian faith ever entirely won Japan after so many centuries of experiment may properly raise the

question whether even Christianity will take exclusive possession of the country. The idea that Japan or China or India will become exclusively Christian in the near future seems born rather of enthusiasm than of a careful consideration of facts and indications. No country is wholly Christian. The best are only prevailingly Christian, and such Japan will be. But until the day comes in which infidel influences from so-called Christian countries shall cease to obstruct the conversion of heathen races by positive efforts to corrupt and lead astray we can only hope for a supreme and overmastering influence of the gospel.

The Government will perhaps cling to the alliance of the Sinto faith for a time even after the light of civilization has shown the absurdity of the old myths. Buddhism will continue to find sympathy and support in the natural self-righteousness of many human hearts, and Confucianism, that proverbially self-sufficient system which has become so deeply rooted in all three of the great Mongolian races, will perhaps be slow to yield its hold, but the sceptre of the cross will bear supreme sway and will transform the country more and more.

## II.—KOREA.

It seems natural to associate Japan with China and still more nearly with Korea.

The Mongolian type of race renders them essentially one. Between the sprightliness and docility of the Japanese and the extreme conservatism of the Chinese the Koreans present a medium character, as their country holds a geographically intermediate position.

Korea, in its existing religious position, is unlike either China or Japan. Sintoism has never been introduced there. The Taoism of China has made but a slight impression and that in a modified form. Buddhism was successfully introduced long ago, but during the whole period of the present

dynasty it has been under the ban of Governmental condemnation. It exists only by sufferance. Confucianism has fared better among the leading classes, but its influence is greatly circumscribed.

Korea, as a country, has no religion except a crude mass of superstitions—spirit-worship or nature-worship, or the usual mixture of the two. Like China and Japan, the country has had an experience with Jesuit missions and has driven them out with bloody persecutions—though a remnant of native Roman Catholic Christians has remained. The work of Protestant missions in Korea all lies within the last decade. It began on the Northwest even before the seaports were opened by treaties with Western Powers. Through the indefatigable labors of Rev. John Ross, a Scotch Presbyterian missionary at Moukden, North China, parts of the New Testament were translated into the Korean language and were borne over the border by his native helpers who proceeded southward even to Seoul, where they won a few converts.

Then followed the medical work of Dr. H. W. Allen, of the American Presbyterian Mission. He was soon followed by Dr. J. W. Heron\* and Rev. H. G. Underwood, of the same mission, and by Messrs. Scranton, Appenzeller and others of the American Methodist Episcopal Mission North. Both of these missions have been greatly strengthened and are realizing an encouraging success. The Presbyterian Church of Australia established a mission a year and a half ago under the direction of Mr. and Miss Davis. They gave great promise of success, but the death of the brother and the consequent return home of the sister have left the mission in suspense. The Young Men's Christian Association of Canada is about to send two missionaries to Korea during the present season.

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\* Dr. Heron has recently died of dysentery.

## VI.—EDITORIAL NOTES ON CURRENT TOPICS.

A general conference of all evangelical Christians is called to meet in Florence in 1891, immediately after Easter. The invitation is issued by the Italian Branch of the Evangelical Alliance, and is exceedingly tender in tone. One can realize how changed is the aspect of affairs in Italy only by a tour in this wonderful land. The people breathe freely now, with the Pope "a prisoner in the Vatican." How vast the changes since Dr. Marsh was compelled to leave his Bible outside the walls before he could himself enter the Eternal City! We remember Sig. Arrighi's saying that he should not be surprised if he yet had the privilege of inviting the Evangelical Alliance to meet in Rome, and seeing the meetings held in St. Peter's and the delegates lodged in the Vatican! Rome was thought of for the coming meeting, but abandoned on purely prudential grounds. There are now about 30 places of Protestant worship inside the city of the Popes! A. T. P.

The recent outrages at Zacatecas show that the Romish spirit of intolerance is only slumbering, and that if the Papal Church dared all the horrors of the Inquisition would be revived. Father Hecker said in the *Catholic World* that heresy should be punished, and that sins of heresy should be taken cognizance of in the department of *thought*. What does that mean but that to *think* differently from Rome is an offense that ought to be dealt with by law and visited with penalty? Truly we are not so far from the days of Cardinal Bellarmine who, on the basis of two texts, "Feed My sheep," and "Rise, Peter, kill and eat," argued that these two texts prove the double duty of the Church to take care of disciples and burn heretics! Why not carry such liberalism a step further, and prove that the Church should *eat* the heretics she *burns*!

A. T. P.

It is proposed that one of the editors

of this REVIEW, who has been in Britain for seven months on a tour of missions among the churches, should undertake a similar campaign in this country. He has given his consent to this arrangement and the details only remain to be settled. It is probable that he will accept the invitation of the Presbyterian Board of Foreign Missions to give a series of addresses in the great centres East and West, between October and meeting of the next General Assembly. We bespeak for Dr. Pierson in this expected campaign the prayers of the readers of the REVIEW. His aim will be to put before the people the great facts which are calculated to stimulate missionary zeal and awaken personal consecration of self, substance and children to the work of spreading the good news over the wide world. We know no one better fitted for such a mission.

J. M. S.

It is another significant sign of the times that in both China and Japan there should be the most prominent and promising movement toward the *union of all evangelical Christians in one body*. The contrast is significant, that in Christendom there should be such a multiplication of sects, and on the field of missions such a drawing together and tendency to eliminate denominationalism altogether from the body of believers!

—A trained teacher is wanted by the Reformed Church for Nagasaki, Japan, to take charge of the Steele Memorial School for Young Men. Here is an opportunity for some man of balanced judgment, learning, health, piety and a missionary spirit to impress himself upon a whole generation of Japanese youth. A similar man is needed in Amoy Mission, China, and neither needs to be ordained. Where are our young men who, like Micawber, are waiting for something to turn up? Here are opportunities for investment of mental

and moral capital such as no previous generation ever presented. Think what Paul would do if he had the chance which this generation supplies of expending his life for Christ and souls! Here are two nations, excelled by none in the Orient for average capacity and culture, waiting for the right man to take the rudder and guide the coming State. A. T. P.

—The *outbreaks of personal violence in missionary fields* of late are very significant. An attempt was made to murder Rev. D. W. Frazier, of the Presbyterian Board, in Greenville, West Africa, but baffled by the fact that he and his boys were armed. Rev. Mr. Newby, in Monsterrade County, was shot and killed for the sake of land he had bought and improved. At the same time Mr. Frazier himself bears witness that the missionary spirit has never risen to so high a flood mark!

At the same time the anti-foreign reaction in Japan is creating alarm. On April 4th two armed, masked men entered the house of Rev. T. A. Large, of the Canada Methodist Mission in Tokio, and in attempting to drive out the intruders he received deadly wounds and his wife was wounded in the face and had two fingers cut off. On the 14th of May Rev. J. Summers, of the Church of England, driving out with his wife met the carriage of the Empress Dowager of Japan. Because he did not lift his hat in salute when as yet the carriage was only approaching, an advance guard struck off his hat with the butt of his lance. The "*soshi*," the "young America" of Japanese society, followed this assault by rude and irritating conduct in their zeal to defend the honor of the royal family, and Mr. Summers has resolved to return to England. The insult seems purely gratuitous and inexcusable. Only three days later, at a game of foot ball between the pupils of two native schools, Dr. Imbrie, of the Presbyterian Mission, to avoid a roundabout walk stepped over a low

hedge into the playground. This was signal for a rude assault, in which stones and even knives came into play. But for the fact that it was discovered by the assailants that he was a teacher in one of the schools his life might have been sacrificed.

Meanwhile, in Utsunomiya, the Buddhists had organized a society, supported by the money of citizens not worthy of the highest esteem, hired a theatre and employed a lecturer to abuse Christianity publicly. When a challenge to public discussion was wisely declined by the Christians about 300 men came from the theatre on Sunday evening, and not only interrupted the service of worship but broke the windows and some of the seats, and only the police prevented further violence.

All these are *significant signs*. We read of the devil as coming down, "having great wrath because he knoweth that he hath but a *short time*." It would seem that Satan begins to tremble for the stability of his kingdom in this world. Were missions the failure some would make us think he would not trouble himself much about them. Evidently Satan does not agree with some modern critics of missions.

But more than this, we think we see a decided sign of God's providence in permitting these outrages. Missions have been in danger of being invested with a false "romance." On one hand one would suppose from the halo with which heathenism is surrounded that the "Light of Asia" is quite sufficient to illumine the world. And on the other, we fear that the necessity for the martyr spirit has in the eye of some disappeared in the rapid advances of modern civilization and culture. We have heard young men exhorted to go to these far-off lands on the ground that no *such self-denials* are now required as once were; that they would find all the comforts and luxuries of modern civilization surrounding them in these



Oriental lands! We protest, that when the *martyr spirit is quenched the missionary spirit will be found to have gone out in the same dying flame*. Perhaps the Lord sees that if missions are to have a new and great advance it must be over paths marked with blood. As persecutions have tested, sifted and purified the Church, so have the trials and risks of missionary life purged the missionary band of the chaff and dross of unconsecrated and unworthy workmen. Let us not be in fear. It would not be surprising if the devil should be permitted to work out his great wrath, and God should make that wrath to praise Him in raising the level of missionary devotion. The man or woman who is not ready to dare death for Jesus is not ready to use life for Him. The lions in the way that send Mr. Fainthearted and Mr. Halfhearted back only embolden Faithful and Christian to brave danger for the Lord. A missionary life that presents only worldly attractions and tempts worldly indulgences produces a degenerate class of missionaries. We shall have no more Morrisons, Moffats, Livingstones, Lindleys, Brainerds, Bushnells, Notts, Hunts, Williams, Hanningtons, Judsons, McAlls, when there is no more need of self-denial for Christ, for self-sacrifice is the mould of heroic souls. The Lord has not left the work or the workmen yet, and if there be any new trials and tests they will only make the product purer and more perfect.

A. T. P.

Those who think that Roman Catholic communities need no Protestant missionaries should read Rev. A. B. Mackay's letter about the *adoration of "Corpus Christi"* in Montreal! Think of compelling people not only to halt while the procession was moving but to kneel in the presence of the "host!" What is this but the idolatry, not of sun or moon—which are at least noble objects of admiration—but of a mere piece of dough! And this forcible participation in idolatrous ceremonials

is found in the dominions of the greatest Protestant empire on the globe! We record our solemn belief after much observation, that, notwithstanding many precious Christian truths held by the Papal Church, it harbors and fosters idolatrous worship of the Virgin and even of the sacramental *wafer*. And where idolatry prevails, under whatever guise, the Spirit of God has never yet been present to convert and sanctify. If idols are in the courts the Shekinah is not in the temple.

A. T. P.

—Recently we attended a simple conference of believers at Niagara-on-the-Lake, where for a week a few hundred disciples who held the truth especially dear, and wished to study the Bible in company, assembled. Never have we breathed an atmosphere so full of God. In the closing three hours, on Thursday, July 17, we heard three successive addresses from Dr. W. G. Moorhead, on the "Millennial Age," from Dr. Nath. West, on "Christ in the Apocalypse," and from Dr. Brookes, of St. Louis, on the "Rewards of the Believer," which we never heard surpassed or even equalled for scriptural quality and spiritual power. During seven days we heard only the Word of God expanded, expounded and applied. No *ad captandum* speeches, no essays or orations; no attempts at drawing a crowd; not a hint of the new theology—the old-fashioned views of plenary inspiration, with every cardinal doctrine as our fathers held them, without any attempt to accommodate them to the demands of modern culture and science. It was refreshing and invigorating; it was a tonic for the soul. But the most noticeable thing about it is that when the old-fashioned Bible was so deeply revered and earnestly studied, the *missionary flame* burned more brightly than we have ever seen it before in such a gathering. Such a spirit of spontaneous giving was there exhibited that a few hundred people,

mostly of very moderate means, voluntarily offered more than \$4,000! Year before last that same little conference gave \$2,500 to Hudson Taylor for the China Inland Mission, and furnished him some 13 *missionaries besides!* All from that small company of disciples met for Bible study! Last year again about the same sum was given, unsolicited, and now again this year the voluntary offerings are nearly double those of the previous years. Never have we seen in any similar assembly a like devotion to the old Bible, a like spirit of prayer, a like spirit of missions, or a like spirit of giving. And we asked ourselves as we came away, whether a revival of the *simple faith in the Word of God*, in place of modern "Progressive Theology," "Second Probation," "Higher Criticism" and "Christian Science" might not be the key to a new zeal for missions, and a new Pentecost of prayer, and a new spirit of large and abundant self-sacrifice? The more we see of Christian life the more do we feel confident that *every step away from a full faith in the plenary inspiration of the Word of God* is a step away from the Cross of Christ and from all which that Cross represents in the believer's life of devotion to the spread of the kingdom.

A. T. P.

—We note that Rev. Dr. Gulian Lansing, of the United Presbyterian Church, after forty years of missionary life in the Valley of the Nile, is now in this land for a rest. He is the father of Professor J. G. Lansing of the New Brunswick Theological Seminary. The fires that burn in the father's heart have been kindled on the son's altar, as is evident from the fact that he is at the bottom of a special mission to the Arabs, and not only stimulates young men to devote themselves to this work but, we understand, proposes to lead the columns! The work of Dr. Lansing and his fellow-missionaries in Egypt will, in character and

results, compare favorably with any other in the whole field. A. T. P.

We desire to call attention to the National Missionary Conference to be held at Indianapolis on September 3d and continue till the 9th. It is expected that there will be a large attendance, particularly of the volunteers for the work of foreign missions and of those who feel especially "interested in giving the gospel to the whole world as speedily as possible." There has been a marvellous quickening and extension of the missionary spirit in Kansas and other portions of the West during the past few months. A great many missionaries have been raised up already as the fruit of this revival. One company, as we have previously chronicled, has already gone forth to plant a new mission in the Soudan, and another company, we understand, will join the pioneer band the coming autumn. Doubtless this Conference will intensify this movement, which has taken such powerful hold of the Young Men's Christian Associations of several of the Western States in particular, and will originate and give shape to new and important developments looking to the speedy evangelization of the world. May the Holy Spirit of God baptize the Conference with a special effusion and guide all its deliberations and doings!

J. M. S.

#### The Shanghai Conference.

"ONE THOUSAND MISSIONARIES FOR CHINA IN FIVE YEARS!"

This is a bugle-blast from the great Conference of Missionaries in China which recently closed its sessions at Shanghai. We have elsewhere given a pretty full account of its proceedings from the pens of two of its members. It was, with one exception, the largest gathering of missionaries that ever took place on the foreign field, numbering 432 members; and its whole proceedings were characterized by a spirit of harmony, enlightened wisdom, a broad and comprehensive policy, and bold and earnest

aggressiveness never excelled by a similar assembly. It was a grand opportunity, and grandly did our missionary brethren improve it. The Church may well be proud of such representatives, and thank God for the harmony, the courage and the wisdom given them.

The Conference has now spoken to the Church at home—the Church universal—and spoken in no uncertain way. Its voice is like the voice of many thunders. It met and calmly and thoughtfully and solemnly discussed, planned, prayed, resolved, and made its four-fold appeal and adjourned. It did its *duty* in a great emergency, at the flood-tide of vast opportunities—and did it nobly, grandly, in the fear of God and in faith in the churches that sent them forth.

Now the *responsibility is laid upon the churches*, whose servants and representatives they are; will they respond as the occasion demands? Will they lay to heart these masterly and burdened "Appeals" which they have sent forth and give them practical effect? We repeat here the burning words of Dr. Happer, our editorial correspondent at Canton, and make them our own:

"Let the bugle-call go forth for one thousand missionaries within five years. Let it ring in the ears of the Church. Help them to carry it to the throne of grace. Let them ponder it in their closets and around the family altar. Let the youth hear it in the schools, in the academies, in the colleges and in the universities, and in the theological seminaries: 'One thousand missionaries for China in five years.' Keep this line in your columns every month till the Church is aroused with the trumpet-call, and arouses itself to good earnest work and consecration and giving; and, above all, may God, by His Spirit, accompany this call to the hearts of those He would call to have a share in this blessed work for the Master."

A thousand missionaries for China

in five years! It can be done—done easily and without neglecting any other field. Why, the China Inland Mission alone—one of the new and comparatively feeble organizations, with no visible resources—resolved, in 1888, to send out to China, within one year, 100 missionaries, and then prayed the Lord for the men and the means, and both the men and the money came forward. If that little band could send out and support 100 new missionaries to China in one year, what are 200 a year for the great British and American missionary societies represented in the Shanghai Conference? If each would do its proportion, the work could be done with infinite ease. Note that "lay" as well as ordained missionaries are called for. Surely our brethren in distant China have not sent out their loud appeals in vain.

J. M. S.

"What Ought we to do for Foreign Missions?" is ably shown in a leaflet we have received from the pen of Rev. T. G. Field, district secretary of the American Baptist Missionary Union at Minneapolis. It is a plea for reorganizing the home department of the work carried on by the Union. He contends that there is a great lack of wise and efficient organization on the part of Baptists, and he finds in this fact occasion for the following statement:

"On every hand we have been, we are, outdone by Christians of other names. To look no farther, with self-reproaching gratitude behold the Moravians, and weep. Or consider the enterprise and liberality of the Church of England, or of Presbyterian or Congregational mission work. In one thing Baptist missions do proportionately greatly excel, viz., in fruitfulness of conversions. But is this ours, or is it God's gift to the obedience of the few? The four leading foreign mission societies of America spent last year over \$2,500,000. Less than one-sixth of this was Baptist money. To these societies was given a report of 17,336 converts, of whom 6,093, or over one-third, were gathered into the mission churches of our Union. With what feelings must we own that

for such blessing on such service we have contributed this year but twenty-five cents a member; that in a year of the largest receipts ever known, the highest average per member, in any State, for the general work of the Union, is only sixty-five cents, while in the lowest it is but eight cents. Nay, there is one grand exception. California breaks the record with the splendid average of almost \$2.16 per member; but this is due to a noble contribution from one individual. Twenty-five cents apiece and one ordained missionary abroad to 6,356 members at home, or, counting wives and single women, about one missionary to every 2,800 Baptists does not overstate the present practical gauge of our obedience to the parting injunction of Jesus. The fact is that for several years we have made no adequate progress. We seem to be nearly at a dead-point. The most of our missions are sorely taxed to hold their own. Speedy reinforcement, requiring large increase of men and money, alone can enable them to maintain efficiency with vigor. . . . Practically, we now struggle simply to hold what our fathers acquired, save the Congo Mission, and this, too, at an hour when we, in every way, in numbers, intelligence, wealth, prosperity, are blessed as never heretofore; at an hour when "to earth's remotest bound" every nation thrown wide open to approach is threatened with the vices and atheism of the West, to add death unto death, instead of receiving the Bread of Life, and while we, with all the equipment of divine grace and modern civilization, fully know the awful need of heathenism and our ability, under God, to minister to it."

He argues that it is not "the fault of the Missionary Union, but rather the inevitable outcome of our denominational growth constricted by an inex-

pansive, inadequate, outgrown system of administering foreign interests."

An *over-conservative policy* is not restricted to any one society or church. We deeply regret the present tendency to start *independent* missions, but is it not in part the outcome and protest against a too narrow or rigid iron-cast policy not in harmony with the spirit and changed conditions of the times? Secretary Field's views are commanding attention in his own church, and they may do good in other mission circles. J. M. S.

As to the prize offers of premiums for articles on *Prayer in connection with missions*, the editors would further say that they have not thought it necessary to say that they will not consider themselves obligated to award any premiums if there shall not be a *sufficient number of competing and satisfactory articles* to make such award justifiable and practicable. In such case all that we engage to do is to return all such essays as cannot be made of use. And, secondly, the articles should *cover ground not already covered* by articles which have appeared in these columns. One letter which we have received from a proposing competitor asks one of the editors to furnish certain details of fact, which have already been published in the REVIEW. Of course we shall insist that the instances given shall be culled by the writers from material found outside our own pages.

A. T. P.

J. M. S.

## VII.—ORGANIZED MISSIONARY WORK AND STATISTICS.

### Reformed Presbyterian (Covenanter) Church in the United States.

Secretary: REV. R. M. SOMMERVILLE, D.D., 126  
West 45th Street, New York.

REPORT FOR YEAR ENDING APRIL 30, 1890.

#### Receipts.

From congregations.....	\$7,858 27
“ Sabbath-schools and mission- ary societies.....	2,804 07
“ Individuals and bequests ...	4,079 71

From Contributions to missions.....	3,400 00
“ Synod's trustees.....	1,320 84
Total.....	\$18,462 89

#### Expenditures.

Balance from last account.....	\$01,014 86
For the missions.....	16,042 27
Total.....	\$17,057 13
Balance to new account.....	1,405 76
Total.....	\$18,462 89

There are no home expenses, all the funds being directly used on the field.

## STATISTICS.

3 missions (Latakiah, Larsees, Cyprus); missionaries, ordained, 4; lay, 1; missionaries' wives, 4; other ladies, 4; native ordained ministers, 4; other helpers, 34; stations and out-stations, 8; organized churches, 3; total number of preaching-places, 11; communicants, 190; added during the year, 12; schools, 25; pupils, 730. Amount contributed by native churches, \$33.91.

### Board of Foreign Missions of the Presbyterian Church (North).

The Secretaries: 53 Fifth Avenue, New York, N. Y.

REPORT FOR THE YEAR ENDING MAY 1, 1890.

## Receipts.

From Churches.....	\$291,719 66
“ Woman's Bo'rds	280,285 51
“ Sunday-schools.	36,062 56
“ Legacies.....	112,877 68
“ Individuals and miscellaneous sources .....	73,120 83
	<b>\$794,066 44</b>

Balance to New Account:

Amount withheld on acct of changes in fiscal years in various missions... \$50,000 00

Amount in hand of Mission Treasurer called in.....

48,326 25

Deficit carried forward.....

60,275 93

**\$158,602 18**

Total ..... **\$952,668 62**

## Expenditures.

Balance (Deficit) May 1, 1889 ..... **\$44,696 62**  
Appropriations for year ending May 1, 1890:

Africa.....	\$31,155 02
China, Japan and Korea .....	248,576 00
India, Siam and Laos .....	181,723 26
Persia .....	76,872 89
Syria .....	60,733 64
Guatemala and Mexico .....	92,314 00
South America...	117,180 88
Papal Europe .....	2,690 00
	<b>811,245 69</b>

Chinese and Indians in United

States .....	43,001 84
Special .....	1,724 47
Home Department.....	52,000 00

Total..... **\$952,668 62**

## STATISTICS.

	Missions.	Stations.	Ordained.	Female.	Lay.	Ord. & licen.	Other.	Churches.	Communicants	Added.	Schools.	Scholars.	Theo. Students	Sabbath-school Scholars.	Contributions from Native Churches.
Africa .....	2	17	9	10	9	9	24	17	1,398	156	18	579	8	1,312	\$ 504
China.....	4	13	48	68	12	61	226	45	4,064	446	124	2,687	6	2,969	2,809
Japan.....	1	5	21	47	3	43	34	4,977	672	15	1,409	17			6,750
Korea .....	1	1	3	5	2				104	39					
India .....	3	19	37	71	4	33	174	4	1,093	81	14	8,016		4,590	82
Siam and Laos.....	2	5	13	21	4	6	33	12	1,114	171	21	641	14	676	304
Persia .....	2	6	14	35	5	89	170	27	2,269	141	147	3,069	18	5,210	2,200
Syria .....	1	5	14	24	1	39	162	20	1,619	98	142	5,853	7	4,966	7,767
Guatemala .....	1	1	2	4			1	1	4		1	38	2	50	15
Mexico .....	1	5	7	11		50	53	90	5,165	388	42	1,358	15	1,795	3,627
South America.....	3	15	22	25	1	15	69	46	2,993	324	22	1,263	5	947	13,602
Total Foreign Lands....	21	92	190	321	41	345	912	297	24,830	2,516	546	24,913	92	22,515	\$37,660
Indian Tribes.....	3	6	5	8		14	21	20	1,630	198	10	320	9	708	2,986
Chinese & Japanese in U. S.	1	3	4	7			10	4	344	39	27	1,115	5	717	3,711
Total .....	25	101	199	336	41	359	943	320	26,794	2,753	583	26,348	106	23,935	\$44,357

### Board of Foreign Missions of the Presbyterian Church (South) in the United States.

Secretary: Rev. M. H. Houston, D.D., Nashville, Tenn.

REPORT FOR YEAR ENDING APRIL 1, 1890.

## Receipts.

Balance on Hand.....	\$ 7,229 29
From Churches.....	47,459 63
Sabbath-schools.....	10,290 00
Missionary Societies.....	25,422 03
Legacies.....	1,934 59
Individuals and Miscellaneous.....	10,948 39

Total ..... **\$103,283 93**

## Expenditures.

Three Brazil Missions.....	\$ 37,433 01
China Missions.....	17,928 82
Japan .....	13,132 44
Greek .....	2,732 65
Italian .....	1,206 25
Indian .....	6,550 00
Mexican .....	7,863 71

Total for Missions.....	\$ 86,836 92
General Expenses.....	7,989 42
Balance on Hand .....	8,457 59

Total ..... **\$103,283 93**

## STATISTICS.

	Stations and Out-Stations.		Missionaries, Male.		Missionaries, Female.		Native Ministers, Ordained.		Native Other Helpers.		Communicants.		Communicants Added.		Pupils in Sunday-schools.		Pupils in Day-schools.		Contributed by Native Churches.	
Brazil...	30	10	10	10	5	10	601	100	224	165	\$3,040									
China...	7	10	11	10	8	2	82	4	240	248	92									
Japan...	12	7	8	5	2	2	567	206	200	100	600									
Greece...	4	1	1	1	1	1	28	11	15	15	130									
Italy...	1	1	2	1	1	1	1	1	1	1	1									
Mexico...	44	2	4	8	3	3	400	43	250	150	875									
Total Foreign.	98	30	36	19	26	1,678	364	929	703	\$4,737										
Indians in Ind. Territory (U. S.).	37	3	3	5	6	625	27	300	60	1,200										
Total.	135	33	39	24	32	2,303	391	1,229	763	\$6,437										

The work among the Indians will probably be handed over to the Home Missionary Society during the current year, the Foreign Missionary Committee continuing to contribute somewhat towards its support for a term of years.

## Presbyterian Church of England.

Secretary: JOHN BELL, 13 Fenchurch Avenue, London, E. C., England.

REPORT FOR YEAR ENDING DEC. 31, 1889.

## Receipts.

Balance from last account.....	£498	12	11
Congregational contributions.....	6,497	2	6
Edinburgh Committee .....	2,740	0	0
Legacies.....	1,454	15	3
Juvenile fund.....	1,785	3	8
Students' Missionary Society....	348	6	6
Donations, etc.....	1,710	2	6
Balance overdrawn.....	2,086	4	0
Total.....	£17,070	7	4

## Expenditures.

General mission charges.....	£15,767	1	11
Home charges .....	848	17	6
Interest and amounts drawn on account .....	454	7	11
Total.....	£17,070	7	4

The total missionary income should include £2,603 15s 6d from the Woman's Association making (exclusive of the balances) £17,139 5s 11d.

Adding also the expenditures of the Woman's Association, £2,700 3s 3d, the total expenditure is £19,770 10s 7d.

## STATISTICS.

Missions, 6; ordained missionaries, 20; lay, 13 (of whom 10 medical); missionaries' wives, 21; other ladies, 16; native ordained ministers entirely supported by their own congrega-

tions), 8; other helpers—evangelists, 108; organized churches, 43; other preaching places, 87; stations and out-stations, 130; communicants, 3,602; added during the year, 232; colleges and theological seminaries, 4; pupils, 41. Of other schools no accurate statistics are available.

## Reformed (Dutch) Church in America.

Secretary: REV. H. N. COBB, D.D., 26 Reade Street, New York.

REPORT FOR YEAR ENDING APRIL 30, 1890.

## Receipts.

Balance from last account.....	\$971	69
From churches.....	\$54,762	28
“ Sunday-schools, etc. ....	12,385	10
“ Legacies.....	8,965	64
“ Individuals.....	25,995	28
“ Miscellaneous.....	14,981	84
Total.....	\$118,061	83

## Expenditures.

India: Arcot Mission.....	\$30,013	27
China: Amoy Mission .....	21,008	46
Japan: North and South Missions..	49,209	74
General mission expenses.....	\$100,231	47
Arcot Seminary Fund.....	105	00
Home expenses.....	6,276	75
Interest and loans (balance).....	9,422	03
Balance to new account.....	2,026	58
Total.....	\$118,061	83

Total	India	China	Japan	Stations.	Out-Stations and Preaching Places	Ordained.	Female.	Lay.	Ordained.	Other Helpers.	Churches.	Communicants.	Added.	Seminaries.	Students.	Theological Students.	Day Schools.	Scholars.	Hospitals.	Patients Treated.	Contributions from Native Churches.
15	8	3	4	98	23	8	9	1	4	246	1,696	68	6	254	12	105	3,320	1,517	1,517	650	650
141	20	23	20	23	23	6	9	2	18	20	8	856	35	3	86	8	122	1,251	1,251	2,535	2,535
23	9	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16
34	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9
4	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2
20	18	17	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20
283	51	51	51	51	51	51	51	51	51	51	51	51	51	51	51	51	51	51	51	51	51
528	13	13	13	13	13	13	13	13	13	13	13	13	13	13	13	13	13	13	13	13	13
601	41	41	41	41	41	41	41	41	41	41	41	41	41	41	41	41	41	41	41	41	41
113	3,442	3,442	3,442	3,442	3,442	3,442	3,442	3,442	3,442	3,442	3,442	3,442	3,442	3,442	3,442	3,442	3,442	3,442	3,442	3,442	3,442
4818	4818	4818	4818	4818	4818	4818	4818	4818	4818	4818	4818	4818	4818	4818	4818	4818	4818	4818	4818	4818	4818

STATISTICS.

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

**Africa.**—The Work in Abyssinia. The strong position Italy now occupies at Massaua on the Red Sea, its military strength, its alliance with King Menelek, its rising colony at Assab—all inspire the hope that Abyssinia and the Galla country may be speedily opened up to the gospel. The past labors of the C. M. S., since 1830, in these regions are well known. Gobat, Krapf, Isenberg were among its faithful agents; these were, however, gradually driven out through religious intrigue and the violence of King Theodore. There remain, however, valuable translations, such as those in the Amharic, Tigre and Galla tongues; the last the laborious work of Dr. Krapf. There are still, also, fragments of missions among the Falashas, in the Shoa country, and there is the Swedish Mission at Massaua, etc., which General Gordon so generously supported. The Church of Rome is availing itself of the opportunity. It is said that Russia also is to establish a consulate and to send a mission. It is to be hoped that evangelical missions will not be slow to avail themselves of this open door.

—In response to a telegram from Mr. Douglas Hooper of Eastern Africa, received on a Monday in London and announced that evening in Exeter Hall, no less than nine volunteers presented themselves in thirty-six hours for work in that difficult field. Four men were selected, and by the following Saturday evening actually started on their journey *via* Marseilles. "This," says the *Indian Witness*, "is a good answer to the charge that mission interest is dying out."

—A Steamer for Victoria Nyanza. The enthusiasm in England has led to the raising of a "Stanley Fund," and Mr. Stanley himself has made the suggestion as to its disposal—that it be devoted to the placing of a steamer on Victoria Nyanza. This lake is as large as the whole of Scotland, and he states that a steamer upon it would be of immense service, both for the use of the missionaries and as a civilizing factor. He proposes that it should be handed over either to the Church Missionary Society or to the Imperial British East African Company.—*Missionary Herald*.

—The Gaza Country. *L'Afrique* reports that a Portuguese expedition has been sent to the Gaza country, the region to which, as we have recently reported, Gungunyana, the son of Umzila, has removed with all his people. This expedition is intended, by an effective occupation, to enforce the claims of Portugal as the protectorate of Gazaland. A more recent report by way of Lisbon, June 11, states that Gungunyana has joined the chief Bilene, and, with a force of 50,000 men and women, has beaten Bifoana, the leading chieftain of in Portuguese territory. Other chiefs are re-

nouncing their allegiance to Portugal and are joining Gungunyana.

—The report of the Mackenzie Memorial Mission to Zululand and the tribes towards the Zambesi river begins with mourning the loss of its head, the late Dr. D. Mackenzie, Bishop of Zululand. The mission consists (in addition to the Bishop) of 13 clergymen (two of them natives) and 22 lay helpers. The total income from free contributions received during the year was a little over £1,200.

—King Mwanga, of Uganda, Central Africa, who has been twice dethroned and driven out of the country, has returned and is again at the head of the kingdom. In a letter written to Cardinal Lavigerie he asks that priests be sent to teach the religion of Christ in all the country of Uganda.

—The reports of the suffering from famine in the Soudan are appalling. The greatest sufferers are the widows and children of the men who have been killed during the many conflicts which have raged in the interior. Reports from Suakin are that not only all sorts of animals are eaten, but that cannibalism has actually commenced. An appeal has been made in England for these starving Soudanese.

—The number of missionary stations in Africa now exceeds 500. There are 400,000 converts and the number is increasing at the rate of about 25,000 a year. Within five years more than 200 natives have suffered martyrdom for their faith.

—Rev. A. R. Tucker was consecrated Bishop for Eastern Equatorial Africa on April 21, and left for Africa the same day. He has charge of the missions of the English Church Missionary Society in East Africa. A telegram to the London *Times* says that his party are to start for the Nyanza the first week in July with Mr. Stokes' caravan.

**China.**—A Revival.—A great and mighty door has been opened lately for the gospel in the Shantung Province, China. A revival wave is passing over that section of the country. The Rev. Robert M. Mateer, one of the laborers in that province, has been so distressed by the great hunger of the people for the gospel and the small number to feed them that he has taken upon himself the support of ten native preachers (\$50 a year each), three girls' schools (\$175 each), and one boys' school (\$300). He wrote to the pastor of Tabor Presbyterian Church, Philadelphia, Rev. Willis B. Skillman, stating the above facts and asking for a helping hand. The pastor laid the matter before his Bible-class, composed of 35 young men, and the class made the hearty response of \$50, which means the support of a native pastor for a year. The same matter was brought to the attention of

the Young Men's Prayer Meeting of the church, numbering 125 members. The boys' generous response was over \$60, which will support another native pastor for a year and the education for one year of a boy in the boys' school. The matter was also laid before the congregation. No collection was taken but simply the statement made. The response was over \$50. Cannot some other pastor be the means of blessing his people by asking them to help in this great work of Christ?

—**Shanghai Union Conference.**—A Conference on Union, composed of representatives of seven Presbyterian churches laboring in China, met at Shanghai, May 15th. On account of the diversity of language and the difficulties of travel the representatives of two of the churches deemed organic union impossible. At a later meeting it was decided to take steps to form an organic union between the five other churches, and any others who may wish to join the union. A plan of union similar to the one used by the churches in India was adopted. A constitution is to be formed for the Presbyterian churches in China based upon those of the churches in Europe and America. Its doctrinal basis is to be "The Apostles' Creed," the "Nicene Creed," and the "Westminster Confession and Catechisms." The Presbyteries are to be composed of the missionaries, the pastors and the churches occupying the same territory. These Presbyteries are to constitute one Synod, meeting once in five years. The uniting bodies are the Presbyterian Church (North), U. S. A.; the Presbyterian Church (South), U. S. A.; the United Presbyterian of Scotland, the Irish Presbyterian, and the Canadian Presbyterian churches. The two declining to unite are the English Presbyterian and the Reformed Dutch churches. The summary of statistics given at the Conference shows, Foreign missionaries, 1,295; native helpers, 1,049; churches, 520; communicants, 37,287; pupils in schools, 16,916; contributions by native Christians, \$36,834.

**India.**—"Our work in North India continues to prosper. Brother Bare writes that no less than 2,364 persons have been baptized in the Rohilkhand district since the annual statistics were made up at the close of last October. This covers a space of five months. Add to these 400 baptisms in connection with Dr. Parker's evangelistic work, and 800 by Brother Osborne and others in the Ruski district, and we have a total of more than 3,000. This surpasses the sanguine expectations with which we began the year, and our brethren are very naturally filled with joy and hope."—*Bishop Thoburn.*

—**Bishop Thoburn on India.**—At Northfield, Mass., in Mr. Moody's College Conference on Missions, July 3d, Bishop Thoburn, of the Methodist Episcopal Church, just returned from India spoke. He has been in India 31

years and has come home to raise \$15,000 for a printing plant in Calcutta. After describing the country, with its population of 310,000,000, he took up the culture and religion of the people. Said he: "Calcutta has a student population of 15,000, and its college men are peers of their American brethren. From this cultivated class you can descend until you find whole villages where no person can read a word of any language. To these degraded classes the missionaries go or send native preachers who teach the alphabet by marking in the sand with their fingers. With this beginning they teach them to read the Bible."

Cannibals the Bishop does not regard as the lowest class of men. He has seen men worse than cannibals in New York and London. In speaking of the work of the Young Men's Christian Association in Calcutta, he said that its representatives are undenominational and he wished them to remain so. When he said that \$30 would support one of the lowest class of missions, for which he had men trained, Mr. Moody said that he wanted one of those missions and would contribute \$30 for that purpose. About twenty minutes was given up to receiving similar offers. College after college responded. The Virginia delegation and the University of Virginia each subscribed for a mission. "We think more of Virginia now than we did in '61," said Mr. Moody, and the applause stopped the contributions for a short time. Princeton, the University of Pennsylvania, Harvard, Yale, and Johns-Hopkins were among the twenty or thirty institutions which will share in this new phase of mission work in India.

—A meeting was held in Exeter Hall, on May 2, to establish a London Auxiliary of the Mission to Lepers in India. The secretary reported that there are about 500,000 lepers in India. The society utilizes existing agencies as much as possible. Addresses were given by Mr. T. A. Denny and Rev. F. E. Wigram.

**Italy.**—The Waldensian Church of Italy, which has recently celebrated its two hundredth anniversary of the return of the exiled Vaudois, gives evidence of continued life and vigor. It reports 44 churches, 38 pastors, 27 evangelists, including colporteurs, 6 Bible readers, 4,074 communicants and 469 catechumens.

**Japan.**—Murder of a Missionary. It was at first feared that the recent assassination of Rev. T. A. Large, of the Canadian Methodist Mission in Tokio, Japan, indicated a reaction in the popular feeling about missionaries, and resulted from hatred to the foreign religious teacher. But the sad event proves to have been the crime of robbers, who entered the missionary's bedroom to find the key of his safe, in which a considerable sum of money happened to be deposited. Roused suddenly from his sleep, and wholly unarmed, Mr. Large bravely expelled the masked intruders,



but was meantime so cut and gashed by their sharp Japanese swords that he fell dead at the feet of his wife, who had also been wounded in the struggle. Earnest sympathy has been universally expressed with the widow by all the organs of the press, and universal indignation is felt against the cowardly criminals, who, if they can be captured, will be severely punished.—*Missionary Herald*.

—The native churches under the care of the American Board's missionaries in Japan, says the *Congregationalist*, organized half a dozen years ago a home missionary society. It has flourished so well that the demands of the work now justify the appointment of a paid president, who will devote all his time to establishing new churches and strengthening those already existing.

**Korea.**—In regard to the progress in missionary work, Dr. Underwood, of the Presbyterian Mission, writes to the *Occident*: "In the Presbyterian Church at the end of the first year our first convert had not been seen. We had come to sow seed, and had hardly dared expect to see fruits so soon. Japan had to wait six or seven years for the first results. In July of the second year, however, the Lord permitted us to see the first convert baptized. At the end of the third year our numbers were about twenty. Steadily they increased, their interest grew, the members were zealous, and at the close of the next year there was a revival, and before the year ended the little band was almost sixty. Another year of steady progress was granted to us, and to-day the company numbers over a hundred baptized Christians, besides over half as many more who have applied for baptism and profess themselves Christians, but have been urged to acquaint themselves more fully with God's Word."

**Palestine.**—Bishop Blythe of Jerusalem says there are now in Palestine double the number of Jews that returned from the Babylonish captivity, and that the "latter rains" which had been withheld since the times of the exile, had been granted again during the last two years.

**Russia.**—Persecution of the Jews.—London, July 30.—The *Times* says: "The Russian Government has ordered the application of the edicts of 1882 against the Jews. These edicts have hitherto been held in abeyance. According to these, Jews must henceforth reside in certain towns only. None will be permitted to own land or hire it for agricultural purposes. The order includes within its scope towns and hundreds of villages that have large Jewish populations. No Jew will be allowed to hold shares in or work mines. The law limiting the residence of Jews to sixteen provinces will be enforced. No Hebrew will be allowed to enter the army, to practice medicine or law, to be an engineer, or to enter any of the other professions. They will also be debarred

from posts under the Government. The enforcement of the edicts will result in the expulsion of over one million Jews from the country."

**Sweden.**—The Annual Convention of the Swedish Fatherland Mission Society was recently held in the Blasieholm Church, Stockholm; 245 clerical and 216 lay delegates were present. The branch societies have, during the year, increased from 107 to 116; 18 traveling missionaries and 137 colporteurs are employed. 762,000 copies of the Bible and other devotional books were printed, and somewhat more than that number sold and distributed. Since its organization the society has published 22,700,280 copies of various religious books. The net profits of the publishing house for the year are 11,890 crowns. 35 missionaries are laboring in Eastern Africa, and 85 in India. The expenditures for foreign missions were 193,525 crowns. The balance remaining in the foreign mission treasury is 105,232 crowns. The home mission fund shows a balance of 36,666 crowns.

**Miscellaneous.**—A special committee of the English Wesleyan Missionary Society has investigated and reported upon certain charges published in the *Methodist Times* respecting the alleged extravagance of Wesleyan missionaries in India. The substance of the report of the committee is that the Wesleyan missionaries in India do not live in luxury, that their stipends are not excessive compared with those that are given to Wesleyan ministers in England, and that the attendance of the missionaries at the levees of the Viceroy does not involve pecuniary expense nor hinder their work among the native population. The committee find that the charges—that the missionaries live in such a manner and in such places as to alienate them from the natives—are not sustained. The result is a complete exoneration of the missionaries.

—Up to July 15 the number of appointments for missionary service in connection with the American Board, since the last annual meeting, was just sixty, 22 of them men and 38 women.

—The statistics of the Christian Endeavor Societies, as presented at the International Convention at St. Louis, shows clearly the great advance this society has made. These societies exist in every English-speaking land in the world, the total number being 11,013, with a membership of 660,000—a gain of 3,341 societies and 185,000 members in eleven months.

—Arabic tracts for Mohammedan readers. At the request of General Haig the Committee of the Religious Tract Society (London) have published a series of Arabic tracts, setting forth, in progressive order, the main doctrines of scripture, and leading up to that of the Atonement of the Lord Jesus Christ.

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# THE MISSIONARY REVIEW OF THE WORLD.

VOL. XIII. No. 10.—*Old Series*.—OCTOBER.—VOL. III. No. 10.—*New Series*.

## I.—LITERATURE OF MISSIONS.

### CARDINAL LAVIGERIE AND HIS ANTI-SLAVERY WORK.

BY REV. J. C. BRACQ, PHILADELPHIA.

The statements of both the colleagues and the opponents of Cardinal Lavigerie remind us that mankind always inclines to exaggerate the qualities or the vices of men before it is willing to bestow upon them admiration or contempt. The friends and the foes of the Cardinal have each from their own standpoint enlarged upon his merits and demerits, and overrated or minimized the importance of the services which he has rendered to the anti-slavery cause. Their utterances have much value, as they are mutually corrective. We are not, however, left to these partisans for our information on the Cardinal and his anti-slavery work. The *Grey Book*, prepared for the Conference of Brussels, gives us an impartial *résumé* of what had been done to destroy slavery prior to the conference. Mgr. Lavigerie has favored us with a volume of documents,\* giving not only his own estimate of his work, but also the means of ascertaining the measure of the *Œuvre Antiesclavagiste* and of the man whose name is so intimately associated with it. The historical part of the documents is decidedly unfair to the world at large in relation to its share of efforts for African emancipation. The work of Wilberforce, of Granville-Sharpe, of Zachary Macaulay, of Buxton, of Livingstone, of Stanley, of Gordon, of the Anti-Slavery Society of England, the appeals of Englishmen before the Parliament, the patient negotiations of the Powers with Eastern potentates, the work of Protestant missionaries whose eye-witness reports stirred their respective countries—all this is overlooked; or, if referred to, has but an incidental or minifying allusion. The Cardinal speaks too disdainfully of the work of his predecessors, and too triumphantly of his own. He mentions, indeed, the Congress of Vienna in 1815, the Conference of Verona in 1822, the Congress of Berlin in 1884; but he says that up to this time “everything remained in the official world.” Then he adds: “It is true that the first explorers, and particularly Livingstone and Stanley, had begun to inspire learned societies and chancelleries with a feeling of horror and pity which the evils of Africa could but excite. The missionaries in their turn, the

\* Documents sur la Fondation de l'Œuvre Antiesclavagiste.

witnesses of so much infamy, have not waited, by their letters, to rend the veil." (Documents, p. 9.) According to Cardinal Lavigerie the reports of Livingstone and Stanley did not go beyond the range of learned societies and the precincts of chancelleries. The multitude of their books and reports, which had a circulation a hundred times wider than any of the verbal or written utterances of the Cardinal, and to which he constantly refers for statistical purposes, or for broad surveys of the African evil, count for naught among the powers that have brought to light the African horrors. Again, the "missionaries" to whom he makes allusion are Roman Catholic, and notably his own. The half century of heroic efforts of Protestant missionaries in Africa before his advent does not seem to trouble him in the least when he calls himself "the pastor of Africa," or when he speaks of "my missionaries" as the only Christian workers on the Dark Continent.

All this represents but one aspect of the historical unfairness of the prelate. There is a more serious historical defect: it is his abortive exertions to cause the Pope to appear as the prime mover in the anti-slavery crusade. A careful reading of the encyclical letter to the bishops of Brazil (pp. 1 to 27), of the allocution of the Cardinal to the Pope (pp. 30 to 37), of the answer of the Pope (pp. 38 to 41), of the Cardinal's expression, "*daigna se rendre à ma prière*" (p. 495), and of many similar passages, will convince one that, prior to the first success of the African prelate in this campaign, the Pope had no especial interest in this cause. All through the documents we find exaggerated, irrelevant and unhistorical praises of the Pope of the same unreal order as the statements that make Leo XIII. "the prisoner of the Vatican." We are far from unwilling to recognize the rare qualities of the present Pope or his co-operation in the present anti-slavery movement; we only contend that neither he nor the Cardinal, nor the Roman Catholic Church, ought to monopolize the credit of a movement to which Protestant missionaries, explorers, tradesmen, statesmen, and all the great factors of civilization, have been the most important contributors.

Cardinal Lavigerie has certainly aroused the Catholic nations of Europe to the importance of eradicating the slave trade from Africa; he has led Protestant nations to take up with new ardor and in a more practical way a cause dear to them; he has set earnest men to devise means to destroy African slavery; he has inspired several thousand young men to go as volunteers to Africa; he has so affected public opinion in France that the French Government receives popular support in its campaign of Dahomey, where one of the greatest strongholds of slavery is being overturned; he has done much to bring anti-slavery men of different countries to act in concert; he has organized the different anti-slavery societies in

Europe into the large society, *L'Œuvre Antiesclavagiste*. These results are remarkable, but they were secured by appealing to Catholics, Protestants and Free Thinkers alike. For a long time the work was presented as unsectarian, but it is no longer so. At the height of enthusiasm, Mgr. Lavigerie announced the convocation of an immense Anti-Slavery Congress on August 5, 1889, in Lucerne. All the anti-slavery societies of the world were to be represented. The greatest anti-slavery orators were to be heard. This was to be the Ecumenical Council of the friends of negro deliverance. A few weeks before the opening of the congress, the Cardinal suddenly and arbitrarily postponed it, and then adjourned it indefinitely. He gave different reasons for this. Those made official were that the coming French elections would prevent France from being fairly represented; but how could that be, as the elections were still at least six weeks distant? At a later date he announced, not his immense gathering, but a small conference with four delegates from each society. This was to all a conclusive proof that the "French elections" were but a pretext. The general interpretation of the Cardinal's action is that he clearly saw that, with such a large assemblage and so many Protestants present, it would be impossible to bring the movement within Catholic channels. Now the organization is not only completed, but the Catholic Church holds command over it. Every friend of anti-slavery will lament this course. Why did the Cardinal appeal to Protestants and Free Thinkers upon a broad humanitarian platform and then put the whole organization under the control of the Pope? Can those who thought that they were joining an unsectarian philanthropic organization now see it, without indignation, become the appanage of the narrowest sectarianism? That the work has become thoroughly Roman Catholic is plain enough from pages 490, 497 and 498 of the documents. It is not astonishing that the Swiss Anti-Slavery Society has already sent the Cardinal a note which is tantamount to a threat of separation.

One of the special features of Cardinal Lavigerie's work is the bold endeavor to stop slave-hunting by the sword. He proposes for Africa the revival of some of the old religious military orders of former days, such as the Knights of Malta, the Knights of Saint Lazarus and the Knights of Alcantara. These bodies of knights, placed under the authority of the Church, would be moving about, interrupting the work of slave-traders. Whether or not this part of the programme is realized, the campaign will take place and volunteers are preparing for it. Will not these volunteers be a danger to Protestant establishments in Africa? As a minority, the Catholic missionaries have done much to wreck our Protestant missions; will not this corps be animated by the same spirit? This is a question which the past of Catholicism brings home to us with increasing

intensity. Another question forces itself upon us. What could not the *Œuvre Antiesclavagiste* have done, had it remained unsectarian, to destroy slavery in Africa, to improve the relations between all bodies of Christendom, to uphold some of the best interests of mankind and of civilization? It is with irrepressible melancholy that we contemplate possibilities that have been thwarted by unscrupulous sectarianism.

Cardinal Lavigerie is a great man, an adroit leader, one of the most distinguished representatives of the Roman Catholic Church, and one of the most liberal—though honest liberalism is no longer possible in that church. Few bishops have revealed more independence in reference to the Holy See, and probably none have burned more incense before it. His education, more rhetorical than scientific or philosophical, has prepared him for quick rather than prolonged action upon intelligent audiences. His addresses in England, Belgium, France and Switzerland sent a thrill of horror through his audiences as he related the harrowing scenes of carnage and barbarism attending the slave trade. The Cardinal stirs up the feelings of his hearers by the appropriateness of his utterances, the sympathetic glow that warms them, and the felicitous use of his surroundings. Still, his pictures of slavery are from documents rather than observation; it is easy to see that he has not witnessed the curse of man-hunting and man-selling that desolates Africa. His addresses are full of repetitions, not only of facts but of forms. Even his *beaux mots* are ever the same. Compare him with another anti-slavery orator whose voice was heard in England a quarter of a century ago. How witty, brilliant, quick and spontaneous was the American; how elaborate in method and restrained by religious forms is the French. How matter-of-fact was the Brooklyn preacher; how poetical and emotional is the primate of Africa. What singleness of purpose in the Plymouth pastor; what constant effort on the part of "the pastor of Africa" to win sympathy for the Church, the Pope and his missionaries. What absence of personal concern in the American patriot; what frequent allusions to age, to fatigue and self-sacrifice on the part of the Catholic philanthropist. The one, how modern in address, how fond of democratic simplicity; the other, how riveted to the past by his ideals, his ecclesiastical rank, his delight in high-sounding titles and aristocratic pretensions. The one must be humanitarian because he is a Christian; the other a Romanist because he is humanitarian. Both men have in common great popularity and great zeal for the highest interests of the colored race.

There are traits in Mgr. Lavigerie that we would not discuss. His shrewd diplomacy, his extensive land speculations, and his lotteries, permitted by the French Government on conditions that were not fulfilled, need no comment. His love of personal *mise*

*en scene* is known to all. He had arranged to have eighty of the pupils of his schools go to the famous Congress of Lucerne to sing. One of his priests in Algiers had composed a cantata in which the Cardinal was constantly praised, and several times called "the Liberator." We do not say that the Cardinal ordered this cantata, but he accepted it. He even invited Gounod to write the music, but this distinguished composer could not comply with the request. Mgr. Lavigerie offered two prizes, one of a thousand francs and one of five hundred, for the best musical composition. When his anti-slavery lectures were published he sent them to the Catholic prelates of France, who acknowledged them in letters of excessive praise. One of the bishops places him among "the illustrious apostles of the Church and the unspeakable benefactors of mankind." Another would make him an "Urban II.," a "Peter the Hermit." These letters, which even a vain man would read stealthily in his closet, the Cardinal published among the documents. While he gave scarcely two pages to what others had done before him to destroy slavery, he devoted more than one hundred and thirty to letters as flattering to him as they were irrelevant. Lately his tomb was finished in the Cathedral of Carthage. He gathered all his clergy and with them marched in procession to bless his last resting-place. That he should have withdrawn from his usual work to go and meditate and pray near it would have been natural enough, but all this ceremonial display reveals a nature which, on the border of the grave, is too self-absorbed. Great as his services have been to the anti-slavery cause, his anxiety to give the history of a work in which he is one of the chief factors; his parsimony in dealing with those that preceded him and prepared the ground for him; his *finesse* in making his *Œuvre Antiesclavagiste* Roman Catholic; his self-glorification in the cases mentioned, have led us to ask ourselves if this modern Urban II., this contemporary Peter the Hermit, has not much of Loyola in his spirit and something of Boulanger in his methods? Be that as it may, it is certain that Protestants would do well to reflect before giving the Cardinal their money or their praises. Had he continued as he began he would have deserved both.

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## A FOREIGN MISSIONARY OF OLD TESTAMENT TIMES.

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

It is believed that the first missionary to the heathen of whom we have any knowledge was Jonah, and he was far enough from being a model. To show that the cause then, as well as now, was a divine and not a mere human enterprise, the impulse came from the infinite compassion of Jehovah. Jonah was reluctant, evasive, disobedient. Even at the last he was churlish and took his allotted task at the hardest.

This brief sketch of him which we find among the minor prophecies of the Old Testament, constitutes an interesting and most instructive object lesson.

First of all, it shows how much broader and grander is God's compassion for the heathen than that of his select prophets and apostles. It also reveals a wise and tender discrimination, even in the midst of dire judgments. And it affords another proof that a plan of all-embracing mercy and salvation was in force long before Christ came to be offered once for all for human redemption.

As we shall see, this illustrative picture was placed in the very darkest setting. The scene was laid in the thickest gloom of the old world apostasy; the heathenism which Jonah confronted was of the very worst type that the world has seen, either in ancient or in modern times; and even the witnessing power of the Church of God, as represented by His chosen people, was at its very lowest and most ineffectual stage. Out of this widespread and manifold darkness shines forth this prophetic light of the Divine pity for the worst of sinners.

It is scarcely necessary to discuss the mooted question whether the story of Jonah is real history, or only a parable like that of the prodigal son, since, in either case, the lesson taught concerning the mercy of God is the same. No words could portray a father's forgiving love more impressively than the story of the Prodigal; no greater proof could be given of God's compassion to the heathen than is found in His plea for the repentant Ninevites against the peevish remonstrances of Jonah.

I prefer to consider the story a real narrative and to take it as it stands. Miracles are miracles—and nothing is gained by explaining away one and leaving another equally great and extraordinary. All nature is God's handiwork, and He is not limited by our conceptions of law. To accept the Divine Incarnation, the Resurrection and the Ascension, and yet reject the miracles of the Old Testament, has always seemed to me illogical and capricious. It is a species of discrimination which can rest on no firmer basis than mere human fancy or conjecture.

The mere incidents of Jonah's commission and his flight are very simple. He had been commanded of God to go to the great and wicked city of Nineveh with a definite message of warning. It was not a pleasant errand to be the bearer of evil tidings—in fact, to pronounce upon the city a sentence of doom which would in all human probability cost him his life. He was afraid, and unquestionably that was the secret of his flight. Where he erred was in failing to realize that He who had commissioned could also protect him. "Be not afraid; have not I commanded thee?" expresses the real logic of all Divine commissions.



Jonah not merely failed to respond—he proceeded in the very opposite direction. He labored under the absurd infatuation of supposing that he could be safer and more comfortable in far-off Tarshish than at home, or, as we sometimes express it—that he could gain something by putting the sea between him and the unwelcome command. He proceeded therefore to embark; with a business-like bravado he paid his fare; he would have no issue with any but God. Yet withal he was not so brave as he would seem; he half smuggled himself on board and hid away and went to sleep “in the sides of the ship.”

There are admirable touches of nature in the part taken by the crew of the ship when under the terrible pressure of the storm. They began to suspect that they had “some Jonah on board.” They had labored at the oar and they had prayed, but evidently the case did not belong to any of their gods. They made inquiry therefore concerning the mysterious stranger who alone seemed unconcerned enough to sleep. They cross-examined him: “What is thine occupation and whence comest thou? What is thy country and of what people art thou?”

It is interesting to observe the awe which filled all minds when the judgments of Jehovah were named. These seamen evinced it, and afterward the people of Nineveh were equally awe-stricken. Their apostasy could not quite obliterate their fear of that omnipotence which belonged to the God of Israel. When Jonah said, “I am a Hebrew and I fear the Lord, the God of Heaven, which made the sea and the dry land,” they were “exceedingly afraid.”

Then there followed some tokens of humane consideration on both sides. On the one hand Jonah frankly avowed his belief that he was the sole occasion of the tempest, and advised that he be sacrificed. On the other hand the seamen were loath to adopt extreme measures, and they struggled hard to reach the land; and when they found that they had no other alternative, they themselves prayed to God that the dire necessity which confronted them might not be laid to their charge. The recalcitrant missionary was thrown overboard and was swallowed by “a great fish.”

One might have supposed that after his candid acknowledgement of his wrong, and especially after God had mercifully heard the prayer which he had offered out of the depths, Jonah would prove thenceforth most grateful and submissive; that he would be fearless also, since God had signally delivered him, and that above all he would be forgiving, even as he had been forgiven. He ought to have been, after such a discipline, a model missionary to the Ninevites. But instead of this he showed peculiar weakness—the gospel designed for the Ninevites was in an earthen vessel.

Jonah prayed fervently in his affliction, and he indicted what

seems to be a psalm of thanksgiving for his deliverance. He made solemn vows and was very sure that he would fulfill them. He did obey when the second summons came, "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee," but his obedience was not well sustained. He had a higher opinion of his own righteousness than Paul had of his, and he was not willing to "pluck out his eye" or "be accursed" for the salvation of any man or any number of men.

The solemn message which he bore was that after forty days Nineveh was to be destroyed. God intended it as a warning, involving a chance for repentance; Jonah understood it as a sentence of irreversible doom, and he was piqued at the idea that his prediction was not to be literally fulfilled.

How far the Ninevites repented is an interesting question. The advocates of the theory that the book of Jonah is only an allegorical poem, ask with much emphasis, "Where is the evidence that Nineveh was ever reclaimed? What historic proof appears that it became a God-fearing city?" It is not necessary to suppose that the repentance here referred to was that Godly sorrow which needeth not to be repented of; it was more probably a turning from the specific and unpardonable wickedness which had brought the judgment of God upon it. It was at least a temporary reform of intolerable offenses.

Of all the types of heathenism that the world has witnessed, that of Nineveh and of the Euphrates valley—that which spread westward to Sodom and overran the land of Canaan and Phoenicia—was the worst. It made universal prostitution a religious duty; from this it proceeded still further and spread everywhere the unnatural vice of Sodom; still further revolting cruelty was added to revolting vice, and children were burned alive by thousands as sacrifices to Moloch.

These were the sins that caused the destruction of the cities of the Plain, and all the severest judgments recorded in the Old Testament.

Ebrard has shown how these terrible sins followed all the Phœnician colonies on the Mediterranean; and when one contemplates the alternative of allowing the corrupting influence of such a people to spread everywhere westward till all Europe and the world should be brought under its power, he can better understand the justice—nay, the humanity—of those wars of extermination by which Jehovah swept the land of the Canaanites and planted in their stead a better seed, in which all nations should be blessed.

The preaching of Jonah seems to have operated only as a check. Even in judgment God remembered mercy. He would never destroy till patience could no longer forbear, or till the cup of iniquity was full.

Wars of extermination waged by divine behest are hard for us to contemplate who see not the end from the beginning, and cannot say

whether in the long run this or that may prove more merciful. But the mission of Jonah to the Ninevites throws a bright and pleasing light upon the dark mystery of divine judgments. It shows that in a sense God loves to repent—we may say *wants* to repent—of His threatenings; that, notwithstanding all the carping of men against His severities, He is more forgiving than man, and earnestly remonstrates against the hot-headed zeal of His prophet, who, having spoken, would carry out to the letter all that has been threatened.

The most difficult thing to understand in the authorized wars of extermination is the destruction of the innocent with the guilty—even little children. But there is a single sentence in God's appeal to Jonah which shows that even in that sad extremity God is not without tender consideration. "And should not I spare Nineveh, that great city, wherein there are more than six-score thousand persons that cannot discern between their right hand and their left hand, and also much cattle."

We cannot compass the broad and far-reaching considerations which affect the divine mind, with whom one day is as a thousand years and a thousand years as one day. We know not in the case of any infant whether it were better to die than to live. Certainly the death of the innocent were better than a long life of inevitable wickedness like that of Nineveh or Sodom.

Yet no opportunity for repentance is to be withholden, and the one thing which is conspicuous in this beautiful glimpse of the divine character is the compassion—the considerateness—which, in pleading with the indignant prophet, points to the hundred and twenty thousand little children and the multitude of dumb beasts. The attributes of God here present a symmetry which is in strong contrast with the caprice of man.

The late Dr. Horace Bushnell, in his incomparable chapter on the divine character of Christ, calls attention to the fact that while men are always losing the balance of truth and verging to one extreme or another, the Christ rests ever in divine poise and harmony. Men talk of mercy so soft and limp as to sacrifice all law and order and fill the universe with anarchy, and yet what a history of intolerance and relentless cruelty do the records of mankind present!

So God threatened the Ninevites and held His prophet to the faithful discharge of his duty in warning them, yet how wonderful were His expostulations with that prophet when they had shown signs of repentance! There was no false estimate of their sincerity or their probable stability, yet there was a whole city in sackcloth, from the king to the lowest menial, and by royal decree every one was "commanded to turn from his evil ways and from the violence that was in his hands!" A respite must be given. Sentence was suspended and

the door of mercy was thrown wide open, and who can say how many souls in that great city found the repentance which is unto life?

We love to think that this remonstrance with Jonah in favor of the Ninevites was kindred with that which Christ made with His disciples when they asked that fire should descend from heaven on the heads of those whose acts they condemned, and with that other lesson of similar intent which was set forth in the parable of the barren fig tree. Doubtless, it was He, the same—"the Lamb slain from the foundation of the world"—that interceded for sinners both in the Old Testament and in the New.

The scheme of redemption was in His mind even when the wickedness of the world was at its height. Others outside of the Abrahamic Church, and even the chief of sinners, were objects of divine compassion; Jonah's missionary commission was a part of the *great* commission which in the fullness of time was given to the apostles and to the whole Church.

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## A SKETCH OF THE ROMAN CATHOLIC MOVEMENT IN KOREA.

BY PROFESSOR H. B. HULBERT, SEOUL, KOREA.

We are accustomed to speak of the missionary movement as one which had its origin during the second quarter of this century, and this is quite natural, because the missionary movement among Protestant peoples did have its origin about that time; but what of the missionaries of the Roman Church? Is it not remarkable that at the very time when the missionary movement was being decried in England and Scotland, and had not so much as been broached in America, the Roman Church had its missionaries in a large proportion of the Eastern countries? The seminary of the *Societe des Missions Etrangeres* had long been founded in France, and was sending out scores of men to India, Siam, China and Japan. Their great central station in the East was at Macao, near Hong Kong. This place was granted to the Portuguese in 1557 by the Chinese, and became one of the important ports of the East. It made a splendid centre for evangelistic work—a fact which the Roman Church was not long in perceiving. From that point it sent out missionaries into all parts of China, which was at that time violently opposed to evangelistic work. To that place missionaries retired when times of special persecution and hardship came. There they brought some of their most promising converts, and taught them in a seminary specially endowed for this purpose.

But I desire to speak more especially of the work of the Roman Church in Korea. I make bold to say that in no country has Christianity been founded under circumstances more peculiar—more romantic, I might almost say. The story of it, as detailed by one of its

workers, is fascinating—bloody almost beyond parallel, to be sure, but it was the blood of true men. Let me give a short and entirely inadequate *résumé* of that story; for, although we differ in some important particulars from our brothers of the Roman Church, it is as well that we should note the truly great qualities which have made them so tremendously powerful for good in many parts of the world.

In the winter of 1784, at about the end of our war for independence, the annual Embassy from the court of the king of Korea entered the gates of Peking to present the customary compliments and gifts to the Emperor of China. Among their number was a young man of great honesty of character and of high culture, judged by the standard of the East. While in Peking this young man fell in with some Chinese Christians and was brought in contact with the Vicar Apostolic of that city. It resulted in his embracing the Christian religion and carrying it back with him to Korea, which before that time had not so much as heard of the existence of Christ.

It was not long before he had gathered about him a small company of men who found no answer to their religious nature in the Confucian cult and, before a year had passed, the Church was an established fact in Korea; not, to be sure, after the Roman idea of establishment, but the seed had taken root and the true church was there. For several successive years one or other of this band accompanied the Embassy to Peking in order to receive baptism and to try to induce the Vicar Apostolic to send a missionary to Korea. But this was impossible, for the constant state of uncertainty as to the fate of the work in China rendered additional work impossible. It was just preceding the time of the Revolution in France, and the Church found it difficult to send men even to supply the urgent demand in China. But each time the Embassy went, the Christian who accompanied it brought back books and religious objects, and gradually the band of Christians acquired a good knowledge of the fundamental doctrines of Christianity.

Of course these visits to the missionaries in Peking were unsupervised by the Korean Government, but the fact of the presence of Christianity in Korea could not be long concealed. In 1791 it was remarked that certain men did not worship at the graves of their parents according to the Confucian code. It led to an inquiry, and the open confession and profession of Christ. Then began the first of the persecutions, which have followed each other at short intervals almost to the present day. The methods of torture in Korea are almost too horrible to be believed. It consisted generally in beating the victim with huge paddles about the size and weight of a heavy oar. The victim lying on his face received from twenty to a hundred blows of this murderous instrument, every blow of which was sufficient to break the bones of his limbs, and reduce his flesh to a pulp.

Again things were put through the wrists and ankles between the tendons and the bone, and the sufferer was drawn back until his wrists and ankles came together, and in this posture he was left for hours. Others had chains put around their necks so heavy that they could scarcely lift them from the ground. They were literally devoured by vermin in the wretched prisons. They died of cold and hunger. Widows who professed faith in Christ and were arrested, suffered treatment a thousand times worse than death at the hands of the majesterial agents.

In 1794, the Church in Peking, being unable to send a European missionary, put the Korean Mission into the hands of Father Tsiou, a Chinese preacher. But how to enter Korea was a question very difficult to solve. Between the northern boundary of Korea and the eastern boundary of China was a belt of land called neutral. It was forbidden to all men to reside on this belt of land, because it was considered that it was for the mutual benefit of Korea and China that an uninhabited tract of land should separate the two States. This belt of land was overrun by outlaws and refugees from justice of both countries, and they formed powerful bands, rendering it extremely dangerous for anyone to cross it in either direction. At the same time, the points where one could enter Korea were very strictly guarded, and everyone who passed had to undergo a minute examination. Many were the expedients adopted by missionaries from time to time in order to evade the examination. Sometimes they came to the place in the dead of night and made a dash past the sentries and gained the mountains, where pursuit was impossible, but where they had to undergo untold suffering and privation before they could reach a place of comparative safety. Sometimes they would hide among a drove of cattle and thus pass through without being detected. At a later date missionaries all came by the way of the sea, crossing from China to a certain island on the coast of Korea, where they had to rendezvous with the Korean Christians. Their password, or rather signal, was a white cross on a red flag, and whenever such a flag was seen on the horizon a small boat put off to the island rendezvous, where the transfer was made and letters interchanged. Many a time a boat bearing a new missionary to Korea has hovered about for weeks waiting for its signal to be seen, and not a few times have they made three or four trips from China to the Korean coast before being able to effect a landing. The stories of these adventuresome journeys are as exciting as the most lively fiction.

But to return to the narrative. Father Tsiou hovered about the boundary of Korea for a long time before he was able to enter. In the month of December, one bitterly cold night, he crossed the Ya-Lou River and was smuggled across the line, and finally arrived in Seoul and began the administration of affairs.

From 1794 until 1801 there was a steady growth in the Church, but then broke out the first great persecution. It was not only the hatred of Christianity which made such havoc among the Christians, but it was intensified by party animosity.

There are four great parties in Korea, named from the four points of the compass. Two of these held about equal power, but a large number of the Christians belonged to one of these, and the other naturally made Christianity the handle by which to exterminate their rivals. The persecution raged with frightful force. The agents of the magistrates sought for the evidences of Christianity with the instinct of bloodhounds. The whole Christian population, amounting to several thousands, was totally uprooted. All who did not renounce their religion and curse Jesus were put to death, after the most cruel sufferings, and their relatives, whether Christian or heathen, were banished to distant islands. The detailed account of this persecution is enough to make the blood run cold. The sight of little children and aged men plodding along barefooted through the snow of winter or the intolerable heat of summer is enough to fill the beholder with the deepest pity. This persecution seemed to have destroyed the Church, root and branch, but it was not so. Those who had been sent into different corners of the land began the work of reorganization immediately, and eventually their banishment caused the spread of the faith into the remotest parts of the country. Persecutions continued at short intervals from that time on. Father Tsiou had been seized and decapitated in the beginning of 1801, and the Christians sent every year to Peking imploring the Church to send some one to administer the sacraments, and meanwhile they struggled on as best they could. The severest persecutions took place in 1815 and in 1827.

Finally, in the year 1830, after the Pope had received an urgent and touching letter from the church in Korea, Father Bruguière was commissioned to make his way into Korea and take charge of matters there. From 1831 until October, 1835, Father Bruguière was working his way overland through China to the borders of Korea. The hairbreadth escapes which he had during this journey and the suffering which he underwent would form a volume in themselves. And no sooner had he reached the borders of Korea than he was stricken with fever and died. Soon after Father Maubaut, a missionary of Manchouria, was appointed Bishop of Korea, and in January, 1836, he arrived in Seoul and began his labors. Soon he was joined by two other workers, and the work was pushed with vigor. But in 1839 the Government became aware of the presence of foreign preachers in the country and a persecution began which bade fair to surpass in violence all that had preceded it. Not one of the native Christians that were seized would divulge the secret as to the dwelling place of the foreign preachers, and suffered death in consequence. Father

Maubaut, seeing that the Government would not stop the persecution until the foreigners had been apprehended, made the determination to give himself up to the authorities, and going quietly to the magistracy he announced himself. He sent to his two fellow-workers asking them to follow his example, which they did, and the three together, after many severe beatings, were taken out of the south gate of the city and beheaded. The persecution gradually died out, and the work again went on. Soon more missionaries came; 1841 saw a terrible persecution, and each year saw its martyrs. In 1855 there were several missionaries stationed at different points throughout the country, and at their head was Bishop Berneux, perhaps the most remarkable of all the Latin fathers Korea had seen. At that time there were about 12,000 communicants in the whole land, but the Christian population numbered nearly 20,000. Steadily the Church increased in spite of opposition from all sides. It has always been poor from the fact that the majesterial agents, or as they are called in the East, "ejamen runners," made Christianity a pretext for seizing a man and demanding a heavy fine before they would release him. In this way the Christian population has always been reduced to the lowest reach of poverty.

And so matters went on until about the time of our civil war in America. At that time the heir to the throne was yet so young that the government was administered at the hands of a regent. It was about the time that the Russians had obtained possession of the territory north of Korea, extending to the Tumen river. Russia was demanding of Korea freedom of trade for her merchants in Wensau, the eastern port of Korea, but at no time has the Korean Government been more averse to the opening of the country to foreigners than it was then. It is said that Bishop Berneux had considerable influence among a certain class of officials in Korea, and that at one time he had it in his power to aid the Koreans in their negotiations with the Russians, and that he refused to do so. Be this as it may, the Regent and the Government formed the sudden determination to destroy all the foreign missionaries and to annihilate the whole native church, and then began the great persecution of 1866. First, all the missionaries that the Government could lay hands on were seized and thrown into prison. Two made good their escape after weeks of hiding and starving among the mountains, but Bishop Berneux and eight other missionaries were seized.

Allow me to describe briefly the trial and execution of Bishop Berneux, and that will suffice for all. Being seized in his house, he was bound hand and foot and cast into the prison reserved for those who had been condemned to death. On the next day he was brought before the high tribunal and was put to the question:

"What is your name?" "Berneux."



"What is your nationality?" "French."

"Why have you come to this country?" "To save your souls."

"How long have you been here?" "Ten years."

"Will you apostatize?" "No, indeed, I came here to teach Christ, and I never will renounce Him."

"If you do not you shall be beaten to death." "Do what you wish, I am in your hands."

"Will you leave the country if we give you a chance?" "No, I will not leave unless you carry me away by force."

Then he was stripped and laid upon the ground and beaten with the great paddle-like implement of torture until his flesh actually hung in strips along his limbs. He was also punctured all over the body with sharp sticks. His limbs were thrown out of joint, and in this plight he was thrown into the prison again. The next day he was brought out again to be questioned, but he was too weak to articulate. All the other missionaries went through the same ordeal. On the day of execution a cortege of soldiers bore the prisoners in litters or carts to the place of execution, about three miles from the city to the south, near the river. There a great circle was formed, and the execution commenced. Bishop Berneux was placed in the circle, cords were passed through his ears and under his arms, and, suspended on a pole, he was carried three times around the circle. Then he was placed on his knees in the center, his limbs securely tied and his head extended forward by means of a cord tied to his hair and held by a soldier. Then half a dozen soldiers, sword in hand, began a savage dance around the victim, uttering horrible cries and brandishing their heavy weapons, and as each soldier passed in front of the victim he delivered a blow at the neck. At the third blow the head fell, and one of the most horrible massacres of modern times was perpetrated. So fell that whole band of noble men. Is it easy to believe that this ghastly work was done in the nineteenth century, nay, within a quarter of a century of the present day? And yet it is true.

The persecution, among native Christians, which followed, carried off between six and ten thousand men, women and children. Whole villages were blotted from the face of the country. Whole districts were decimated. The powers of hell seemed to have risen in revolt against the Cross of Christ. Ingenuity, little short of Satanic, was exercised in the detection and slaughter of Christ's followers, until a half of their whole number were added to the list of martyrs.

The Church has recovered in large part from that persecution, and its work is being actively pushed by a force of eighteen fathers. The statement that the work in Korea is being carried on by Jesuits is incorrect. It is carried on by the *Societe des Missions-Etrangeres* of Paris.

## UNDENOMINATIONAL MISSION WORK.

BY REV. JAMES F. RIGGS, BAYONNE, N. J.

It is a charming theory: Let them go everywhere preaching the word. Let this new crusade be introduced at once, and let thousands and tens of thousands of individual missionaries go to all lands, carrying the knowledge of Christ to gladden the world. Now, if this means that we rejoice in the personal influence of Christian men in every city and town, and further, that we would multiply such holy influences without limit, then, of course, we can all say Amen with all our hearts. A noble life, whether it be of tea merchant, ship captain, or railway engineer, can not fail to tell in the end. God knoweth them that are His, and the power of a pure, honest, and devoted life is always a matter of congratulation to us. Especially do we insist on this high and sacred responsibility in the case of all physicians, editors, and men who employ labor on a large scale in heathen lands.

But observe one important qualifying fact: Such men are not called missionaries; they do not refer to themselves in such terms, and they claim no privileges or exemptions on any such ground. Each man of this class is self-supporting, and he does not fall back on the sympathy or material aid of the home churches. Hence we shut out all such at once from our inquiry. Our aid is not asked for them, nor do they defer to our technical ecclesiastical authority. But there is a class of men to whom we must call attention. They claim, and actually assume, the entire liberty of a wanderer, who may come and go at pleasure, yet they call themselves missionaries, and demand the moral sympathy and the material support of the home churches. To this we *do* object. They are superior persons, they have discovered the spiritual elixir of life, and they alone possess the secret. Their discourse is based on the general principle that the laborer is worthy of his hire, but they decline all ecclesiastical direction. Even a word of inquiry as to their theological position is often resented. Unfortunately, the supply of such persons is inexhaustible. Hercules cut off one head of the hydra, only to see two heads spring up in place of it. We read in scripture that Jonah's gourd came up in a night and perished in a night. And in the moral world there is a parallel. Such a city as Constantinople is a sort of perennial gourd-garden. The prospectus of each gourd is set forth in great confidence, but the result is not such as to justify the promise.

In these remarks we have no reference to the great established charities of the world, such as the Bible Society. That is not what we call undenominational—it is rather pan-denominational. The Bible Society occupies a position wholly unique, and its agents are like other recognized missionaries. They constitute in real life a body that may be fitly compared with any denomination, and their confes-

sion of faith is the Bible itself. But in actual practice it is a business enterprise, and so far from coming into collision with any other mission, it is the right arm of all missions. Very little enduring work can be done in any place until the Bible Society lends its aid.

Again, special emergencies demand special forms of activity. The Christian Commission, which did a noble work in war times, and other colossal enterprises of that nature, are simply the outcome of a sudden demand that can be met in no other way. So, too, we would set aside the China Inland Mission, which is often called undenominational, simply denying that it is in any way a model for general imitation.

Having thus briefly indicated what we are not discussing, we can take up the undenominational mission itself. What is it? It is a mistake from beginning to end. It is poor economy in the use of material, it is poor economy in the collection and transmission of funds, and the individual free-lance, who sallies forth to destroy the works of the devil without assistance, usually stumbles into a trap before he has accomplished very much.

It would astonish and amuse the friends of real mission work if they could listen to the talk of some of these men, and note the nature of their propositions. The most wild, vague and impracticable schemes are suggested by them, in perfect innocence. They know nothing of systematic mission work. They come at a bound into an Asiatic community, knowing nothing of customs, prejudices, and lines of effort that are already familiar to the people. They give needless offense at many points, and they fail to take advantage of points that might be utilized. They have no definite notion as to the possibility or impossibility of any given thing. Many years ago a famous Spanish monk, Raimundus Lullius, proposed to the leaders of Christendom the notion of dialectics as a weapon of universal religious warfare. He proposed to overthrow all forms of error, paganism, Mohammedanism, all schismatics and infidels, by his acuteness in word-fencing, in dialectics. Roger Bacon proposed to the Pope, Nicholas IV. (who was greatly interested in the crusades), that he should erect large focal mirrors near the great Mohammedan cities, and so set them on fire by the concentrated rays of solar heat. We are reminded of these beautiful but impracticable plans by the very simplicity of some inexperienced zealots in our own day. Even the young missionaries, who come out to join our regular systematized working force, fall into these inconsistencies; how much more the mere religious adventurer who goes out to the field without any allied forces on his flanks.

It will probably be said in defence of this guerilla method, that the regular missionaries have made mistakes. So they have; but their mistakes are noted, recorded, and when all the testimony is gathered

into a body of doctrine it becomes the science of mission enterprise. Missionaries do make mistakes, and what hope do we have that it will ever be otherwise? Only this; that the systematic development of the work, not under a despotic superintendent, but on the true fraternal principle of mutual aid and brotherly co-operation—in a word, the vital denominational system will obviate disorder and provide a trustworthy, scientific method, built up out of the experience which has been so dearly bought.

The common system, known as the denominational method, is the true method for many years to come. Why? Because men are not perfect, and because the only way we can approach perfection is by a mutual system of aid and of encouragement. We must here protest against a little bit of pure theorizing that is certainly thrust in and made a basis of error in this discussion. We are told, the missionary should preach only the great outline truths of the gospel, in which the entire mass of Christendom is agreed. All minor matters ought to be left in the native churches, that they may develop a local system of ecclesiastical life and manners that shall suit the place and the times. This is a sheer dead-lift of theory. The man who can preach effectively the great cardinal doctrines will be the man who has a well-worked-out theory of systematic theology, complete in all its parts. Who are the successful preachers? Are they not the men of clear-cut and well-matured views? We need the consciousness of reserve force. Denominational details are not trifles, but they are the solid backing of an immovable conviction. The denominational clutch on the sword of the Spirit is simply a confident clutch. Better work with a man who is left-handed than with one who says that there is no appreciable difference between one hand and the other.

In order to teach well, the teacher must know a vast deal more than he actually imparts, and the missionary who is cut off from denominational sympathy has suffered a loss that no personal genius can ever make up.

Very little good solid enduring work is accomplished without the co-operation of a number of departments. Look at any given mission. It has its educational department, training up a native ministry. It has its publication department, providing a religious literature. It has its evangelistic department, the visitation of villages for the purpose of preaching. And, finally, it has its properly episcopal department, or department of superintendence, which is absolutely necessary for the proper co-ordinating of these diverse branches. No individual, however highly endowed, can keep up all these various activities any more than a solitary individual could maintain a complex civilization all by himself. The fatal objection to these sporadic mission enterprises will be found just at this point. But we are told that if we would sustain them, these feeble missions would grow as

the others have grown. Yes; then let us humbly ask, What Catechism would they use in their schools? How would they examine their candidates for the ministry? Where would they draw their supply of religious literature? There are a thousand practical difficulties in the way of all mission work that is not identified with some strong, well-defined denomination. No such worker is content to be always a mere tract-distributor. He will not tolerate the idea of occupying permanently the lowest position in religious life. Every workman longs to see his superstructure rise to its proper eminence, and if this is to be done there must be a foundation, not only deep, but broad. There is a process known in electrical science as "completing the circuit," and in our active work for Christ we need to do the same. We are not content with a mere piece of wire, or a strip of zinc, or a few drops of acid; we may not stop till we have completed the circuit. Nor are we afraid of denominational zeal. What if the battery is highly charged? What if men do speak unadvisedly with their lips? Have we not a check on such mistakes?

Why do men desire to organize any such efforts? Is it not generally because they wish to shake off responsibility? They are impatient of control. They are not willing to be advised. They find the exact, inexorable character of theology a yoke and a bondage. They prefer to abandon themselves to the action of the centrifugal force. They are willing to wander alone, misled by the moral mirage which shows them facts, indeed, but facts turned upside down. Setting out in such a spirit, it is not strange if they find this world a trackless wilderness.

It may be urged, perhaps, in reply to this, that there is already friction and jealousy between the rival denominations. This is a very unfortunate exaggeration. As a rule the large societies are friendly and sympathetic. A beginning has been made. Now let each society press its work to the utmost, and let the individuals ally themselves as they best can.

Just before the great battle of Trafalgar, Admiral Nelson stood on the quarter-deck of his flag-ship, the *Victory*, and his fleet-captains, who had been summoned on board, stood around him. It was an anxious moment. They would soon be enveloped in battle-smoke, and one of the captains expressed the fear that one of them might make a mistake. The reply of Lord Nelson is worthy of a permanent place in the mind of every servant of Christ. It was the very utterance of genius. He said gravely, "No captain can make a mistake if he lays his ship alongside a French ship."

#### A SUPPLEMENTARY NOTE.

The exception only illustrates and enforces the general law. The world is familiar with some remarkable examples of noble, honest, and successful mission enterprise, conducted outside the lines of our

regular denominational boards. The present writer has no wish to be unjust, nor would he withhold an iota of the praise due in any case. But mark the facts as they are in real life, not as they are in the dreams of unbalanced courage. Men have crossed the Atlantic in open skiffs; would you therefore advise any one to go and do likewise? Men have crossed the Andes alone, without any guide; would you assume from this fact that such a mode of travel is to be commended?

A very common mistake in modern times is the undervaluing of system, because somebody got along without any. Mr. Moody never went to college, hence a college course is superfluous. That mode of reasoning would do away with almost every blessing in civilization, because at one time or another some person was compelled to do without it. The independent or undenominational mission is a mission conducted under extraordinary difficulties, and the aim of this plea is to induce men to avoid those difficulties which are now quite needless.

There was a time when each and every mission was an experiment. Methods were uncertain—experience limited. Men who gave their lives in those days to the determination of grave questions in the policy of evangelism, did not throw away the opportunity, for there was a cause. Now many things are entirely different. Experience is ample, and we know what can be done and what cannot. Let not the old rash ventures be made again to no purpose. We praise Dr. Joseph Wolff, but it would be very foolish for any person now to undertake to repeat his journeys in the disguise of a dervish. It is not necessary to do so.

The enthusiast who sets forth on an independent mission, is not always to be blamed, but he ought to be instructed. He does not know the facts in regard to the foundations already laid, and the tunnels already driven far into the rock. It is easy to point to a man of genius, and to imagine that all further debate is shut off. On the contrary, we ought not to be guided too exclusively by the triumphs of genius, because a mighty man may do what a man of ordinary force and consecration could never do. And failure is not simply failure, it is disaster in the foreign field, making the whole region sterile to those who follow.

If the question be put as to our immediate duty toward the scattered forces now in the field, the present writer would suggest:

1. That those persons who can influence any enterprise of this nature should concentrate their men just so fast as may be possible. Missionary power is like the mathematical law of the cube. The cube of two is eight; but the cube of three is twenty-seven. By all means gather the men into organic missions rather than depend on isolated units at long intervals.

2. Let those missions that are already denominational in substance

become such also in name and honest avowal. If this involves some criticism and official inspection, so much the better. The tendency will be to weed out errors, to correct bad methods, to bring about harmony in all sorts of questions, and it will prove a check that we greatly need on the reckless waste of money in some places.

The one point on which we insist is that success renders denominational boundaries absolutely necessary. Just so soon as the missionary is able to lead men to the Saviour, then immediately the questions of organization and education come up, and cannot be set aside unless there be such vigor and nerve in the leader as to make of his work, practically, a new denomination.

### THE PRAYER FOR LABORERS.

[EDITORIAL.—A. T. P.]

*"Pray ye therefore the Lord of the Harvest that He would thrust forth laborers into His Harvest."*

How long shall it take us to learn that the grand inspiration to all missions, the world over, and to all missionary spirit and sacrifice in the Church, is PRAYER? not appeal to men, but appeal to God.

This is but one of those injunctions and promises which fix our eyes upon *Prayer* as the great motor in the kingdom of God. Again we affirm it: *Prayer has turned every great crisis in the kingdom.* It can bring men, it can furnish money, it can supply all the means and *materiel* of war. Yet, we sadly but seriously affirm that this, the grandest of all the springs of missionary activity, is that on which the least practical dependence is placed in our missionary machinery.

Let us look at the bearing of believing supplication upon our supply of laborers for the harvest field.

The fascination about all true Christian work is that, first of all, it is *God's work*. The true child of God longs to find his place and sphere in that grander sphere of divine activity where he is permitted to share *co-operation with God*. Now all true adaptation to our work depends on a higher plan than ours. God's work reaches through the ages and spans even the eternities. Every workman must have his *fitness for his particular work*, and that fitness must be of God, for the workman cannot know what peculiar demands that work will make upon him until he gets at work, and then it is too late to prepare. Preparation must be carried on earlier, and, because no man can tell with certainty what he is to be called to do, or where he is to be placed, the only hope and faith that can solve the perplexity must fasten on the Providence of God. He who foresees and foreknows what the work is to be must predestine and prepare the worker to do it.

Does He not? Who that studies history—which is the mere record of God's dealings with humanity—cannot see that a divine plan is at

work? that in the great crisis of affairs He brings forth some man or woman singularly prepared, unconsciously prepared, often unwillingly prepared, for the work and the sphere? so that, as, in the building of the temple, no sound of axe, hammer or tool of iron was heard while it was in building,—so again there is no need of any adaptation after the man and his work meet—they mutually fit as stone does stone, or timber does timber, where the work has been properly done in the quarry and in the shops.

Many a man has no chance or need to adapt himself to his “environment.” One of the great objections to “evolution” is found in the frequent examples of preadaptation with which nature abounds. A caterpillar that lives on the earth, crawls on its own belly, eats leaves and refuse,—at a certain stage of its history enters the chrysalis state. It is to emerge from its cocoon a winged butterfly, henceforth to soar, not creep or crawl, to sip the honey from the dainty nectaries of flowers. Here is a wholly new experience, of which the life of the worm furnished no earnest. Now if you run a sharp blade down the length of the cocoon, and cut through the cuticle of the animal while yet in the chrysalis state, you will find *all the peculiar organs* of the future butterfly or moth mysteriously enfolded beneath that skin. How are they to be accounted for? That caterpillar no more knew its future state and needs than the unborn infant knew its coming wants. It could not be said to adapt its organs to its new life *after* its emergence from the cocoon, for those organs were all there long before the moment of that new birth. And so the reverent Christian scientist accounts for the preadaptation by a higher evolution in the plan of a Creator.

Just so we discern in history preadaptations that defy any explanation without faith in the providence of God. Men themselves have been undergoing a peculiar training for ten, twenty, thirty, forty years, which has found its explanation only when God has brought them and their preordained work together! Moses, in the palace and court of Pharaoh, from the hour when he was taken out of the basket of bulrushes, was unconsciously preparing to become God's great agent in Israel's deliverance and organization: the fitness of that man as leader and law giver, poet and prophet, organizer and administrator, is so exact and marvellous that it compels belief in God. Luther at Erfurt and Wurtemberg, Knox in Scotland, Calvin in Switzerland, John Wesley and Charles Wesley in England, Jonathan Edwards in New England, William Carey at Hackleton, Adoniram Judson in Williamstown, John Hunt at Hykeham Moor, John E. Clough studying civil engineering, David Livingstone poring over Dick's “Siderial Heavens,” Henry M. Stanley reporting for the New York *Herald*—these are examples of men whom God was unconsciously making ready for a special work of which they



had no conception, and for which they could make no intelligent preparation.

Who was it that not only raised up those six remarkable men and missionaries—Schwartz, Carey, Judson, Morrison, Wilson and Duff—but raised them up in the same age and epoch of missions? All of them from humble life, but of varied nationalities, of different denominations, Lutheran, Baptist, Independent, Presbyterian; who was it that gave to all of them essentially the tastes and the training of scholars, though their early surroundings in several cases specially forbade; who was it that singularly fitted them to be theologians, translators, philologists, scientists and teachers? Who was it that so singularly adjusted the plan of these several lives that each spent some forty years among the natives of India, Burmah or China; passed the advanced limit of three-score years and ten, and died rejoicing not only in their labors but in the fruit of their labors? \*

Sometimes, indeed, it suddenly appears to the man himself that the adaptation somehow exists; but it is only the consciousness of a pre-fitness. John Hunt has been compared to the forest bird, which, hatched in the nest of some common domestic fowl, moves about restless among the pullets and ducks in the barnyard, until some day, finding its pinions grown long and strong, and instinctively conscious that the air, not the earth or the water, is its native element, suddenly soars from the ground and makes straight and swift flight toward the freedom of the woods and the higher realms of the atmosphere! Of how many of God's workmen might similar words be written? And what new hope does it impart to missions as the enterprise of the Church to know that while God buries the workmen He carries on the work! No gap ever occurs that He cannot fill. How often a desponding spirit cries, when such a man falls as John Williams of Erromanga, or Mackay of Uganda, or Livingstone at Lake Bangweolo, or Keith Falconer at Aden, "How shall that man's place be filled?" But God has another man ready, and sometimes two to take the place of one. And so the work goes on.

The subject will bear indefinite expansion; but our object is only to sound once again the grand key-note of all missions: *Believing Prayer*. The field is wide—world wide. The Harvest is great, but the laborers are few. How are they to be supplied? There is but one way authorized in Scripture: "PRAY ye therefore the Lord of the Harvest that HE would send forth laborers into His Harvest." Nothing else can fill these vacant fields with an adequate supply of workmen. Education cannot do it. A great deal of our education is leading young men and women away from mission fields. "The spectacles of the intellect," says Dr. David Brown, "are binocular." There is a tendency in all intellectual culture, as in the gathering of earthly

\* See Dr. George Smith.

riches, to make us practically Godless. Men become purse-proud by accumulating wealth, and brain-proud by accumulating learning. If God does not hear prayer and give learning and culture a divine direction, a heavenly anointing, our colleges will only raise up a generation of sceptics. Our appeals and arguments will not give the Church missionaries; unless the demonstration of the Spirit is added to the demonstration of logic, no conviction will result that leads to consecration—that higher logic of life.

And, when workmen are *on the field*, it is the same prayer that must secure to the word they preach “free course,” so that it is glorified. When the Church at Antioch, praying and fasting, sent forth Barnabas and Saul on that first missionary tour, the Church kept praying; and, in answer to prayer, doors, great and effectual, opened before them, and repentance unto life was granted unto the Gentiles, and mighty signs and wonders were wrought by the hands of those primitive pioneer missionaries.

We have heard many things said in depreciation of J. Hudson Taylor and the China Inland Mission. We have heard his whole work stigmatized as “without a foundation,” a “wild scheme,” “impracticable,” “lacking all elements of stability and permanence;” we have heard said of it, that it “gets men and women into Inland China, and then leaves them there to starve,” etc. One thing is very remarkable about it: it sets us all an example of *faith in God* and *power in prayer*. It has been the writer’s privilege to meet frequently and in circumstances favorable for confidential intercourse, this beloved man of God—this “Paul, the little”—and from his own lips to hear the history of the China Inland Mission. It is a wonderful story; it sounds like new chapters in the Acts of the Apostles. Mr. Taylor was at the little Conferences of Believers at Niagara-on-the-Lake in July 1888 and 1889. At the first, he made a precious address, fragrant with the anointing of God—unpretentious, modest, simple, childlike. It took us all captive by a divine fascination. He simply unfolded the word of God, made no appeal, would, in fact, have no “collection.” But that little company of believers, mostly poor, constrained him to accept a freewill offering of some \$2,500. To our surprise he was rather anxious than pleased. And in 1889 he told us the source of his perplexity. As nearly as we can recall, these were his words:

“When that money was put into my hands, I felt burdened; when the Lord sends me workers I feel no anxiety, for I know that He who provides laborers for His harvest-field will provide the means to put them into the field. But when the Lord gives me money and not the workmen to use the money, I know not what to do with it. When from the Conference of 1888 *thirteen volunteers* subsequently offered themselves for the great field of China, I said, ‘Now the Lord has

solved my perplexity.' But, you see, we sometimes reckon too fast. And so it was with me. For when I went to the places from which these beloved laborers were to go forth to the harvest-field, the churches to which they belonged insisted on paying all the expenses of their outfit and journey; and so I *had this money still on hand*, and my perplexity was increased. Now, dear friends, *don't give me any more money unless you give me the men and women to use it!*"

We have made and heard thousands of missionary addresses, but never *any like that!* For once we have found the head of a great missionary movement whose *main care is not money at all*, and who is *more anxious to have workmen than funds*; who, in fact, begs us not to give him *any more money* until we first *provide the workers to use it*. The ordinary conditions seem somehow reversed. We hear on all sides frantic appeals for *money*. To-day, it is said, scores of young men and women are coming forward, offering to go, but there is no money to send them. Brethren told me in Scotland that they were compelled to *stop appealing for workmen*, because the appeals were so much more enthusiastically responded to than the Church responds to the needs of an over-taxed treasury!

We have no thought of using invidious comparisons; but we are compelled to ask whether we have not, in our missionary work, fallen into the snare of worldly care—whether missions do not stand in our thought too much as an enterprise of the *Church*, and too little as the work of *God*, of which the Church is the commissioned agent. We feel conscious, like all others that have passed their meridian hour, that our day of labor slants toward its western horizon and its setting-hour. We desire to make every utterance of tongue or pen as serious, solemn, candid, and conscientious, as though it were, as it may be, the last. And, with full consciousness that no other "Editorial" may ever issue from the pen and hand which write these lines, we here record the profound conviction that, back of all other causes of the present perplexity in our mission work; behind all the apathy of individuals and the inactivity of churches; behind all the lack of enthusiasm and the lack of funds; behind all the deficiency of men and of means, of intelligence and of consecration, of readiness to *send* and alacrity in *going*, there lies one lack deeper and more radical and more fundamental—*viz.*: THE LACK OF BELIEVING PRAYER. Until that lack is supplied the doors now opened will not be entered, and the doors now shut will not be opened; laborers of the right sort will not be forthcoming, nor the money forthcoming to put them at work and sustain them in it; until that lack is supplied the churches in the mission field will not be largely blessed with conversions, nor the churches in the home field largely blessed with outpourings and anointings of zeal for God and passion for souls.

The first necessity for the Church and the world is also the first

central petition of the Lord's Prayer: *Thy Kingdom Come!* of which the hallowing of God's name is the preparation and the doing of God's will is the consequence. And that Kingdom comes only in answer to expectant prayer. We need, first of all, a revival of the praying spirit which moved Jonathan Edwards to publish his appeal in 1747, and led William Carey and John Sutcliffe to republish it in 1787. Modern missions had their birth in prayer; all their progress is due to prayer. A few souls that have close access to the Mercy Seat, like Moses, Samuel, Elijah, Daniel, have kept up the apostolic succession of prayer. And because of this, and of this alone, doors have been opened, workmen thrust forth into the open fields, and money has been provided. But suppose the *whole Church* would get down before God! What if, where one now prays, a hundred were bowed on the face like Elijah on Carmel! What, if in place of the naturalism that is eating at the vitals of spiritual life there might be a revival of faith in the supernatural, a new and universal awakening to the fact that God is a present, living, faithful, prayer-hearing God; that the closet is his ante-room, nay, his audience-chamber, where, to the suppliant soul, he extends his sceptre and says, "Ask what thou wilt in Jesus name, and it shall be given unto thee!"

The late Mr. Neeshima, of Japan, said to his fellow-countrymen when planning an evangelistic tour—"Advance on your knees!" To work without praying is practical atheism; to pray without working is idle presumption. But to pray and work together, to baptize all work with prayer and to follow all prayer with work—that is an ideal life. Of such a life we may reverently say, *laborare est orare*—work is worship and worship is work.

In the vision of Isaiah (vi.) the seraphim have six wings, and four of them are used in the office of humble and reverent worship, while only two are reserved for flying. As Dr. Gordon beautifully says, "Let us learn a lesson on the proportion to be observed between supplication and service." Better twice as much devout preparation as work, than a hurried and superficial communion with God, and an unprepared and hasty dash and rush into activity. Let us linger before God until we get power, and then life becomes grand. It shines with the glory of His Face, and it moves with the might of His omnipotence.

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## THE RESULTS OF MODERN MISSIONS PERMANENT.

BY REV. THOMAS LAURIE, PROVIDENCE, R. I.

The American Board began its work in Western Asia by sending missionaries to Palestine. In other words, the new world sent the gospel to that part of the old world whence that same gospel first went forth to bless the race—to the city where our redemption was wrought out and where the first Christian church was formed.

That fact starts the inquiry, whether the power of the gospel, like that of mere human influences, is short lived? As earthly kingdoms rise from obscurity, flourish for a season, and then decay, does the kingdom of God in like manner have its era of growth and harvest, and then leave nothing but stubble to be ploughed under by new laborers in their preparations for another crop? Missionaries from New England occupied church edifices in Ceylon that had been built centuries before by Papal missionaries from Portugal. Shall missionaries to China a millenium hence find no trace of the work being performed in that empire to-day save some stone like that at Singan Fû, which records the labors of Nestorians eleven centuries ago? Or shall future evangelists from Central Africa find such wrecks of churches in New England as we have found in Tarsus, Smyrna and Thessalonica? On the one hand it may be said that our country has not been in existence so long as the time between the visit of Xavier to Ceylon (1544) and the present; but on the other, we can say with the prophet, "The grass withereth, the flower fadeth: but the word of our God shall stand forever" (Isa. xl:8), and that word has been translated into the language of China, "and it shall not return to Him void, but shall prosper in the thing whereto He sent it" (Isa. lv: 11).

These questions present a very interesting topic for discussion. The writer sincerely wishes that he were able to do justice to so grand a theme, and ventures to submit these few thoughts only as a starting point whence others may advance further into a land flowing with milk and honey, and bring back far richer clusters.

First of all then let us keep in mind that in this discussion we are not inquiring as to the certainty of the conversion of the world to God. He settled that forever when in His word He put the certainty of that result alongside of the certainty of His own existence. The old version of Numbers, xiv:21, read thus: "As truly as I live, all the earth shall be filled with the glory of the Lord," but the new revision translates it more accurately, "In very deed, as I live and as all the earth shall be filled with the glory of the Lord." At first sight this seems a weaker statement, but it is in fact much stronger, for while the old rendering made the existence of God a pledge of the conversion of the world, this more correct one co-ordinates the two things as alike certain and incapable of change. How could it be otherwise, when it is written (Daniel vii:14): "His dominion is an everlasting dominion, and His kingdom that which shall not be destroyed." And then this divine result is the work of God Himself, as He says (Isa. lx:22), "I the Lord will hasten it in its time." We must never forget that it is "not by might or by power, but by my Spirit, saith the Lord." And to this agrees Isa. liii:12, "Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong; because He poured out His soul unto death; and was numbered with the trans-

gressors; yet He bare the sin of many, and made intercession for the transgressors." Thus binding the redemption already achieved and this future triumph of that redemption in one inseparable bond. Well does the Holy Spirit say through Jeremiah xxxiii:20: "Thus saith the Lord; If ye can break my covenant of the day, and my covenant of the night, so that there should not be day and night in their season; then may also my covenant be broken with David my servant."

It is well that our hearts be established by recalling such words of God before we launch out on the more uncertain sea of human probabilities, for what Christian can read such words of God and for one moment doubt the final issue.

Still the fact remains that the gospel was once preached in Palestine by our Lord and His Apostles, and now missionaries from other lands are needed to restore to that land the knowledge of the truth, and the question is, "Have we any reason to think the present evangelization of that region will be more permanent than that which went before?"

We see at once that there is a difficulty here which does not exist in some nations whose nominal conversion to Christianity took place during the dark ages. Take France as a representative of many others. There Clovis, a fierce fighter, when Thor and Woden seemed to fail him in battle, turned to Christ for help, vowing to be His follower if He gave him the victory. The bloody battle was decided in his favor, "and thousands of his wild warriors followed him to the font with as little thought as they would have followed him to death or victory." It was this conversion that won for the King of France the title of "the most Christian king." The historian adds: "It is from this robber, liar and murderer that France rightly dates her beginning." (*Encyclopedia Britannica*, Ninth Ed., Vol. IX, p. 529). It is not at all surprising when nations whose conversion has been brought about by such methods fall away from the faith, for the truth is that they never had a faith to fall away from. If the church in Palestine had been brought into existence by such methods we might be grieved, but we could not be surprised by its fall; but when the preaching of the Lord Jesus Christ and the Pentecostal outpouring of the Holy Spirit lie at its foundation, we must look elsewhere for the explanation of its falling away.

Still no thoughtful reader of the New Testament ought to be surprised at it. The Apostle says to those among whom he had labored more than two years at Ephesus (*Acts xx:29*): "I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them." It may be said that this does not anticipate so utter an overthrow as destroyed

vital piety in all that region. True, and yet that same Apostle strove to prevent in his own lifetime an apostasy that would have been utterly subversive of the truth, for he says of some opposers (Gal. ii:5) that he "gave place to them in the way of subjection, no, not for an hour; *that the truth of the gospel might continue with you,*" implying that otherwise the truth had perished from among them. Then in 2 Thess. ii:3, he speaks of falling away and a revelation of the man of sin. "For," he adds in verse 7, "the mystery of lawlessness doth already work: only there is one that restraineth now, until he be taken out of the way. And then shall be revealed the Lawless One, whom the Lord Jesus shall slay with the breath of His mouth, and bring to nought by the manifestation of His coming."

Besides, over and above these warnings of the Apostles, how often did the Lord Jesus say to His churches: "Remember therefore from whence thou art fallen [note it: already fallen] and repent, and do the first works; or else I come to thee, and will move thy candlestick out of its place." (Rev. ii:5). Surely such utterances ought to make surprise impossible when we look on the spiritual desolation of Bible lands, and their political and pecuniary desolations are only the consequences of the spiritual ruin that had gone before.

Another truth claims our notice in this connection. At no time in the past has any religious movement been either perfect in its nature or universal in extent. In other words, it has not thoroughly transformed the whole character, or pervaded the entire community. No one man has done good and not sinned at all, and there have always been those who have floated with the current whichever way it turned, but without any spiritual life of their own. Hence among the ancient people of God His kingdom did not move forward in one continuous advance, but rather by seasons of progress, interrupted by either lack of movement or positive retrocession. An advance under Samuel was followed by a backward movement under Saul. Another advance under David was succeeded by a retrograde movement that culminated under Jeroboam, the son of Nebat. Again, light under Jehoshaphat was followed by darkness under his son, Jehoram, and so on to the captivity. That, however, was under a dispensation that was growing old and ready to vanish away.

Under the gospel, our Leader teaches us to aim at nothing less than the doing of the will of God on earth as it is done in heaven; and this, which involves complete obedience on the part of each, and the combined obedience of all, we are never to lose sight of. It is to be the object of our daily prayer and constant endeavor. Still, being so high an aim, it is not strange if its attainment be more difficult, but we trust that the morning has dawned that shall shine more and more unto this perfect day, for under the power of the Spirit of God, things shape themselves toward a higher standard of character throughout

the Church in all lands. And here belongs one truth that is full of comfort. The work of the Spirit is not stationary, but progressive.

He began by brooding over material chaos. He inspired Bezaleel and Aholiab for their work, and He now works a spiritual transformation in human hearts. Though He did this before Christ came, yet it was confined to so few, that the evangelist could say (St. John vii:39), "The Holy Spirit was not yet given; because Jesus was not yet glorified." After that He wrought the wonders of the day of Pentecost; yet that was only one step in an advance that shall overcome the powers of evil with a continuous and unending victory. The same divine energy that overcomes for one moment is able to overcome forever. And it is in the line of the divine progress to show the power of the redemption that is in Christ Jesus, to conquer the causes that now render revivals temporary, as well as those that render them impossible at all to man unaided.

As the plan of God involves this progress, we should expect to find instrumentalities provided to carry it out, and we are not disappointed. The past history of the Church has shown God working toward perfect ends through imperfect instrumentalities. At first there was a need for Apostles, lifted out of and above the rest of the Church. Still they were not an unmixed good. Their presence involved the danger of depending too much on leaders, although one of the chief Apostles begged the prayers of the churches for a blessing on his labors. This undue reliance on leaders led to the attempt to perpetuate the apostolic office without the apostolic gifts, hence ruinous ambition among the clergy, who forgot how the Master said, "He that is greatest among you shall be your servant" (Math. xxiii:11), and that "Whosoever shall humble himself as a little child, the same is the greatest in the kingdom of heaven" (xviii:4). When we look back on the bitter fruits of ambition in the Church, we are at no loss to explain the disappearance of spiritual life from Bible lands. Still this does not involve the failure of divine plans, for the same chastening that visited retribution on sin in the Church, also prepared the way for a renovated sanctuary and a holy people who should carry out the glorious idea of a Church, as it existed in the mind of God.

Look at some of the wonderful works of Him who is King in Zion. Once copies of the Holy Scriptures could be multiplied only by the slow labor of the pen. Then the common people could not possess them. Even churches could hardly secure a copy for their public worship. This left them dependent on the clergy for their knowledge of the truth, and it is humiliating to have to confess that this great power in the hands of ecclesiastics was not always used to make their people wise unto salvation, but rather to strengthen their own supremacy.

Even now good men look more to the preacher than to Christ.



How much more when they had no Bible at home to correct that tendency, and everything in the Church magnified those who sought their own greatness at the expense of the edification of the people. Even now some true disciples are influenced more by the visible splendor of a church edifice and the audible music of the choir than by unseen spiritual virtues. How much more, when those who ought to have pointed them to the "Lamb of God who taketh away the sin of the world," claimed that they themselves had power to forgive sins and impart salvation! But now that the common people have the Bible in their own hands, which can make them wise unto salvation, they have a divine deliverance from this bondage to a clergy, and we may estimate the greatness of that deliverance from the frantic efforts put forth to-day to take away the Bible from the masses, or at least to prevent them availing themselves of its divine instructions.

The Master in his day preached the coming of the Kingdom of God, looking beyond the temporary thralldom of his people to that freedom wherewith the truth would make them free. And the Church has now come forth from that dark house of bondage to walk in the light of the truth of God.

The fact, then, that the Providence of God, by means of the press, has put the Bible into the hands of the common people, and stirred up His Church not only to see that it is distributed but that men are stimulated to engage in its study and assisted in that study, is one pledge that the waters of this flood of ignorance shall not return to destroy the Church and necessitate another replanting of those lands where the truth is taking root to-day.

Another fact which strengthens this conviction is the influence which the Bible exerts on those who receive it. It has already been intimated that something is needed to interest men in the truth, so that they shall feel its power, and that something is the Holy Spirit, who, Christ says, "Shall take of mine, and declare it unto you" (St. John xvi:14). It is not necessary to determine the minimum of truth essential to secure the work of the Spirit in a human heart. It is enough to know that He works through the truth. Any one who has ever had opportunity to compare the working of Papal missionaries with those who go forth from our Puritan Churches, appreciates this fact as no language can describe it. There is a puny weakness in the adherents of the one, and a stalwart energy in the converts made by the other, to which words cannot do justice. On the one hand are Lilliputian superstitions and Brobdingnagian legends of the Saints. On the other are a wonderful manliness and the fruit of the Spirit in all its variety and sweetness.

Some magnify education as a power to renovate persons and peoples; and no doubt education produces great results, but the highest style of education is seen where a soul, regenerated by the Spirit,

studies that Word of God through which the Spirit sanctifies. No science can compare with the Bible. Other sciences deal with the works of God, whether in the realm of matter or of mind; Scripture deals with God Himself and our relations to him. No college can rise so high along any other line of study; no university can secure such a large and well-proportioned mental development through the pursuit of all other sciences put together, and it is this highest style of education that is given in our higher missionary schools. There, whatever other line of science is pursued, the Bible is supreme, and that not only emancipates from the bondage of ignorance, it lifts the soul into the plane along which it is to advance forever, and on which they move in Heaven to-day. And the men so trained will never degenerate as Bible lands have degenerated under an ecclesiasticism that ignored the Redeemer, and his great Redemption, and sent them to the priest for salvation, instead of sending them to the only name under heaven that is given among men whereby we must be saved. Men do not go to Him and come back empty.

Some talk as though a new discovery in politics or in science was lifting up the masses to-day and righting the wrongs of ages—upheaving society from its depths and creating all things new. It is neither a new discovery in politics nor in science, but an old truth sung by a woman nineteen hundred years ago in connection with the incarnation of the Son of God. "He hath showed strength with His arm; He hath scattered the proud in the imagination of their heart. He hath put down princes from their thrones, and hath exalted them of low degree. The hungry He hath filled with good things; and the rich He hath sent empty away." (Luke i:51,53). It is that power of an Incarnate Saviour that was spoken of even a millenium before Mary thus magnified the Lord, when the Psalmist said of Christ, "He shall deliver the needy when he crieth; and the poor that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy." (Ps. lxxii:12,13).

In the labor questions that now vex society, we see this power grinding like Samson in the mills of the Philistines—a captive shorn of its strength; but in the missionary station we see it wielded by omnipotence, to shatter every hostile force that exalteth itself against God and human well being. There it asserts its divine energy, and there is one line of its working that calls for special notice. The heathen, like sinners at home, are selfish, and their selfishness has found expression in a lazy looking out for their own advantage, regardless of the interest of others. At first missionaries were made so happy by the sight of interest in spiritual things, in however small a degree, that they were in danger of hindering the work of God by doing everything for their converts and shielding them from every self-denial. They furnished employment; they protected and coddled

them till they were in danger of destroying all manly self-reliance. Now they have learned the love as well as wisdom of those words of Jesus (Luke ix:23): "If any man would come after me, let him deny himself, and take up his cross daily, and follow me," and they teach converted heathen that the work of the kingdom in their land belongs to them and not to the missionary. That to them belongs the support of the churches, and that their feet are to carry the gospel into the regions beyond. The consequence is a type of Christian zeal and self-denial that puts us at home to shame, and our churches are stimulated to new consecration by the example of those who yesterday were heathen. Here is another fact on which we build our assurance: that the present results of missionary labor have come to stay. The churches that lazily leaned on the store of merit which their clergy claimed to have at their disposal may pass away; but these Christian workers are only the vanguard of others who shall enter into their labors, and together press on in the service of the Lord till the earth shall be full of the knowledge of the Lord as the waters cover the sea.

It is said that even the most fervent zeal may grow cold and disappear. Yes, if its roots go no deeper than the heart, which is deceitful above all things; but if the zeal of the Lord of Hosts is performing this, if the life that is in Christ as well as from Christ is the power at work in this matter, is anything too hard for the Lord? "Hast thou not known? Hast thou not heard? The Everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of His understanding. He giveth power to the faint; and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint." (Isa. xl:28-31).

#### MAHDISM AND MISSIONS IN THE SOUDAN.

BY REV. LEWIS GROUT, WEST BRATTLEBORO, VT.

Among all the characteristics which mark the followers of the False Prophet in Beled-es-Soudan, "the country of the blacks," perhaps none is stronger or more peculiar than their faith in Mahdism. Nor can any organization or enterprise that may have in view a thought of promoting the essential well-being of that people, whether social, political or religious, afford to be indifferent to the opposition this religion would offer to its efforts. Least of all can any missionary, or missionary society, hope to succeed there without knowing something of the character of the Mahdic phase, of the Moslem faith, and something of the reasons why its devotees are so strongly attached to it. Should a study of the subject show that the Mahdism of the Soudan includes not only a purpose to see their faith extended and established throughout the continent, but also a desire to be relieved from crushing assessments for that which brings them no good, to be exempt from interference with their dealing in slaves,

and be left free of every foreign yoke, whether military, political or financial, to govern themselves as of old, it would not be difficult to see why its friends and advocates are firm, active and aggressive. It will help to give some good idea of the hold Mahdism has upon the Soudanese, to take a brief look at the traditions of the people respecting the Mahdi, and at some of the reasons for the ready response they gave to the claims of Mohammed Achmet (or Ahmed) to be the true and very Mahdi for whom they had been long looking.

Soon after Ali, surnamed the Lion or God, married Fatima, the daughter of Mohammed, whose doctrines he adopted and labored to enforce, his rival, Abu Bekr, being chosen calif in 632, the Mohammedans were divided into two sects, the Sunnites and the Shiites, the latter of which were the partisans of Ali. Ali became calif in 655, but was assassinated in 661, and was succeeded by his son, Hassan. Under the auspices of the Fatimite dynasty, the Shiites soon spread over all Persia and a large part of Egypt, including the Soudan. They believed Ali ranked equal, if not superior, to the Prophet himself. Some of them looked upon him as the incarnation of Divinity. He was counted the first of the 12 Imams, or Pontiffs, of the Persian creed, who, one after another, without arms, treasures or subjects, enjoyed the veneration and provoked the jealousy of reigning califs. Their tombs are still visited by the devotees of the sect. For solitude, sanctity, and veneration paid him, the twelfth and last of these Imams surpassed all that went before him, and was made specially conspicuous by being called El Mahdi (Mehdi, or Mehedi), literally, "the guided"—that is, "the inspired one;" and hence, a spiritual guide, a deliverer invested with a supernatural mission. The time and place of his death were never known; indeed, it was believed that he never did die. For many generations his votaries pretended that he disappeared in a cavern, where he still lived, and from whence he would emerge before the coming of the last day, to overthrow the tyranny of Antichrist. Some of the Persian traditions taught that this Imam, El Mahdi, would outrank all other prophets and divine messengers; that, being "well-guided," heaven-directed, sent of God to be the leader of His people, he would come out of his concealment in time to accomplish the last things, unite with Christ to consolidate the Christian and Mohammedan law, declare El Islam the world's true religion, and convert Christians and idolaters alike to the Moslem faith.

It is well known that for some years now past the Shiite Mohammedans were looking for the early coming of the last day, and for the speedy reappearing of the long-expected Mahdi. Nor can there be any doubt that the superstitious adventurer, Mohammed Achmet, or Ahmed, aware of these shadowy expectations, had endeavored to prepare himself in the seclusion and silence of a studied retreat, to answer the description which tradition had given to the coming El Mahdi, and seize upon some auspicious occasion to declare himself the promised guide and deliverer.

He was born in Dongola, in 1843, the son of a carpenter, the grandson of a Moslem priest; dark-skinned, with Arab blood, though he claimed to be a full-blooded Arab—a regular male descendent from Mohammed, through his daughter Fatima and her husband Ali. He is said to have been a strange and precocious child. His father apprenticed him to a boatman, an uncle, from whom he ran away, and joined himself to a priest or fakir, a dervish, who lived near Khartoum. Here he studied for several years and made such progress in learning the Koran that, at the age of twelve years, he knew a large part of it by heart. He lived for a time with a French surgeon-general, Dr. Peney. He attended a Mohammedan school for a few years, and then, for another term of years, studied under a famous saint, by whom he was ordained

a priest. Having completed his studies of Mohammedan literature, at the age of 25 he betook himself to a cave on the island of Abba, above Khartoum, near Kana, on the White Nile, where, for fifteen years he lived an austere life, fasting, praying and meditating on the mission to which he would eventually give himself. By his unique personal appearance and mystic manner of life, he soon began to get a wide repute as a most devout and saintly man. Crowds eventually flocked in to ask his prayers and make him presents, and become his disciples. He cultivated the friendship of the influential Sheiks, selected wives from the families of the rich and powerful, and in that way increased his own wealth and power and laid a train for political influence. Having established a school of dervishes, he only needed a good opportunity to announce himself as the Mahdi for whom the people were looking, to draw around him hordes of fanatical followers. Nor was it long before the desired opportunity came to hand.

The Soudan had now, for some years, suffered greatly from the onerous taxation and cruel Bashi-Bazouk system, while Egypt had been continuously imposing upon her, and was now ready to rise in her might and follow any leader who might promise deliverance. And the sad home-troubles to which Egypt herself was just now subject, were too many to admit of her giving any thought or care to her Soudan dependency.

Arabia's attempt to revolutionize the government, England's interference with affairs in Egypt, making the imbecile Pewfik Khedive in place of the enterprising Ismael, bombarding Alexandria, and claiming control over the revenues of Egypt, all conspired to give Mohammed Achmet all the opportunity he could wish to announce himself the Mahdi, the deliverer from oppression, the long-expected redeemer of Islam, whom the past had promised. Gordon, too, the Governor-General of the Soudan, had now, two years since, resigned his charge and left the country, after he had done much during his few years' administration to rouse the ire of the slave dealers, and prepare them to welcome any deliverer who should promise them protection or even tolerance, as the Mahdi would, in their nefarious pursuits. Announcing himself the true Mahdi, as he did in May 1881, a host of zealous emissaries hastened to carry the news up and down through all the Nile country that Soudan was about to rise in rebellion, throw off the dominion of Egypt and the Turk, and make the triumph of freedom and of the Moslem faith universal and complete. His pretensions were at once reported to Raouf Pasha, Gordon's successor as Governor-General, at Khartoum, upon which he sent a band of 200 men to capture the prophet; but they were soon surrounded by his adherents, many of them massacred, and the rest put to flight. Upon this, Sennaar and other parts of the Soudan revolted, and the Mahdi soon found himself at the head of an army of 50,000 men. Several bands of Egyptian forces, one of them numbering 6,000 men, were sent against him in 1882, only to share the fate of the first and be annihilated. The city of El Obeid was taken and made the Mahdi's capital. In November 1883, a large Anglo-Egyptian army of about 10,000 men and 42 guns, in command of Hicks Pasha and his European staff, and many Egyptian officers of high rank, undertaking to recover El Obeid, were hemmed in among neighboring passes, and, after a most heroic struggle of three days, was overpowered and utterly destroyed—"not a man left to carry the fatal tidings to Khartoum."

To the Arab, these many and great successes of the Mahdi attested the butt of all his claims, and contributed greatly to the rapid increase of his popularity and power, doing more than all his asceticism had done to make him, in the eyes of the people, the very prophet and deliverer, the

religious teacher and political leader they had desired and expected. His political importance, passing rapidly beyond the bounds of the Soudan and of Egypt also, had now begun to agitate the counsels of England, and trouble the Sultan of Turkey. The British Government which, at first, refused specifically and repeatedly to be accessory in any sense to the military doings undertaken by Egypt to subdue the Mahdi and hold the Soudan, had now entered upon a long and disastrous campaign in conjunction with Egypt against the impostor. Long and sad would be anything like a full account of the monies and men sent by England and Egypt to subdue that Soudanese rebellion, of which the Mahdi and his general, Osman Digna, were distinguished and successful leaders. Nor should it be forgotten that the Premier of England admitted, claimed, that the Soudanese had a good reason for the revolt in which they were engaged, and were fighting for their rights. Gordon, too, was evidently of the same opinion. And yet, in one form or another, the campaign was continued till January 1885, when Khartoum was betrayed into the hands of the Arab host, Gordon slain, the English army ordered to withdraw, and the Prophet of Islam left to follow up his so-called mission.

With varied success the Mahdi's career was carried on till about the middle of June, when he fell a victim to the small-pox, which was then raging in the country. But it was not long ere another Mahdi, Khalifa Abdullah, was found to take up and prosecute the work to which Mohammed Achmet had devoted his energies. The long-continued war, and especially the blockading of Suakim and other ports on the Red Sea, bringing much annoyance and damage to the Soudanese, the new Mahdi sent Osman Digna with an army of dervishes and others to lay siege to Suakim and drive the Egyptians into the sea. Upon this, near the close of 1888, the British Government sent troops and ships-of-war in such numbers as to compel their foe to raise the siege. But the repulse was only local and temporary. Worsted at Suakim, the Mahdi undertook to invade Egypt, and was setting heavy guns, gun-boats and regiments of dervishes along the southern border to this end, when British forces were sent to aid the Egyptians in repelling their foe. The leader of the dervishes being asked to surrender, replied: "I have been sent to conquer the world. I call on you to surrender. Remember Hicks and Gordon." On the 3d of August, 1889, the Anglo-Egyptian army engaged the dervishes, who made a gallant defense, and yet, losing 1,500 killed and wounded and having 1,000 taken captive, they were completely routed. But anything further, as a move on Dongola, was deemed useless, unless the Government would accept the views of the generals that Berber should be taken and held as the key of the Soudan.

The Mahdism of Abdullah evidently makes more of the religious element than did that of his predecessor. Abdullah and his dervishes are working for the most extended triumphs of the Mohammedan faith. Some of the less religious of the Soudanese profess willingness to accept English rule, could they be rid of the Egyptian, be rid of exorbitant taxation, be rid of interference with their trade, and be at peace; and the reason of their making common cause with the Mahdi and dervishes is to secure these results. But the more devoted of the Mahdists would expel or subdue all that oppose their making Islam universal in Africa. To this end they invoke the aid of all classes in the Soudan, assail Christian missions in the equatorial provinces, intrigue with the Congo tribes, purpose to push their conquests to the Atlantic, and claim, indeed, already, nothing less than all that part of Africa which lies north of the Zambezi as Mohammedan territory. To this end have they pushed their arms into the equatorial provinces, made war upon the stations and forces under Emin Pasha, compelled him to move southward from time to time, till,

finally, with great reluctance, he has been persuaded to accept the opportunity Stanley's Relief Expedition offered, to abandon the field and leave the realm he had in charge to the undisputed control of the Mahdists.

To be sure, there are those who predict that the Mahdists may yet have trouble in their own camp. The Moslem society, called *Sid-es-Senoussi*, is reported to have said that Abdullah is only Calif of Khartoum, and not a real Mahdi. But this large and powerful sect of the Senoussi, having its headquarters in Northern Africa, west of Egypt, whose calif, or "divine lieutenant," has under him a complete hierarchy of subordinate officers, with a probable following of 1,500,000 fierce fanatics, is governed by the same spirit and committed to the same end as the Mahdists of the Soudan—all alike aiming at a speedy, complete, universal triumph of Islam. However great, as between themselves, the jealousy or rivalry of these two califs and their respective followers, or whichever of them may be in the lead, they can but be in sympathy and united in the great end of their common faith, in their purpose to make their religion and their rule universal.

Here, then, is a great field for Christian missions—in some respects the largest and most important in the world. Taken in its largest dimensions, and in general terms, the Soudan extends from the Atlantic to the Red Sea, and from the Great Desert to Upper Guinea on the west, and to the equator on the east, making some 3,500 miles in length, and from 500 to 1,500 in width, with an estimated population of 50,000,000. Some make the Soudan to include more than the above territory, and put the population at 90,000,000, the larger part of whom, be they more or less, are in that part of the Soudan of which we have been speaking in the foregoing pages. Converting these millions to Christ is not only redeeming them from error and making them a truly civilized and Christian people, but it puts an end to one of the most cruel and nefarious of all traffics, and turns the most active and hostile foe of Christian missions into a friend and helper—believers in a fetish into believers in Christ, the priest of Islam into a preacher of the gospel. And yet it continues to be said there is not a single true missionary of the Cross of Christ in all that broad realm, which, in both area and population, makes little, if any, less than a fourth part of the whole Dark Continent.

To be sure, good men and societies have been turning their thoughts and efforts in that direction, and will doubtless continue to do so till an entrance shall be made and a good work done. Some ten or more years ago Mr. Robert Arlington, of England, offered to give the American Missionary Association \$15,000 towards a mission in the Sobat region, and the association undertook to make it up to \$50,000, and sent out two men in 1881 to explore the field. They were gone more than nine months, met with many obstacles, incurred many personal dangers, and returned just at the outbreaking of war in Egypt, and at the uprising of the Arabs under the Mahdi in the Soudan. The exploration was counted a success, but the enterprise was postponed and finally abandoned.

For some years a young English layman, Mr. Graham Wilmot-Brooke, has been laboring to establish a Christian mission among the Moslem tribes of the Soudan. At one time he had hoped to reach some of the central tribes of that region by going up the Nile; at another, by going south from Algeria; at another, by way of the Senegal sources; and then, again, by the Mobangi river, one of the northern branches of the Congo. He is now hoping and working to reach that central region by way of the Niger and Sokoto. Commencing work in Sokoto, his plan is to move forward at an early date into the heart of the Soudan, and give himself to mission labor among the Mohammedans.

Four of the general secretaries of the Young Men's Christian Association of Kansas have given themselves to mission work in the Soudan, one of whom has reached Africa; the others are on their way, and others, from both Kansas and Minnesota, are preparing to follow.

The Roman Catholics have several stations in the Soudan, as at Khartoum, El Obeid and Delen, where they have at least comfortable houses, hospitals and gardens, and workers trained in Arabic and in the negro dialects. Nor is their mission likely to fail for want of money or recruits. The Moslems, also, especially the religious society of the Sid-es-Senoussi, have schools in many parts of the Soudan, and for the blacks as well as the whites. The dominion of Nadai, the sultan of which is a fervid adherent of the sect, is said to be fairly overrun of Moslem workers. Many of the blacks are drawn into the schools. Their influence is felt far and wide—"from Senegambia to Timbuctoo; to Lake Tchod, Bahr-el-Gharel, and even to the Danakils, the Gallas and the Somalis." Why should Protestant Christian missionaries be less interested, earnest, self-denying, or less successful in the Soudan than Roman Catholics or Moslems? Earnest Christian efforts to convert believers in the False Prophet into believers in Christ have been already successful enough to encourage other and greater efforts. Hitherto comparatively little has been done in this direction, and the methods adopted have generally savored too little of wisdom, faith and hope, and too much of prejudice or dislike for the Turk and Arab to insure the best results. Indeed, too little has been known, or at least too little advantage taken, of the common oneness there is on many points in the beliefs of Islam and Christianity. To those who contemplate laboring among the Mohammedans, the conclusions of this kind to which able students of the Koran, as Sir William Muir and Max Müller, have come, should be of special interest, in that the Jewish and Christian Scriptures, as current in Mohammed's age, were by him held to be the genuine, and of divine authority. The 131 passages brought together and compared by Sir William to show the testimony which the Koran offers to the authority of the Scriptures, together with the great number of Biblical stories and incidents and passages quoted from the Bible in the Koran, with little or no change, give the true Christian missionary of this day much of common ground on which to approach and win the adherents of Islam. As has been said: "It is much that the Koran, despite all its errors, inculcates 'the divine unity, perfections and all-pervading Providence; the existence of good angels as well as of Satan and the fallen angels; the immortality of the soul; the resurrection and retribution of good and evil, and the sin of idolatry.'" And then, too, were we to consider the kind of Christians the Moslem has generally had before him, as in the decayed and corrupt churches of the East, whether Armenian, Nestorian, Greek or Coptic, with which he has been most in contact, we might doubtless make some good allowance for his prejudice or hate toward the Christian. The debased systems of the so-called Christian faith, which have prevailed for so long in the Turkish empire, have been alike a reproach to the Christian name and a hindrance to any attempt to reach the believers in Islam with the grace and truth of the gospel of Christ. But in the great changes and interchanges of the day, the Moslem is having a good opportunity to see the difference between a true and a corrupt Christian faith, and to modify his antipathies.

The successes which well-ordered mission work has achieved among the Moslems in other parts of Africa are a good index to what might be expected from such missionary labors among the Mahdists in Eastern Soudan. Rev. E. F. Baldwin, writing of his work in North Africa, speaks of frequent conversions from the false to the true faith in South Morocco, notwithstanding the



great persecutions to which the converts are subject. Under date of March 1889, he says:

"For upwards of a year new accessions have been constant, and every one baptized has renounced Mohammedanism." On one occasion he made a trip of twenty days into a part of the country where Europeans have seldom gone, and "enjoyed unusual facilities for preaching to the people, and was even admitted to the mosques and preached to the Mohammedan priests. A considerable number of converts have been gathered, but they suffer great persecution." And again: "Tidings from different places in the interior, where the Word of Life has been carried from here, tell us of many turning from Mohammed's cold, hard, false faith, to the love and light the gospel brings them. May not all this encourage the zeal and faith of Scotland workers toiling in these hard Moslem fields?"

#### TRANSLATIONS FROM FOREIGN MISSIONARY PERIODICALS.

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

MY DEAR DR. SHERWOOD:—I send you the following letter, a translation of one which I have received from Nice. Will you be so good as to publish it, and thereby relieve the feelings of our French brethren of what they feel as an injustice on my part? Sincerely yours,

C. C. STARBUCK.

"*L'Eglise Libre*," *Journal de la Réforme Evangelique*.

NICE, FRANCE, July 21, 1890.

SIR:—THE MISSIONARY REVIEW OF THE WORLD, in its last May number, maintains that the Protestant journals of France have not disapproved of the proceedings of the colonial government of the Loyalty Islands with regard to the Rev. Mr. Jones, missionary at Mare. One of our missionaries, in informing us of the fact, says that he has addressed you a protest, begging us to furnish you the proof of your error. Nothing more easy, as our journal has in at least a dozen articles remonstrating against the wrongs done to him and to the natives who remain attached to him. Indeed, our energetic protests against the exile of several teachers, supported by the Tahitian pastor who sits in the superior council of the colonies, have procured the recall of the exiles.

I hope that you will, in a near issue of the REVIEW, rectify the involuntary but regrettable error into which you have fallen, and will be so kind as to address to me the number containing the rectification. Accept, Sir, our Christian salutations.

H. DRAUSSIN, Editor of *L' Eglise Libre*.

—The last year's edict of the Russian Government, restraining Protestant Christians from holding missionary meetings, and sending abroad missionary gifts, has been modified as follows: "(1.) Pastors are not forbidden to take a text during worship and to preach from it on the extension of Christianity. It is only such missionary gatherings as lack a warrant of law that are abolished. (2.) Collections for the benefit of foreign missions may be taken up, but every such collection must have previously been approved by the governor. Such contributions are to be sent only to the Leipsic and Danish missionary societies, and the amount raised in each parish and sent from it, is always to be notified to the governor." A grudging concession, but still a concession.

—The Paris Society, finding that the maintenance of the growing number of Basuto catechists and evangelists begins to weigh heavy on the limited means of the native Christians and of the French Protestants, has decided to solicit the assistance of English Christians, Lessuto being under English authority. They find an encouraging response to their appeals.

—M. Ellenberger, French missionary at Massitissi, in Basuto Land (or, as the French call it, Lessuto), writes: "At the opening of this month (Nov., 1889), and on the occasion of the reception into the church of fifty-six neophytes, we had at Massitissi a very delightful Christian celebration, lasting three days. The Christians of the out-stations had been very cordially invited by those here, so that brotherly love has greatly contributed to a good understanding among them

and to the joy of all. On Saturday morning we were called to bless nine marriages of persons who had been long united according to the customs of their fathers. On the same day, at the beginning of the service preparatory to the Holy Communion, forty children of Christians were baptized, and after a brief meditation upon John iv:19 several members of the church addressed fervent prayers to the Lord.

"On the morrow, Sunday, in an open-air meeting of 800 persons, the neophytes, conducted by one of the elders, came in procession, two and two, and were received by the assembly, which raised a hymn of thanksgiving. After a brief address from their missionary, 45 of them were admitted to the church by baptism and 11 by confirmation. Several of the men received, edified us by the spontaneous account of their conversion, and one of them offered, with so much unction, a prayer in Zephuthi, his mother-tongue, that the whole assembly was deeply moved. My colleague, M. Bertschy, who took part at the reception of the neophytes, presided over the Communion service of the afternoon. Although the sickness, the rain, and the rivers, had made it impossible for many Christians to be with us, nevertheless 353 communicants approached the Lord's table." Deeply profitable meetings in the evening and morning, not unattended by conversions, closed the solemnity.

—The French brethren in the Upper Zambesi, in the country of King Lewanika, have appeared about as far retired as any missionaries in the world from both the comforts and dangers of civilization. But the magic of gold supposed to be discovered has already begun to bring the world of white men upon them. Let us hope that the Barotsis will not be swept away before it. But, indeed, from latest accounts, there appears to be more danger that the white race will disappear in South Africa before the blacks, than the blacks before the whites. Many a hopeful tribe, however, has been trodden to pieces first.

—The following shows some of the accompaniments of missionary life in South Africa:

"It was the season of rains; the country traversed resembled an immense sheet of water; the water-course to be passed had overflowed its banks and rolled along its yellow waters, enormous, impassable.

"They camped. Bushmen stole from us our two goats. Farewell, then, to the few drops of milk which we appreciated so much. Our horses began to die one after the other, and so suddenly that we could do nothing. . . . Our draught-oxen went on dropping like flies. Clouds of vultures, which no longer quitted us by night or day, struggled and fought over the carcasses. Bands of Ma-sarua (bushmen) came to dispute with our horrible guests the morsel of putrid flesh.' This lasted fifteen days. Dysentery and other maladies attacked our travelers, who, however, were at length relieved by the help of Knama, the Christian king or Shoshong."

—*The Journal* of March has the following remarks upon the projected enterprise of Mr. Graham Wilnot-Brooke, and his three companions, for penetrating into the Soudan by way of the Niger, under the general direction of the Church Missionary Society, and under the Episcopal superintendence of Bishop Crowther, but, as to details, being left very much to themselves, and renouncing the protection of the British Government:

"We observe the distinctive traits of this evangelical enterprise: to act, above all, by spiritual means; to enter into personal and intimate contact with the souls which one wishes to draw to God; for this end to place one's self on the level of those towards whom a pity, without lachrymose phrases, but so much the more intense, ought to draw the missionaries, as Jesus Christ has descended to earth out of pity for our fallen race; finally, in a Moslem country, where to make profession of Christianity may have as its consequences persecution and death, not to cover one's self with the protection of a powerful European government, saying to converts: 'Be firm in suffering, I shall not be

touched,' but to share with those whom God shall regenerate, the joy of suffering reproaches for the name of Jesus. We find here the alliance of apostolic principles with the sound and sober experience of a directing committee. The infinitesimal commission of missionary agencies is avoided by the humility of men whose youth is equal to the boldness of great initiatives, and by the wisdom of men of age and established balance of character, but who do not fear the truth of the Spirit and who consent to second missionary essays which depart from the beaten tracks. Thus it is a sweet and vivifying breeze which conveys to us the fragrance of the simple and heroic times of primitive missions."

"How," says the *Journal*, "when hearing of these projects, can we avoid thinking of our own Senegal? The upper river gives access to the upper course of the Niger and to all the great occidental region of the Soudan; the language of the Mandingoes, who, with the Foullas, dwell in these countries, is of the same family with that of the Bambaras; the industrial Mandingoes and the pastoral Foullas are both Moslems; but they are at least as accessible as the motley and corrupted populations of the Lower Senegal. When shall the time come when, instead of leaving our mission in barracks amid the pernicious miasms of the Senegambian coast, we shall be able to dispatch men who shall do, for the glory of Christ, what Captain Binger has just been doing for his earthly country, and march simply and resolutely to the conquest of the African world, like David going forth to encounter the giant of Gath?"

—It is a matter of satisfaction and thanksgiving, not merely to the Unitas Fratrum, but to Christians generally, that with January of this year the *Periodical Accounts of Moravian Missions* entered upon its second century.

—M. Grandjean writes in the *Bulletin Missionnaire* (organ of the free churches of French Switzerland):

"The stay of M. Berthoud is extremely valuable during the Easter season. He has opportunity to give a thorough exposition of the fundamental facts of the work of salvation to hundreds of souls, that possibly hear all this for the first time. It is not that our excellent Timothy does not well discharge his task, but the preaching of a native, especially of one who has not passed through a school course, cannot but be inadequate, and gradually become thinner, if the voice of the missionary is not sometimes heard. Last Sunday M. Berthoud preached in the morning on the death of Christ, and in the afternoon Timothy resumed the same subject, in order to bring it within the reach of the more ignorant and to drive the nail home. The missionary and the native evangelist admirably supplant one another. The preaching of the missionary is more complete, but it often remains unintelligible to a good many, in view of the immense distance which subsists between their manner of thinking and ours. The evangelist gives to the word of the missionary a form which the negro comprehends."

—Missionary G. Stosch says, in the *Evangelische Lutherisches Missionsblatt*:

"At the death of the venerated (Protestant) Abbot Thiele, in Brunswick, it was related of this faithful witness of the Lord, that, from year to year, as the passion-tide returned, he came into new animation; for in the Cross of Christ lay his strength. That is what our Tamil Christians also feel. Should you ask, 'What is the main thing in Christianity?' I doubt not by far the most, of high and low, would answer: '*The Cross and the wounds of our Saviour.*' Therefore they love Passion Week and the weeks preceding. Many a one looks up to the Southern Cross that, still and great, a Joseph among the constellations, is just at this time rising upon the horizon. The soft, luminous flood of the milky way flows down upon the cross: a lovely image, holding quiet watch over the pinnacles of India. But yonder cross is only an image and symbol, impotent to allay India's wretchedness. The true power of the Cross is in Word and Sacrament."

—Tranquebar, on the Coromandel coast of South India, about 170 miles south of Madras, will be remembered as the seat of the Danish-Halle Mission, established about 1706. It is still a station of the Leipsic Society, which, however, works chiefly in other towns. Mr. Stosch writes:

"Outwardly Tranquebar is falling into ruin. Its houses are decaying; its streets begin to look desolate. And yet it will retain its charm for every sensi-

tive mind. It remains *the city of a great past*, and of earnest, quiet work in the present. There, in all stillness, many an earnest decision is passed. There our Church has won a right of citizenship, even in the consciousness of the heathen. Would that it might please God, through the spirit of revival, to bring yet many heathen there to living faith! There is yet much room in our Jerusalem church; nor, indeed, is Tranquebar wanting in outward attractiveness. There you hear, day and night, the thunder of the ocean. How peaceful is this monotonous melody! Our children, too, exclaim, full of delight, when they see the blue flood from the upper chamber of the mission house: 'The sea! the sea!' How homelike have been the hours of chat at evening in the veranda of our house, when the white Jerusalem church opposite glittered so festively and yet mysteriously in the moonlight and the cool sea-breeze rustled through the palms.

"Whoever wishes to make studies in the observation of men finds in a Hindu railway station a wealth of opportunity. Women in brilliant garments and golden ornaments, poor Pariah women wrapped in rags, naked children, gossiping men, all waiting for the late train. We recognize the proud face of the Brahmin; we recognize the Sudra by his more intelligent countenance and his more elastic gait. People at home are far from imagining the difference between Sudras and Pariahs as great as it really is. It is a deeper distinction than that at home between rich and poor, between cultivated and uncultivated. See this group of Pariahs. What deep furrows sin and superstition have ploughed in these faces. A gloomy trait remains in their features, even when they laugh. But through the influence of Christianity it is effaced. It is surprising how utterly different the expression of countenance is in Christians from what it is in heathen. This comes out still more strongly in women than in men, and in children than in grown people."

—M. George Casalis, ordained last year in Paris, for the Basuto Mission, gave, at his ordination, a very interesting address, of which we quote a part:

"My brethren: I can well believe that no one among you is astonished to see me to-day occupying this place and ready to receive, in the midst of this assembly, the imposition of hands. Son and grandson of missionaries as I am, it is natural, you think, that I should follow the footsteps of those who have preceded me; it was almost inevitable, you will say, that, being born in a mission field and having grown up in a thoroughly missionary atmosphere, I have felt myself impelled, when once arrived at manhood and the use of reason, to embrace the missionary career.

"Unquestionably, if at this solemn hour one thought bears special sway in my soul, it is that of a profound thankfulness toward God for the grace which He has shown me in causing me to be born in a missionary family; for it is under the paternal roof, and thanks to the principles instilled into my mind from my earliest childhood, that I have learned to know and love the career which to-day is about to become definitively mine.

"But if, on one hand, I am bound to acknowledge the hereditary element of my vocation, I am bound also, and not less emphatically, to certify that this alone was not sufficient to make of me a true missionary. God has taught me in a very special manner that, to be a genuine messenger of His Word, it is needful to possess a personal faith, firm and immovable, such as alone has power to engender conviction.

"After a classical course pursued in France, I quitted France for Scotland. I was to take up medical studies there, and undertook these with a double aim of becoming both physician and missionary. I was thus fulfilling the prayers of my father and of my grandfather, and had the joy of hoping one day to follow in their steps.

"Very soon, however, I began to change my point of view. Drawn away by my new studies, I saw, in the shock with naturalistic theories, new to me and whose novelty and appearance of science charmed me, my religious convictions go down one after the other; I abandoned the faith of my childhood, and with it all thought of ever becoming a missionary.

"It would be too long to recount the struggles which my soul had to sustain during the years following this defection. Suffice it to say that God was about to avail Himself of my studies themselves to bring me back to the faith by confronting me, as a physician, with deathbeds which gave me to feel how false and void of consolation all human reasonings are against the remorse of a troubled conscience and the tears of the afflicted.

"The inward work, which at this period went on in my soul, was power-

fully seconded by the presence in Edinburgh of a man whose living faith, joined with profound science, has been for many students the means of arriving at salvation. Henry Drummond was then giving his first lectures at the University. I went to hear him; I was touched by his ardent and persuasive words, and, thanks to his influence, I became once more a Christian in the true sense of the word. Such were, my brethren, the means of which God made use, despite my ingratitude, despite my doubts, to reveal to me the depth of His compassion, in aiding me to comprehend that, apart from Him, I could attain neither to the pardon of my sins nor to salvation as it is found in Jesus."

## II.—GENERAL MISSIONARY INTELLIGENCE.

### Student Volunteer Movement for Foreign Missions.

Of the 5,000 volunteers, 550 have completed their courses of study, 400 of whom have graduated this year from colleges and professional schools. It would be hard to gauge the value of the reflex influence on the church at home and on undergraduate volunteers, if the men and women now equipped for their work become established in their chosen fields this year! Hence, it is of incalculably great importance that the large majority of those whose studies are completed, *go abroad at once*. To the end that this exodus may be speedily accomplished, appeals from various parts of the unevangelized world have been written, and are issued in pamphlet form in the Student Volunteer Series. These appeals will be of service to undergraduates as well as to graduates. Those still engaged in preparatory work will find in these little pamphlets facts and figures on which decisions for chosen fields in many instances may be based; those who are ready and undecided can gain much practical information from them, because from no other single source, in so compact a form, can such accurate and recent data be obtained. Furthermore, the peculiar needs of different peoples are pictured with graphic and spiritual power. It will be profitable to all friends of foreign missions, whether volunteers or not, to read carefully these pamphlets; statements contained of such absorbing interest, will give a fresh incentive to special prayer for missions and aids to a more intense and *personal* interest in the evangelization of the world.

The first pamphlet of the special series is from the pen of John N. Forman, and is entitled "The World's Need," being Student Volunteer Series No. 7. In a single sentence he thus sums up the needs abroad: "You know that multitudes are living and dying without hope; then just *act on this knowledge*." Of his own country he writes: "As I write to you from one of the mission fields of India, surrounded by multitudes whom we can barely touch, how small look the fields in America? During the past winter I have stood to witness for Christ in scores of towns, with population from 7,000 to 28,000, towns which, perhaps, receive a brief visit once in one, two, or three years. There is a city of 60,000 which I had hoped to reach. It is unoccupied by Protestant workers, and hardly ever even visited. It is part of an immense tract containing 8,000,000 people, and in all this region there is just one mission station."

There is hardly a paragraph in the appeal in which the idea of consecration does not occur—whether the consideration as to time of going, or "fitness for the work" or "need for services at home." The writer's own attitude toward all questions requiring decision is conveyed in the lines he quotes:

"O use me, Lord, use even me:  
Just as Thou wilt, and *when and where*."

Again, in his replies to the personal queries, "Is now the time?" "Shall I prolong my studies?" the thought of consecration is discerned throughout, "like a subtle ether pervading the whole."

Because Mr. Forman writes from so

high a spiritual plane, all that he says is characterized by eminently practical sense. To those who are thinking of engaging temporarily in home work, he says: "There is very great danger of the work which is undertaken temporarily becoming a permanence. And I doubt whether it will, in the majority of cases, prove any real preparation for foreign work; at least, not nearly enough to compensate for the time taken. As to prolonging one's studies after having completed the ordinary course for ministers, you must remember that there will be two years of preparation *after* reaching the foreign field, in the line of language study. . . . To be able to speak the vernacular *like a native*, will be worth vastly more than a post-graduate in philosophy, theology, or medicine. But do not understand the above as favoring your coming out before having completed the ordinary course in theology or medicine."

Miss Geraldine Guinness is the author of "An Appeal from China," which is No. 8 of Student Volunteer Series. Miss Guinness is the daughter of Rev. H. Graham Guinness, F. R. S., of London, and is becoming known in America through the volume entitled, "In the Far East," which contains her own letters written from China—a book which has been received with great favor in Great Britain and America, and with signal blessing to many readers.

There is a word which ought to be used with great caution—but which conveys adequately the effect of this appeal—that word is "thrilling." No honest man or woman can thoughtfully read Miss Guinness' message without being profoundly touched. She is dead in earnest and has compassed her subject in a masterful way: "How to speak to you briefly enough, and yet adequately, upon a subject so great and so momentous, upon your own individual treatment of which hang issues of such supreme and eternal importance to yourselves and

others, I look to our dear Lord Himself to show me. It is in His presence every word is written, and I would pray you, in His presence alone, and prayerfully, to read and ponder. Oh, let us first of all draw so near to Him in spirit that we may look on all things with His eyes, feel with His heart, love with His yearning compassion, and in His light see light upon these great and important themes."

She writes as one who has strong and deep convictions; there is no faltering or ambiguity in the statement of her position, while her language, always chaste and beautiful, seems the true medium for thought so true and sublime. "Fourteen hundred every hour, one million every month, they die in China—without God. Think over it; weep over it; pray over it. Let the tears of Christ's compassion fall hot and heavy upon the heart—tears of His anguish, of His love. Think how he loved and *suffered*, loved and gave—gave all—until, constrained by the same spirit, you too can say with deepest reality: 'I have nothing too precious for my Jesus;' nothing too dear to lay down for Him, and for His lost and perishing world."

The writer's method of representing China is by a division into provinces of which there are eighteen. "Six of these that border on the sea, and one inland province, Hunpeh, having been longer and more thoroughly evangelized than the remaining eleven, in consequence of their having afforded open ports and on earlier entrance to foreigners."

Respecting the remaining eleven provinces, she writes: "At a low estimate there must be considerably over a hundred and fifty millions of souls in the vast cities, busy market towns, and thickly scattered villages of this region. To give some slight idea of how unreached these millions are, think for the present of the cities *only*—the important, walled cities, the *governing* cities of each province

—where the cultured and ruling classes reside.”

Two instances will show in how comprehensive a way the need is conveyed: “Shen-si, possessing eighty-eight such cities, has *eighty-six without a missionary*. Kiver-chon has fifty-

six such cities, and *fifty-four utterly unreached by the true Light*.”

Ho-nan, Ton-nan, Kwong-si, and all the rest are similarly represented, giving one a complete picture of the whole—and a very black picture it is.

MAX WOOD MOORHEAD.

#### Missionary Correspondence, by Rev. James Johnston, Bolton, England.

##### Zanzibar: Abolition of Slavery.—

The decree which the Sultan of Zanzibar issued, August 1, prohibiting the right of property in slaves, marks the dawn of a brighter era in the history of Eastern Africa. Within a comparatively short period it is anticipated that the “open sore” on the island and coast of Zanzibar will be healed. Meanwhile the Arabs acquiesce, chiefly because of the weakness of their position and the determined attitude of the Sultan. By and by, when the Arab masters recognize that their labor can only be obtained on terms similar to what prevail in European countries, and, further, that polygamous customs may not be gratified, some friction may arise. To the members of the Brussels Congress, which the Sultan’s envoys attended, hearty congratulations will be conveyed. The Sultan’s edicts form the first fruits of the objects of that memorable gathering. As regards the influence of the measure upon the interior of Africa, it is generally believed that the closing of slave outlets, as in Lower Egypt, will gradually exterminate the traffic throughout the central regions. Seyyid Ali, the Sultan, a monarch of only six months’ standing, and of thirty-five years in age, has a promising future. With considerable intelligence he unites good judgment, honorable principles and strength of will.

**India: Child Marriages.**—All who are in helpful communication with Hindu life will gratefully welcome the pamphlet, “An Appeal from the Daughters of India,” the latest publication emanating from Mr. Behramji M. Malabari, a well known Parsee and

earnest worker for the extinguishing of the curse of infant female betrothals and marriages. It is shown that the supposition of any buttress resting on the Vedic sacred writings is an entire misapprehension. More probably the evil had its birth in the native Hindus ages back, desiring to protect their offspring from the invading Mongols. But the origin is of secondary moment in view of the disastrous mischief attending it. No darker blot stains Indian social life, the exposure of which becomes an obligation upon the whole of Christendom. Girls whose ages average from five to seven years are universally married to boys of scarcely higher age, and forthwith the relations of the married state commenced. Although the usual age when the girls “marry” is seven, they are pledged to boys by their parents in veritable childhood. One abominable feature is the common habit of the parents of female children selling these to their destined husbands. A notorious case may serve for illustration. At Bamundangah, near Ionai, in the Hooghly district, the wedding of a young bride, whose age was registered “eight months,” was solemnized with a man twenty-eight years old. A sum of 200 rupees in cash formed the bride’s dowry. Such revelations bearing on the years and contracts seldom come to the ears of American or British missionaries.

After parents have arranged the betrothal for a girl it is impossible for her to get it cancelled. That disgraceful English doctrine of the “restitution of conjugal rights” woven into the administration of Indian law works in the most en-

slaving fashion. A female of tender age united by her guardians or a fortune-teller, to a boy, youth or man, is compelled to make the best of the too frequent degrading match. During the lifetime of the husband or subsequent to his death her condition is alike one of torture. The widow of a boy husband who may have died early is exposed to nameless cruelties. It has even been seriously asked whether some kind of immolation is not preferable for the victims than their subjection to barbaric outrages. The British, too, have not by any means stamped out Suttee. Evidence can be produced, if necessary, that it is practised to-day among several of the less civilized States of India in defiance of the law and, to many a brutally treated girl of eight or nine years, death is a happy release.

A greater knowledge of the cruelty of child marriages is awakening the spirit of reformation. Among educated Hindus endeavors are being made to check or abolish it. They are asking for a prohibition of marriages under twelve years—low as that will appear to Western minds. In numbers of the Indian cities devoted men and women are working to mitigate the lamentable iniquity. One of the most efficient agencies is located in Madras, and receives generous support. The labors of Mr. Malabari, the voice of Ramabai and the sufferings of Rukmabai have condemned the social custom and moved not a little the world's sympathy. Until native and foreign opinion is strong the viceroy declines to interfere with a national religious (so-called) privilege. Consequently many strenuous advocates of amelioration have been much disappointed. Hope is nevertheless growing that the viceroy having full provincial reports may shortly introduce long overdue beneficial legislation.

**Zenana Missions.**—Mrs. Moorhouse, wife of the eloquent Bishop of the Manchester diocese, lately made a

forcible appeal for the missionary cause in the Indian empire. Its enormous population made the progress of missions insignificant compared with what was expected in the near future. Twenty-five years since there was not one lady working in the Zenanas, whereas there were now over 100 in India, from Tinnevely in the south to Peshawur in the Punjaub in the north; and beginnings had been made by the Church of England at Foochow and in Japan. The bondage of their Indian sisters was terrible, owing to the thralldom of caste and the blighting influences of infant marriages and child widowhood. These sad facts could not fail to incite help for missions. The quietness of India was not a full guarantee of security. When masses of superstitious natives congregated there was the risk of the flame of revolution being enkindled and excesses committed, as in the days of the fearful mutiny. For the prevention of the recurrence of such a calamity, religious education was the main safeguard. The church society taught equally women and girls, men and boys. By the recent development also of the Indian Widows' Union, industrial schools were established with the object of training widows to support themselves.

**Testimony to Indian Missions.**—At the complimentary banquet of welcome which was given in July at the Northbrook Indian Club, London, to Lord Reay on his return to England after five years' service as Governor of the Presidency of Bombay, his lordship, in replying to the toast coupled with his name, delivered an important speech, in which he reviewed the civil, military, judicial and commercial factors associated in promoting the growth and unity of that empire. Concluding his remarks, he observed: "Among my non-official allies I must place all missionary bodies. The admirable work they are doing is thoroughly appreciated by all the



people of India, and I should willingly dwell on this pleasant topic."

It should not pass unrecorded that the exertions of Lady Reay to benefit all classes of women in India were remembered in an unusual manner by the native ladies. Before her ladyship left the shores of India, the native ladies, who assembled for the *first time* for such a purpose, presented her with a handsome testimonial. On Lady Reay arriving in London, the Indian ladies of the metropolis gave a similar tribute in recognition of her ladyship's assistance to advance the admirable organization founded by Lady Dufferin.

**Lepers in India.**—Great attention is being given to the better protection of the lepers, largely due to the agitation promoted by missionary and philanthropic bodies. At a public meeting in Bombay, their housing and care was discussed and a committee appointed to frame a scheme to carry out such requirements of the subscriptions amounting to 12,000 rupees, the Governor contributing 1,000 rupees. Calcutta is similarly alive to the necessity of State legislation in leper asylums, and a new leper institution is recommended by the Bengal Government for the city. Present accommodation for the poor creatures is inadequate. Though 387 lepers were registered in Calcutta at the last census, the number was below the mark. Probably not more than one-fifth of the leper population is within asylum walls.

**Madagascar.**—The constituents and directors of the English missionary societies have been unexpectedly thrown into deep concern regarding the position of their missions on the island under the Anglo-French agreement just signed. A number of Protestant missionaries have no reason to look with satisfaction on France abroad. It seems only yesterday that the Rev. John Jones, of Maré, in the Loyalty Islands, was ignominiously expelled after a grand life work had

been accomplished there. Similarly the devoted young missionary, Rev. E. V. Cooper, of Huahine, South Seas, feels the pressure of French rule and Roman Catholic emissaries. Nor is it long ago that Madagascar was the scene of high-handed proceedings on the part of France towards Mr. Shaw and others, which are not forgotten. Now it is evident that the ambition of France will be gratified by the announcement of a protectorate over this "pearl of the Indian Ocean." What the Hovas and other powerful tribes will resolve upon remains to be seen. The political character of the transaction cannot stand investigation, otherwise its morality would be strongly censured. Numerical missionary returns indicate that the London Missionary Society has 31 male and female missionaries, and adherents numbering a quarter of a million; the Society of Friends have 15 missionaries and 32,000 adherents, and the Church of England 12 missionaries, to whom are attached 10,000 adherents.

—A correspondent writing to one of the London papers from the capital, Antananarivo, respecting the gold craze on the island, says, that in the country thousands of natives are seeking gold on Government account, which demands forced labor, Sundays included. For the same purpose children are taken from school. Both at Tamatave and the capital he observed the domination of French influence, which must be a disheartening spectacle to the English and other Protestant missionaries, whose years of arduous work is seriously jeopardized. The writer continues:

"One very noticeable change is in the slave market. Formerly (three years back), not more than twenty, or at most thirty, slaves were ever exposed there for sale, and transactions took place in such a quiet way that they were not noticed; indeed, the natives appeared ashamed to acknowledge complicity in slave trading. But when I visited the market the other

day over 200 slaves of both sexes, men, women and children, were on offer, and there was little or no reluctance on the part of the owners to quote prices. Dancing, also, in European fashion, is now the order of the day. The French resident gives balls, inviting the Malayasy aristocracy, the prime minister and the queen's ladies-in-waiting taking a very active part, and giving balls themselves in return. What do the missionaries think of it, I wonder?"

**Korea.**—For his distant and unsettled diocese the Bishop of Korea has recently sailed. Though consecrated in November last, his engagements

for English clergymen have kept him incessantly occupied pleading the cause of missions in the far East. He loudly complained, at a meeting of the English Society for the Propagation of the Gospel, that he could not secure followers from the ranks of the English clergy. In response, four have promised to join him and a candidate for holy orders. In New York he expected to have a young American physician as fellow traveler, to assist in hospital work. It is intended to make this department a prominent feature of the mission. The bishop deserves to be classed high in the annals of heroic missionary bishops.

**Africa.**—The British East African Company. Grave doubts have been expressed in some quarters, where perhaps "the wish was father to the thought," that the British East African Company would not prove specially zealous in the suppression of the slave trade, and in the emancipation of slaves within its "sphere of influence." Such fears may now be dismissed. The company has recently adopted measures which have secured the liberation of from 5,000 to 6,000 slaves within its territory, and has given satisfactory assurance that in that territory of 50,000 square miles, and bounded on the south by a line extending from the mouth of the Uniba river, about four degrees and thirty minutes south latitude, to a point on Lake Victoria Nyanza in about latitude one degree south—the same being the line dividing the German and English "spheres of influence"—*African slavery will not be allowed.* "Slaves cannot breathe in England," neither can they in the territory of the British East African Company.

That this work of emancipation has been judiciously and yet promptly effected by the company, will be made apparent by the following statement, as to the three different classes of slaves already emancipated. These are first, the fugitives who have sought refuge, and found it, at the different missionary stations in the company's territory, and who form two distinct classes: (a) those belonging to coast Arabs of any African tribe who were redeemed by a cash payment of \$25 per capita to their masters. They were then registered and freedom certi-

ficates were given to them. They themselves paid nothing for their freedom. It was an absolutely free gift. No one controls them. They go and come as they please, and earn their daily wages like other people. The second (b) class of these fugitives who had sought refuge at missionary stations, had fled from masters who were not Arabs, and with whom no communication could be secured. To these only a permit of residence was given. While no payment whatever was made by the company in their behalf, or by themselves, they are really on the same footing in all respects as are those of the class first mentioned.

The second general class are known as "the Fuladoyo Runaways," who, forming a powerful settlement in the interior by themselves, had no connection whatever with European missionary societies, and whose freedom depended upon their remaining a united and compact body. Neither when their crops failed, as they frequently did, nor in any other emergency, could they leave their strongholds to earn money for self-support in the service of the company, or as porters in caravans. These fugitives are also registered, and after registry are at liberty to go where they please, upon undertaking to pay their former masters \$15 per capita, which they can readily earn in the service of the company, and so secure a "freedom certificate," according to them all the rights and privileges of free men.

The third general class embraces all slaves belonging to tribes at the back of the British coast line, and for about three hundred miles into the interior, who have treaties with the company,

and have thus brought themselves under its protection. Caravans have heretofore captured these people, and sold their captives as slaves upon reaching the coast. The country of these tribes is subject to famines, when parents sell their children as slaves to coast-traders to secure food for themselves. A proclamation by the company has closed all this business, and now all slaves from the country promptly secure their freedom when they are discovered or make themselves known, and without remuneration to their purchaser and nominal owner.

All this is matter for thanksgiving. And now let us have something of the kind from the German "sphere."  
—*The Evangelist* (New York).

—**The Congo River of To-day.** On the Congo there are no beasts of burden, there existing merely a manual transport, the porters being the natives of the Bakongo tribe, inhabiting the cataract regions. In physique, these men are slight and only poorly developed; but the fact of their carrying on their heads from 60 to 100 pounds weight twenty miles a day, for sometimes six consecutive days, their only food being each day a little manioc root, an ear or two of maize, or a handful of peanuts, pronounces them at once as men of singularly sound stamina. Small boys of eight and nine years old are frequently met carrying loads of 25 pounds weight.

Throughout the cataract region the general accepted money currency is Manchester cotton cloth made up into pieces of six yards each. The European cost of the cloth, paid to these natives for transporting a load to Stanley Pool from Matadi, including rations, amounts at the present day to \$5 for a load of 65 pounds. Five years ago the cost was only one-third of this amount; but it has increased on account of the competition of the various trading houses that have established stations at Stanley Pool for the ivory trade on the upper river.—*Century*.

—**King Leopold, of Belgium,** has manifested a remarkable interest in the development of the Congo State. He has personally advanced large

sums of money for its colonization. He has sought to promote its moral improvement. He has been active in measures to suppress the slave trade and the liquor iniquity. And recently his Premier introduced in the Chamber of Representatives what is known as the Congo State Bill, in which Belgium agrees to loan the Congo State 25,000,000 francs, without interest; 5,000,000 to be advanced at once, and 2,000,000 each year for ten years. It is stipulated, however, that "Belgium can annex the Congo State and all its properties and rights, in conformity with the acts signed in Berlin, on February 26, 1885, and in Brussels on July 1, 1890, Belgium assuming all responsibility toward other parties, and King Leopold renouncing his claims for indemnity on account of sacrifices made by him. If, on the expiration of the term, Belgium does not desire to annex the Congo State, the loan will bear interest at 3½ per cent., and repayment can be demanded on the expiration of a further ten years." These are generous propositions, and will likely be agreed to by the legislative power. They are the result of the discussions and labors of the Anti-Slavery Conference just closed at Brussels.

**Brazil.—Reaction.** While the Republicans are wasting precious time in the non-essentials of civil service, the arch enemy is organizing all his forces to resist the Republic by every means known to Popery and Jesuitism. Archbishop Don Antonio is endeavoring, with apparent success, to create a Catholic Party which will adhere to the dogma of Roman Catholic Infallibility. Although the Government has abolished the Saints' days from the list of official holidays, the churches never before were so filled, nor the feasts so well attended, as during the month of May—"the month of Mary." Public departments and the schools, are kept open on the old "holy" days, but neither employees nor scholars come; and teachers, in

defiance of the new law, take their pupils to confession and the mass. During the late persecution of Protestants at Cruzeiro, the parish priest, while denying complicity in the attack, added that he had only to raise his finger to have every Protestant driven from the village.

The Bishop's pastoral has been sent all over the land; papers are published in the interest of Rome; schools are organized, and the priests are teaching the people that they owe their duty to the Church first, and the Government afterwards. Civil marriage is proclaimed as no marriage at all; and the rumor that the Synod of Bishops, lately held at Sao Paulo, had issued a secret circular instructing the clergy to resist every measure adopted by the Republic, is confirmed by the defiant attitude taken by priests of the interior. A hard fight is before us, for Rome's old cunning and craft are still available. The people are in her grasp, and the very ignorance and superstition she has fostered, are now powerful weapons in her hands.

It is estimated that there are 500,000 Protestants among whom illiteracy is rare; and there is about an equal number of free thinkers, materialists, "indifferentists," and positivists, who, if united with the Protestants, could control the elections. If this union is not effected, Rome is almost certain to control the first Congress.—*Brazilian Missions* (August).

**Burmah.**—The Buddhists in Burmah do not consider the question of expense in beautifying their temples. Here is the description of the new vane of the pagoda at Rangoon. The vane is about three by one and a half feet broad, and thickly crusted with precious stones and lovely fans of red Burmese gold. One ruby alone is worth 6,000 rupees, and there are several hundred rubies alone on this beautiful thing. On the tip of the iron rod on which works the vane is a richly carved and perforated gold

ornament called the Semboo. It is somewhat egg-shaped, and a foot in height, tipped by an enormous diamond, encircled by many smaller ones, crusted on like barnacles. All over this exquisite oval object are similar clumps of diamonds, no other stones being used for this part.

**England.**—Dr. Barnardo, of London, had his annual meeting this year at the West End, in the Royal Albert Hall. His aim was to take the children, for whose interest he so diligently labors, right into the midst of the richer classes, that they might see and hear the little ones for whose welfare their means and sympathy are solicited. The experiment was a perfect success. The Marquis of Lorne presided, and between seven and eight thousand people were present. The speakers on the occasion were the Rev. C. H. Spurgeon, Canons Girdlestone and Fleming, Sir Arthur Blackford, Lord Kinnaird and Mr. W. Fowler. Lady Kinnaird distributed about 140 prizes to the girls and boys from the different Homes. The total number of children rescued since Dr. Barnardo began his work 23 years ago is 15,563, and the income last year was £106,722. The work of last year is shown by the following figures: 1,893 were admitted to the Homes, 1,287 boys and 606 girls, which, with the 2,749 in residence, make up the total to 4,642 resident in the Homes during the year. Great interest was excited in the meeting by the passing across the platform of selections of the various classes of children; especially was this so when the deformed and crippled went by. The sight was a grand object lesson, and aroused the sympathies of the audience to an unusual extent. A collection of £1,850 was taken up.

**India.**—The Opium Curse. Canon Wilberforce, who has returned from a visit to India, was present at the annual meeting in Exeter Hall of the Society for the Suppression of the Opium Trade, and moved a resolution

calling upon the Government of India to use the discretion conferred upon it by the Indian Opium Act of 1878, by closing the licensed opium dens. The Canon, in the course of a fervid speech, charged the English people with the responsibility of the degraded social state of the people of India. He had been almost stifled in opium houses, where he had seen seventy, eighty, and a hundred people in every phase of intoxication, with emaciated bodies and lack-lustre looks. He had seen these people being slowly poisoned in order to raise the Indian revenue. There were ten thousand of these dens in India, and he had satisfied himself that the practice of opium smoking was spreading among all classes there. It was a common thing, he said, for the proceedings in one of the courts to be stopped because the witness was unable to proceed with his evidence until he had had his pipe of opium. Dealing with the financial question, he maintained that the revenue of India might be secured by diminishing the expenses of the administration. This might be effected by employing native civil servants, so that not a single farthing of taxation need be put upon the people by the suppression of the opium traffic. The resolution was seconded by Mr. Frederick Sessions, of Gloucester, who also was able to testify, from recent personal experience, to the physical and moral depravation caused by the opium traffic.

—There is a strong tendency in this country towards Brahmo Somajism, even outside the cult, to the belief that in some sort of way all the different religions of India are sisters; that each and all contain sufficient truth to save those who have been born into them; and that the only true religion is to be found in a combination of "what is best" in all. The origin of these ideas is not with the Brahmo Somaj. In ancient Rome, as well as in modern India, the universal empire of one paramount power over

many distinct races and religions, led to the same speculations. In India, long before the Brahmo Somaj, the Emperor Akbar tried to form a natural religion for this country by a "combination of what is best" in Christianity, Mohammedanism, Hinduism and Buddhism. In Europe, more than a century ago, the atheist Volney's "Ruin of Empires" was full of these ideas. There are some who think that this doctrine, made concrete in the form of a great world-religion, will be the final form of Anti-Christ. There are many facts which seem to point in this direction. The proclaiming the "truths" of Mohammedanism every week in a mosque at Liverpool; the spread of pseudo-Buddhism in France and America; the acceptance of Theosophy with its lying wonders taken from Brahminism; the growth of Unitarianism—all are signs of that final darkness which is settling over the world prior to the rising of the Sun of Righteousness. — *Bombay Guardian*.

**Switzerland.** — The religious condition of Switzerland presents many interesting facts. According to the statistics of December, 1888, the country contained 1,750,000 Protestants, and 1,200,000 Roman Catholics. There is perfect liberty of creed and of conscience. The person who exercises paternal authority or acts as guardian can determine the religious education of the children till the age of sixteen. The Jesuits are forbidden, but the priests are much more numerous than the Protestant ministers. As is so often the case, the Church in the minority is especially vigorous; in the Reformed cantons the Catholics are on the increase, while the Reformed are gaining in the Catholic cantons. The Catholic Church is a unit and is domineered by ultramontaniam; the Protestants are divided, fierce controversies raging between the evangelical and the liberal parties. In point of zeal the Catholics are far ahead of the Reformed. In the Catholic canton of Uri I inquired into the attendance at church, and was told that, as a matter of course, everybody went except the little children and the infirm. In winter the people fill the church, even

on week days, coming from the mountain-sides and the valleys, through the snow and over the ice, to attend divine services. I rode through the Rhone valley on Corpus Christi Day. I saw not a person at work the whole day; even the cows were kept in stables that their keepers might attend service. Every village had its celebration. The processions were large; the display was surprising, revealing a splendor which, under the circumstances, seemed impossible, and contrasted strangely with the apparent poverty and squalor of the villages.

Never before did I understand Zwingli's iconoclasm. Of all the reformers he was most intent on removing images and pictures from the churches. One need but see the Catholic cantons to-day to appreciate his iconoclastic zeal. Many of the images and pictures are worthy of savages rather than of Christians; and the devotion of them cannot but be debasing. This is true of the representations of Christ, as well as of pictures of the virgin and the saints. In the Reuss valley I saw, in front of a chapel, the representation of a saint with a hog leaning against his legs, apparently rubbing its itching side. I asked for an explanation, but, of course, received none.

I can give but one instance of the superstitions, which are worthy of Spain. In passing up the Rhone valley from Brieg to Fietsch, my companion, a Catholic, proprietor of a hotel in the valley, called my attention to a church at our side.

"This church is peculiarly rich in grace," he said. "Emblems of wonderful cures performed are hung about the altars. And the church has this wonderful power: It often occurs that children die without baptism. They are then brought to this church for the rites of burial. Now it frequently happens that during these exercises some sign is given by the deceased child. Then the priest immediately baptizes it."

Thus the child is supposed to give some evidence of life, but just enough to make it fit for baptism; then it is buried. What the sign is and how it is recognized I could not learn. But a rare chance is given to the priest, and to the credulous and excited parents, to establish a miracle which rounds to the glory of the church.—*Dr. Stuckenberg in Homiletic Review.*

**Miscellaneous.**—Five Missionaries from One Cradle. In the March

number of the *MISSIONARY REVIEW OF THE WORLD*, a periodical which continues to maintain its pre-eminence in the field it cultivates, Dr. Pierson gives an interesting account of his mission tour among the Scottish churches. He testifies that the results every way, so far as they can be now estimated, abundantly repay all the cost in time and toil. The arrangements, thanks to Dr. John Lowe in the east, and Dr. Pagan, of Bothwell, in the west, have been singularly complete, relieving him from all needless correspondence and perplexity. "We have been met at trains," says Dr. Pierson, "and escorted to hospitable homes; welcomed with a genuine cordiality; we have found everywhere warm hearts and exceptionally generous co-operation. The whole tour reminds me of Paul's testimony to the Galatians. We have met abundant hospitality and Christian generosity elsewhere; but never any experience of loving kindness that on the whole quite equals this. The meetings have followed each other in so well ordered a scheme that there has been neither loss of time nor retracing of steps."

Dr. Pierson sees no reason why similar campaigns may not be planned in America, so that such men as Dr. Gordon of Boston and Dr. Taylor of New York—these are only two of a long list he gives—may be brought into living contact with large congregations throughout the United States and Canada. He adds that Scotland is a land of martyrs and missionaries.

"The two naturally go together. The martyr spirit has survived the martyr fires, and so the vital energy that once made martyrs now runs into the channels of missionary enthusiasm. We go nowhere without feeling ourselves to be on holy ground." He seems to have been especially struck with that house at Strathaven from which have gone William and Gavin Martin to India, James Martin to Jamaica, James Martin's son to India, and now Miss Martin, the sister, to Jamaica. "What an outcome," he exclaims, "of one consecrated home! Five missionaries almost from one cradle! No marvel Scotland is interested in missions. Instead of coming across the sea to kindle a missionary revival, the flame was found already burning, and needing only the fuel of facts, and the fanning of the breath of the Spirit of God, to become a consuming fire. Could all this intelligent and aroused enthusiasm be effectually

applied to action, the whole machinery of missions would move with greatly increased rapidity and efficiency."

Dr. Pierson mentions the interesting fact that, although his meetings have not been with immediate reference to raising money, no collections being taken save for current local expenses, voluntary offerings have been sent in to him, some of them very significant, because the fruit of evident self-sacrifice.

One lady sold a bracelet and sent the proceeds; one young man took off a solid gold vest chain, and another a diamond scarf-ring, and enclosed them to Dr. Pierson; others sent the price of a pair of kid gloves, or a box of cigars, or a concert ticket, or various other gratifications and indulgences foregone for the sake of the perishing. — *Christian Leader* (London).

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

#### China.

[Our readers will remember that a branch of the China Inland Mission, representing North America, was recently established in Canada, of which our friend and brother, Mr. H. W. Frost, is the worthy secretary. This brief letter from him shows that a good beginning has been made.—J. M. S.]

CHINA INLAND MISSION,  
Council for North America.  
Toronto, Ont., July 3, 1890. }

DEAR DR. PIERSON:—During the short time of our existence in this country we have had the privilege of helping forward 24 persons, and are hoping to send forward 10 more "accepted" ones in the early fall, with others to follow. But this does not satisfy us, just because we feel it does not satisfy the great heart of Him who gave His life "to every creature." If, therefore, you can turn the thoughts of any, who are not led otherwise, toward this mission we will be thankful to you, and shall count it a precious privilege to do all we can to help such ones to realize their desires.

With warm Christian regards,

Yours faithfully in Christ,

H. W. Frost, Secretary.

#### England.

[The following report of *The Special Committee of Investigation* appointed by the *London Missionary Society*, should be incorporated in this REVIEW, not only as a matter of current history, but as a testimony to the grand society at whose request the investigation was conducted. Our space makes necessary considerable abridgment, but the main conclusions of the committee we are glad to put before our readers.—EDS.]

A Special Committee of Investigation was appointed by the London Missionary Society

in March, 1889, "to consider questions of policy, methods of work, extension or restriction of fields of labor," etc.

In view of recent criticisms of the work of Foreign Missions and general administration of Missionary Societies, a special importance attached to their duty, and they entered upon their task with a desire to make thorough investigation. They appointed sub-committees on home and foreign expenditure, and on the best means of bringing the churches into closer relation with the society. Rev. Professor Anthony, reported on "The Best Training for Missionaries;" Rev. Dr. Macfadyen, on "Celibacy," and Rev. Dr. Mackennal, on "Education in India." Interviews with missionaries supplied valuable information, and their varied experience and high standing gave great weight to their opinions.

The report of the committee was agreed upon after much prayerful inquiry; and suggests no material change as to the education of missionary candidates, but that the study of the history of Christian missions and of comparative religions, form part of the preparatory course, especially for those appointed to India or China.

As to celibate life among the heathen, the missionaries all discountenanced making celibacy a system in mission effort. The results, in the native and Roman Catholic priesthoods, were declared to be bad. The Oxford experiment in Calcutta does not involve a lifetime of celibacy. In China, celibacy is an almost insurmountable obstacle to the work of the missionary, while in India, it raises grave difficulties. The unanimous testimony was that in every mission field the Christian home and Christian family are absolutely necessary as factors of evangelization.

As to the proposed *new departure*, the committee approve the action of the directors who recently decided to accept, under conditions, offers of service from men who have not passed through a course of theological collegiate training, and to send them out for a term of years as lay evangelists; not to encourage any lower educational standard; nor to introduce into the field workers who will labor for a smaller salary than that hitherto given to missionaries; but to open the door to

foreign service to men of good education and of proved experience as Christian workers, who have not been able to obtain special ministerial training, and to help supply the increasing demand for workers which the theological colleges do not at present meet.

The committee believe the ultimate success of this society, as an evangelistic agency, will largely depend on the employment of *native workers*, and that the existing institutions for their training should therefore be fully sustained, and, where necessity arises, new institutions should be started.

They also hold that the existing policy of *working from centres*, where churches and schools are set up, and evangelists trained for the regions beyond, (as contrasted with a *vague itineracy*), is the method sanctioned by Apostolic example, by divine authority, by experience, and by the nature of the kingdom of Christ.

The committee report emphatic and hearty expressions from missionaries with whom they conferred, as to the *methods and management of the society*, and their cordial relations with its directors and secretaries.

As to the paramount question of gravest importance, viz: the relation of Christian missions in general, and those of our own society in particular, to *education in India*, the committee say: At present, such instruction as will prepare for university degrees and Government service, *necessitates the employment of non-Christian teachers*, as an adequate supply of Christian teachers is not forthcoming. Difference of language forbids the *transference of teachers* from one part of India to another. Even the non-Christian teachers are, of course, confined to *secular subjects*, and work under control of the missionary. Still their presence and influence detract from the Christian character of the schools, and may, in some cases, hinder the work and influence of the missionary. Some devoted friends of missions deem this danger so serious that they would abandon the educational work sooner than tolerate the presence of non-Christian teachers. Such a course would mean the reduction of the schools to the level of elementary vernacular schools—the surrender of the hold on the young mind of India, in this crisis when the national mind is beginning to be stirred, and old faiths are tottering. It would mean the handing over of the cultured youth of India, the hope of the future, either to schools from which religion is systematically excluded and where morality has therefore no firm footing, and where there may be Agnostic and Positivist teachers as bitterly hostile to Christianity as the heathen; or else to Rome and the Jesuits, who eagerly watch the opportunity to step in and fill the empty places.

The great weight of opinion is in favor of *continuing the present system*, though some

who claim high respect are decidedly unfavorable to it.

The committee ask that the following facts be borne in mind:

(1.) The scholars in the schools receive a considerable amount of *regular Bible instruction* from the missionary. (2.) Though conversions are rare, they receive a degree of preparation, otherwise lacking, for hearing the Gospel and reading the Scriptures in after years. (3.) Nominally heathen teachers are not always foes to Christianity; often they are convinced of its truth, though not prepared to avow themselves Christians. In some cases, a considerable proportion of both teachers and scholars voluntarily attend Christian classes on the Lord's day. (4.) By means of Government grants and fees these schools are to a considerable extent self-supporting. The committee do not recommend the discontinuance of these schools, but urge the importance: (1.) Of exercising the utmost care to *maintain the distinctive Christian character of the schools*; (2.) Of insisting that *sufficient time daily be given to the Scripture lesson* throughout the schools, and in all their classes alike; (3.) Of *substituting Christian teachers* in all schools supported by the society, as soon as possible; (4.) Of *training, as speedily as possible, qualified Christian teachers* in all branches of instruction.

They urge the noble opportunity which presents itself to wealthy Christians to meet this great need, by founding Christian colleges on unsectarian lines, in each great language area, for the training of such teachers for the whole of India; and also to well-qualified university men, consecrated to the service of our Lord, to go out to India and become teachers.

With regard to the *expenditure on the mission house staff*, the committee record complete agreement that the *staff of assistants* in the foreign, home and accountant's offices is *not larger than the work demands*; that *no reduction* is practicable, and that the remuneration is very moderate. In fact, the financial position of the society has constrained those who serve it to contribute a large share of their own income.

As to expenses of traveling deputations, anniversary services, etc., during the past ten years considerable reductions have been effected. The committee think this process may be carried further without loss of efficiency, especially if neighboring churches and districts would arrange meetings in concert.

As to the salaries of missionaries, etc., the committee conclude: (1.) The principle, acted upon by the society, of regulating payments to our missionaries by the *claims of the several localities* is the only sound one. (2.) Any reduction of the present scale of payment would be at the cost of efficiency. (3.) The fixed scale of payments, as hitherto adopted, should



be strictly adhered to. (4.) The existing arrangements for furlough after ten years' service; a second, after eight years'; a third, after seven years'; are the best in the interest both of the society and of the missionaries.

As to methods for *increasing contributions, diffusing information and awakening and sustaining interest in missions*, throughout the churches, the committee suggest *pastoral visitation* for the purpose of reviving the missionary spirit; the spread of information through *lady visitors*; that advantage be taken of a fifth Sunday in the month to enforce the claims of foreign missions; that the Sunday evening service sometimes take the form of a missionary meeting; and that special efforts be made to interest the young in missionary work, by lantern lectures, etc.

In summing up the result of this prolonged, painstaking, searching and impartial inquiry, conducted at the request of the directors and on behalf of the society's constituents, the committee, with intense satisfaction and thankfulness, bear emphatic testimony to the *wisdom, self-devotion, fidelity and executive ability* with which the work of the society is carried on, at home and abroad, and commend it to the unabated confidence and largely-increased support of the churches.

The report is signed by J. Wycliffe Wilson, J. P., Sheffield, chairman, and sixteen others, well known in the Congregational body.

### France.

*Marseilles, July 9, 1890.*

DEAR DR. PIERSON:—You will hear with satisfaction that your visit and that of Major Whittle, in April last, has not been forgotten. Every one of us remember, with thanks to the Lord, your speech on missions in the Y. M. C. A. Hall; your powerful teaching on "Reconciliation," in the *Salle Republique*, has often been referred to since, and with profit; and the young man whom Major Whittle brought to Christ the same evening. We are glad to say that the work goes on with ever so much joyful spirit. Our halls are both always crowded. I never should have believed that we would see such general desire in the south of France to hear the Gospel. What marvelous fervor the doctrine of *Atonement* has on our working people! Long live evangelization!

Lately, a friend from Switzerland spoke on temperance in our halls. We had about 25 people who signed the pledge. I was obliged to join and to lead and take the head in the movement as there was nobody else to take it. We are encouraged on that point, and we hope to increase; there is a good spirit in the new society. Sabbath observance makes good progress too. Many shop-keepers enter that door; I hear it is the same in Paris, Lyons,

Bordeaux, etc. The Berlin Conference has done a great deal in that respect.

Faithfully yours,

E. LENOIR.

[NOTE:—This brother is one of the most devoted men we met in our European tour during seven months. He not only conducts the McAll work in Marseilles—teaching, preaching, visiting, etc.—but he takes his violin and leads the singing in person. His father is a banker, and Mr. Lenoir gives up lucrative employment with prospective wealth for the humble work of a McAll evangelist. What it means for him and others like him to lead in a total abstinence movement can only be understood by those who know that the use of light wines is almost as universal among the French people as ice water is on American tables.—A. T. P.]

### India.

*Comilla, Eastern Bengal, July 19, 1890.*

DEAR DR. SHERWOOD:—Rather more than a year ago I wrote to Dr. Pierson, giving a slight sketch of our Australasian missions. Since then, sickness and overwork have made sad havoc amongst our laborers, but we are expecting considerable additions next cold season. Oh, that God's people at home were aroused to the urgency of this work! Only to-day, as I lie on my bed, unable to rise, a Hindu-stani woman who received a little medical help some days ago, came to see me, and seemed loath to leave. Hitherto, it has seemed utterly hopeless to try and speak to her about Jesus, as she knows only one or two words of Bengali, and I know only one or two of Hindu-stani; but, to-day, after finding out about her physical state, the desire to do something for her soul was overpowering. With many signs and repetitions we managed to get at what is meant by hell, heaven and God. Then coming to an understanding of what "sin" signifies, the poor creature would have it that I was sinless, and God to her. It was hard to make her understand that I disowned that. Finding that all her children had died, and that one boy who lived to be four or five years old was specially remembered, I asked, "Where is he now?" She replied, "He is dead, what more is there to say about it." She is a strict Hindu, professedly, but is even too ignorant to think of transmigration. You should have seen her poor face when she gathered that her child is in heaven and she may go to see him. She tried very hard to understand how she might get there, but I fear it was beyond her. Oh, may God's Spirit enlighten the poor dark soul! May God's people wake up to their duty! We have not to go and seek for the work—it comes to our doors, to our very bedsides every day—and how many hundreds who invite us to their houses have to be turned away! The desire for more laborers comes to be the one desire of my heart.

Did strength and time permit, I should so like to tell you of what God has done for us poor, weak women, here, regarding the Mission House, and land to build it on. Such wonderful deliverances, such answers to prayer, and such tenderness. Now, that the building is suspended for want of funds, our society in debt (unknown to us until lately), no "allowance" for ourselves, and many of our friends in New South Wales bereft of all earthly possessions by heavy floods, it seems as though our hearts grow lighter and brighter. The house was so very certainly started at God's bidding and not mine, that I can just rest and let Him manage His own business, even though the season for roof-making is fast slipping away, and I want the house to be ready for the new comers. He knows what He is about.

Wishing still greater prosperity and usefulness to the Review.

Yours in the work,

ELLEN ARNOLD.

### Japan.

A CORRECTION.

*Arima*, July 23, 1890.

EDITORS OF THE MISSIONARY REVIEW:—The article of Rev. F. S. Curtis, in July, 1890, No. 7, pp. 535-37, in speaking of Zamaguchi Ken, and professing to give the number of missionaries west of Hiroshima, is unjust to the Baptist work there. The A. B. M. U. has two families now on that field, and they expect to be joined very soon by three ladies, already appointed.

The A. B. M. U. had a missionary residing in Shimonoseki two years before any missionary settled at Hiroshima, and it has never for a moment withdrawn from that field. In the absence of the first missionary, the work was carried on for eighteen months by regular visits from Kobe, our men remaining from one to four months at a time, until the arrival of some of the present workers, a year ago.

It seems but just to the A. B. M. U., and to men who are your subscribers, that correction should be made, so that their work in this important field should not be ignored. Asking that you will kindly grant this, I am,

Yours sincerely,

T. E. SHOEMAKER.

### Syria.

*Brumana, Near Beyrout*, June 25, 1890.

DEAR EDITORS:—I have recently come from Morocco to this Lebanon village, where I am spending some months in close study of pure Arabic. Here, every facility exists for this, but Morocco furnished none. We there labored under the most difficult and discouraging circumstances in gaining so much knowledge of the Arabic tongue as we already possess. Arabic is the language, not only of Syria and Morocco, but also of the great Mohammedan nations lying between these two

eastern and western extremes, as Arabia, Egypt, Tunis, Tripoli, and Algeria, as well as some lesser States. These all lie in great darkness and almost wholly unevangelized. The considerable and admirable educational mission-work of the American Presbyterians in Syria and in Egypt is confined almost wholly to the corrupt, native, nominal Christian sects, such as the Greeks, Latins and Maronites of Syria, and the Copts of Egypt. But Mohammedans are still fast bound in the chains of their religious delusions, and in the dense darkness that envelops them. The need, in several of these Arabic-speaking, Mohammedan countries is as great as the need of Morocco was five and a half years ago, when I began as the only missionary to Mohammedans. Now, thank God, in both northern Morocco, with Tangier as its base, and southern Morocco, with Mogador, there are many devoted missionaries, over thirty in all.

The desire to be used by God in similarly opening up other parts of the vast Arabic-speaking Mohammedan world has been much on my mind. I feel my unworthiness for this, but if God deigns to thus use me, the glory shall all the more be His. It is with a view to this that I have come East to Syria, and am now engaged in seeking to fit myself to be understood in Arabic wherever the Lord may lead me. May I ask your prayers that I may be helped in this language study, which is difficult to one who is past forty. Aggressive gospel work, even when hampered by an imperfect knowledge of the Arabic, is much more to my taste; but the present occupation is needful for the future.

It is well known that I have advocated and sought to practise simple and self-denying methods of mission work, and such as seemed to be, for me, the most direct and effective, although hard to the flesh. I drew them from the Lord's instructions to his first missionaries, as recorded in Matt. x. It has become a maxim with me, that while leaving all others to conduct their work as seems to them best, I must conform mine to the principles contained in those instructions, read and understood in the light of "the great commission," in the end of Mark and Matthew, and of the recorded practice of the Apostles in the preaching tours in Acts. Practically speaking, following out these principles leads those pledged to them to live upon the level, in material things, of the people to whom they are sent, as far as is consistent with health and cleanliness. So, when located among the people, such missionaries would live, outwardly, as they do; and when traveling, they would go, two by two, on foot, carrying only the Gospel message, unimpeded by anything to excite the envy or cupidity of the natives, and, as a rule, depending on the hospitality of those among whom they are at the time traveling.

These views of mission work have been greatly opposed, and sometimes with much bitterness of feeling, in religious periodicals, especially in England, where, in *The Christian* (London), I published, week by week, a series of eighteen articles dealing with the question. Since then, some dear friends have become thereby alienated, while enemies have scrutinized and criticised every move I have made. Even fellow-workers, who had pledged themselves to stand with me in advocating and practising these methods, after awhile, fell back and left me almost alone. I now find myself obliged, with barely a single associate, to go forward in the path of service to which I feel called, and from which I dare not go back. It is this disappointment as to others standing with me, especially, co-workers in the field, combined with lesser reasons, that has led me to feel unwilling to encourage other young men to join me. Therefore, I do not now propose, as I had thought to do when I arranged to come here from Morocco, to become responsible for the guidance and support of others. Such responsibility is a wearing and heavy burden indeed, as I have found, and I am not sorry to be relieved of it, though I was not unwilling for it so long as I felt it was God-appointed. Such friends as have written, offering to support workers with me will accept my thanks for their kindness, and will, from this, understand how it is that I cannot, at present at least, make use of their offers.

We are living here very simply indeed, and very much as the native Syrians do. Our organ is about the only article of European furniture in our little native house of four rooms and a kitchen. Our food is native. Mr. Brading, my devoted co-worker, is at another Lebanon village for language study, where he only hears Arabic, and where, in his single room with its earth floor, is scarcely a single article of all those found in even a humble home in America. Notwithstanding his being brought up in soft and easy surroundings, he gladly endures hardness, as a good soldier of Jesus Christ.

From what I have said, it will be seen that I have not come to Beyrout to make this my sphere of work, but only temporarily, that I

may be better fitted to go out on repeated journeys for preaching among Moslems wherever I may be led.

When I left Mogador the converts were greatly scattered and persecutions continued. Some of the most true, who had endured both stripes and imprisonment, left the town to escape further similar treatment, just before I came away. Others gave us much concern by lack of steadfastness. Through the American Consul I was officially forbidden by the native governors to travel in either of the two large provinces adjoining Mogador, and through which I must pass to reach the interior. On one visit I was arrested in consequence of this order, but released in answer to prayer, before our captors had reached the governor's house. On another journey in the same part, we were turned back with violent threatenings with clubs. On still another journey, in consequence of being in some danger in a native *sok* or market, we were reported at home at first imprisoned and then killed. On still another journey, we were arrested on two occasions, once by being taken before the governor, and only escaped from his soldiers by stratagem. As to the future of the work in Mogador and Southern Morocco, the presence of a number of new missionaries provides sufficiently against its being neglected.

A bi-monthly statement of the amounts sent toward my support to Mr. Eugene Levering, No. 2 Commerce street, Baltimore, Md., appears regularly in *The Baltimore Baptist*. To all who have kindly helped thus, I return heartfelt thanks. The difficulties and trials of a life of faith, as to temporal supplies, are not few nor small, but the compensation in seeing the hand of the living Father in one's daily life, is great indeed. Hence, after years of treading this pathway, I can recommend it heartily to such as have faith therefor. But let none others attempt it.

As great difficulties and keen trials have of late thickened about me, may I not ask for an increase of prayer on my behalf. "Grace be with all them that love our Lord Jesus Christ in sincerity."

Yours, in Gospel service for Mohammedans,  
C. F. BALDWIN.

## IV.—INTERNATIONAL DEPARTMENT.

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

### The Foreign Missions of the Moravian Church.

BY REV. J. TAYLOR HAMILTON,  
SECRETARY OF THE SOCIETY FOR PROPAGATING  
THE GOSPEL (MORAVIAN MISSIONARY  
SOCIETY), BETHLEHEM, PA.

If there is one feature in the history of the Moravian Church for which we have cause to render heartfelt thanks to the overruling providence of our

Lord and Master, it is that He has caused it to be distinctively a *Missionary* Church. Through His grace the Moravian brethren early realized that the business of a Christian's life is not to become one of a select coterie, a clique banded together to luxuriate selfishly in the enjoyment of personal religion, but that the express com-

mands of the Lord and the needs of the times demand at the hands of believers the most strenuous efforts for the evangelization of the world and the furtherance of Christ's kingdom.

I wish briefly to sketch the rise and progress of Moravian Missions in substantiation of this assertion.

Ten years after the renewal of that ancient Protestant Church which, in 1467, as a result of the teachings of the martyred Hus, came out from Rome, but which had been almost blotted out of existence by the merciless barbarity of the dragoons, and the cunning procedure of the Jesuits, to whom the House of Austria turned over Bohemia and Moravia at the close of the thirty years' war—ten years after the renewal of the Church of the Bohemian and Moravian brethren, through the instrumentality of Count Zinzendorf, at Herrnhut in Saxony, in the year 1722, when that settlement of religious exiles numbered only six hundred souls, two of the Moravian immigrants, Leonard Dober and David Nitschmann, with about three dollars apiece, set out on foot for Copenhagen, thence to proceed by ship to St. Thomas, to bring the gospel to negro slaves.

Since then unsuccessful attempts to found missions have been made by our people in the following countries: in Lapland, amongst the Sænoyedes, in Algiers, Ceylon, Persia, the East Indies and Demerara; and the following were established but afterwards suspended: on the Guinea coast of Africa, amongst the Tartars, in Abyssinia and in Tranquebar. Concerning these I shall say next to nothing. In their zeal the brethren sometimes overestimated their own resources; sometimes so-called Christian governments interfered, or unscrupulous trading companies placed unsurmountable obstacles in their way; sometimes heathen savages refused to allow a permanent residence amongst them. I shall speak only of those fields which have been permanently occupied.

Scarcely has the first enterprise been undertaken, in 1732, than a second is inaugurated. The cousins, Matthew and Christian Stach and Christian David, on January 19, 1733, leave Herrnhut to assist the Lutheran missionary, Hans Egede, in his apparently hopeless labors in bleak Greenland. Negotiations are next begun at Amsterdam with the directors of the Dutch Trading Company for Surinam, or Dutch Guiana, and in 1735 three missionaries depart to explore its rivers and lagoons. As the years pass by, other West Indian islands besides St. Thomas are entered—Santa Cruz, San Jan, Jamaica, Auligna, St. Christopher and Barbadoes.

In 1735 the first colony of Moravians destined for this continent of ours proceeds to Savannah, Ga., to labor for the Indians, and in 1740 Christian Henry Rauch preaches to the Mohicans of New York State. In 1736 George Schmidt, who had served an apprenticeship at confessing the gospel, by lying for six years, for the faith's sake, in an Austrian dungeon, works his way to Amsterdam to find ship for Cape Colony; and although his successful labors amongst the Hottentots are ere long harshly terminated by the Christian Dutch settlers, in 1739, when missionaries are again sent out, they find Schmidt's garden at Guadendal, his outpost amongst the heathen, with a thrifty pear tree to mark the civilizing agencies he had introduced, and better yet, they find aged Magdalena, one of his converts, with the gospel. Schmidt had preached still fruitful in her heart; and to-day our South African Mission has the care of 13,590 souls. In spite of the failure of a first attempt to land on inhospitable Labrador in 1752, owing to the massacre of a boat's crew by the natives, in 1764 Jens Haven, after years of careful preparation and the study of the Eskimo language in Greenland, taking his life in his hands, hazards a visit, and later the mission is permanently established by fifteen Moravian colo-

nists of whom he is the leader. The mission amongst the Indians of New York, Connecticut, Pennsylvania and Ohio having experienced various vicissitudes during the war with the French in colonial days, and during and after the struggle for Independence, notably the massacre of more than ninety Christian Indians at Guadenhuetten, Ohio, had found refuge in 1792 at New Fairfield in Canada. Nevertheless, in spite of the ruthless reduction of the converts, who had once been numbered by hundreds, to a mere persecuted handful, in 1801 new operations are commenced amongst the Cherokees. Again fourteen years elapse, and an old field is re-entered. The Calmuck Tartars are revisited, though they must later be once more abandoned. Yet within the decade of this relinquishment, namely in 1827, possession is taken of a new outpost on the Island of Tobago. One year after that Kaf-fraria is entered. Less than a decade passes when Demerara is invaded in the name of Christ, to be temporarily yielded, indeed, five years later. But in 1848 there is a new advance, the coast of palmy Mosquitia in Central America being claimed as a Moravian mission field, ere long to be one of its most fruitful. In the following year attention is paid to the degraded state of the black fellows of Australia. And in 1859 the eternal snows of the Himalayas are pressed by the footprints of our brethren in Cashmere. In the sixties Hus' descendants in the faith seek to revive vital godliness in their spiritual fatherland, and their light now shines amidst the dark superstitions of Bohemia. In 1867 a mission no less noble than that of Father Damien is begun, one leper hospital in Jerusalem, that has been steadily maintained ever since, having at present twenty inmates. In 1878 the outpost in Demerara is won back. In 1884 we rejoice in the privilege of sending God's Word to Northwestern Alaska, to the Eskimos along the Kuskoquin river. In 1889 a mission is

commenced amongst the Indians of Southern California, and finally, this year, the negroes and coolies of Trinidad hear the message of salvation from our brethren.

Whilst there has been individual instances of failure and seasons of apparent standing still, on the whole there has been ever a steady and general advance. The work commenced 158 years ago has widened out into a vast series of missionary enterprises. In the foreign field our Church has now about 86,000 souls in her care, ministered to by 343 missionaries, of whom 51 are native born, with 1,659 native assistants. There are 135 stations and out-stations, with 140 schools of all sorts, attended by about 20,000 scholars. The support of the work entails an annual outlay of \$300,000 in round numbers.

It has been with deliberate purpose that I have gone into this somewhat tedious sketch of the growth of the operations of our Moravian Church, which has ever been federated together in the Continent of Europe, in Great Britain and Ireland, and in our own country, for work in the foreign field. I have done so because three special features stand out from such a survey, which are not without their significance for the Church of Christ in general. They are these:

First, the missionary activity of the renewed Moravian Church is seen to have been not spasmodic, but steady and on principle. It cannot be attributed to an overwrought and temporary excitement, but must be ascribed to the intelligent recognition of the truth, that the Church cannot discharge its duty to the Master without steadfastly seeking to win the world for Him in accordance with His command.

Secondly, there never has been a time when the renewed Moravian Church has been dead to missionary work. It has a record of constant activity. Decade by decade new fields have steadily been added to the old.

In the third place, the Moravian Church has often made grateful acknowledgment of the reflex influence of the foreign work upon the home churches. It is activity here—the being brought face to face with the needs of the perishing heathen and the utter abyss and sin into which these have fallen, and it has been the steady drain upon the Church's strength to meet the demands of the hour abroad that have preserved the home congregations sound in vital faith, during periods when enthusiasm within threatened to degenerate into fanaticism, or when rationalism was abroad outside and was rendering callous the sense of responsibility in the souls of thousands of professed believers.

In considering the methods and principles according to which Moravian Missions have been conducted, I believe that the following are worthy of attention. First of all, both in theory and in practice, we have endeavored to maintain that *all the members* of our Church should feel that the responsibility for the success or failure of our heeding the Lord's command to go and preach the gospel rests upon every one. I quote from the resolutions published in the "Results of our General Synod," the highest legislative body in our Church, as follows:

"The Brethren's Unity is a *Missionary Church*. It finds its missionaries in the rank and file of its own membership, and there is no special class out of whom they are to be selected. Even if the *majority* do enjoy a special preparation before their entrance into the service, such preparation is not necessary in every case. The chief preparation for missionary service must take place under the teaching of the Holy Spirit, in order that it may be said of all missionaries, 'They shall be taught of God.' All human learning and external accomplishments will abide without influence and result if inward enlightenment and the training of the heart be wanting."

Of course we have our theological seminaries and our institute for the training of missionaries; and we, no less than others, place a high value upon a medical education as a valuable element in a missionary's equipment. Yet from the days when Leonard Dober, the potter, went to the West Indies, and Christian David, the carpenter, to Greenland, to the present, in which we have sent men who were farmers or carpenters by occupation to Alaska, our Church has never hesitated to accept as volunteers, or directly call for the services of such who have been, if you are pleased to put it so, untrained laymen, pure and simple, up to the time of their going forth to the heathen. And in many a case these men have met with gloriously fruitful success.

And again a second characteristic of our work has been to manifest "less solicitude to bring a *great number* of persons to a mere *profession* of the Christian faith,"—again I quote the Synodal Results—"than by means of the gospel preached with the demonstration of the Spirit and of power to *turn souls from darkness unto light, and from the power of Satan unto God*. For this purpose the preaching of the gospel must be accompanied by the *special care of individual souls*; periodical conversations of the missionaries with the members of their congregations according to their several classes, and visits to the houses and to the beds of the sick and dying, are deemed of the utmost importance."

This principle is faithfully observed in all our mission provinces. In order to facilitate its application, the converts are divided into the following classes: 1. *New People*, the lowest class, consisting of those who have applied to the missionaries for instruction. These are taught the rudiments of the Christian religion. 2. *Candidates for Baptism*, a higher class, those who have passed the first stage and are now being prepared for baptism. 3. *Baptized Adults*. The term explains itself.

4. *Communicants*, those of the third class who have undergone probation, and, having been confirmed, are admitted to the Holy Communion. There are besides, two other classes: *Baptized Children*, the children of parents in fellowship with the Church, and the *Excluded*, those who, being under church discipline, are deprived of the privilege of sharing in the Lord's Supper, but who receive the particular attention of the missionaries. It must be remembered that the position of a convert from heathenism, or even that of a Christian of a second generation, is far different from that of a man who has grown up in a Christian land with the inherited tendencies of many generations of Christian ancestors. Hence the need of special fidelity in watching over individual souls.

And I may yet mention a third characteristic. For the sake of the natives themselves, in order to teach them habits of thrift and to educate and civilize them, no less than in order to diminish the cost of the missions, in many of the fields mercantile concerns and trades are carried on, the profits of which are for the benefit of the gospel work. In Labrador, for instance, a considerable business is done in furs and fish and cod-liver oil. In Surinam the mission has in some years been almost or quite self-supporting with its various commercial operations. In South Africa the raising and preparation of arrowroot, under the guidance of the missionaries, has saved our native converts from extremest want in times of scarcity or famine. Yet, it may well be understood that, with all the revenue derived in favorable seasons from such sources, the entire work has remained and will remain pre-eminently one of faith.

In as much as I have touched upon one of the means of support, just here I may be permitted to draw attention to a unique feature in connection with our work, which in the last instance is

managed by an elected board, representative of our entire Church, and having its seat in Berthelsdorf, Saxony. I refer to the fact that about \$25,000 a year come to our support from the "London Association in Aid of the Missions of the United Brethren," an association composed of members of the Church of England, of Independents, of Baptists, of Methodists, and of other Protestants, and which was formed in, and has been supporting our operations ever since the year 1817. On the continent of Europe, and particularly in Switzerland, moreover, large sums are annually received from Christian people who are not in immediate connection with our Church. In fact, without this noble assistance, our denomination, which numbers only about 33,000 at home, could never sustain a work which embraces almost three times as many abroad. We may be said, therefore, to stand a living monument to the truth that Christian union for the Master's cause is a fact that is real, even in these days when sectarianism seems sometimes to have run mad.

In the latest edition of his *Church History*, Professor Kurtz of Dorpat, is pleased to pass judgment upon the missions of the Moravians in the following words: "Their procedure was admirably suited to uncultured races, and only for such. In the East Indies, therefore, they were unsuccessful."

Perhaps there is something in what he writes. Yet he overlooks much. He forgets that they made their attempt in the East Indies at a considerably earlier date than Carey—namely, in the year 1759, and then, too, in spite of the fact that almost all the colonists of a Danish commercial establishment on the Nicobar Islands, north of Sumatra, whither the brethren proposed to go, had died from the effects of the climate. He forgets that when they first founded a settlement at Tranquebar, on the Coromandel coast of Hindustan, for

the purpose of preserving connection with civilization and the home Church, the climate carried off one of the leaders and his wife in less than three years. He seems to forget that when the brethren began to gain converts at Tranquebar, their Christian adversaries among the colonists sought to procure from the King of Denmark, in whose territory the place was situated, a prohibition of all further operations there. He further overlooks the fact that when, in 1768, the brethren were at length enabled to pass over to the Nicobar Islands, the climate speedily carried off two of the six missionaries, and utterly prostrated the remaining four. He does not tell you that in 1781 the war between the French and the English hampered the missionary operations at Tranquebar, and that in 1778 already the Nicobar Islands were seized by the Roman Catholic commander of an Imperial frigate in the name of Joseph II. of Austria, and every hindrance placed by him in the way of our brethren. Finally, in less than twenty-five years, forty missionaries were victims to the East Indian climate. Christian charity would take these things into account.

Might not the true explanation of the fact that our people have labored, as a rule, amongst those heathen who are lowest in the scale of humanity, be rather found in pursuance of a deliberate purpose to do something for those whom others might overlook? It is probable that the conviction that such is the true explanation, occasioned the formation of that unique auxiliary society in London in 1817. The Moravians are not so devoid of judgment as to be blind to the policy of seeking to convert to Christ the populous, cultured and influential nations of heathendom, whose conversion would insure a large accession to the capacity of the Church of Christ to compass the whole globe. But they seek to give testimony to their conviction of the necessity of caring,

too, for the most insignificant, for whom also Christ did not disdain to die. And they believe that the living Word of God is for the salvation of these also—body and soul. They know well enough that the same amount of disinterested persistent fidelity would have produced possibly richer harvests elsewhere; but they know also that these are the peoples who might otherwise say in the Judgment, "No man cared for our souls." They believe that even the most utterly degraded are still within the reach of the Bible to Christianize and civilize. And their success has warranted a firm continuance of their traditional policy. Notoriously low in the scale, for example, are the black fellows of Australia. Yet it has happened that amongst twelve hundred colonial schools in Gippsland, one mission school for the natives at Ramahyuk has gained the first prize offered by the Government. The Bush negroes of Surinam were savages descended from the fugitive slaves of the colony, brutal, fierce Ishmaelites, finding a secure refuge amidst the malarial swamps. Yet after conversion, our missionaries have so trained them as to awaken an appreciation for the grandest of sacred music—in fact, themselves to sing with powerful effect choruses from the Oratorios, with orchestral accompaniment furnished by themselves. The Dutch settlers of Cape Colony were wont to class the Hottentots with their own dogs. Over the river Sonderend there is now a bridge one hundred and eighty feet long, resting on five massive piers—the whole entirely the work of Christianized, civilized natives. It is said that a farmer who was once just passing over the bridge, began to rail at a Moravian Hottentot from Guadurdaal near by, and to grumble at the laziness and worthlessness of Hottentots in general. The Hottentot pointed to the bridge, and replied respectfully:

"Baas, I do not choose to answer.



Let that bridge speak for us. If baas had built it for me, and I could without trouble walk and ride over it, I should not venture to complain of baas' laziness, for I should think it required more diligence and labor to build a bridge than to walk over it."

Surely the Eskimos of Labrador, whose winter lasts from October almost to June, with a thermometer sometimes forty degrees below zero, have very little to stimulate them to make exertions for self-improvement. Yet the Rev. Benjamin La Trobe, of London, England, who visited the country two years ago, thus depicts an Eskimo interior at one of our stations: "It is furnished with the usual couches spread with skins. One of two objects in the room testify to a refinement that is unusual. A guitar hangs on the wall near a cage with a bird in it, and against the partition stands a piano. Fancy such an instrument in a low turf hut, even though it be but an old square piano!"

Elsewhere he describes a native church choir as accompanied by four native musicians, three of whom play on violins and the fourth on a violoncello. There are natives, too, who have cabinet organs in their homes. He speaks of Eskimo choristers as rendering chorals and anthems so difficult, that the ability of the average European church choir would have been well tested in attempting them.

If the missions of the Moravian Church teach anything, they certainly demonstrate this in a way not to be successfully controverted, that the gospel of our Lord Jesus Christ is the power of God unto salvation; that its sufficiency is dependent upon no extraneous or accidental combination of circumstances and upon no purely mental qualities inherent, or, at least, dormant in the race, whether favored or unfavored by those things which in and of themselves incline to intellectual culture; and finally, that if the very lowest pagans can be thus savingly illumined by the light divine,

the day will surely dawn—sooner than many anticipate, if the Church universal is permeated with the spirit of service and is faithful to her calling—when "all shall know the Lord from the least unto the greatest," and when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

### First Impressions in Brazil.

BY REV. THOMAS J. PORTER, CORY-TIBA, PARANA, BRAZIL.

Among our very first impressions is a painful one of the irreverence of Romanists in their use of the names of God. For example, the square on which we live is known as "the square of the Good Jesus." They call their children by the same sacred name, "Jesus." And they have in Rio the "Navigation Company of the Holy Spirit" and the "Brewery of the Holy Spirit."

The Roman Church has made them so irreverent, ignorant and skeptical, that the majority of Brazilians have practically no religion. Many writers for the press evidently do not know what Christianity is. They have seen it as belied by the lives of priests, of whose wickedness horrible stories are currently believed. No intelligent man now sends his wife or daughter to the confessional. Old missionaries say they have never met a Brazilian who confessed belief in the infallibility of the Pope. And now, since the separation of Church and State, the only power of the priesthood is "the power of the keys." But very few Brazilians ever confess, except at marriage and at death. And very often they are buried without the presence of the priest. What effect civil marriage may have on the influence of Romanism remains to be seen. But evidently the events of the past year have weakened that influence. Almost nobody in this city attended the services of Holy week. Yet it is scarcely four years since the vicar-general of the province of Parana, from this

same capital, dared to order the people to burn the Bibles the missionaries were selling.

On April 21 the hanging of Xavier Tividentes, in 1792, for conspiracy to create a republic, was celebrated with great show of attachment to the Republic. You remember that after his execution, the Bishop of Rio had the *Te Deum* sung in the churches. I was glad that I could not discover a priest among the crowd. The speeches I heard were very weak and tame. The only man who made a good speech, was promptly carried off to Rio de Janeiro to be tried for treason in mildly and justly criticising the provincial governor. The large portrait of Tividentes which appeared in the leading daily paper of the city, bore a striking resemblance to the head of Christ, as drawn by Carracci. This fact was probably the resultant of journalistic enterprise, infidel irreverence and republican spirit.

The eight men who form the present military dictatorship are considered to be intellectually the ablest in the country. So far they have been wonderfully wise, temperate and just. The preference expressed by many for adopting a national constitution by arbitrary methods, rather than by a vote of the people, forcibly reminds us that this is not Saxon and Protestant America, but Latin and Roman Brazil. However, it should be remembered that more than four-fifths of the population cannot read nor write, and, therefore, cannot vote. And many voters are hardly fit for self-government, they are so ignorant and destitute of patriotism. At best the Republic will be, for a time at least, an oligarchy. Yet, if it accomplishes the tithe of what Brazilian patriots hope from it, the abolition of the monarchy will be justified.

Contrary to the prevailing opinion in the United States, Dom Pedro II. was not a remarkable ruler. It is said here that he aimed to be thought scholarly and liberal, and was, in fact,

neither a scholar nor a father to his country. He left without a friend and without an enemy. I have heard Brazilians say "He was a banang." He did much for his empire. But why did he not stimulate his subjects to develop their rich but uncultivated country? Why did he not educate them to independence of foreign labor, capital and enterprise? What has he done of late years, except at the monition of the coming event? Since the martyrdom of Tividentes, republicanism has lived and thought and waited the fullness of time. The emperor knew this, and knew when the time had come.

I will not lengthen this letter by enumerating facts to show the profound ignorance of the people and the wretchedness of their schools; such facts as these—there is no college in the American sense in the country; thirteen teachers of the public schools in Pernambuco were dismissed because *they could neither read nor write*—but, in view of the whole situation, it is evident that the imperial need of this country is Christian education, from primary schools to a Robert College. Such schools would be the right arm of the Church of Christ in moulding the Republic of Brazil.

### Trinidad.

A NOTE FROM REV. JOHN MORTON, D.D.

*Tunapuna, Trinidad, May 31, 1890.*

To the International Missionary Union, holding its Seventh Annual Meeting at Clifton Springs, N. Y., June 11 to 18, 1890, Mr. and Mrs. Morton, of Trinidad, send greeting:

We returned December 5, 1889, having secured when in Canada one missionary and two female teachers for vacancies, and the promise of a fifth missionary, who is already virtually under appointment. These were the objects for which, at the convention at Binghamton, we asked the special prayers of the International Missionary Union. Our united prayers have been answered; let us praise the Lord together. At the close of 1889 our agency consisted of 4 Canadian missionaries, 2 ordained native ministers, 20 native catechists, 3 Canadian female teachers and 34 native teachers. We had 2,060 children in our schools, 36 couples were married and 210 persons were baptized in 1889.

We received from the Government for education in 1889, \$7,350; from proprietors of estates, \$3,800, and from the native church nearly \$2,000. We began the year with a debt of \$300, and closed it with a balance to credit of \$280.

The returns for 1889, just published, set the total number of East Indians in Trinidad at 68,000. The increase by immigration alone in 1888 and 1889, was 5,200. Of those who arrived in 1889, 537, or nearly one-sixth, had been in Trinidad before, and 131 had been in other colonies. These figures show that our field is fast widening.

The work of enlightening and Christianizing this people goes steadily forward. We are with you in spirit, and wish to share in your interest and prayers.

Yours faithfully,

JOHN MORTON.

REV. DR. GRACEY, President International Missionary Union.

### Our Conduct in Relation to the Treaty with China.

We present herewith the action of the International Missionary Union on the question of our treatment of the Chinese Government. There should be a distinction kept in mind between the treatment we should give the

Chinese who come to the United States and our treatment of a Treaty with China or any other Government on earth. It is on the latter phase of the subject that this deliverance was made by the Missionary Union.

The following was adopted:

#### CHINESE RESOLUTION.

*Whereas*, the United States of America and the Empire of China are bound by solemn treaties, and *whereas*, unjust laws discriminating against Chinese subjects have been passed by our Government, and *whereas*, missionary work, on account of this wanton insult to a friendly power, China is greatly retarded, and *whereas*, leading Chinese statesmen, through a memorial presented to the throne, have petitioned for retaliation against Americans in China, and *whereas*, it is stated, on competent authority, that new treaties, as strict in regard to Chinese immigration as may be desirable to our Government can be negotiated; therefore,

*Resolved*, That we petition Congress to repeal that unjust and dishonorable Scott Bill, known as the "Chinese Exclusion Act of 1888," and at once, in a manner compatible with our honor and dignity as a Christian nation, to commence negotiations with the Chinese Government for the revision of former treaties, or the making of a new one, as may be deemed best.

## V.—THE MONTHLY CONCERT OF MISSIONS.

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

### Missions and Sects in the Turkish Empire.

No other country presents such a medley of religions as the Empire of the Sultan—and the fact most remarkable of all is, that although hating each other most cordially, they all remain in a sort of truce. That truce has continued for centuries with comparatively few religious outbreaks, whatever may have been the political intrigues, and however great may have been the oppressions visited by the strong upon the weak. In the Turkish Empire, or at least the countries which it now dominates, the two great Western religions had their development. They have both passed its boundaries, however, and have been characterized as "missionary religions."

The Christian sects, which in the early days were so constantly engaged

in controversies and often in open strife, are now too thoroughly under subjection to Turkish rulers to allow of conflict, and they have been too deeply humbled and dispirited to exercise any very aggressive character. For a long time the Patriarchate of the Greek Church was regularly sold to the highest bidder by the Sultan, and that fact alone was enough to destroy all spiritual life in the church.

Much the same policy has been exercised by the dominant power toward all other Christian sects. If one would gain a realizing sense of the moral condition of the Christian Churches in the Turkish Empire, and at the same time would see the humiliating subjection in which they are held by Mohammedan authority, he has only to witness the services of Greeks, Maronites, Armenians, Jacobites, Copts, and Nestorians, in the

Church of the Holy Sepulchre in Jerusalem on Easter Sabbath—all worshipping at the same time, and all kept from quarreling with each other by the stern authority of a Moslem police. It should be borne in mind, however, that this subjection to the Turk, however it may have been necessitated centuries ago, is now only an accident of European diplomacy. As for the humiliation of the Greek Church in any part of Turkey, the Russian power would make quick work of it were it not for the political restraints of Protestant and Catholic Europe; and, on the other hand, Catholic Europe would sweep away Moslem tyranny from the Holy Land but for the fear of Russia and the armed protest of England. So, from age to age, the Turk continues to insult and humiliate all branches of the Christian Church within his dominion.

Let us take a very brief glance at some of the sects of the Turkish Empire.

#### THE GREEK CHURCH.

This has its principal seat of power in Russia, and it is supreme in all parts of Greece, but it is also found in both European and Asiatic Turkey. It was formerly known as the Eastern Church, in distinction from that of Italy and Western Europe, or as the Byzantine Church to distinguish it from that of Rome. Its separation from the Latin or Roman Church began with the removal of the throne of Constantine to Constantinople and the division of the Empire between his sons. This led ultimately to the overthrow of the Eastern Empire by the Turk, and it also facilitated the overthrow of the Western Empire by the Goths.

The Eastern Church also began to diverge from the Western on doctrinal points, and especially on the question of ecclesiastical supremacy. The council of Chalcedon, A. D. 451, decreed the equality of the Eastern and the Western prelates, and about the close of the sixth century, John, Patriarch

of Constantinople, claimed supremacy over both the Eastern and the Western churches. Gregory the Great, of Rome; defended his See against this assumption, by the scriptural doctrine that *bishops are equal*.

The Greek Church agrees with the Church of Rome in reference to baptismal regeneration, the worship of Mary, prayers for the dead, the use of relics, the infallible authority of councils, prayers to the saints, and the virtual substitution of their intercessions for those of Christ. It differs from Rome in allowing the marriage of the clergy, in denying the supreme authority of Peter and his viceregents. It rejects the doctrine of supererogation and the dispensing of indulgences. It does not accept the doctrine of the immaculate conception of Mary, though it does claim for her a miraculous resurrection like that of Christ. It rejects the worship of images, but (very illogically) it does worship the flat painted forms of saints carved from boards. A Patriarch of the Greek Church has great authority over his bishops, but he alone is not infallible. The Greek Church holds the unique doctrine that the souls of unbaptized infants, and of the ignorant heathen, go at death to a limbus which is neither heaven nor hell, but a place suited to their case.

The history of the Greek Church has shown far less moral corruption in its average clergy than the Church of Rome. It is, however, far more torpid and inefficient than the Western church, partly from the repression suffered from the Turkish power, and partly from differences of race. It has never been, to any extent, a missionary church. The missions of the Russo-Greek Church, as in Japan, may owe their inspiration quite as largely to political designs as to the spirit of Christ. The Greek Church differs from the Papal in reckoning the time for observing Easter according to the "old style" instead of adopting the dates of the Gregorian Calendar.

It also immerses its candidates for baptism three times—once for each of the persons of the Trinity.

The *Greek Catholic Church*, numbering thirty or forty thousand people in Syria, is simply a branch of the Greek Church which, after centuries of proselyting and intrigue on the part of Rome, finally acknowledged the supremacy of the Pope. But it makes some reserves. It appoints, or at least nominates, its own patriarchs, who must always be chosen from among its own people, and its clergy may marry before ordination. Its formularies declare Christ to be the only intercessor for sinners, and yet, in consistent subserviency to Rome, it proceeds at once to commend the intercessions of Mary. The Greek Catholic Church persists, against all flatteries and threats of Rome, in observing the Eastern reckoning for the time of Easter.

#### THE MARONITE CHURCH.

To speak very briefly, the Maronite Church, which is found principally on Mount Lebanon, is a branch of the Roman Catholic Church, though admitting only a qualified adherence. The fact that its partial dissent is allowed, is but another evidence of the tact, and, when necessary, the flexibility of the Papacy in adapting itself to all possible conditions if only its supremacy is acknowledged.

The name Maronites is derived from Maro, the name of their first bishop. In doctrinal controversy they adopted the theory of the Monothelites, a sect of heretics who, in reference to the question whether Christ had two natures or one, settled upon the belief that He had two natures, but *one will*. The sixth council of Constantinople, A. D. 680, condemned the doctrine, but it survived for a long time. At length the persistence of Rome brought the Maronite Church to abandon the Monothelite theory, and in most other points to come into full subordination. On the side of political sympathies and national

characteristics, however, a degree of independence has been maintained.

Maronite patriarchs and bishops must be Maronites by birth, and must be chosen by their own people; the clergy may marry *once*; they may also own private property, unless belonging to a monastic order. No Maronite can belong to a European monastic society; the sacred language used must be the Syriac, and not the Latin. Scriptural lessons are printed in Arabic.

In their relations to the Turkish Government the Maronite bishops hold a degree of political power—the governorships of their districts being subject generally to their choice. Multitudes of the Maronites have been won to an evangelical faith by the Syrian Mission of the Presbyterian Church, and they have been found to appreciate education to a remarkable degree.

The lack of space forbids even a brief notice of the Armenian and Jacobite Churches, also found in the Turkish empire, as we desire to present brief sketches of the sects of the Druzes and the Nussareyehs.

Mohammedanism, the staple and dominant faith of the empire, would require a treatise instead of a sketch.

#### THE DRUZES.

The brave and desperate resistance which the Druzes of Syria have recently made against the Turkish Government, suggests a brief review of their singular religious faith and their characteristics as a people. Even Mohammedans are scarcely more difficult to be reached by the gospel than these strange fanatics of the Lebanon. They are generally reckoned at about 50,000. One half this number are on Mount Lebanon, and the remainder are scattered through Hasbeyia, Merj Ayun, Damascus and the Hauran. They do not consider themselves Mohammedans, though the Government so far classifies them as such as to include them in the military conscriptions.

The genesis of the Druze sect grew out of the assumption that the descendants of Ali, the cousin of Mohammed, and husband of his daughter Fatima, were the true successors of the Kaliphate.

During the reign of the Abbassides, Mohammed Abdullah, who claimed to be a descendant of Fatima, succeeded in detaching from the Kaliphs of Bagdad, the Mohammedans of Arabia, Syria and Egypt. The latter became the seat of government. Early in the eleventh century, Abu Aliel Hakem, the sixth of the Fatimite dynasty, came to the throne at the early age of eleven years, and began a reign of folly and unparalleled oppression. He fancied himself inspired, and at length divine. His monstrous assumptions were encouraged by a Persian mystic, who came to Egypt and succeeded in raising himself to a position of great influence and power. His name, El Dorazy, was, with a slight change, given to the sect who, under his teachings, came to regard El Hakem as divine. El Dorazy conceived the idea of framing a system of religion which should unite the mystic dualism of Persia, which had borrowed some admixture of Hinduism, with the Monotheism of Islam. El Hakem aided this project by severe persecution of non-Fatimite Mohammedans, and also of the Christians. He himself claimed to be an incarnation of God.

When El Dorazy, having finished a book designed to prove the divinity of his master, undertook to read it in the great mosque, the exasperated Moslems rose in rebellion, and he was obliged to flee to the valley of El Teim, which lies between Lebanon and Hermon. There he won many followers, by money furnished by his royal patron, and by the licentiousness of his teachings.

After El Dorazy's escape from Egypt, another Persian, of the same Batemite sect of the Indo-Persian Mystics, was instated in his place at

the Court of El Hakem, and to him is to be ascribed the real authorship of Druzism as it now exists. His name was Hamzeh Abu Ahmed. He condemned many of the teachings of El Dorazy, but confirmed the divinity of El Hakem.

This tyrant, after many atrocities, was assassinated, probably at the instigation of his sister, Sit El Mulook. Hamzeh represented to the people that the Kaliph had not been murdered, but had mysteriously disappeared to test the faith of his followers. And he claimed that a book which he had written, containing the Druze doctrines, had been "found at the gate of the great mosque at the disappearance of our Lord."

Druzism was not the first system in which the old Persian philosophy had been mingled with the Monotheistic religion of Syria and Egypt. Manicheism and Gnosticism had some centuries before greatly disturbed the peace and corrupted the doctrines of the Christian Church. But a different combination produced a different result. The allegorical tendencies of all branches and products of Zoroastrianism, engrafted upon the stock of stern and dogmatic Islam, presented a weird system which is altogether unique.

The basal doctrine of the Druzes, as of the Mohammedans, is the unity and supremacy of God. Theirs is the most strict and intense type of Unitarianism, though with a pantheistic notion of man's absorption into that unity, and they virtually regard God (as the Hindu Brahm is regarded), as destitute of attributes. Like the Hindus, they insist that we cannot predicate anything of the Infinite. Very inconsistently with this doctrine they contend that the Deity has often been incarnate in human form, though it is not quite clear that such incarnations are not merely phenomenal.

The Druzes attempt to reconcile Islamic Monotheism with the Persian Dualism by the theory that the Supreme created out of His own essence,

an intelligent being known as the Universal Mind, and that this being sinned through his personal vanity. Thereupon, as a punishment to him, God caused to spring from him another being—the Antagonist or the author of evil. Here we have the Persian Ormazd and Ahriman as secondary or created beings. The Antagonist was not made evil by arbitrary creation, but became so by his own rebellion. Other beings were created, till the moral antagonism of the world came to be represented on the one hand by the Universal Mind, the Universal Soul, the Word, the Preceder and the Succeder—as ministers of God, and on the other hand, by the Antagonist and the Foundation—as ministers of evil. All human souls were created at the same time—*viz.*: at the beginning of the world. No addition has ever been made to the original number. All souls are immortal and pass from one bodily form to another according to the Indian doctrine of transmigration. The dualism of good and evil enters into all human life; every soul is a battle-ground for the two conflicting principles.

The last of material creations was that of human bodies. The world was stocked at once with human beings in all stages, from infancy to old age. All the souls of the world's history were thus variously and contemporaneously embodied—some for a longer and some for a shorter term. The idea of Adam and Eve as progenitors is ridiculed. The world was fully populated and in full tide of activity from the outset. This is probably the farthest of all removes from the doctrine of Evolution.

The Druzes defend the doctrine of transmigration by the Hindu argument that the unequal allotments of life can only be explained on the supposition of sin in a previous existence. They meet the objections of Christians by referring to the New Testament assertion that John the Baptist was a transmigration of Elijah, and

by the question "Did this man sin or his parents, that he was born blind?"

This doctrine of transmigration or metempsychosis was common in old Egypt as well as in India. It was also held by Pythagoras and the Greeks, and by the Pharisees, and it was one of the heresies charged against Origin by the fifth ecumenical council. The Druzes make it very prominent.

When the souls of men first came to inhabit human bodies they were without bias toward good or evil; they had no moral law and were not accountable. But they were at once subjected to the influence respectively of the ministers of truth and the ministers of error above named, in order that they might freely choose between the two. God Himself also then appeared in human form and preached the truth to men. The sun, moon and stars and the winds were sent as object-lessons or symbols, to reveal to men God's wisdom and power. Under this Divine manifestation, all men believed and all were good; but after a time God withdrew from the world, and then the ministers of error succeeded in leading a large part of the human race to apostasy. The choice once taken was final. No man has changed since that first decision, nor can he ever change in all his transmigrations.

It will be seen from this how utterly hopeless is the fatalism of this strange system. All Druzes, of course, are believers, and therefore are on the side of the good; all the rest of mankind are faithless and evil, and therefore in an utterly hopeless condition.

But from our standpoint it is the hopelessness of the Druzes that pains us. How are a people thus environed and encased in conceit to be reached by the gospel or by truth of any kind? Their creed leads them neither to the conception of being converted themselves, nor to any desire to proselyte others. All outside of their narrow sect were eternally doomed by the fatal choice made thousands of years ago.

These people are the most completely isolated of all men; their organization is a secret society. Their doctrines are carefully withheld from the rest of mankind. Every Druze is sworn to secrecy, and it was only through the wars of Ibrahim Pasha, between 1837 and 1842, that their sacred books first became known to the world.

The Druzes have many mythical doctrines in regard to the successive manifestations of God among men, in which Adam, Enoch, Noah and Shem play a part. The Deluge is treated allegorically; honor is shown to Isaiah, David and Daniel, who "allegorized the Law of Moses;" also to Pythagoras, Plato and Aristotle. Jesus is said to have been only a representative of the true Christ, who remained concealed in the person of Lazarus.

Druzes reject the doctrine of the Resurrection, but admit that the true Christ promulgated the story that the son of Mary had risen, as a means of establishing the Christian religion. This was done in order that, under the foil of Christianity, the esoteric Druze religion might be concealed. It was the real Christ, and not Jesus, that appeared to the Disciples after the Resurrection.

God is represented as having purposely misled one portion of the human race and to have enlightened and saved another. And this arbitrary and fatalistic doctrine has given a vitiating tendency to all Druze ethics. For example: the sacred books enjoin strict veracity in dealing with fellow Druzes, but justify falsehood toward all others. No confidence, therefore, can be placed in the word of a Druze beyond the dictates of his own interest. He is commanded to love the brethren of his sect, but no others. An implacable hatred exists toward Mohammedans, and yet, as a matter of policy, the Druzes conform to many outward requirements of Islam. They are not greatly trusted as soldiers, though they are enrolled.

When Ibrahim Pasha, taking them at their own professions of faith in Islam, compelled them to bear arms, multitudes became Christians, only to throw off the mask at the close of the war. Except in their many acts of kindness toward each other, Dr. Wortabet, of Beyrout, from whom I have received many facts, regards them as "the most fraudulent and deceptive of all peoples."

They believe that the inhabitants of China are all Druzes, or, as they say, "Unitarians," and that in a great future conflict between Mohammedans and Christians, a great Druze leader, with a vast army, will come from the far East, and conquer both. El Hakem will then reappear in visible manifestation, and will reign for ever from his throne in Egypt, attended by five ministers! What can be done with such a people? It is well to know their real character. Their bitterness and ferocity was shown in the massacre which attempted the extermination of the Maronites of Lebanon in 1860. Their system seems a master-piece of Satan. Only the power of the Divine Spirit can transform them. The work of missions must be a work of faith and prayer.

Discouraging as missionary labor among the Druzes is, the Presbyterian Mission in Syria has rejoiced in many apparent conversions. It even numbers two or three Druze preachers. The native Protestant Christians, however, look with great distrust upon members of this sect who profess their faith. But all things are possible with God. His means may be various. Education will effect changes. The absurdities of the old system will be seen. Prevailing Christian sentiment will make itself felt.

#### THE RELIGION OF THE NUSAIRIYEH.

These strange people, found in the extreme north of Syria, are even less understood than the Druzes. Their mystical and mysterious faith has been kept a secret by the force of the death penalty which awaits any



man who shall divulge it. Yet glimpses discovered here and there seem to favor the conclusion that the basis is the old Phœnician heathenism, to which additions have been made from time to time, from Persian Mysticism, Mohammedanism, Druzism and Christianity. They believe in many incarnations of God in human form.

In this, as in the doctrine of transmigration, they agree essentially with the Druzes. There is, however, this difference—that they believe that the souls of wise men, after many changes, become at length stars in heaven, while base men become incarnate in beasts. Like the Persian fire-worshippers, they associate God with the sun, and they turn toward the sun, morning and evening, when they pray. They seem to regard both Jesus and Mohammed as prophets, and they favor Ali, son-in-law of Mohammed, as the true successor, and the Fatimites as the lawful dynasty of Islam. They hate the opposite and prevailing party, the Sunnites, and some of them at least profess to honor Jesus. The element of doubt lies in the fact that, like the Druzes, they recognize no claim of truth or veracity, except toward their own people. They believe that women have no souls, and they treat them accordingly. They are charged with domestic crimes of a revolting character, and, in spite of some manly traits, they are a degraded people. Secluded from the world in their wild mountain life, they have resisted the civilization, such as it is, of the Turk, and the religious influence of Mohammedans and Christians alike.

The Reformed Presbyterian Church of America is trying to reach them with missionary labor, and has had some success, but the field must be regarded as extremely difficult.

#### MISSIONS IN TURKEY.

The success of the American Board of Foreign Missions in Western, Central and Eastern Turkey furnishes abundant proof that, even in a country where gigantic forces of error are

in constant conflict with each other, and are only united in their opposition to the gospel, missionary effort is by no means in vain.

As a result of the faithful labors of its missionaries 213 native preachers are now proclaiming the truth to their countrymen. There are 130 churches, with a membership of thousands. There are 16 colleges and high schools for young men and boys, 13 girls' boarding-schools and 235 primary or common schools. The whole number of pupils of all grades is over 11,000. The number added to the churches last year was 683.

Two generations of native Christians have spread their influence far and near, and it would be scarcely too much to say that the whole Armenian race has been awakened to new life.

The work of the American Board in Turkey cannot be measured by statistics. Education has achieved a tremendous influence, whether we estimate it from the standpoint of Robert's College in Constantinople and the other flourishing institutions in the interior, or from that of the widely scattered primary schools, each one of which becomes an object-lesson and a powerful stimulus to a whole community. Home life has been raised to a higher grade, all the wholesome influences of a better public sentiment and a purer morality have been felt. A general thrift has been promoted, the common comforts of life have been multiplied, and the oppressions of a tyrannical government have at least been mitigated. Medical science has come in Turkey, as everywhere else, as a handmaid of missions. The hopelessness with which Mohammedan fatalism looks upon the unresisted ravages of disease has given place to a new confidence and a better estimate of human life. Not only are thousands saved by the direct efforts of the missionaries, but a native medical corps is being raised up: the whole treatment of disease is being revolutionized.

In a purely economic view, the Turkish missions have accomplished an untold good. Fanning mills and other agricultural implements have gone forth in the train of the missionaries, and the mean and grudging spirit of those who complain at the alleged robbery of our own country by foreign missionary outlay, has been rebuked by the tens of thousands of dollars which the enlightened districts of Turkey alone have paid for various lines of American manufactures.

If there are American Christians who, through a satisfied ignorance, fail to appreciate the missionary work accomplished in the Turkish Empire, there are others who estimate it at

its true value. So great has been the impression which it has made upon intelligent Englishmen that years ago a Turkish Missions Aid Society was formed for the purpose of increasing the funds of the American societies in their work. Among those noble men who, from their own observation, gave it their cordial endorsement, was the late Earl of Shaftesbury.

Even the Turk appreciates if he does not approve the work. He cannot be indifferent to its educational influence or to the general enlightenment and moral elevation which it is promoting among the people. The apprehension which his restrictive measures imply is a proof that missions are a power.

## VI.—EDITORIAL NOTES ON CURRENT TOPICS.

### The Soudan Pioneers.

Whatever may be said about the "intemperate zeal" or the "mistaken methods" of the Kansas brethren, who, under the lead of Mr. George S. Fisher, have organized this new Soudan movement, we feel constrained to say that we have never known any movement that in its inception and progress seemed to bear more distinctly the stamp and seal of God. In fact, the whole movement may be said to have had its unexpected origin in the little prayer meeting, held on a Sabbath morning in May, 1889, in the study of one of the editors of this REVIEW. The International meetings of the Young Men's Christian Association were at that time being held in Philadelphia. Early on that Sabbath morning, as by a common impulse, Messrs. Fisher and Nash, Y. M. C. A. Secretaries of the States of Kansas and Nebraska, and Rev. Thomas C. Horton, Y. M. C. A. Secretary from St. Paul, Minn., came to unite in a season of prayer with the editor, then pastor of Bethany Church, Philadelphia. That prayer meeting will never be forgotten by the four men that constituted that gathering. The burden

of petition was that the Kingdom of God might come; that the gospel might be published to the world in this generation, and that God would in some remarkable way *use us*—the four men there bowed in prayer—to give a new impulse to this work of a world's evangelization. That prayer has been already most remarkably answered. God laid on the heart of the then pastor of the Philadelphia church, the burden of arousing the churches to more intelligent zeal for missions, and in June following he resigned his pulpit and parish to spend six months in Great Britain in addressing the people of God on this great subject. Meanwhile, these brethren went to their Western fields and could not lay off this load of a world's destitution. Unexpectedly to themselves they were led in a strange way: they found growing up about them a new foreign missionary interest. It grew and spread like a prairie fire, until it swept everything before it. Had they proposed at the outset to turn the Y. M. C. A. into a foreign missionary organization, they would have felt it at least a *diversion* if not a perversion of the purposes of the organization. But the

movement took so sudden and rapid a progress, that it seemed to defy control. We have never felt otherwise than satisfied that the Y. M. C. A., being, as it is, established for undenominational work among young men, it cannot be turned into foreign missionary work in such form as to interfere with other established agencies without inevitable friction; and we believe that if this Soudan Pioneer Mission is to be permanent, it must separate from the State associations where it originated, and take a separate, independent form.

At the same time we cannot see that any intentional perversion of Y. M. C. A. money or energy has been intended. This whole movement strikes us as one of those rare and exceptional risings of missionary interest which cannot be accounted for by ordinary causes, or confined within ordinary bounds. We simply wait for this rushing torrent that has swept beyond its banks, to scoop out a new and permanent channel, and we look with prayerful interest to see the final issue. We can appreciate the emphatic protest of the brethren of the International Committee, while we confidently believe many of their fears are groundless, and that if they patiently wait and rather seek to guide sympathetically than to arrest arbitrarily a movement so mighty, the ultimate result will be advancement all along the lines.

Meanwhile, three of the Soudan Pioneers are reported dead with African fever; and a startling rumor in the *New York World*, which has not been confirmed, states that Mr. Kingman and others have been massacred. We wait with no little solicitude to hear further and authentic news. It would not be surprising if God should baptize this new mission in blood. If He has a really great future before these devoted young men, it may be that a cup of suffering is to precede the chalice of joy. That is God's way. Let us not hesitate if He calls for more

martyrs to follow in the steps of John Williams, and Coleridge Patteson and James Harrington.

At the same time, is not God speaking to us a word of *caution*? Is it prudent to rush into Equatorial Africa with no knowledge or experience of a torrid climate, to face unknown foes, peculiar forms of disease, and a thousand perils which, like the *flora* of the country, are indigenous to the soil, without all adequate information and provision against such exposures? We are not to count our lives dear unto ourselves, but are we not to reckon them dear to our Master and for our Master's sake? When this movement began, we cautioned our brethren not to go into the Soudan without experienced guides, without explorers familiar with the country and its peculiar dangers and diseases, who could also advise as to all proper precautions respecting dress, food, habits of life, and exposures to malarial influences.

Those who have read Bishop Crowther's life, will remember the strange fatality attending that first exploring party of which he was a member, because of the *green wood* that was stowed in the barge. A simple precaution such as was afterward adopted, would have saved a score of most precious lives. Those who go to Africa or any other untried climate, should first get all the *wisdom that experience can furnish*, and go armed and equipped as the laws of prudence enjoin, with all the panoply that a true science can supply. We may be called to martyrdom but not to suicide. We earnestly hope our Soudan Pioneers will exercise unusual precautions, and advantage themselves of every preparation that the combined experience of all explorers and missionaries can supply, before venturing into such a perilous district. Let us guard human life in proportion to its priceless value, and so make our offering to the Lord one of the more permanent service.

A. T. P.

### Dr. Pentecost's Siege of Calcutta.

Our readers have, before this, learned of the scheme of our esteemed brother, the Evangelist, Rev. George F. Pentecost, D.D. He proposes to go to India, to be joined by volunteers from Britain and America, and to attempt evangelistic work among English-speaking residents, Anglo-Indians and Eurasians, and native Indians who are familiar with the English tongue. He proposes to go as though there *was no concert of action*, and as though the concurrence were merely accidental, and to have these pilgrims meet in Calcutta for a stay of five months; then lay siege by Bible-readings and sermons and prayer services, to the English-speaking population; and, having thoroughly aroused them, seek from this vantage ground to reach out and affect wider results. We hope for great results from this mission. It seems to us a mistake, however, to announce at the beginning of a programme, which includes a meeting of various parties at one centre, as though it were wholly undesigned. Anything that produces an impression of disingenuousness can hardly be according to God's will. And, besides, the rapid communication of intelligence in these days makes sure that this sailing under sealed orders becomes an open secret. The people of East Indies will already, before Dr. Pentecost has landed at Calcutta, have been informed of the "un-designed coincidence."

We are persuaded that the work undertaken by Dr. Pentecost and his co-laborers is not an easy one, but the *hardest job* that could well be undertaken. No class of the community is so impervious to all impressions as those who have been *confronted with the gospel* and have been accustomed to resist its power. Give us the most hopeless *Regions Beyond* as our field, rather than the gospel-hardened sinners whose eyes are blinded by the very blaze of gospel light. We have the common testimony of missionaries

that in India, China, Japan, Syria, this class who are familiar with the English tongue, its literature, and its gospel message, are the last to yield to the power of that gospel, and often the most pertinacious foes of its progress and the most malignant adversaries of its spirit.

We say this not to cast any chill over the enthusiasm of our brother. We bid him God speed, but we believe he will need to be sustained by the prayers of an unusually consecrated band of God's watchers. If this work can be done and the English-speaking residents and natives can be aroused and quickened and consecrated, it may be the signal for the Revolution of India. God grant it! A. T. P.

### The "New Herrnhut."

A PROPOSED HOME-REST FOR RETURNED MISSIONARIES.

Every reader of this REVIEW, and every friend of missions, will feel warm interest in a new and unselfish project which has in view the comfort and welfare of *returned missionaries, who are seeking rest and recuperation after years of exhausting toil*; and no class of the Lord's servants are more deserving of our sympathy and generous aid.

Every year, at the great Northfield gatherings, these dear brethren and sisters are to be found, sometimes by the score, and, not infrequently, like our esteemed friend and correspondent, Rev. George W. Chamberlain, of Sao Paulo, Brazil, they find Northfield a convenient place, not for their own rest and refreshment alone, but also for the education of their children during their furlough.

We have been impressed with a growing depth of conviction that, if some adequate and permanent provision could be made for the accommodation of such missionaries and their families, it would be one of the noblest and most useful forms of benefaction. Just now, a farm of fifteen acres, beautiful for situation, just border-

ing the grounds of the Northfield Seminary, was found to be for sale, and at a very low price. One of the editors ventured to purchase the property in behalf of the friends of missions, and we now desire the prayerful and sympathetic co-operation of all willing hearts in the furtherance of what we believe "God has put into our own heart to do" for his own servants.

#### Letter to Henry M. Stanley.

We have been favored with the following letter, with the request to give it to our readers, with such comment as it might suggest. We cheerfully comply. The letter will speak for itself. And sure we are that Mr. Stanley will give it due consideration, and a fitting reply. The subject of the letter is one of profound interest to the whole American people, as well as to Africa. It is an important factor in the stupendous unsolved problem of the future of the negro race. For ourselves, we are more and more confident that Divine Providence is shaping events so as to use our rapidly-augmenting colored population to take a very important part in the occupation, the civilization and the evangelization of the immense territories in Africa, so suddenly and wonderfully opened up and brought under the protectorate of the leading European powers. We have in the South, abundant material out of which to make, in due time, thousands of missionaries, the peers of Bishop Crowther, who was a slave in his youth, and now a leading bishop in Africa, and who commanded the homage and admiration of the World's Missionary Conference, in London, in 1888, and whose striking photograph forms the frontispiece in the January number of this REVIEW. Such being the case, why should such numbers of the choice young men and women of the North fall victims to the climate of Africa (three of the Kansas band that sailed in May have already fallen),

when our colored brethren of the South, properly trained in medical science, could traverse and live in the "dark continent" with comparative impunity. We believe that God will force this question upon the consideration of the Church, North and South, and upon our missionary societies. We shall wait with interest Mr. Stanley's reply to Mrs. Ray's letter, which we introduce by a note from Miss Frances E. Willard, who sends it to us:—J. M. S.

*"Evanston, Aug. 14, 1890.*

"DR. J. M. SHERWOOD:

"HONORED BROTHER:—I am sending you a letter addressed to Henry M. Stanley, by a gifted Christian woman of the South. Would it not be well to publish this letter, with favorable commentary? It is not at all intended to exploit the colored people, but in so far as they desire to do it, to set before them this open door. Mrs. Ray says: 'Our Southern women were, for a long time, unconscious missionaries in the home for the foreign field;' and if a great magazine, like the REVIEW, would take up the subject, in its own wise and cautious way, immense good would come of it. A resolution, urging the National Women's Christian Temperance Union to give attention to this feature of missionary work, was adopted at the Asheville Women's Christian Temperance Union training-school, recently held. Please let me know how this looks to you, and give me any ideas that you think will be helpful.

"Yours, with best wishes, and grateful remembrance of your kindness,

"FRANCES E. WILLARD."

"HENRY M. STANLEY:

"HONORED SIR:—I write at a venture, to ask how shall the Southern women of the United States co-operate for the evangelization of Africa? You know the institution of slavery as it once existed in the South. You know Africa. You can contrast these conditions and determine what sort of an evangelical factor these colored people, once slaves, who still remain with us, might become to their own race in Africa. If the discipline of slavery, under superior moral conditions, should prove to have been the primary training-school for such work, now that the second step of preparation is opened to the race, through citizenship, with its attendant responsibilities and opportunities, the last link in the chain, of out-going missionary effort by Africans in America for their own continent,

might soon be forged. Individuals, great or small, have a measure of responsibility. The thought, 'How shall we help these people to do this work?' has often stirred my heart. One way suggested to me (leaving the commercial view of the subject to statesmen and publicists), has been to organize our Southern women, through church missionary societies, into home missionary bands, for the purpose of aiding the willing-minded among the blacks to go out on such a holy errand, to which they are better suited than the Anglo-Saxons. I am anxious to present this feature of possible Christian enterprise to our missionary boards, and a statement from you would have great weight. May I not hope for it, in the interest of the 'dark continent,' which you have done more than any other person to bring to light.

"Yours, with high esteem,

"Mrs. J. E. RAY.

"Asheville, N. C."

#### Grand Possibilities.

We gave in our July issue the outline of a plan, devised and put in operation by a leading banker of Boston, to increase the permanent receipts of all our missionary societies without interfering with already-established agencies. Simple and unostentatious as this plan is, it seems to us worthy of careful study, if not of general adoption. In the nature of things it is adapted to all churches, all lands, and all conditions of things. It is systematic in principle; it encourages self-denial; it is within the reach of every friend of missions; the method costs nothing but a little effort; and while the gift is small, the aggregate is likely to be large. Mr. Wilkins' own experience, at Newton Centre, Mass., in the church which he attends, we regard as a fair specimen of what the method is capable of yielding, if a fair chance be given it. *The Extra-Cent-a-Day Band* there numbered, in July, 111. The expected receipts for the year will be over \$400, which will practically all be *extra*. It is not intended to interfere with other ways of giving, but to supplement the usual methods or agencies. So an *extra cent* only is

given, and simple ways were suggested for saving that small amount.

We observed that Mr. Wilkins explained the plan at Northfield, at one of Mr. Moody's conferences, and it seemed to meet with favor. In a note, just received from him, he says:

"You were good enough to publish in the July number of the *MISSIONARY REVIEW* my paper on the 'Extra-Cent-a-Day Band.' I am sure that you and your readers will be very glad to know that there are now 13 or more bands, with aggregate membership of about 650. More bands will be started immediately.

"There is a widespread interest in the movement. Among the letters of inquiry that I have received, some have come from Maine, New York, Pennsylvania, Illinois, Nebraska, and even Oregon. I am more and more sanguine that the 'Extra-Cent-a-Day Band' may be made a tremendous missionary power.

"Sincerely yours,

"S. F. WILKINS."

This is a good beginning, and we see no reason why the plan should not come into general use. We earnestly commend it to our churches of all denominations, and to the consideration of our mission-boards and societies. A *cent a day* is but a trifle, but if the thirteen million Protestant Christians in the United States would give at that rate, yearly \$47,450,000, instead of \$6,000,000, would flow into the Lord's treasury. Is the plan not worth a vigorous trial? J. M. S.

In response to a recent statement in the *REVIEW*, that a church in Philadelphia had undertaken the support of three of the native helpers whom Rev. R. M. Mateer has hired at his own charge in Shantung Province, Shanghai, we have received the following:—Eds.

"The Willing Workers' Band, of the Broadway Presbyterian Church of Rock Island, a band of some 25 lads, has assumed the support of another, and it has kindled great enthusiasm to think of supporting a preacher for a year in China.

"Yours,

"WM. S. MARQUIS, Pastor."

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

**Africa.**—The London Spectator reports a recent decree issued by the Sultan of Zanzibar which is more immediately important as a blow to the African slave trade than the conference at Brussels. Zanzibar has heretofore afforded the largest outlet for slaves from the interior. Under the decree of the sultan, the exchange, sale, or purchase of slaves is absolutely prohibited; all slave-dealing establishments are closed; all slave-brokers carrying on the business made liable to heavy penalties, and to deportation; all Arabs dealing in domestic slaves are included in this provision, and any houses hereafter used for any purpose connected with the slave traffic are to be forfeited. Regarding slavery in Zanzibar itself, the decree provides that on the death of their present owners slaves shall be *ipso facto* free, unless the deceased leave lawful children, who alone may inherit them. Slaves cannot be willed away or sold after the death of their owner, and their ill-treatment by their masters will be severely punished, and, in certain cases, involve the penalty of forfeiture. Any Zanzibar subject married to a person under British jurisdiction is disabled from holding slaves, and all slaves now in the possession of such persons are declared free. Persons who have themselves been slaves are prohibited from owning slaves. Every slave is to have the absolute right to purchase his freedom at a reasonable price; every slave is to have the same rights as Arabs in courts of justice, and the sultan binds himself to accord them special protection. These regulations will undoubtedly inflict a very heavy blow on a large section of the slave trade, besides involving a very serious social revolution in Zanzibar. If, as is reported, this decree has been secured by English influence, the English protectorate in Zanzibar has made a most auspicious beginning.

—Africa has now within her borders 10 American, 12 British, and 13 continental missionary societies. There are more than 700 ordained missionaries, and more than 7,000 native preachers. It is estimated that there are, both white and native, about 175,000 communicants, and 800,000 adherents.—*North-western Christian Advocate*.

—Hamburg, July 23d.—The Reichstag, the first steamer in the new East African line, sailed hence to-day with a full cargo and several passengers.

—Congo Railway.—Over 1,000 Africans are now at work on the Congo railroad. On April 12th, two miles of it had been completed; this portion begins at Matadi, which is at the western end of the road, ninety miles from the sea. The principal difficulties lie in the building of the first ten miles before the level plateau of the Congo hills is reached. Twenty-

five Europeans superintend the work.—*African News*.

**Brazil.**—Protestant newspapers.—Brazil has at present six, to wit: *Imprensa Evangelica*, weekly; *Evangelista*, three times a month; *Apologista Christao*, weekly; *Expositor Christao*, fortnightly; *Arauto*, monthly; *Pulpito Evangelico*, monthly. The representative Christian newspaper has not yet made its appearance in Brazil; a paper that is able to cover the whole ground. The capital and the men are both wanting. The present religious press is in the hands of busy, overworked missionaries who edit their newspapers in the hours stolen from rest.

**China.**—Recent trustworthy calculations of the population of the Chinese Empire, by Russian authorities, reckon it at 382,000,000, and the annual increase at 4,000,000. Not one in 10,000 ever heard of the religion of Jesus Christ.

—The China Inland Mission received last year £51,484, of which £33,642 were available for general mission purposes.

**France.**—The Rev. Dr. McAll, of Paris, in a recent letter, declares his intention to have anchored in the Seine a large missionary boat, which has done service in many of the French seaports. "It will be the first time," he says, "that this mode of evangelization has been attempted in Paris, but, though the population is not seafaring, we have the impression that with God's blessing, the novelty of the method will draw the attention of many hitherto ignorant of the Gospel. The cabin of the ship will contain nearly 200 persons, and we hope to have daily services on board for two months. The authorities have given us every facility and protection."

**Formosa.**—Rapid progress.—Some persons complain that the missionary work advances so slowly, but God often shows that He can accomplish His ends rapidly. One of the latest instances of rapid progress is the change wrought in the moral and religious condition of the inhabitants in Formosa, an island in the China Sea. The population here is mixed in character, being partly Chinese, and partly wild tribes. Among the latter people, the missionary began some fourteen years ago, to labor. At that time, idolatry held sway, and hatred was felt and expressed for the foreigners. The difficulties and obstacles in the way seemed almost insuperable, but the workers had faith and energy, and God was with them. They gradually found favor, and their labors proved successful. Now 12,000 conversions are reported, and churches are in full operation. Schools have also been started, a native ministry is being trained, and hospitals have been established. Christianity has thus gained a strong

footing. The next 14 years should, with such a wonderful foundation, manifest most remarkable gains in this island, and its complete domination by Christ may be expected in the near future. God has his own way of working; but whether it be by slow or by speedy processes, let us not despair of his final conquest of the world, nor relax our efforts to circle the earth with His Gospel.

**Italy.**—The Evangelical Church of Italy, formerly called the Free Italian Church, is doing a noble work for Christ in that land. Its report for 1889 shows that it has many encouragements attending its work. The churches number 31, with 55 stations. There are 2,305 communicants, and 1,374 school children. Evangelist Spigno, of Genoa, one of its agents, makes the following cheering statement: "The time is not mature for a profound and general revival among the Catholics, but it is certainly coming through the power of Christ. With pleasure, too, I observe that the skeptical spirit, once so dominant, is gradually dying away, so that the Gospel is no longer the object of scorn. In regard to Catholicism, it is morally demolished.

**India.**—At a recent meeting in connection with the C. M. S. in Salisbury square, a letter was read from Rev. H. J. Hoare, of Peshawur, Punjab. He speaks of it as a city of seventy or eighty thousand inhabitants. The Afghans in it call themselves Bani-Israel—sons of Israel. They have a decidedly Hebraic cast of feature. They are great enemies of idolatry and bigoted Mohammedans. The Gospel can be freely preached; a handsome church is built; and English-speaking natives attend a literary institute. Before this wide door which is opened, the paucity of missionaries is the pressing distress. "Fields white unto harvest" is the summons proceeding from every quarter.

—Two Bengalee ladies, after a five-years' course of study, received the degree of M.B. (Bachelor of Medicine), at the Calcutta University. They are both Christians. One has received an appointment under the Countess of Dufferin fund, and the other will open private practice in Calcutta.

—The baptism of Baboo Poresh Nath Sarkar, an interesting young Hindu, by Mr. Hector, principal of the Free Church College at Calcutta, which took place on a recent Sunday at Mahanad, has excited no little interest. His relatives tried to prevent the baptism by detaining him in Calcutta, but he escaped from their toils, and reached the appointed place in time to meet Mr. Hector. He has had to leave his wife and three children, who have been taken possession of by his father, a bigoted Hindu. This persecuted disciple took his B.A. degree in 1884, and has been head master in a Christian school in Mahanad since 1887.

**Japan.**—Murder of Mr. Large. Dr. Thwing, our correspondent, who has just returned from Tokyo, and who spent some time among the associates of the recently-murdered missionary, writes us that it was clearly a case of revenge, and not of cupidity. The reply to the question, "What is it?" which met the two assassins as they entered the chamber, was "Business," the euphemistic word for revenge. Mr. Large had not an enemy, but he and his wife were regarded as one in this savage, retaliatory action. There is a widespread feeling of unrest and of repugnance against the revolutionizing influence of Western ideas, both in education, religion and politics.

—It is a noteworthy circumstance that the first Japanese Parliament, elected on the first of last July, contains ten Christians, or one in thirty of the whole number of members. These Christians were elected in the face of much opposition to them on account of their religion.

—It is reported that there are 3,000 Japanese in this country, of whom 2,000 have been baptized by missionaries in their own land, or since they came to the United States.

**New Hebrides.**—We have another striking instance of the fact that the gifts of converts from heathenism for the work of the Lord, put to shame the contributions of Christians in better circumstances. The converts on Aneityum, one of the New Hebrides Islands, volunteered the price of this season's crop of cocoanuts for the purpose of roofing two churches with corrugated iron. The copra, which is the dried fruit of the cocoanut, is the chief source from which these islanders obtain their foreign goods, such as clothing, ironware, tea, sugar, rice, etc. These Christians agreed to use for this purpose all their copra for six months, so dispensing with the comforts, not to say the necessities of life. In this way they gave twenty-six tons of copra, valued at \$574. While engaged in this work of self-denial one of the churches was destroyed by a hurricane, and so the people proposed, in addition to what they had already done, to devote the proceeds of the annual arrowroot contribution toward this object. Giving like this, were it practised among Christians generally, would make the Lord's treasury overflow.

**New Zealand.**—The last census in New Zealand reveals the interesting fact of a profession of religion on the part of no less than 95 per cent. of the whole population.

**Palestine.**—Bishop Blythe, of Jerusalem, says there are now in Palestine double the number of Jews that returned from the Babylonish captivity, and that the "latter rains" which had been withheld since the times of the exile, had been granted again during the last two years.

—Colonization.—At a meeting of about



2,000 Jews in London, an address was given by the Rev. H. Mackobe, on the new movement for the colonization of Palestine. It was stated that large numbers of Jews were being enrolled as members, and that the proposed agricultural pursuits on the ground round Mount Zion were meeting with general support. The allotments would be by ballot.

**Russia.**—The Russian Minister of the Interior has ordered the local authorities to prevent foreign missionaries from carrying on their religious propaganda among the Jews, to the detriment of the exclusive right of conversion possessed by the orthodox church.

**Scotland.**—A society in Scotland, the Ayrshire Christian Union has undertaken the work of sending out young men to Southern Morocco, to become missionaries after the plans advocated by Rev. E. F. Baldwin, going forth two by two, without purse or scrip, according to Matt. x: 9, 10.

**Switzerland.**—The annual session of the Switzerland Conference of the Methodist Episcopal Church was recently held at La Chaux de Fonds, with Bishop Warner presiding. The Conference reports 5,109 members, 33 preachers, and 23 chapels. Formerly the churches of this Conference were united with those of Germany in one conference.

**Turkey.**—An extraordinary result of mission work in Turkey is the large Armenian emigration to America. The Armenians have learned that America is a paradise, next to heaven; and they are here, now, literally by the tens of thousands, all as the result of mission work. They do not go to Europe, but to America, and here they are industrious, respectable people. But this is a serious loss to the mission churches in Turkey.

—The great revival which has taken place in connection with the Turco-American Mission at Aintab, in Armenia, has resulted in the addition of 534 new members to the church.

—**Murder of a Missionary's Wife.** A recent telegram in the newspapers has already announced the murder of Mrs. Wright, the wife of Rev. J. N. Wright, of Salmas, one of the stations of our Western Persia Mission. The facts, as they have reached the Board of Foreign Missions, are briefly these: An Armenian teacher who had been employed in our boys' school at Salmas was dismissed because of gross sin. As a maid servant in the family of Mr. Wright was involved, Mrs. Wright had felt constrained to reprove the young man, who in turn charged his dismissal entirely to her, and took revenge by stabbing her five times. Mr. Wright, who was in the adjoining room, immediately rushed to the rescue, but too late to avert the assault. A telegram was at once sent to Tabriz for a physician, there being none nearer. Tabriz is thirty hours from Salmas, but because of various delays, forty-nine hours elapsed before a physician reached the bedside of Mrs. Wright. Meanwhile her husband and associate missionaries

had done all in their power to dress the wounds and sustain the patient. For a time good hope was entertained of her recovery, but in the course of a few days inflammation set in, and neither tender ministrations nor medical skill availed to save the precious life.

As usual, the authorities were slow to take measures for the arrest of the murderer, but through the vigorous efforts of Col. Stewart, the English Consul, who stirred up the officers and himself offered a reward of \$75 for the capture of the murderer, the man was finally arrested and imprisoned.

Mrs. Wright was an Armenian lady of most excellent Christian character, the daughter of a noble Christian mother who had been identified with our mission for many years. Mrs. Wright visited this country with her husband a few years ago, and won the confidence and esteem of all with whom she came in contact. Although enjoying her visit to this Christian land, she welcomed the day of her departure for her own land, that she might resume the work which lay upon her heart, and to which she had given her life. The bereaved husband and children and the mission so greatly afflicted are commended to the prayers of God's people. — *Dr. Gillespie in New York Evangelist.*

—**The Proportion of Missionaries to Populations.** When the total statistics of missions are submitted one gets the notion that the laborers are many rather than few. But let the number be placed side by side with the populations to whom they are sent and the impression is very different.

China	has one to	733,000	of population.
Siam	"	600,000	"
Korea	"	500,000	"
India	"	350,000	"
Africa	"	300,000	"

In Central Africa and the Soudan the proportion is one to each 5,000,000 of people. What are these among so many? Like the five barley loaves, they must be multiplied to supply the needs of the hungry multitude. We confess that it requires a miracle to make the supply equal to the need. But nothing is too hard for God. Were His people as obedient to His will and as responsible to His command as were the loaves to the Lord Jesus, there would soon be more than sufficient for the work of evangelizing these millions, and there would be no lack of funds, but the people, like the Israelites in the wilderness, would have to be told to cease from giving. Christendom has the men and the means necessary for the conversion of heathendom. Our chosen fields—China and India and Central Africa—are in especial need of more laborers. The few converts call to us to come over and help them. Let them be helped promptly, liberally, and as if we are resolved soon to win China and India and the Congo for Christ.—*The Freeman* (London).

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# THE MISSIONARY REVIEW OF THE WORLD.

VOL. XIII. No. 11.—*Old Series*.——NOVEMBER.——VOL. III. No. 11.—*New Series*.

## I.—LITERATURE OF MISSIONS.

### THE DUTY OF CHRISTENDOM TO THE JEWS.

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

That most intelligent and devoted friend of missions, Robert N. Cust, LL. D., of London, has published recently in the *Church Missionary Intelligencer*, an able article on the changing phases of the non-Christian religions, in which occurs an interesting monograph on "Neo Judaism." Dr. Cust is a member, not only of the Administrative Committee of the Church Missionary Society, but also of the London Missionary Society to the Jews, and he is equally qualified to speak of the operations and the successes of both. More than this, he is a man who thoroughly acquaints himself with the character of those systems which he hopes to see displaced by the Gospel of Christ. He confesses that great success has not as yet crowned the efforts of Christian missionaries among the Jews, either in London or in the cities of the Continent and of northern Africa. But he is none the less certain as to the duty of the Christian Church. He states that the Jews now number not less than 7,000,000, and are, therefore, a much more numerous people than were ruled over by David or Solomon—more numerous, in fact, than Palestine could possibly have supported.

If Dr. Cust is correct in this estimate—and he seldom errs in matters of fact—the return to the Holy Land must be hastened, or it can only be re-occupied by representation. For what race, unless it be the American Negro, increases so rapidly as the Hebrew? Wherever the environment is favorable, and he has an equal chance with others, the Jew is the most thrifty of men, not only in money-getting but in the number and healthfulness of his children. Where the native American imagines that he cannot afford to marry, and must be satisfied with the "club" instead of a home, the Jew rears a prosperous family, and in the end endows them with wealth.

That the Hebrew race have suffered great persecution during the past centuries, must be confessed to the shame of the Christian Church. They have found in Europe as well as Africa and western Asia, another and much longer Babylonish captivity. But that this has been wholly due to religious prejudice cannot be affirmed. The tone and implication of Shakespeare's "Merchant of Venice" must

rest on a basis which, even in his time, was historic. Probably the prejudice and contempt entertained toward the race by their Roman conquerors was fully as strong as has ever been exercised by the most bigoted of Christian nations. Nay, the latter prejudice may have been in part an heirloom of the former.

The strangest prejudice and the greatest injustice and oppression now visited upon the Jews, so far as the Christian powers are concerned, are found in eastern Europe, where the doctrines of Christianity have the slightest hold, and where governmental policy and the bitterness of industrial competition must be held responsible for the entire crusade. One million of Jews are now being banished from Russian territory, not because of their faith but because the Government does not regard them as desirable subjects.

One thing is certain, whatever prejudice exists against the Hebrew population in the United States, does not arise from differences of faith. Their best friends, both in this country and in Great Britain, are found in the Christian Church—certainly in the Protestant Church.

Some months since, the question was sent out to different men of prominent positions among us, "What is the occasion of the prevailing prejudice against the Hebrews?" Generally the response given was, "We are not aware of any prejudice." Several clergymen disavowed any feeling of the kind. But Rev. Edward Everett Hale was credited with charging the hostile feeling to a difference of religious faith.

As the implication was that of a prejudice now existing on the part of the American churches, we must earnestly protest against it. Mr. Hale cannot be aware—possibly he has forgotten—that four or five years ago, U. S. Minister Strauss was chosen to represent our Government at Constantinople on the recommendation of the missionary boards, and that petitions from the missionaries in the Turkish Empire were sent to Washington asking that he might be appointed for a second term.

The hostile feeling against the Jews in this country grows out of business relations. It is not cherished by Christians as such, but by those who have had to do with them in trade, or by those who have been employed by them in manufacturing. The trades unions, largely composed of infidels and Nihilists, would probably be found to represent the most bitter of all the animosities that they encounter. Whether it be just or not, there exists a feeling that the chief oppressors of poor needle-women are Jews. The industries in which unfortunate and starving females engage, as a last resort, are mostly in the hands of this class of men, and when the ruinous rates at which manufactured garments are produced in the attics and tenement houses of desperate poverty come to be known, it must not be thought strange if popular sympathy and indignation are aroused. Some

Americans join in the same extortion, but their miserable plea is that competition compels them to do what others do. As a rule, women do not "strike." They suffer on and die, and their employers prosper and live on Fifth Avenue.

There are among our Hebrew citizens thousands of worthy and honorable business men who suffer unjustly from the prejudice which other thousands of their race have brought upon them, and it is to be hoped, that on the one hand, public opinion will become more discriminating, while on the other, the example of the nobler Hebrew tradesmen will raise the standard of honor and humanity among all their race.

Another thing which creates prejudice against the Jews may be regarded as a mere accident of their phenomenal thrift. At the summer resorts they are deemed undesirable guests on account of rough and disagreeable manners. This is no proof that the average of the race is more clownish or swinish than other races. Quite as disagreeable companionship might be found among the Irish, or some classes of native-born Americans, but the difference is, that these are not found at first-class hotels; with them, there is a different relation between manners and money. Financial competency reaches a lower stratum in Jewish society than in any other. It extends to classes among whom the gentle amenities of life are unknown, and even good grammar is wanting. And the same habit of overreaching, which has made the money, is carried into all the contacts and experiences of hotel life.

Now, it is quite time that the common notion that Jews are suffering from any narrow religious prejudice of the Christian Church were laid aside.

How is it in Mohammedan countries where a common rejection of Christianity might be supposed to draw both classes of rigid Monothists together in full sympathy? In no Christian country—not even in Russia—is there so bitter a hatred, so degrading a bondage for the Jews as in northern Africa—particularly in Morocco. They are thrifty in money matters, even there. It is impossible to impoverish them by any ordinary measures of oppression. On some accounts it is for the interest of impecunious Moors, and even of the officials, to have such a class from whom to borrow money, and by whose energy business shall be kept from stagnation, but as to indignities of every kind, the treatment meted out to them is almost incredible. They must wear a prescribed attire, and dwell in a certain quarter, and submit to many special police regulations; while in taxation, the only question is how far the life blood can be drawn with safety.

It seems strange that in their wide range among the nations, these people who are not a nation, cling to the Mohammedans and the Christians. Though the world is open before them, and they do not seem bound by local attachments, they are never found among the

heathen. Opportunities for money-getting have been great in the East; almost every other race of Europe and western Asia—ancient and modern—has been lured by the wealth of India or China or the southern Archipelago, but never the Jew. His financial counterpart, the Parsee, is everywhere found in the East, driving bargains with Jewish sagacity, in opium or in spices and coffee, but the Hebrew has never crossed their track. Even in those centuries where he has suffered the greatest disabilities in the proscribed “Jew quarters” of European or Levantine cities, it seems never to have occurred to him to join the rush of Persians, Pathans, Macedonians, Portuguese, Dutch, and English, after the wealth of the heathen Orient. He preferred to be snubbed and crushed by Christian and Moslem nations, and to find solace in that money-getting passion which, in the course of centuries, has become a nature.

Hertzog alludes to the fact that the Jew confines himself mostly to temperate latitudes; he is not found in the tropics of either hemisphere. And our readers hardly need to be reminded that he is always found in the cities. Who ever heard of a Hebrew farmer?—at least this side of Bible times. The Nomadic character has forsaken him. He is no longer a keeper of sheep. Yet, no other race except the Hindu or the Mongolian has shown such tenacity of life and such unimpaired vigor. The Romans who crushed the national life of Israel, on the one hand, and the Assyrians who enslaved and scattered the chosen tribes, on the other, have alike perished, while the seed of Abraham, driven everywhither, have survived and are more numerous and a hundredfold more thrifty than in the days of Solomon and his glory.

The financial power of Jewish bankers on the Continent of Europe has become proverbial. The author of *La France Juive* claims that French politics, as well as finance, are largely controlled by the same race. We have, in our day, seen a *D'Israeli* climb to the heights of power in England, and wield a magician's wand over Queen and Parliament, and finally win for himself a statue in the consecrated shrine of national heroes and statesmen.

On this side of the Atlantic, the main business thoroughfare of our great metropolis is exchanging the names of its old American firms for the names of German Jews. They are sure to become not only a great financial power but a strong social and political element in this country. The logic of their twofold increase—by natural generation and by immigration—renders certain a great future development.

Meanwhile, there is reason to believe that a better state of feeling is springing up. If the Jew has been rather Ishmaelish than Israelitish it is not wholly his fault, though it is in part. On both sides, there should be confidence, and among business men of the highest grade there is already a clasping of hands over the old “wall of partition.”

Dr. Cust quotes from an address, delivered this very year, by Dr. Adler (not Felix), in the great synagogue in Aldgate, in the presence of the Lord-Mayor, himself a Jew, in which the Rabbi alluded to the influence exerted by that synagogue. "Many a soul-stirring service," said the speaker, "has been witnessed within its venerable walls. Whatever the event that moved the hearts of England's sons—when a great victory evoked national rejoicing; when a sovereign had been stricken down by illness, and when it pleased the Lord to send him healing; when a joyous jubilee was kept, and when death had entered the palace—every event was commemorated in the great synagogue with the voice of prayer and supplication, of praise and thanksgiving, proving that the Israelite then, as always, was steeped to the very lips with loyalty. Nor were the administrators of the synagogue unmindful of the needs of their fellow-men—though of other lands and creeds. Whether the appeal came to relieve a famine in Sweden, or to diminish the sufferings of English prisoners in France, or a plaint reached these shores from the hunger-stricken children of Ireland—the authorities of the great synagogue were ever ready to aid and to succor."

The benefactions as well as the exalted character of a Moses Montifiore are fresh in the mind of every reader. And that love of fair play which is so strong in the character of Englishmen, is welcoming such men as he to their confidence, and is appreciating the philanthropic efforts of the great synagogue.

Instead of clinging to an old religious grudge against the race, Christian London is the focal centre of interest in their welfare. Missions to the Jews at home and abroad are multiplied, and the strong prayer of faith is offered up by thousands of devout Christians that God will redeem His own chosen people by the blood of an accepted Christ!

It must be confessed that the Christian Church at large has seemed to be apathetic in regard to Jewish missions, but it has been rather the apathy of despair than of indifference. There has been too great a readiness to "turn unto the Gentiles" and to consider the engrafted "wild olive" the real tree. At the London Missionary Conference of 1888, Mr. James E. Mathieson quoted the late Dr. Schwartz as saying, "You Gentile Christians take all the sweet promises to yourselves, but you leave all the curses to the poor Jews." And in continuing, Mr. Mathieson alluded to a custom of the Scotch ecclesiastical bodies of rising at the close of their sessions (though they usually sit in prayer), and singing with marked solemnity: "Pray for the peace of Jerusalem: they shall prosper that love thee," etc. "But they do not mean Jerusalem," he added, "and they do not mean the Jews: they mean the Established Church and the Free Church of Scotland." Is not this something like "robbery for burnt offering?"

But, however, the Church, as a whole, may have neglected her

duty, there have always been those who have God's chosen people in their hearts. Count Zinzendoof, the founder of the Moravian Missions, took a warm interest in the Jews, and he had the great joy, in 1735, of seeing a prominent Jewish rabbi become a member of the Moravian Church, and a successful missionary among his people. "Everywhere," says Dr. Fleming, Secretary of the London Society for promoting Christianity among the Jews, "he won the esteem of the Jews, and not long since, a gift was sent to the Moravian Church at Herrnhut by a Jewish family who cherished the traditions of blessing through Rabbi Lieberkühn."

The London Society, above named, has been at work for over eighty years. Nor is it alone. There are altogether eight Jewish missionary societies in England, five in Scotland, and one in Ireland. Together, these employ 312 agents. On the Continent of Europe, the societies number 27. America has seven, with 34 agents. Thus 48 societies with 377 agents are striving to win God's ancient people to their own Messiah. That their labors have not been wholly in vain is shown by the estimated fact that 100,000 Jews have been baptized in the last seventy-five years, and that with their children the number of believers may be set down at 250,000. Among these have been many distinguished men.

Though these numbers are not relatively great, yet it is believed that the breaking down on both sides of an unrelenting prejudice, has been a far greater result and one which opens the way for blessed in-gatherings in the time to come.

There are certainly some valid grounds of hope for the Jews, even aside from the Divine promises. They are less tenacious of their old faith than they were formerly. Though still more or less clannish, yet they are more than ever disposed to break down barriers and be like other people. They are getting tired of the real or imagined stigma and reproach attached to their name. Each successive generation cares less for the old shibboleths and more for the privileges of social life without distinction of race.

It is seen that the prophetic situation is awkward. If the Messiah has come, who, and what was He? If He has not come, when will He appear? If sacrifice symbolized a promised Redeemer why is it not kept up? Why is the Moslem permitted to hold century after century, the only place of sacrifice, unless to show that its meaning is done away and its necessity gone? Perhaps it is in despair over such questions as these that multitudes of Jews are driven to Agnosticism.

More and more Jews observe our Sabbath as a day of rest, and their Sabbath-schools inevitably tend toward Christian ways. It is well-nigh impossible to prevent their children from coming into sympathy with the Christian institutions and customs which prevail around them.



Two or three years ago a liberal-minded and philanthropic Jew in Italy offered an immense sum of money to be devoted to the education of children in Russia, and recommended that Jews and Christians be educated together. His idea was that the race distinction should be ignored, and that the young of his people should be allowed to become absorbed in the national life wherever they might be, and that gradually the distinction between Jew and Gentile should disappear. It may be, that social absorption, intermarriage, the assimilating influence of the common school, the fading out of the Jewish pride and prejudice of race are to be factors in God's plan of recovery. Doubtless, they will have a part to act, but God's express will is that the Gospel shall be faithfully preached meanwhile, and that prayer be offered for His people.

Surely the Christian Church owes it to itself to present no higher consideration to promote the spiritual enlightenment of the Jews. We ourselves need this effort, if only to remind us continually how much we owe to the race that gave us the Saviour of mankind—if only to keep fresh in memory the great missionary whom the Jewish race gave as the Apostle to us Gentiles. Our indebtedness for the Chief of the apostles will never be paid. The Gentile world, with its Christian institutions, is a monument of the great fact that it is possible to overcome the most inveterate Jewish prejudice, and to win the stoutest Pharaonic heart to Christ. If Paul could be converted and could convert thousands of others of his own faith, the Christian Church has no right to despair. Jewish synagogues were the first cradles of the nascent church in all lands. They opened their doors to the apostles for the planting of the first germs of truth, and Jewish converts everywhere gave character and steadiness to the ignorant Gentile church.

But, how shall the Jews of our time be reached? The London Society, as the result of eighty years of experience, answers this question under the following heads:

(1.) By striving to win their confidence by removing prejudice: (a.) Never speak sneeringly or disparagingly of them; overcome the habit in ourselves and others. (b.) Manifest sympathy with them as a nation and as individuals. (c.) Win confidence by medical missions.

(2.) By preaching the Gospel as the apostles preached it—proving from their own Scriptures that Christ is the promised Messiah.

(3.) By encouraging a diligent, candid, and prayerful study of the whole Bible—the Old and the New Testament in their connection.

(4.) By educating Jewish children. In a school supported by the Society, in Palestine Place, London, where 595 Jewish boys have been educated, the master, after 28 years of service, does not know of one pupil, who, after pursuing a full course, has relapsed into Judaism.

(5.) By assisting poor Jewish youth to obtain positions and encouraging them in seeking a subsistence.

(6.) By training promising young men as missionaries.

It should not be forgotten, as an encouragement, that the Jews are worshippers of our God, have a large portion of our Bible, are sharers of our civilization, speak our language, and are—or ought to be—our friends as well as neighbors, and are even before us, heirs of the covenant of promise!

## THE MIRACLES OF MISSIONS. THE WONDERFUL STORY OF MADAGASCAR.

[EDITORIAL.—A. T. P.]

To an English boy, Robert Drury, wrecked near Port Dauphine, the Southeastern cape of Madagascar, we owe the first full account of the savages on this great island. He saw the captain and crew, who escaped with him from the angry sea, pierced with the lances of the inhospitable natives, till out of over a hundred only a dozen survived, and he himself was saved only to be enslaved. This was early in this century. He found the country divided among many warring tribes; might the only right, women and children carried off like cattle and made slaves; woman, so degraded that even the King's daughter, wife or mother, cringed before him and licked his feet. Heathen ceremonies of the most absurd and degrading kind were matters of daily occurrence. A wooden charm called an *owley*, borne up by forked sticks, was worshipped with incense. Fortune tellers, or *umossees*, held the people in the bondage of superstition, and lived upon their ignorance and credulity. The Malagasy were the victims of magicians, and constantly fought and plundered one another. The arrival of a European vessel was the signal for wholesale crimes of lust and trading in human bodies and souls. All who had slaves drove them to the seaside.

Half a century ago the Hovas held the interior portion of the island, and their King or chief, who was called Radama, had come to the throne in 1808. With these Hovas and their sovereigns the modern history of Madagascar is mainly concerned. Morally and spiritually the picture is very dark. From three to four thousand natives were sold, it is said, every year, and the spot where they caught the last glimpse of home, and the first glimpse of the sea that was to bear them into hopeless exile, is even now called the "*weeping place of the Hovas.*" Though they had courts of law, bribery was so common that trial was a form and a farce. Honesty was scarce known, and children were trained to falsehood and deception as a virtue. Punishments were savagely cruel, devised to give long, lingering pain—burning by slow fires, drowning in boiling water, poisoning by *tangena*, beating, starving, hurling over precipices, crucifying. The *tangena* was a substitute for trial, and thousands died every year from this poison, while those who proved their innocence by outliving the dose were wrecked in health.

The people were a nation of thieves as well as liars. Madame Pfeiffer's property was stolen while at the house of the Chief Justice, but recovery was impossible, where even high officers stole. Even graves were robbed, bodies stripped, and every article of value buried with the dead was an object of ruthless plunder. The nation was so wedded to lying and thieving that Christianity was objected to because it taught people to be true and honest. They were so far lost to all virtue that they resisted any influence that promised moral improvement.

As to the *homes* of Madagascar, there were none. A native never spoke of family or family ties. Madame Pfeiffer's travels had brought to her knowledge no people so immoral, and her pen refused to chronicle what her eyes and ears were compelled to see and hear. The worst vices were so universal as to seem natural. A man might put away his wife for no cause and take a fresh one as often as his caprice or passion led him; female virtue was of so little account that it did not even affect the legitimacy of offspring. Children born on unlucky days it was no crime to strangle, drown or expose to the trampling feet of cattle.

The Hovas were not an irreligious people—idols filled the land. Gods were so plenty that anything new, which they did not comprehend, though it were a machine or a photograph, they deified. Their idols were conceived as having all power, but neither knowledge nor goodness, virtue nor love; they were simply human greed, cruelty, meanness and malice, invested with almightiness! monsters of lies and lusts.

Among such a people—of whom the French governor of the Isle of Bourbon said, "You might as well attempt to convert sheep, oxen or asses, as to make the Malagasy Christians"—among such a people the gospel has gone to win some of its mightiest triumphs.

The first obvious step that God took was one of *preparation*. He gave Madagascar political unity. King Radama in his reign of twenty years "proved himself the Cæsar or Napoleon" of his realm, making himself master of the whole island except two districts in the South, and this rendered easier the spread of a new faith, as the unification of the Roman Empire had done eighteen centuries before. Radama was at once a general, a ruler and a reformer. He had with all his faults and vices a patriotic spirit. Contact with European civilization had been sufficient to satisfy him of its superior type, and he first opened the door to civilization and Christianity that he might secure the progress and prosperity of his people. He made a treaty with Britain, abolishing the slave trade, though domestic slavery still prevailed in his own dominions; and seeing the benefits accruing to even heathen lands from the gospel of Christ, he welcomed the pioneer English missionary, in 1820, to his capital Antananarivo, and kept his word, which pledged to him and others who might join him royal protection.

The missionaries reduced the language of the people to writing, and in teaching and preaching had all their time and strength employed. God gave them the king's patronage; an adult school was opened in the palace court yard, and by his favor a central model school was opened for training native teachers for the villages round about; and when murmurs arose against the missionaries, because their teachings lessened respect for the native religion, Radama had the independence and the indifference to go on with the work of education, at heart caring nothing for the idols that the Hovas worshipped.

In 1826 the first printing press was set up in the island, and a new literature began to be created. The people were slowly waking from the sleep of ages. But at the death of Radama, in June, 1828, not one convert had yet made a confession of Christ. The king himself was a progressive sovereign, but he was led simply by worldly wisdom. It was civilization and not Christianity, as such, that he encouraged. He was too intelligent to have faith in priestcraft and witchcraft, but too carnally minded to embrace Christianity or even attend preaching services.

And now opens the era of a most bloody and cruel persecution. One of Radama's wives, *Ranavalona*, took forcible possession of the throne, mounting it by murdering all rivals. If Radama was the Cæsar, she was the "Bloody Mary," of Madagascar. From twenty to thirty thousand victims fell annually a prey to her cruelty. She was as reckless as Nero, as treacherous as Judas, and as selfish as Cleopatra. Her chief amusement was a bull-fight, her imperial journeys were destructive raids that left famine in their track, and her whole rule was that of a despot that cared neither for the liberty nor life of her subjects. She would waste tears over the death of a favorite bull, and lavish honors on its burial, such as not even the decease of her whole family would have drawn forth. Had her reign been long, the island would have been a depopulated desert; and as it was, it has been calculated that half of the population perished under her bloody sceptre. We purposely draw her hideous portrait that it may be seen what was the natural flower of the Madagascar society, and under what a deadly influence the infant church of Christ there struck down its tender roots and unfolded its stalk.

There was everything, humanly speaking, to prevent the gospel from getting any hold in Madagascar. The soil was thick with the awful growths of a paganism of the lowest type; and a queen who had neither justice nor mercy was ready to pluck up the first plant of godliness, or burn over any field where the seed of the gospel might spring up. Among her first acts was the prohibition of all preaching and the breaking up of the schools. Afterward, probably from motives of policy, she permitted the missionaries not only to make converts, but to organize native Christian churches, and, in 1831, twenty were baptized, among them "Paul," who had been a famous heathen diviner, but who had become a humble learner in the school of Christ.

As soon as the work of conversion thus began in earnest, the queen set herself resolutely against it. Her hatred and cruelty were so satanic that a pall seemed to have fallen upon the whole people. The preaching went forward, and the queen was besought not to persecute the new disciples. But it was all in vain. In March, 1834, a royal proclamation was made in the ears of a hundred thousand people drawn up on the plain, Imahamasina, declaring war against the new faith.

Converts were branded as criminals, and required to accuse themselves within one week on pain of death. Astonishing as it may seem, *the great body of these native disciples stood firm*. Praying for help, trusting in God, they appeared before the judges and confessed their faith in Jesus. In these days of peril these Malagasy Christians spent whole nights in prayer, by their fidelity to an unseen Saviour exciting the astonishment of their very enemies. The queen contented herself in this case with degrading four hundred officers and fining two thousand others. A week later she demanded all *books* to be delivered up. As all literature on the island was the creation of the mission press, this edict was aimed against the Bible. But the brave Malagasy would not give up the Scriptures, which some of them had walked a hundred miles to procure.

The strong hold of the gospel upon the native Hovas could be accounted for on no philosophy that excludes the power of God. Already twenty-four hundred of the queen's officers were among the converts, and in the army the best and bravest soldiers were also soldiers of Christ. In vain were they placed in the most exposed positions in the battle: they still routed the foe. Thirty-thousand Hovas could read the Scriptures. Many cast away idols and superstitious charms. Large congregations met at the capital and the influence reached hundreds of miles in every direction. No fault could be found in the Christians of Madagascar, except that found with Daniel in Babylon—they *believed in their God*. When compelled to cease public labor, the missionaries worked privately, and besides teaching the people, published the complete Old Testament and "Pilgrim's Progress." Then, driven from the island, they left the young church of Christ without a foreign missionary among them, in July, 1836; and for twenty-five long years, persecution which had bared her red right arm continued to make it a crime to confess Jesus as Saviour and Lord.

Ranavalona I., at her coronation in June, 1829, took two of the national idols in her hands and said, "From my ancestors I received you; in you I put my trust, therefore support me." And, robed in scarlet and gold, those idols were held at the front of the platform to overawe the multitude while the ceremonies went forward. Here was a throne literally pillared on idols, as her reign abundantly proved.

There were four eras of persecution, lasting respectively for four, seven, three and two years, together reaching from 1835 to 1860, with intervals of comparative quiet. The third was the most severe. Christians met secretly in each other's houses, and traveled sometimes twenty miles to mountain tops, to praise and pray and read the word of God.

A woman of high family, *Rafaravavy*, became a sincere disciple and opened one of the largest houses in the capital for Christian worship.

Despite the queen's hostile attitude, she continued to hold Sunday evening meetings. She refused to reveal the names of her fellow-worshippers, and the queen in a rage ordered her put to death. While expecting cruel tortures, she retained her serene composure; the peace of God filled her soul. Her life was spared, but her property in part confiscated. She continued to meet believers, however, and the number of converts constantly increased. These persecuted disciples, bereft of human teachers, looked only to the Holy Spirit as teacher, and became themselves instructors of others who could not read. Their quick sensibilities made them weep at the bare mention of Jesus. Rafaravavy's house was assaulted by a mob, and she was led away, as she supposed, to execution, and put in irons; but a terrible conflagration that same night was supposed to have alarmed the queen and aroused her superstitious fears, and the penalty was delayed. At last sentence of perpetual slavery was inflicted on all who had been seized in Rafaravavy's house, and Rasalama, another of the women, was speared while kneeling in prayer. Thus, on August 14, 1837, the first Madagascar martyr died witnessing for Jesus. Two hundred converts were enslaved for Jesus' sake at this time. Some of those thus enslaved to traders, afterwards escaped, but astonished their masters by returning to them accounts of their goods, with money obtained from sales. Fugitives hid three months at a time in forests. Wanderers often came into contact with lonely dwellings, where little congregations hitherto unknown gathered for Christian worship.

These are fragments of this remarkable story of Madagascar which read like the highest romance of Christian chivalry.

In 1839 some fugitives, on their way to England, stopping at Port Elizabeth, in South Africa, met with fellow-converts. Unable to communicate freely with these converted Hottentots, *their Bibles became actually vehicles of converse*. The Malagasy and Hottentots turning to the same passages in their respective translations of the Word, in this way made known to each other their sentiments. For example, the Hottentot disciples pointed to Ephesians ii : 2 : "Among whom we all had our conversation in time past," etc. The Malagasy disciples responded by Eph. ii : 14, 15 : "For He is our peace who hath made both one and hath broken down the middle wall of partition." Also Gal. iii : 28 : "Ye are all one in Christ Jesus." Again, the Hottentots pointed to John xvi : 33 : "In the world ye shall have tribulation." The Hovas replied by Rom. viii : 35 : "Who shall separate us from the love of Christ? Shall tribulation?" etc. When was ever the Bible put to a more beautiful use even by the most mature Christians? Then they sang the same hymns to the same tunes in different languages. Verily, "*Multæ terricolis linguæ; celestibus una.*" Then the Hottentots made them a voluntary contribution to help pay costs of their voyage, and knelt on the beach com-

mending them to God. And these were Hottentot "dogs" and Malagasy "asses!" How soon and strangely they had developed into Christian men!

When these fugitives reached England, in May, 1839, they wrote a letter to their suffering fellow-disciples at home, which for beauty and purity of Christian sentiment might have graced the fame of Paul, the apostle and writer of epistles. For three years they stayed on British shores, winning universal esteem and love, and furnishing an unanswerable proof of the reality of the gospel. When, in 1842, they returned to Mauritius, their mission station at Moka became the asylum for other fugitives from persecutions at Madagascar. The queen was only enraged by the escape of her victims. She became the more bloodthirsty. She ordered her soldiers, when they found any Christians, to dig a pit, cast them into it, pour boiling water on them and then fill up the pit, and go in search of others on whom to wreak similar vengeance.

Meanwhile, the patience and fidelity of these poor disciples confounded their very enemies, and constrained them to admire and wonder at a power so mysterious that could take away the fear of death, even in forms so horrible. In July, 1840, nine persons, recaptured out of sixteen who had fled, were put to death by the spear of the executioner, and among them *Paul* the Aged, the converted conjurer and preacher. And still the Gospel made conquests in these, the darkest days.

Two years of respite from persecution passed by, and a second era of cruelty began about June 19, 1842. Two converts were seized while returning from a missionary tour among the Salaklava tribes, and tortured to induce them to reveal the names of their fellow-disciples, but in vain. These lambs went to the slaughter without opening their mouths to betray other believers.

A few months later the queen was wrought to fury by the act of some imprudent person who affixed to the wall of a house in the capital a leaf of the New Testament, underlining Matthew xxiii, 13, "*Woe unto you,*" etc. Construing this as a personal insult, she required the unknown offender to confess in four days, under penalty of being cut into pieces as small as musket balls. As no confession followed, the queen arrested several Christians and selected two, whose bodies were literally *chopped as fine as mincemeat*, and then burned to ashes! And the only ground for attaching to these disciples the guilt of this offence was that they knew enough to read and write!

Strange to say, it pleased God that the only son and heir of this atrocious Jezebel should, at the age of sixteen, become interested in the very Christians who were the objects of his mother's persecuting rage! Rakatond-Radama was one of that illustrations of that paradox of heredity, that a lamb should be born of a hyena. His gentle spirit

was the exact reverse of his mother's ferocity. Where she delighted in cruelty, he delighted in kindness; he hated blood-shedding even as she thirsted for it. Of course, the people soon found out where to go for sympathy and succor. He cut the cords of those who were bound, and released those appointed to death; and yet the natural affection existing between the son and mother prevented a rupture between them.

About this time, 1847, Ramaka, called Rasalasala, or *the Bold One*, arose, a mighty preacher, the first in the Madagascar church. Prince Rakatond was drawn to hear him, and was so impressed that he had Christian teachers come to the palace to instruct him in the Scriptures and pray with him. So far as he could he prevented all executions, or, at least, modified and mollified the severity of the sentence against accused disciples. Though he never seems to have become a convert himself, he often attended Christian worship and befriended the converts in every possible way. His cousin, Prince Ramonja, older than he, yet singularly like him, and also a favorite of the queen, joined him in the chivalrous defence of the persecuted followers of Jesus. The nephew of the prime minister went further than these two royal princes, and openly declared himself a disciple, and so the gospel once more invaded "Cæsar's household." His uncle threatened him with the loss of his head, but he calmly answered, "I am a Christian, and if you will, you may put me to death, but I must and will pray." He might be assassinated, but could not be intimidated, as Curran said of himself when conducting the defense of Bond.

To recount all the fascinating story of the Malagasy's sufferings would require a volume. But we seek rather to portray in outline the main features of this romance of missions. One of the most affecting memorials of this persecution may be found in the fragments of Holy Scripture afterwards brought home by Mr. Ellis. During this famine of the written word, the more educated converts copied out portions of the blessed book, and these were found, worn, soiled and rent, with the torn edges carefully drawn together and sewed with fibres of bark, or repaired with pieces of stronger paper; and giving evidence that they had been buried in the earth or hidden in smoky thatches, to conceal them from the eyes of the malignant persecutors.

In 1849 a third era of persecution began with the assault upon Prince Ramonja. A *kabar* or business meeting was summoned at Andahalo. The queen addressed a message to her subjects, asking "why it was that they did not give up praying," in view of the severe penalties affixed to the crime of apostasy from the gods of Madagascar.

The Christians made mild but firm answer, refusing to recognize idols. Rainitraho, a noble of royal blood, was among Christ's con-



fessors, and his heroism was so contagious that the officers stopped the examinations lest the whole people should be carried away with his example. Four nobles were burned alive, and fourteen others hurled from a precipice 150 feet high, and their families sold as slaves; 117 were publicly flogged and compelled to labor for life in chains; 1,700 were fined, and Prince Ramonja was degraded from his rank. The prince royal was accused of being a Christian, but the queen was too indulgent to her only son to take notice of the charge.

No acts of violence could sway these simple Malagasy converts from Jesus. They calmly replied, "None of these things move me." They sang a hymn of "going home to God," as they were borne to execution, and prayers and praises ascended in the very flames that wrapped the stakes. Once, indeed, the flames were extinguished by a sudden rain, and a bow appeared, one end of which seemed to rest on the very posts to which the martyrs were tied. The spectators were overwhelmed with awe, but the fires were relit, and the martyrs gave up the ghost.

To the precipice near the palace, *Ampamarinana*, fourteen prisoners were then led and hurled over its awful edge, bounding from ledge to ledge until they were broken on the granite rocks below, and one of them was heard singing as he fell. One timid woman, *Ranivo*, who was kept to the last, compelled to look over the edge of the cliff upon the mangled bodies below, in answer to the entreaties of friends that she would save her life by apostasy from Christ, only begged to be hurled from the precipice too. And yet the word of the Lord had free course and was glorified. Converts was still gathered. Believers numbered thousands. In at least seven places in the capital secret meetings were held.

Rainiharo, one of the ministers who had placed Ranavalona on the throne and propped her persecuting policy by his influence, died, and this period of relentless persecution came to a close. The prince royal, Rakatond, now became associated with his mother in the government. The time now seemed to have come for the return of the expelled missionaries. The London Missionary Society, to whose planting the gospel owed its harvest in Madagascar, sent a deputation, composed of the veteran missionary, Rev. William Ellis, and the Rev. Mr. Cameron, to prepare the way for re-establishing the mission which for about eighteen years had been broken up.

Mr. Ellis found two parties on the island, led respectively by Prince Rakatond and by his cousin, Ramboasalama, the former favoring Christianity and all its noble institutions; the latter in league with idolatry and all its vicious associations. But Mr. Ellis found the church of Christ in the island stronger than before persecution began, and the knowledge of the gospel spread to the remote parts of the island. Not until his third visit, in 1856, did he reach the capital.

But when he did, he found that just the fruits which the blessed gospel had produced in the most enlightened communities, it had borne in Madagascar. Disciples had there fought the same fight of faith, praying in the Holy Ghost, and burning with zeal for God and passion for souls. Closet and family prayer were more common than among disciples in London; the word of God was daily searched as for hid treasure, and the meetings for worship were attended at all risk.

The fourth and last persecution may be traced to a plot to depose the wicked queen. June, 1857, was fixed as the time for carrying out the design. Mr. Lambert, a Frenchman, first sought aid from Louis Napoleon and the English prime minister, Lord Clarendon, in relieving the misery of the Malagasy. When the hope of foreign interference failed, he is said to have enlisted the co-operation of Prince Rakatond with some of the nobles and soldiers, in the plan of revolutionizing the government by *native* aid alone. No violence was to be done to the queen's person; she was simply to be removed from the throne, and her son to be proclaimed king. But on the eve of accomplishment the plot failed, and when the knowledge of the conspiracy came to Queen Ranavalona's ears, she refused to allow any one to hint a suspicion against her son, and like Nero when Rome burned, fixed the guilt of the whole plot upon the poor innocent disciples of Christ. A traitor who had professed conversion gave the queen a list of seventy whom he charged with a share in the conspiracy. Prince Rakatond got hold of this list and tore it in pieces. But the bloody queen must have some victims for her new fever of rage, and so another *kabar* was called. Not more than three hundred Christians were found, as they had fled in bands so numerous as to put to flight the detachments of soldiers sent to capture them. The infuriated queen declared that her search should extend to the bowels of the earth and the very beds of lakes and rivers; but the more she raved the more calm and cautious were the followers of Jesus; only Prince Rakatond's energy and interposition prevented the destruction not only of hundreds of natives but of the six Europeans who were on the island, including Madame Pfeiffer, the traveler. They were, however, banished and barely escaped from the island with their lives.

Christians were pierced and tortured with spears and then beheaded. More than two hundred suffered punishment, most of them men of mark, and *stoning* was now for the first time employed as a new and cruel mode of execution. Iron necklaces were attached to the necks of others and they were thus linked together and compelled to constant companionship until death ended their sufferings; if one died the rest had to drag about this body of death—a revival of the hideous forms of ancient torture. Fifty-seven Christians were thus chained together and banished to a distant province.

This was the last triumph of persecuting hatred against the little church in Madagascar. For thirty-two years Ranavalona had held her red sceptre. She had sought to trample upon and stamp out with iron heel the humble plant of renown that was growing in the soil of this great island. But God used all this rage of this modern Jezebel to test and develop the faith and love of disciples. The tangena draught, the boiling caldron, the rice-pit, the awful precipice, the chain, the spear, the stone, the stake—all united in vain to compel these poor, ignorant, persecuted disciples to disown their newly-found Saviour. For the first time in the history of modern missions God permitted a feeble church, just planted and scarcely rooted on pagan soil, to undergo a quarter of a century of persecution, having scarcely a parallel in violence and cruelty. That church was literally and emphatically *isolated*; not only on an island, but cut off from sympathetic contact and communication with the Christian church in other lands, and yet it more than survived; for at the end of that twenty-five years, when, if not plucked up by the roots, it might have been expected to be found feeble and half dead, it was strong and firmly rooted, and among its precious fruits were many of the soldiers, the nobles and even the royal household. Many thousand persons had been sentenced to various punishments by the “Bloody Mary” of Madagascar, for their faith; and yet when, in 1861, persecution ceased, the Christian population was *five-fold greater* than before she began to exterminate them; and more than this—this Plant of Renown had spread its roots through the very soil of society, and its branches reached afar; the perfume of its golden blooms pervaded the very atmosphere; its fruits were to be found in every home. The whole community was undergoing transformation. The name of Christian had become the sign and synonym, the pledge and promise of truth, purity, fidelity, integrity—new virtues were growing, where vice had sprung up rank as weeds. A miracle had been wrought. A Supernatural Power had been at work. The Spirit of God had breathed new life into Malagasy hearts.

July, 1861, came and the queen died, and Rakatond, as Radama II., became king. His first act was to proclaim his policy of toleration. The era of religious liberty had dawned for Madagascar. He proclaimed deliverance to the captives and the opening of prison doors to them that were bound. Exiles returned home, slaves were set free; it was a year of jubilee. Idols were banished from the palace, and to show his contempt he sent some Christians to burn the very shrine of one of the national gods, while he looked on to witness the impotency of the so-called “deity.” Radama was a reformer, but not a Christian. He was tolerant of the gospel, and so he was of rum, and 60,000 gallons flooded the island in a week and debauched whole villages.

It was now safe for Mr. Ellis to come again and resume missionary

work, and in November, 1861, he sailed for Madagascar. On his arrival, with Radama's permission, he secured the sites made sacred by the blood and ashes of the martyrs, for the building of churches; and so the houses of worship in Madagascar to-day are monuments and memorials of the faith and faithfulness of those who there suffered for Jesus.

Mr. Ellis's arrival was the signal for a triumphal march through the island. Delegations of disciples met him, and processions went out to welcome the veteran missionary. Throngs of worshippers assembled at early dawn. A second service would begin by 8 o'clock in the morning. Every encouragement was now given to the devoted missionary from the hut of the poor to the palace of the king.

Radama II. fell a victim to a conspiracy within a twelvemonth. He who had never shed blood was strangled by assassins, in May, 1863, and his widow, under the title of Queen Rasoheryna, ascended the vacant throne, the first constitutional ruler of the Malagasy. She reigned five years, and her subjects enjoyed full liberty of conscience. The work of evangelization went rapidly forward. Nevertheless the government was not Christian, and at her coronation, which was on Sunday, the priests and idols were conspicuously in the foreground.

Congregations multiplied and converts increased, and a native ministry was trained up, and a native Christian literature created. The thirst of the native Christians for the word of God was insatiable, and every mark of a Christian home was to be found in their domestic life. Marriage was honored and divorce discouraged. Contributions were liberal, and the missionary spirit led to abundant labors to spread the gospel by both home and foreign missions.

The queen's health was failing, and before she died, it is believed, her mind turned from her old idols, which she had placed in her court and carried on her journeys. She died in April, 1868. Her youngest sister took the throne as Ranavalona II. And now, for the first time, Madagascar had a *Christian* as well as a constitutional ruler.

He who would see the marvelous change in Madagascar, need only contrast the coronation of the two queens—Ranavalona I. and Ranavalona II. One took place June 12, 1829. Then the Bloody Mary of Madagascar took two of the national idols in her hands, and declared: "I received you from my ancestors. I put my trust in you, therefore support me." And then the scarlet-clad images were held at the front corners of the platform to awe the superstitious multitude. On September 3, 1868, a Christian queen was crowned, and the ceremony befitted such a monarch. The symbols of pagan faith were nowhere to be seen. In their place lay a beautiful copy of the Bible, side by side with the laws of Madagascar. A canopy was stretched above the queen, and on its four sides were four Scripture mottoes: "Glory to

God"; "Peace on earth"; "Good-will to man"; "God with us." Her inaugural address was interwoven with Scripture dialect, and instead of Christianity it was now idolatry which became a suppliant for toleration. And all this took place *seven* years after Ranavalona I. expired! Astrologers and diviners were no longer to be found at court; Rasoherina's idol was cast out of the palace. Government work ceased on Sunday, and the Sunday markets were closed. In the palace court services of divine worship were instituted, which are kept up to this date. Churches now grow rapidly, sometimes fivefold in a year. The Madagascar New Year, formerly an idolatrous festival, now became a Christian holy day; and the queen's address declared, "I have brought my kingdom to lean upon God, and I expect you, one and all, to be wise and just, and to walk in His ways." Just one month later Ranavalona II. and her prime minister were publicly baptized by one of the native preachers, in the very courtyard where, a few years before, the bloodiest edicts had been issued.

In the queen's examination by the native ministers, it transpired that her first serious impressions were traceable to a native Christian who, when she was a mere child, sought to impress her with the truth as it is in Jesus. It was Andriantoiamba, one of the four noblemen who were afterward burned as martyrs, who thus sowed the seed in that young heart that afterward ripened into the first Christian queen of the island. Two days before their baptism the queen and the prime minister, were wedded, and shortly after both publicly joined in the Lord's Supper, thus magnifying the Christian family and the Sacraments of the church of God.

Such an example was likely to be followed. Almost all the government officers of high rank, and among them the chief idol-keeper, the astrologer of Rasoherina, came forward to receive baptism. Congregations multiplied beyond all means of accommodation. One hundred new buildings were in demand; 37,000 persons attended worship, an increase of 16,000 in a year! On July 20 the cornerstone of a chapel, designed for the use of the queen and court, was laid in the very courtyard of the palace.

To-day in that palace courtyard the traveler may see a beautiful house of prayer. In gilded letters upon two large stone tablets forming part of the surbase of the structure, appears engraven the following royal statement, read at the laying of the corner-stone in 1869:

"By the power of God and grace of our Lord Jesus, I, Ranavalomanjaka, Queen of Madagascar, founded the House of Prayer, on the thirteenth Adimizana, in the year of our Lord Jesus Christ, 1869, as a house of prayer for the service of God, King of kings and Lord of lords, according to the word in the Sacred Scriptures, by Jesus Christ the Lord, who died for the sons of all men, and rose

again for the justification and salvation of all who believe in and love Him.

"For these reasons this stone house, founded by me as a house of prayer, cannot be destroyed by any one, whoever may be king of this my land, forever and forever ; but if he shall destroy this house of prayer to God which I have founded, then is he not king of my land, Madagascar. Wherefore I have signed my name with my hand and the seal of the kingdom.

"RANAVALOMANJAKA,

"Queen of Madagascar.

"This word is genuine, and the signature by the hand of Rana-valomanjaka is genuine.

"RAINILAIARIVONY,

"Prime Minister and Commander-in-Chief of Madagascar."

If you should visit this island to-day, you would find four sacred sites occupied by memorial ehurches. *Ampamarinana*, the summit of the martyrs' precipice ; *Ambohipotsy*, where Rasalama, the first martyr, was speared ; *Ambatonakanga*, where so many were kept in prison ; and *Faravohitra*, where the rainbow rested over the burning pile, and where the first stone of the church was laid exactly beneath the spot where the remains of the martyrs were found.

Is it possible to account for changes such as these, wrought within the space of sixty years by the simple preaching and teaching of the gospel, unless the power of God is indeed behind the Bible? If there ever was a wonder that compelled even the sceptical and the unbelieving to exclaim, "What hath *God* wrought!" it is to be found in the story of Madagascar.

## THE INHERITANCES OF NATIONS ALLOTTED BY GOD.

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

"God's works of Providence are His most holy, wise and powerful, preserving and governing all His creatures, ordering them and all their actions to His own glory."

Individual life cannot be detached from God and His overruling Providence; and nations rise, flourish, decay and die in accordance not merely with natural law and second causes, but also, in accordance with His eternal purposes and plans. Before man was created, or human history had begun, God had a fixed place for every nation and a definite plan for every man's life. Nor has this Divine decree and Providence ever impaired the freedom and responsibility of the individual or the nation, nor is God the author of man's sin, nor is the efficiency of second causes diminished.

The nations of the earth come to their separate places of inheritance on the globe, moved by various motives and impelled by different forces. Restless for change, greedy for gain, envious of their

neighbors, ambitious for fame, filled with cruelty and thirsting for blood, the nations of the past and the present have freely worked out the problem of national destiny. And yet, it was the Most High God, whose Providence divided to these nations their inheritance, and who decreed and settled the bounds of all kindreds, tribes and peoples; and to each and to all He said, "Thus far shalt thou go and no farther, and here shall thy proud waves be stayed." There is a philosophy of history, but the Godless historian has never seen it—a philosophy of history human, yet divine—that makes full estimate of all human forces at work in the world, but fails not at the same time to see the mighty Providence of God in the onward march of all earthly things.

The Most High God located the nations of the old world and the new. He planted the Egyptian by the waters of the Nile, flowing from the ever-living lakes of equatorial Africa; He gave to the sons of Ham the "dark continent" teeming with life and filled with food; from central Asia His hand led out the people after the confusion of tongues at Babel to the Euphrates and Tigris; to India, to China, and to the islands of the great seas that wash the coasts of the Asiatic continent. To the sons of Japheth, the Cimbri, the Tartars, the Medes, the Greeks, the Muscovites, He gave northern Asia, Asia Minor and Europe.

The ethnology of the 10th chapter of Genesis remains an unchallenged chart of the nations to this day. Fifteen hundred years after Moses incorporated in his writings this chart, and after he had sung this song, another descendant from the family of Shem, stood in the midst of Mars Hill and declared to the wisdom-seeking sons of Javan that God had made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation, that they should seek the Lord, if haply they might feel after Him and find Him.

God, then, has a purpose concerning this race and world of ours, and His overruling providence is silently, but irresistibly, conducting the races and nations along the great highway of human history. He plants and He plucks up dynasties, kingdoms, nations and empires, and orders, controls and governs all things according to the counsels of His own will.

What, then, is that supreme purpose of God, to the development and accomplishment of which, all agents and agencies, all forces and events, all kings and empires are made subservient and tributary? Surely it must be an object worthy of God Himself, and commensurate with His all-embracing and resistless providence. It is nothing less than the establishment of the Kingdom of God here on earth, in visible sovereignty and glory. Devout worshippers of the true and living God in all ages and lands have cried in prayer to Him, "Thy Kingdom Come."

In his last song, Moses tells the children of Israel encamped on the plains of Moab and in sight of the promised land, why it was that God had divided to the nations their inheritance and fixed the boundaries of the peoples. He had taken Israel, the seed of His friend Abraham, as his possession and portion, and, in relation to their number and location on the globe, He had arranged all other nations and peoples.

The Kingdom of God is to come on earth through Israel; for salvation is of the Jews; and David's greater son is yet to sit on David's throne, and hence God's people, His portion must be the centre around which and for the sake of which, all national movements, great and small, shall revolve.

The little strip of land on the western border of the continent of Asia, not 200 miles from north to south, by less than 100 miles from east to west, washed by the Mediterranean Sea, almost in sight of the life-giving waters of Africa's great river, and touching to the westward, the isles and lands of the Gentiles, is the divinely ordained home of the chosen people, and the geographical centre of all human history until the Kingdom of God shall come in power and glory.

Egypt, Assyria, Babylon, Media, Persia, Greece, Rome, all the nations of modern Europe have gazed with greedy eyes on this historic spot of earth.

Canon Farrar, in describing this land, as it spread out in beauty before the eyes of Jesus of Nazareth, says, "Pharaohs and Ptolemies, Emins and Arsacids, judges and consuls, have all contended for the mastery of this smiling tract. It had glittered with the lances of the Amalekites; it had trembled under the chariot wheels of Serostris; it had echoed the twanging bow strings of Sennacharib; it had clashed with the broadswords of Rome; it was destined to ring with the battle-cry of the Crusaders, and thunder with the artillery of England and France. Here, Europe and Asia, Judaism and Heathenism, Barbarism and civilization had met and struggled for supremacy."

The careful student of history cannot fail to see that the destinies of the empires of the Old World were determined by their relations to this land and its wondrous people whom the living God had chosen for portion and possession.

If he inquired why this land and people were so important in the history of the race, the answer is easily given. From Abraham to Moses, from Moses to Malachi, by words and acts, God made Himself known to this people. He came into this earthly realm, and became a factor in human history. Israel received from God the truth unto salvation in trust for all the nations of the earth. They are the divinely appointed trustees of this sacred deposit—to hold this in trust and preserve it pure, for all the families of man, is their high calling and providential mission to all tribes and races and nations. The



history of Israel, therefore, will have relations that reach out and embrace all lands and all peoples.

To the Egyptians, God gave the fertile valley of the Nile, that, here in the midst of this ancient civilization, the sons of Jacob, His chosen, might be developed from a clan into a nation, and be taught and trained in all the wisdoms and arts of this mighty and marvelous people.

To the Assyrians he gave the lands along the Euphrates and the Tigris, that here might be founded an empire that should, as His minister of justice and judgment, at the appointed time, sweep the kingdom of the ten tribes from the land of their fathers.

He, too, ordained that Assyria should be wasted by Babylon, and that Babylon should become the hammer of the whole earth, and should carry His people, Judah, captives to that far-off land, that in the horrors of the seventy years' captivity they might forsake idolatry forever. And when God has accomplished His purposes concerning Israel with Babylon, then He raised up the Medes, who broke down her broad walls, and burned her high gates with fire, and Babylon became heaps of ruins, a dwelling-place for dragons, an astonishment and an hissing without inhabitant.

The Hebrew prophets depict with the utmost minuteness and clearness the relations of the nations to Israel, their providential places in history, and how God used them to extend on the earth the knowledge of that truth given to His chosen and covenanted people. Isaiah foretells the fate of Moab, of Damascus, of Egypt, of Tyre, of Assyria, and of Babylon. Daniel in vision, and under the symbol of a beast, beholds in succession, the empires of Babylonia, the Medo-Persian, the Greek and the Roman, and even the destruction of the old Roman empire, and the ten kingdoms of modern Europe, that continue until the return of Jesus our Lord, from the heavens.

God divided to all these nations their inheritance; He fixed their boundaries; He appointed their providential mission; He determined the days of their dominion, and the day of their destruction; their highest use and chief end were what service they rendered in the establishment of the kingdom of God on earth. Egypt furnished the temporary home of the Israelites; the Babylonish captivity cured them of idolatry; the Persians restored them to their own land; the Grecians prepared the language to contain the Gospel of the son of David; and Rome builded the great highways whereon the apostles of our Lord carried the glad tidings to the ends of the earth.

Jesus Christ, the son of David, the son of Abraham, the son of God, was the climax and culmination of the revelations of God to the Hebrew people; and when He died upon the Cross, the inscription over His head, testifying to His kingship, was written in the world's historic languages, the Hebrew, the Greek and the Roman. Herod,

Pontius Pilate, the Gentiles and the people of Israel, did whatsoever God's hand and counsel had determined before to be done. To this great central and germinal event all the ages had looked, and all nations had contributed. The wise men from the east spake not for themselves merely, but for others, when they said: "Where is He that is born King of the Jews, for we have seen His star in the east, and have come to worship Him." God's kingdom must come on earth through Him, who is both David's son and David's Lord.

The Risen Christ, from His father's throne in heaven, exercises now an invisible, but resistless, dominion over all nations, kingdoms and empires, and the nations still come to their inheritance according to the divine appointment, and as they serve to make known on earth the sacred truth given in trust to the Jews, they prepare the way for the coming Lord, by proclaiming the glad tidings of that kingdom that shall never end.

God still determines the appointed times of the nations and the bounds of their habitations, with reference to their relations to His son, Jesus Christ, and the restoration of the kingdom to Israel. Many nations shall yet say: "Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths; for the law shall go forth out of Zion, and the word of the Lord from Jerusalem."

So far as nations have had any history, since the resurrection of Jesus Christ, that history has been connected with and tributary to the extension and establishment of the Gospel of that Risen Lord among all the peoples of the earth: for that Gospel must be preached to all nations, as God's witness, before the Kingdom of Heaven can come in power and glory on this earth.

The movements of men and nations through eighteen Christian centuries have been guided by the divine eye, and controlled by the divine hand. The dismemberment of the old Roman empire, the rise of the kingdoms of modern Europe, the growth of the Papacy, the career of Mohammed, the wars of the Crusaders, the darkness of the Middle Ages, the revival of learning, the persecutions of the Church by Rome—Pagan and Papal—the invention of printing, the translations of the Scriptures, the reformation of the sixteenth century, the exile of Christians for conscience sake, the use of the mariner's compass, and the opening up of new and unknown lands, were not less directed by the Almighty God of heaven, than Israel's march from Egypt to Canaan, and the times and bounds of the nations of the Old World.

Nowhere is the overruling providence of God more clearly seen than in this our land, and in the history of the people of these United States. Israel's God and our father's God divided to us this rich inheritance; and He has appointed our time and fixed our bounds,

that we might not only seek the Lord ourselves, but should give His Gospel, committed in trust to our custody, to all the nations. Mordecai's question to Queen Esther comes with fearful emphasis to the rulers and people of this republic: "If thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?"

Our forefathers brought with them to this new world that fear of the Lord that is the beginning of wisdom, that liberty of conscience to worship God that could not be enjoyed at home. With them came, too, the Scriptures of the Old and New Testament, the inspired and infallible Word of God; the family as the basis and unit of all true life in both Church and State; the sanctity of the oath unto God as the hope of a pure administration of justice in our courts; the divinely ordained rest of the Lord's Day, not for a holiday but for a *holy* day—in short, they brought with them, not monarchy, nor anarchy, not communism, nor atheism, not infidelity, nor materialism, nor papacy, but God-fearing piety and customs founded on the Word of God.

We have come to the Kingdom at such a time as this—a time when there are no longer any hermit nations, nor Chinese walls of exclusion; in a wider and deeper sense than ever before, every man may now say, "The world is my parish." Steamships supersede sail vessels, the engine does the work of a thousand men and horses, the sun paints our pictures, electricity illumines our cities and sends our words with lightning speed around the globe. All the ends of the earth are brought face to face in the great struggle for existence; and all races and nations jostle each other on the broad highway of life. Surely the Anglo-Saxon Christianity of America must have a mission from the God of Heaven to all the races and nations of the earth. "The wheels of history are the chariot wheels of the Almighty, and with every revolution there is an onward movement toward the goal of His eternal purposes," to establish here on earth the Kingdom of God in supernal splendor.

The providential mission of this nation is to give the blessed Gospel of the Son of God to all peoples of the earth. The weary and sin-stricken children of Adam, of every continent and island, of every tribe and tongue, in their darkness and degradation, look, with longing eyes to us for light and help and healing. "Come over into Macedonia and help *us*," is the despairing cry borne on every breeze and from every land beneath the skies—from China and Korea, from India and Japan, from Persia and Papal Europe, from the South American Republic and Mexico, from the islands of the oceans and the "dark continent" of Livingstone and Stanley.

We hold the Gospel, not merely for ourselves but in *trust* for a

lost world. We have the men and the money, the missionaries and the agencies, methods of transit and transportation, in more than abundance, to give the Gospel in ten years, as God's witness, to every nation under heaven. The supreme duty of this nation is to realize her sublime providential mission, and bear the blessed light of the Gospel to all the dark places of the earth, to the habitations of men now filled with cruelty. There is no second Columbus to be born, nor any new continent to be discovered. This is the "last days," and this "the ends of the earth," the light that shines across the Pacific from San Francisco and Portland reaches to the very lands where first that light was kindled "Now or never," is the world to be evangelized by us.

### THE CONGO MISSIONS.

BY MISS HELEN F. CLARK, NEW YORK.

[Mr. C. J. Laffin went out to Africa under Bishop Taylor, but when his Congo Mission failed, he worked independently, though unofficially associated with the A. B. M. U. He sent us various notes from the Congo. He has just returned to take a medical course, then goes back to Central Africa. He has furnished Miss Clark with the facts and experiences of his three years' mission tour, which she here puts into form, under his supervision. The paper, being reliable and fresh from the Congo, cannot fail to be of special interest at the present juncture.—J. M. S.]

The question of evangelizing Central Africa is one that now engrosses the attention of aggressive Christianity in both England and America. The best plan of work, and the character of the workers, is largely discussed among the various boards and missionary committees; consequently any light that can be thrown upon these topics by missionaries who have been upon the field, and are, therefore, best qualified to give an opinion, is gratefully received.

Mr. Laffin spent his first few months in Africa in the vicinity of Vivi and Isangila, but afterwards pushed on up the Congo river 800 miles to the equator, stopping at Equatorville station, forming the acquaintance of various tribes along the banks of the Congo and lesser streams.

From the first he was keenly interested in the methods of work followed in the various mission stations which he visited, and carefully studied their every detail. Then followed much practical work on his own part among the natives as he traveled through the country and mingled with them.

As an independent missionary, Mr. Laffin founded no station, nor reported his work to any superior, but to the great Master Himself, but wisely spent his time in examining the country and the conditions under which he must work, and in forming his own opinion as to the wisest and most effective way to prosecute that work.

The Africans he came in contact with are a peculiar people, and must be dealt with in the utmost candor and with straightforward

simplicity. With them no half-hearted work is possible; no clouded testimony in word or life will receive the slightest regard from them. Nothing but sterling Christianity in word or deed will convince them that the Gospel you preach is true; but the testimony clearly borne, and the life that will bear the sharpest scrutiny, will bring a multitude of hungry hearts to God. Perhaps the work done is more satisfactory in Africa than in any other country, for the man or woman who is converted is converted in deed and in truth, and becomes at once as aggressive for the truth as the missionary himself.

Mr. Laffin has vouchsafed the following interesting facts under the heads of "What has been done in Africa;" "What is being done," and "What can be done," which we give, as nearly as possible, in his own words.

#### FIRST—WHAT HAS BEEN DONE.

There are, at the present time, four societies prosecuting active work in Central Africa: the American Baptists, the English Baptists, the Swedish Society, and the Congo Balolo Society, who have a combined working force of about 80 missionaries in all, occupying 20 mission stations. Of these stations 13 are situated on the lower Congo and Cataract region, below Stanley Pool, and the remaining 7 are on the upper Congo and in the Balolo district.

Thus far 7 churches have been organized—all among the Bakongo people—which aggregate about 1,500 communicants, with half as many more who profess conversion, but whom the missionaries are keeping on probation for a short time. Besides these regular stations, there are in this vicinity from 15 to 20 out-stations and preaching-posts, all manned by able native evangelists.

It is but thirteen years since the first missionaries penetrated the Congo districts, and but ten of these have been spent in actually publishing the Gospel, for the first three were spent by the little band of sturdy English Christians in fighting fevers, and in trying to conciliate the hostile natives. Since that time, one tribe only has been, to a large extent, evangelized—that is to say, the Gospel has been preached the length of the land upon which this numerous and powerful tribe of Bakongo people live.

The difficulties experienced by these indomitable pioneers seem almost beyond belief. During those first three perilous years the missionaries were driven from place to place and were not able to settle anywhere. They found it difficult to establish any communication with the natives, since the black men regarded them with the utmost suspicion and distrust, and gave them almost no opportunity to acquire the native language. In the course of time, seeing that the strange whites were neither slave traders nor state officials, the suspicion of the natives finally gave way to confidence, and their would-be friends were allowed to found their station in peace, and to

begin the publication of those good tidings which afterwards brought peace to so many troubled souls among them.

The greatest difficulty in reaching the interior has ever been in getting above the falls in the great river, about 100 miles above its mouth. To navigate the stream at this point is impossible. Therefore, all stores and baggage for the interior must be conveyed a distance of 250 miles around in sixty-pound packages, which the lithe and agile natives bear upon their heads. The steamboats for the upper Congo were taken apart and packed in this manner, and rebuilt upon the upper side.

There are thirty-one steamers now running upon the upper Congo, three of which are missionary boats, the others belonging either to the Government or to the traders. Two more mission steamers are now in process of construction for the lower Congo, and one for the upper.

Stations have been established among three other tribes, but as yet only one convert has crowned their labors. Here the difficulty of acquiring the language hinders the missionaries. There is no written language, and the tongue must be acquired slowly and unsatisfactorily by mingling with the people as often as they will permit, and there is no missionary upon the field to-day who has mastered it sufficiently to talk intelligently, without having frequent recourse to an interpreter.

In these distant stations on the upper river, isolated from one another, it has required a long time to gain the confidence of the natives, but the past few years have sufficed at last to convince these distrustful people that the white man really came to them from an unselfish motive, and he has now won their hearts, so that to-day these persevering workers have a firm footing in the three tribes, and are ready to branch out into large work as soon as their numbers are re-inforced by the arrival of new missionaries.

#### WHAT IS BEING DONE.

As to what is being done, perhaps the most successful of all the efforts put forth, is that of the native evangelists. This, of course, brings us back to the Bakongo people along the Lower Congo.

Of the members of these churches, a very large percentage—considerably more than half—are persevering, energetic, aggressive Christian workers—such workers as put to shame the feeble and childish efforts of many Christians in our own land.

To them, black man or white man, State official, of however high degree, or slave, of ever so mean a degradation, is either a “son of God” or a “son of the Devil.” They know but two classes, and if you are not avowedly of the first, they immediately pronounce you in the second, and proceed to give you the Gospel on the spot. They fear no man, soldier or government-official, trader or traveler, brother

African or slave, and one of the first questions asked, upon forming one's acquaintance, will be, "*Kanzi, ngeye mwana' nzambi?*" (are you a son of God?)

If the answer is in the negative, they very frequently respond, "*Bosi mwana' mbungi!*" (Then you are a child of the Devil.) After which they present the Gospel to you with all the eloquence and clearness of which their incomparable language is capable.

These workers are continually organizing themselves into bands of twenty or thirty, and with neither scrip nor staves, they go from village to village, preaching the Gospel, and often remaining away for weeks at a time.

The missionaries freely acknowledge that one native is worth three or four white men as an evangelist. They speak with marvellous oratorical effect; indeed, they are said to be born orators. "A sermon that I heard from one of them," says Mr. Laffin, "was as fine as ever I heard in either Europe or America, not only in point of delivery, but in its clearness of reasoning, and in its profound perception of spiritual truth."

These bands of workers go out invariably at their own expense. Besides these unpaid volunteers there are some 25 native evangelists who go individually to out-posts and preaching-stations, and who are nearly all self-supporting or are maintained by the native churches. The natives believe the Gospel at the mouths of their own people far more readily than they do from the missionary himself; consequently their work is of vastly more value in the general evangelization of a tribe than is that of the white man.

But the simplicity of the native evangelist is, as a rule, altogether spoiled by transportation to America or England. A taste of European life robs him of his unconsciousness of self, and, thereafter, he looks down upon his kindred and will no longer associate with them, but must live as we live, and wants more luxuries than any missionary would allow himself. These people frequently travel half a day's journey, bringing their food with them, in order to attend divine service.

The loyalty of the native Christian to God's Word is marvellous. While the people are perfectly obedient to the Supreme Being, they will bear no dictation from us whatever. If we insist upon their conforming their lives to any precept or principle which we may lay down, they immediately begin to reason the matter with us. If the rule be a scriptural one, they insist upon our finding the text, when we must read it to them and translate it into their own language. But if the scripture bears out our words, that is an end of all controversy; thereafter, it becomes a law to them, or as they style it in their own beautiful native tongue, "The Lord hath said it, and we must obey." On this account we are obliged to discriminate accu-

rately in our teaching against what is purely a matter of custom with us, since they will learn nothing from us save that which is scriptural. But when they are told not to lie, or cheat in business, or to steal, seeing it in Scripture, they immediately desist.

As an illustration of this, I will give you an incident in my own experience. Traveling through strange villages one day, I saw a woman by the roadside with a pawpaw beside her. I asked what she would sell it for, and she named a price; I bade the boy who was with me take it away for our noon-day meal. "No, no," she cried, "the pawpaw will not be ripe enough until to-morrow; go on down the road, sir, and you will find plenty more that are ripe enough to eat now." I then learned that she was a Christian. She had heard the Gospel from a native evangelist who had once come to her village to preach, and she had received the truth, and, although untaught in the principles of Christian living, yet by the Holy Spirit's help, had instinctively perceived the right.

When the surveyors for the Congo railroad, which is now being built, were laying out the road through a certain tract, one of them approached the chief of the neighboring tribe, and, as is customary, offered him a glass of rum. The chief thanked him for the courtesy, but declined the rum with these words: "That is what destroys the bodies and souls of my people. As a Christian I cannot take it."

I come now to our last proposition:

#### WHAT CAN BE DONE IN CENTRAL AFRICA.

The whole of the Congo Free State is now open to missionaries. This district contains about 1,680,000 square miles of country, all of which is accessible through the Congo and its tributaries. This immense system of rivers affords at least, according to explorations up to date, 10,000 miles of navigable waterway above Stanley Pool. This district contains from fifteen to twenty different tribes, speaking as many different languages, and numbering in the aggregate, as near as may be estimated, from thirty to eighty millions of souls. The best known of these tribes, the Balolo, is calculated to number ten millions of itself. Many parts of the interior are said to be particularly healthy and free from malaria and fevers. Dr. Summers, in speaking of Luluaburg, calls it a very healthy place, and states that at night the thermometer will sometimes fall to the freezing point.

There is not known to be a single town in the interior, or Central Africa, that will refuse to receive a missionary, if once satisfied that he *is* a missionary. To them the yoke of a foreign government is so galling that the very sight of the men in its employ, as a rule, arouses all their enmity.

The Congo Free State obliges all vessels to fly its flag, and wherever the missionary goes he is marked as a State man, and only undeniable proof will suffice to convince them that the missionary is



not an enemy in disguise. To them, words prove nothing, and deeds purporting to flow from an unselfish motive are an unsolvable enigma; hence, it is only the "heroes," who can persevere without the slightest show of fear or alarm, and endure the suspicion and the consequent tribulations until their identity is established. This sometimes takes a long time. In the case of the first missionaries on the lower Congo it required three years, and it has required almost as long a time for the faithful pioneers on the upper river to gain an entrance and a footing.

In Africa, the women missionaries are the happier. Nothing is feared from them, and they are allowed to go in and out at their pleasure without molestation. Their presence in a party has more than once spared valuable lives to the Congo work. At one time a small party, including two ladies, sailed up an unexplored river, and at night-time they attempted to land and camp for the night. The natives immediately assembled, and ordered them off. They expostulated in vain, insisting that they were not foes, but missionaries desiring to be their friends, but they refused to believe them, and they were forced to take refuge on a sand-bar for the night. In the morning their men came out, and examining their boat carefully, and finding no arms or weapons such as the State men carried, finally permitted them to land and make friends with them, but averred that it was only the presence of the ladies that had kept them from killing them immediately on their approach.

At one time, in company with two blacks from a village where I had been working, I rowed up another river a distance of probably eight or ten miles, when, coming within sight of a strange village, we were surprised to hear a hasty alarm sounded, and instantly a multitude of the brown-skinned fellows rushed to the banks of the creek, armed with bows and arrows. Then, with a peculiar beating of drums, a message was telegraphed down the creek to the adjoining village, and from there the alarm was sounded on to the next, and the next, till at last the hoarse din died away to a faint sound, and finally hushed to our ears altogether, while up and down the river-bank were gathered the wild people eager to wreak their vengeance on our defenceless heads.

I surely thought it was all over with me, and the blacks by my side had settled themselves stoically to meet their fate, when far off came the hurried tang-tang-tang of a message swiftly sent back. The word had gone even to the village I had left, and instantly came the response: "Let him alone! He is a missionary!" Then the assembled blacks apologized, and treated us with the utmost cordiality and friendliness, saying: "We have no complaint against the ambassadors of God." We are always called by them "ambassadors of God," and native Christians are called "witnesses of Jesus Christ."

The missionaries in Africa, as a rule, count the work of one woman worth that of twelve men, since they can go anywhere, even among the fiercest tribes. Their motives are never questioned, and they are invariably listened to with the greatest respect. Miss Silvey went about among the Bayansi tribe with perfect freedom, although they are by far the most formidable of all the tribes yet known. They are also the most inveterate of the cannibals, since they buy slave-children and slaughter them for the markets, as we do cattle. Miss Silvey spoke to them only through interpreters, since their speech has not yet been reduced to language. Miss de Hailes and Mrs. McKittrick work quite as freely among the Balolo people.

These inland tribes are, as a rule, a fine, powerful people. They are not Negroes but Bantus, and are of a chocolate brown color, with thin, well-curved lips and fine features. They are wonderfully energetic, pushing and business-like, and, if converted, will make princely evangelists, since they fear nothing, and will make long journeys from home, remaining away many months at a time. While they are suspicious of the white men, they have no hatred for them unless they have done them an injury. Government representatives they count their mortal enemies, but the missionaries, when they are once known to be such, are invariably welcomed.

The missionary's first step is to gain the confidence of the people, and then it is easy to win their affections, and his opportunity to preach the Gospel is unlimited. When they believe in *you* they believe your gospel, and are quickly won to God and to abide by His Word.

At first they will give you two motives for not believing you: 1st, The improbability of people doing anything from a purely unselfish motive. 2d, The impossibility of it. Therefore, they are not willing in the beginning to believe that Jesus could possibly have loved and died for them. But the life of a missionary among them, self-sacrificing and exhibiting unfeigned love for their souls, becomes at last incontrovertible proof of the truth of the Gospel, and they accept it gladly and fully.

But one great question troubles them, that has troubled many Christians before, "If it is all true and Christ's unselfish love begets a like love in your souls, why is it that you never came to us before, why do not more come now?" Christian reader, can you answer it?

One of these men said to me one day, "White man, my heart is hungry for something, and I don't know what it is." After he was converted I said to him, "Well, have you found out now what it was that your heart was hungering for?" "Yes," he answered, quickly; "It was hungry for salvation!"

My advice to every missionary coming here, would be, not to try to educate the people, not even to make the civilization of these tribes

their initiatory effort, but to make their one effort, first and last and all the time, to PREACH THE GOSPEL !

Any child or adult will refuse to come to school after the novelty wears off unless paid for it, but when converted, they clamor at once to be taught to read, that they may search the Scriptures for themselves.

It is most unwise to attempt to Europeanize them. It is far better to leave them Africans still, since the Word teaches them all that is required for purity and wholesomeness of life and morals, and customs are only galling and useless to a people so differently situated from us.

It would require, probably from twenty to thirty missionaries per tribe to equip Central Africa; after which, the work of the native evangelist becomes the main factor in the gospelizing of this darkened land.

The Jesuits, backed by the government of the Congo Free State, are coming into this region like a flood, from the west, and the Mohammedans are coming in almost equal numbers, from the east. Hence, whatever is done for the spreading of the Gospel here must be done quickly.

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#### THE ROMANCE OF GOEDVERWACHT.

BY REV. PAUL DE SCHWEINITZ, NAZARETH, PA.

Goedverwacht is a Moravian mission station among the Hottentots in South Africa, almost a hundred miles due north from Cape Town. The Moravians began missionary operations, both in Guinea and in the Cape Colony, in 1737, but this particular station was not founded until 1858.

Like many tales of fiction, so, too, the veritable romance of Goedverwacht is founded upon a most peculiar and very complicated testament, which became intricately involved with the history of the mission, and upon which for a time its very existence depended.

In 1810, a certain wealthy Dutch farmer, by the name of Buergers, purchased a beautiful, well-watered, fertile valley, of some 900 acres, in the Piquet mountains, and, by means of his Hottentot slaves, transformed it into a prosperous little colony, which now bears the name of Goedverwacht. Here Mr. Buergers lived most contentedly until the year 1838, when the emancipation of all slaves should take place. To his great displeasure he noticed that his slaves had become filled with spiritual desires, and, as soon as they became free, would forsake him and move to a mission station.

In order to prevent this, Mr. Buergers chose six of his slaves whom he valued most highly, and told them, that if they would remain with him and care for him up to his death, he would will them his entire estate. He drew up his will accordingly, decreeing that these six slaves should hold the estate in common, but that it could not be sold until the last of the six slaves died, and then it must be sold and the proceeds divided equally among the living children of these six slaves.

This will was considered an insult to his white neighbors and relatives, but it was drawn up so skillfully, that all attempts to upset it proved utterly futile.

Thus, in 1843, six poor, despised Hottentot men and women, having faithfully fulfilled all the conditions of the will, suddenly became wealthy real-estate owners.

The property did not fall into unworthy hands. These six gathered together their friends and relatives, and soon had a colony of over 500 souls, and they at once proceeded to take measures to have their spiritual wants supplied. For this purpose, they applied to the Moravians for missionaries.

The Moravians in their work among these peoples, have always found it best to gather their converts into little villages around the mission-houses, which, for this purpose must, of course, stand upon ground owned by the Church. Owing to the peculiar conditions of the will, they could purchase no land there, and so had to serve these Hottentots as best they could from a neighboring station. However, a flourishing congregation of Christian converts was gradually gathered.

In the meantime, the six owners began to die off. It became apparent that the time when the estate must be sold, was fast approaching. If the Moravian Church could not purchase the estate, the flourishing mission-work would be destroyed. The surrounding white farmers could scarcely await the time when they could avenge the imagined insult of making Hottentots equal landowners with themselves. They openly boasted of the sums they would pay, and declared they would resell the land to the highest bidders. The Moravians, with their scanty means, could not compete with the fat purses of these hostile farmers. The future looked very dark. The survivors of the six would gladly have secured the possession to the Church, but the courts had decided that, under the will they were powerless.

In this extremity, the good brethren put in motion the mightiest force of which the Kingdom of God knows. They and their converts prayed—prayed unceasingly, prayed in Africa and prayed at home, prayed constantly—for the roofs over their heads, and the ground under their feet seemed to totter and tremble. It was an invisible power, but it was silently at work.

In the meantime, the courts had decided that, according to the letter of the will, only the actually living children of the original six, and not their grandchildren, would be the heirs of the estate. Further, that unless all the heirs were of age the estate must be sold at auction to the highest bidder. Further, that even if all were of age, if there was a single one who refused to agree upon a price, it would again have to be sold at auction to the highest bidder. In either of those two cases the estate would be lost to the Moravians, and their faithful labor of years scattered to the winds, and the scene of their prayers, and tears and triumphs for Christ become the abode and property of godless men. On the other hand, the courts had decided that, if all the heirs were of age, and if all were unanimously agreed, then they could sell the estate at private sale for any price they chose, no matter how low, and to whomsoever they chose.

Finally the fate of the entire mission depended upon the life of one old woman, the last survivor of the original six slaves. At length, on December 28, 1833, old Christine, who for thirty-eight years had lived the life of a true Christian, died in her ninety-third year.

At once the hostile-minded neighbors began to tempt the poor Hottentot heirs with fancy prices. What would be the fate of the mission? After thorough investigation, the court decided that there were thirteen heirs according to the letter of Buerger's will, and as one of these thirteen died *after* Christine, the three children of that one were also heirs. By the merciful overruling of Providence the life of old Christine had been preserved just long enough to permit the youngest of these heirs to become of age. The power of prayer began to be evident. But were these all willing to sell their valuable estate to the Moravian mission, and not only to sell it to the mission, but also

for a price the church could afford to pay—which must be one far below its value? Upon this now hung the fate of this flourishing mission. The countless prayers of the believers had not been in vain. The numberless difficulties and delicate negotiations cannot be detailed here. Suffice it, therefore, to say that a prayer-hearing God so ruled the hearts of these fifteen heirs that they voluntarily adopted the unanimous resolution to sell their estate to the Moravian Church for the moderate sum of £750 on June 30, 1889. Each heir received £51 and 15 shillings, of which nearly every one at once returned £1 as a gift towards a church building, and some more. However, there is still a need for much more before all the expenses of the transactions can be paid and the necessary church buildings erected. But the Lord, who won the hearts of the self-sacrificing heirs, will also move the hearts of Christians to give of their means to upbuild this noble mission.

What is the “moral” of this tale? A prayer-hearing God can overrule the testament of one who cared not for the Church, can guide the decisions of courts, can defeat the machinations of malicious men, can guide the hearts of poor Hottentots.

And further, when Christians at home are earnestly, and non-Christians are sneeringly, seeking for permanent results of missionary work among debased people, here is again a shining example of the precepts of Christ entering into and controlling the *practical* life of converts. Imagine fifteen American nominal Christians of all ages and conditions, not rich, but really poor, deliberately refusing a fancy price for real estate, when it could be honestly gained, and being satisfied with a very moderate figure, out of love for the Lord Jesus and pure loyalty to the Church. It would have been so easy to have simply put the estate up at auction and taken the highest bid, and no one could have accused them of the slightest crime, as the world goes. But higher, more Christlike principles controlled these poor South Africans. See how Christ has transformed these poor, degraded, down-trodden, despised Hottentots! God bless their self-sacrifice to them and their children!

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## HIDDEN SPRINGS—OR HOW MISSIONARIES ARE MADE.

BY MARIA A. WEST, SARATOGA, N. Y.

In the deep recesses of the forest and mountain solitudes, far away from human sight and pen, God prepares the hidden fountains which send their pure, perennial streams down to the valleys below, causing life and beauty, verdure and fruitfulness, to spring up on every side, and filling the rivers which flow onward to the great sea, to carry its blessings to the distant places of the earth, till the desert shall revive and blossom as the garden of the Lord.

And, as in the economy of nature, so, also, in the Kingdom of Grace, the most powerful and permeating forces are often those that are secretly, silently working, unheralded and often unknown, but set in motion by the Divine Hand which keeps the heavenly record, and marks the onward flow and fruitage, through time and through eternity!

A remarkable instance of this hidden spring of far-reaching influence, has recently been brought to light, and is especially worthy of mention at this time, when its power is strikingly illustrated.

In the year 1837, Mrs. Francis G. Clewe—born in the year 1801—and living at Genville, a village four miles from Schenectady, listened to the preaching of a missionary sermon, at Hudson, which, as she said, “Converted her to missions, as much as she was ever converted to Christ!” Her first query was, “What can I do?” The result was the formation by her, of a Woman’s For-

ign Missionary Aid Society. Perhaps the first one of the kind in these United States of America.

At the first meeting of this new-born society, she pledged one dollar, as her free-will offering to the cause. To obtain that sum, she walked four miles to Schenectady, secured some vests to make at one of the shops, and then walked home again with her work. And, at every meeting of the society, she never failed to bring an offering for herself and for each of her children, while they were still small. One of her daughters died, but the gift in her name was still continued, with the words, "And this is for Ann." Her yearly offering sometimes amounted to \$20.00, and was sent, now to the American Board, and then to another foreign missionary society, in which she was also interested.

For this sacred purpose, Mrs. Clewe sometimes reared "missionary chickens," sometimes planted a piece of land, or set apart a portion of her butter and eggs. And, during all those fifty or more years of her consecrated life, this "mother in Israel" continued to hold the missionary meeting of the society she had originated in her own home; even if none were present but herself and one of her children, a chapter was read, a hymn sung, and prayer offered—and this, *not monthly*, but every week! One of the original members of that little society is still living and testified that when Mrs. Clewe was too ill to rise from her bed, the same order was observed; and that she would "turn herself," and offer a fervent prayer for missions and missionaries throughout the world, and pleading that some of her descendants might thus be used of God.

September 9, 1889, she was called from the earth to the heavenly Kingdom, being 88 years of age, and, like a shock of corn, fully ripe. Her last earthly home was with a daughter in Schenectady. And now, a grandson of this noble Christian woman, of whom the world never heard, is appointed as a missionary of the American Board for West Central Africa; soon to depart with his young wife and little child for that "dark continent." To some in that city, where this young physician, in the opening of his career with all of earth's allurements before him, had every prospect of success, this decision seems the height of folly—like the throwing away of a life and all that makes life worth the living. They have not seen the silent working of the sacred leaven in divine preparation for this culmination. They little think that it will have its fullest manifestation and justification on the day when "all the kingdoms of this world shall have become the kingdoms of our Lord, and when Christ shall reign over all, for ever and ever."

The consecration of any life, in fellowship with Christ, receives added dignity and grandeur from partnership with Him, "who, for the joy that was set before Him, endured the cross, despising the shame, that He might bring many sons unto glory," and "see of the travail of His soul, and be *satisfied*," When they shall come from the east and the west, the north and the south, and shall sit down in the kingdom of God—"A great multitude, whom no man could number—of all nations and kindreds and peoples and tongues." The glorious harvest-time of souls, when the "new song" shall arise: "Unto Him who loved us, and washed us from our sins in His own blood—to HIM be glory and dominion, for ever and ever, Amen!"

#### TRANSLATIONS FROM FOREIGN MISSIONARY PERIODICALS.

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

M. Alfred Casalis, speaking of the Basutos, to whom he, like his father before him, has now become a missionary, says:

—"How can we fail to experience a close sense of unity with this little nation, so desirous of maintaining its unity and independence? It is undoubtedly, the influence of the Gospel which has alone protected it from partition and com-

plete annexation to the invading neighbors who covet its land so greedily. Are we sure that God may not have a great destiny in store for this petty people? Whence shall come the missionaries capable of resisting the terrible climate of the Zambesi, if not from Lessuto—from that school of theology modestly founded at Morija, and which, perhaps, in the near future, will give us a chosen band of native pastors? On the day when these 200,000 Basutos shall be Christians, we shall have at our disposal an incalculable force, a veritable Christian army, ready to carry afar into the interior of this Africa, still buried under a darkness so deep—the blazing light of the Gospel.”

Pastor Schneller, of Bethlehem, writing, in the *Allgemeine Missionschrift*, says:

“Talking lately with a priest of the Greek Church, I quoted something from the Acts. He retorted, ‘You Protestants always make so much of the Old Testament and its Acts of the Apostles. Only quote some books of the *New Testament*, I know all of them.’ The same priest, wishing to convince the people of the unsoundness of our doctrine of Jesus Christ as the only Redeemer, proved his point as follows: ‘These poor Protestants! Why, they are for being saved through Jesus Christ alone. Do you believe that Jesus is able to save anybody whatever, without the help of saints? If He could, why must Judas Iscariot perish by the very side of the Lord? Why did He not save him? Why must the impenitent thief be lost by the very side of the much-praised atoning Cross? Why? Because they had not the saints! And the poor Protestants have not a single saint to help them, they have only Jesus and consequently they are bound for hell.’”

Before our Anglican Church, to strengthen herself against Rome, becomes too earnest for union with the Greek Church, she had better counsel her to revise her teachings of her clergy a little. Professor Mahaffy says, that he can understand proposals to unite with the Roman Catholics, on one hand, or with the Protestant Dissenters, on the other, but, after traveling in the East, proposals to unite with the Greek Church, are, to him, an inexplicable marvel, unless, of course, as some parts of the Greek Church are said to have shown a disposition to do, she maintaining her own distinctiveness, welcomes the vivifying stream of Protestant warmth and enlightenment. At least she is not pre-committed by an assumption of infallibility.

—“When, often, on the spot where Jesus did his greatest works, one sees how the Lord, together with his Gospel, has become a stranger here; how, in the home of Christ, faith in Christ has been distorted into an unrecognizable caricature, it must come into the consciousness of every evangelical Christian, that, if anywhere in the world, our evangelical church has a great and momentous task to accomplish in the home of the Gospel, however great the difficulties may be.”

“Almost every one in these lands,” says Herr Schmeller, “knows only himself and his own interests, without regard to others, were they even members of his own family. His cold indifference represses the development of men that might have a benevolent interest in promoting the common weal, whether in village, city, or province of their native country. Where here are friends of the people, friends of the fatherland? The people have not even the *idea* of such a thing. The inhabitants of one quarter of a village or town only too often regard those of another quarter not only as utterly foreign to them but as hostile, which gives rise to perpetual feuds. To bring about unity or to carry through any unanimous purpose, is no more possible in a city or village than in the country at large. Yet, it is in just this state of disintegration that the Turkish government finds a strengthening of its own security, and it favors this accordingly.”

—January 1, 1888, the following were the missionary statistics of the Norwegian Missionary Society.

Ordained missionaries, 41, (1 being a physician); 6 unmarried ladies, 1 layman, 16,555 church members, 37,500 school children, 44,000 adherents, 16 native pastors, 900 native teachers and evangelists, \$81,050 contributions from Norway, and \$12,000 from America. The fields of labor are Natal and Madagascar. The Schruder Mission in Natal, has 2 missionaries, 1 single lady, 352 baptized members, 130 communicants, and 124 school children. Income, \$1,505. The

Santal mission in India, has 3 or 4 Norwegian missionaries, and a revenue of \$8,913. It now works independently of the Gossner Mission.

The sum total of Norwegian missionary contributions for 1887 (omitting the \$12,000 from America), amounted to \$91,841.76. The population being 1,913,000, this averages about 20 cents a head.

—Herr Näther, of the Leipsic Society in South India, speaking of some famous *bathing festivals* on the banks of the southern Ganges, the Kaweri remarks: "They avail for the cleansing away of ceremonial sins; for other than ceremonial sins the heathen do not really know."

—M. Teisserès and M. Allégret, missionaries of the Paris Society, after a stay of about a year with the American Presbyterian missionaries, on the Gaboon, were, in April, about leaving for the Congo, under a convoy furnished by the French government.

—*The Allgemeine Missions-Zeitschrift* for June, 1890, in a detailed article treating of the present condition of Protestant missions in South Africa, says, that the Cape Colony is growing poorer. Much of it is incapable of sustaining this growing population. Moreover, the almost entire withdrawal of imperial control has given the colonists opportunity to repel the laws restricting the manufacture and sale of brandy. This is one of the many ways in which England has done immense harm by being too eager to throw responsibility off her shoulders before the time. She staggers

"Under the too vast orb of her fate."

The latest statistics of the Cape Colony, (1888-9), give: Christians of European descent, belonging to established congregations, 267,817. Colored Christians, 234,329. Church sittings, 287,825. Average church attendance, 172,428. Sunday scholars, 57,678. Nearly a quarter of the colored people are baptized. Twenty different Protestant denominations are laboring in the country with 547 clergymen. The different churches receive from the colonial government, £190,432, yearly. Of this, about \$150,000 may be counted for proper missionary work. The Boer (pronounced Boor) party, however, now in the ascendant, is unfriendly to these grants.

Cape Town has 41,704 inhabitants, of whom 8,000 or 10,000 are Mohammedan Malays.

Among the half-breeds of the west of Cape Colony, the Rhenish, the Berlin societies, and the *Unitas Fratrum* are the principal laborers. The Berlin Society has 11 stations, 13 ordained European missionaries; 87 native helpers, 11,138 baptized adherents, 3,918 communicants, 2,373 scholars. Contributions, \$9,300.

The Berlin Society (in the west), has 7 stations, 8 missionaries, 74 helpers, 4,335 baptized adherents, 1,843 communicants, 614 scholars. Contributions, \$4,688.

The Moravians have (in the west) 11 stations, 20 brethren, 2 native ordained missionaries, 239 helpers, 9,145 adherents, 2,218 communicants, 2,154 scholars.

The Brethren's Church, on July 9, 1887, celebrated the 150th anniversary of its first arrival in South Africa. 'Its work is still important and fruitful, but suffers under a growing difficulty. Not laboring in colonial villages, but in distinct stations, it finds its people sinking more and more into poverty, because of the scarcity of arable land. Their people are therefore widely scattered, many being in the diamond fields, whither they are followed by colored 'Diaspora laborers.'"

The Dutch Reformed Church of Cape Colony, which has 175,555 baptized white members, is coming, under Scottish and English stimulus, to show a much more animated missionary zeal. "Stellenbosch, with its theological institute, is very especially a focus of missionary zeal."

Among the others, the Wesleyan Missionary Society is most prominent. It has (in the west): 9 stations, 6 missionaries, 96 native helpers, 1,476 communicants, 1,467 scholars. The South African Wesleyans are quite independent of the British Conference. In the whole Colony, they have 71 stations, 156 churches and chapels, 55 clergymen, 1,198 native helpers, 16,840 communicants, 88,000 baptized adherents, 218 schools, 310 teachers, 13,803 scholars.

"But no other British society laboring in South Africa compares with the Scottish societies as respects capability, sobriety and diligence, combined with true evangelical piety."

The Free Church of Scotland has 9 stations, 10 ordained Europeans, 2 ordained natives, 23



native helpers, 4,214 communicants, 12,113 baptized adherents, 3,510 scholars. Their institute of Lovedale (largely assisted by the colonial government) is a great force for education and industrial training.

The United Presbyterians have 11 stations, 12 missionaries, 60 native helpers, 2,307 communicants, 8,080 baptized adherents, 43 schools, 1,735 scholars.

—Of the 500,000 or more of Protestant Christians in India, 7,000 live in the city of Madras itself. South India is still the great seat of Christianity, its inhabitants being not Aryans but Dravidians, and, therefore, being related to Hinduism somewhat as the Turks are to Mohammedanism, which they have accepted, but which is not native to them, as it is to the Arabs.

—Missionary Lazarus says of the moral condition of the people of Madras an admirable example of south India at large), that, like Greece in Paul's day, the things that they do "are a shame even to speak of." But whereas Paul's admonitions show plainly that his converts had but imperfectly extricated themselves from "the moral chaos surrounding them," "it may be confidently said," declares Mr. Lazarus, himself a native of India, "that the native church of Madras has raised itself above the abominations of the encompassing heathenism. Devil-dances, drinking-bouts, quarrels and tumults, unchastity, practised under the cloak of religion, and similar abominations, are absolutely foreign to the native Christians. Such exhibitions of godlessness as are common among the lower classes in Europe, are unknown to them. The Hindus have an immeasurable vocabulary of vituperation, but I do not remember to have ever met with a native Christian that made any use of it. No native Christian has been sent to the gallows, or convicted of crime before the courts." Mr. Lazarus, it should be remembered, is here speaking only for the Protestants; cases of crime, among the native Christians, it would seem, are mostly of Roman Catholics, though among these also, it is rare. The Mohammedans in Madras, though vastly less disposed to crime than the Hindus, make but a poor show compared with the Christians generally, and seem to sink out of sight, compared with the Protestants.

This great superiority of the Protestants, is, however, rather an inference of my own than a distinct statement of Mr. Lazarus, and may be an exaggeration.

"The native Christians, moreover, are as good as wholly emancipated from faith in astrology and palmistry, from child-marriages and compulsory widowhood, from neglect of the education of their children, from the foolish marriage-system involved in caste, from polyandry and polygamy, from perjury and prostitution, and other violations of the moral law, which are so general among the Hindus, from the Himalayas to Cape Comorin. Even if no wider results had been reached, this alone would have been a great achievement, which must be ascribed to the steadfastness and faithfulness with which the missionary pioneers have administered their difficult trust.

"The more positive virtues are less satisfactorily developed, yet, I may venture to say, that for family virtue the Christians have established a solid reputation. Hypocrisy, however, suspiciousness, mutual detraction and backbiting, hardness toward the poor, prodigality, fickleness, pride of birth, are faults only too common among them. . . . If 'cleanliness is next to godliness,' our people have not yet discovered it, or at least have not yet applied their discovery. In this respect they are inferior to the Hindus of the same social level. As to the English standard of moral obligation, there is much of it to which their apprehensions are not yet at all awakened." It should be remembered, however, that the English are by nature, a much higher development of mankind. "As respects the higher, active virtues, which our Lord pronounces blessed, poverty of spirit, sorrow for sin, forbearance, hunger and thirst after righteousness, compassion, purity of heart, willingness to suffer for righteousness sake, the whole moral scale, the highest that humanity can attain, of these we find in the native Christians only the first feeble shoots. There are, of course, honorable exceptions, which, in reference to development of character and Christian virtues, may easily stand comparison with European Christians, but they are not many." "But when we consider the infection which lies in the air of

India, together with the dullness and inertness of the people, and all the various forces, which join to work against the development of the moral sense, and also consider that the mass of the native Christians come from the most deeply sunken social stratum of the Hindus, there is certainly occasion for surprise and thankfulness, that the moral standing of the native church is so much higher than that of the Hindus. Thus, the last are higher than the first, as compared with the most of those who stand outside of Christianity."

"Docility, tractability, respectfulness, sobriety and meekness, trust in Providence, and careful discharge of religious duties, are, indeed, traits of our converts; but they are not peculiar to them. They were traits of the Indian character long before Christianity came hither. And it seems surprising that so eminent and learned a man as Bishop Caldwell should have described them as distinguishing traits of our Christians. They are genuine Indian traits, just as courage and capacity, sincerity and manliness, vehemence and violence and energy are genuine European, or, if you will, specific Anglo-Saxon qualities."

Mr. Lazarus thinks, that until pains are taken to secure a higher grade of catechists, we must make up our minds to a comparatively low grade of native Christians. He tells his fellow-missionaries some plain truths:

"If the missionaries are to raise the native standard, they must take pains to learn how to speak elegant and accurate Tamil, a thing which, I am sorry to say, receives less attention here in Madras than in old days. Clergymen must not be content with their Sunday services. They ought to establish Bible classes for youth and grown people, as well as for children, and make these entertaining, so that they can inspire native Christians with a taste for an intelligent and thorough study of the Holy Scriptures, and in particular, of the life and work of our Lord. By these, and like means, there will spring up a clearer, purer and more thorough conception of what Christianity is, and this will thus exercise a growing influence upon the moral condition of the native church."

Mr. Lazarus severely criticises the missionary schools of south India:

"These schools are often Christian in name, but heathen in effect. Their main element is made up of heathen boys, and there is only a little fraction of Christian children. Most of the teachers are heathen, the rector is often a Brahmin. The director of the mission prefers heathen to Christian teachers; the former are 'wiser towards their generation than the children of light.' They are more creeping and busy; this is taken by the easily-believing director as humility and zeal; on the other hand, he cannot bear with the faults of 'the own children of the family.' What makes matters worse is, that the instruction in Christianity is committed to the 'Bible teacher,' who is often a poor native Christian of the catechist class, who is nothing accounted of either by his pupils or his fellow-teachers. Thus, the whole is under strong heathen influence; the Christian element is as a drop in the bucket. Think what it means to be eight hours daily, year out and year in, in contact with a hundred heathen lads and teachers, whose mouths overflow with abominations, and whose hearts are leavened with heathen rottenness. Such a contact cannot otherwise than strikingly infect and corrupt the young Christian's soul before he comes under the missionary's immediate influence. I speak from sad experience."

Mr. Lazarus is utterly opposed to the appointment of heathen teachers in Christian schools, in any case whatever. He also uses some plain speaking toward the English missionaries in South India:

"The fault lies with the native Christians as well as with the whites, that there is so little mutual affection between them. Yet, the latter, as belonging to an older and more developed church, which is renowned not less for piety and philanthropy than for zeal and learning might be expected to be first to lay plans of love toward their weaker brethren. . . Impelled by the Saviour's self-sacrificing love, a messenger of God ought to be able to lay aside his pride of race, to overcome his prejudices, to condescend to the native level, and by free and familiar intercourse, to endeavor to lift the native Christians up to himself, and thus, with his Lord, to strive to develop the native church into a glorious church, not having spot or wrinkle, or any such thing.' Only by the exercise of love can the missionary lead the church on and up. He ought, at least, to show himself as often in the homes of the native Christians as at the dinner-tables of his countrymen. It is better for him to exercise his influence

in modest native civility, than by a presence at games of ball or on croquet-grounds. It is pleasanter to see him befriending the poor, than doing homage to the rich. In brief, all his works, all his walk, ought to be such as to call back into living remembrance the days when the Lord of heaven lived and walked in intimate converse with His own disciples."

Mr. Lazarus bears emphatic testimony to the inestimable good wrought by missionary labors in South India. But he desires, speaking the truth in love, to lay home to the hearts of some of the missionaries, considerations which they have great occasion to weigh, if they would see established in India a stable and richly developed native church.

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

*The New World of Central Africa; With a History of the First Christian Mission on the Congo.* By Mrs. H. Grattan Guinness. London: Hodder & Stoughton. New York and Chicago: Fleming H. Revell. \$2.00. Central Africa, by means of God's wonder-working Providence, is indeed, become a "new world," to us. And the great Powers of Europe have hastened to improve their opportunity to extend "the spheres of their influence" and establish their "protectorates" over its vast areas. This is well. This is a part of God's wise and comprehensive plan for Africa's enlightenment and regeneration. This secures the rapid introduction of civilizing agencies, the development of its immense resources, the protection of life, the extinction of slavery and civil and religious liberty to all its teeming millions. The Church of Christ, also, is astir to enter this new world with the missionary, the Bible and the school, and conquer it for One greater than Caesar. And this book is just what the exigency calls for. It tells just what we want to know. It shows, briefly and intelligently, what has been done and attempted for the evangelization of Africa. It is well written—written with a purpose; written by one whose whole heart, as well as that of her husband and family, is given to the missionary cause. It is profusely illustrated. It gives us vivid pictures of the "dark continent." It gives facts of momentous interest. Take this: "The Congo and its tributaries have been already explored to a length of 11,000 miles, giving 22,000 miles of river bank, peopled with native villages. In his journey across Africa, Stanley gazed on the representatives of tribes numbering at least 50,000,000, and to none of them has the message of mercy ever been proclaimed." And this: "From the last mission station on the Upper Congo, a journey of 1,000 miles would be needed to reach the nearest stations on the east—those on the great lakes. Seventeen hundred miles to the northeast, lies the Red Sea, and there is no mission station between. Two thousand, two hundred miles due north is the Mediterranean, and no mission station between; while 2,500 miles to the northwest are the stations of the North African Mission, but no single centre of light between! Seven hundred miles to the west is the Cameroons Station, but the whole intervening country is unvisited; and in the south-west, the American Mission at Bihé, is fully a thousand miles distant."—J. M. S.

*Daybreak in North Africa.* By Mrs. F. T. Haig. London: Partridge & Company. This is an account of missionary work in Morocco, Algeria, Tunis, and Tripoli. Our readers have heard from time to time from this region, from one of our correspondents, Rev. E. F. Baldwin, of Tangiers, Morocco. The mission here is but a few years old, and is but little known and feebly supported. The North African Mission had no child's play before it when it sought to carry the Gospel to Mohammedans in that part of the world where Mohammedanism had most completely triumphed over Christianity, and had, for more than a thousand years, held undisputed sway over Berbers and Arabs alike. The success of the Gospel even against such fearful odds is proof that Islam is not invincible. Here, as elsewhere, the testimony is that Mohammedan power is passing away. But eight years have passed since the effort began, and what hath God wrought! Mrs. Haig says, "At the present time there are 51 missionaries occupying 12 different stations, in connection with the North American Mission, beside a number of independent workers [Mr. Baldwin, for one, who has been quite successful], several of whom began work with the help of the Society, but afterwards preferred working on separate lines." The book is modestly and pleasantly written and well illustrated. It encourages hope and labor for Africa.—J. M. S.

*A Friend of Missions in India.* The journal of Rev. Henry S. Lunn. London: James Clarke & Company. Our readers will remember that a fierce and prolonged controversy has agitated the missionaries and friends of the London Missionary Society (Wesleyan), for a year or two past, growing out of serious criticisms, which appeared in the *Methodist Times* (London), respecting the administration of the Society and the habits of living on the part of its missionaries in India, etc. The author of this work, and the Rev. Hugh Price Hughes, editor of the *Methodist Times*, were chiefly responsible for stirring up this severe controversy. In the last number of the REVIEW we gave the report of the Special Committee appointed by the Society to investigate this whole matter.

The chief interest which attaches to this book is the fact that it consists of "The Cyclo-styled Indian Journal," in the form of twelve letters, which Mr. Lunn wrote while in India as a missionary, "thirty copies of which he sent to thirty circles of friends in England." These letters of course, laid the foundation for the discussion and warfare which followed. And when, after his return to London, he wrote a series of anonymous articles to the *Methodist Times* on "A New Missionary Policy," which the editor strongly endorsed, the writer's identity with the letters sent home from India was seen by all who had read the Journal. Bitterness of feeling, at home and abroad, and angry discussion was the result. The missionaries demanded a thorough investigation and persisted in their demand, and, at length got it, and got a vindication. Happily the war is now ended, and, apparently, all parties are substantially satisfied. The lesson from it all is obvious, and should be laid to heart—*Young missionaries are too apt to criticise those of age and long experience.*—J. M. S.

*A Thousand Miles on an Elephant.* By Holt S. Hallett. Dedicated by the author to the American missionaries in Burmah and Siam. Blackwood & Sons: Edinburgh and London. This book is the record of a tour of exploration by Messrs. Colquhoun and Hallett for a railway from Burmah to China, through the Shan States of Northern Siam. Dr. J. N. Cushing, whom the author designated as the most learned Shan scholar, accompanied the exploring party as interpreter. They met a cordial welcome and much helpful information from Dr. McGilvary and associates of the Presbyterian Mission to the Laos of Chiang-Mai. They there enjoyed a refreshing rest after their tedious jungle-travel from Burmah. Thence onward through unexplored regions of unwasted resources of commercial wealth, and opening an easy access to the hoards of superstitious spirit-worshippers of the Shan tribes in northern Siam, and leading to the unharvested fields of commerce in China, and giving to the disciples of Christ an open door to the uncounted myriads of her inhabitants when these explorations shall result in a living railway from India to the middle kingdom.

The book is written in an attractive style, presenting a clear picture of the dwellings, character and customs of the people, the forests of teak timber and other wood that shelter herds of elephants and buffaloes, ponies and cattle, tigers and monkeys, chickens and peacocks, with rich fields of rice, sugar, tobacco and tropical fruits, which include pineapple, pumelo, plantain, orange, lemon, mango, mangosteen, dureau, custard-apple, and in great variety and rich flavor the fruits generally found in the tropics. Extensive plains of fertile soil still remain uncultivated for want of facilities for the transportation of the productions. It has been intimated that the Burmah-Siam-China railway, for the extension of British trade and the civilization of south-eastern Asia, may be classed with the Suez canal and the American Pacific railway as one of the grand works of the century. We think it in harmony with the call for a thousand missionaries for China, and the Christ-command to preach the Gospel to every creature.—W. D.

*Personal Life of David Livingstone.* By William G. Blackie, D.D. London: John Murray. This is one of the best worth reading of all missionary books. I am now reading it a second time aloud to my family. For fullness of detail, intense interest, graphic portraiture of character and freedom from exaggeration, it stands very high. And I would recommend all readers of the REVIEW to get it.—A. T. P.

*Life of John Hunt; Missionary to Fiji.* By G. Stringer Rowe, London. This is one of the most kindling books I ever read. Mr. Hunt was a pioneer, and burned out his life's flame in his holy zeal for God. He died October 4, 1848, at the age of 36, but he had lived a century, judged by the standard of effective work. This book is full of the rarest inspiration. It is one of the finest evidences of Christianity it has fallen to my lot to examine. He, who has any doubt of the Divine Power unto salvation, should read this book; and yet, valuable, as it is, we have seldom seen a copy of it in any missionary library.—A. T. P.

## II.—GENERAL MISSIONARY INTELLIGENCE.

### Student Volunteer Movement for Foreign Missions.

A leaflet lies before me setting forth the Students' Foreign Missionary Union of Great Britain, not yet one year old. Some facts concerning this organization will be of interest to the readers of this REVIEW, because of the tremendous significance of a new student movement abroad, and volunteers will regard the movement

with personal and peculiar interest because of its origin.

"It began in one Howard Taylor's study, on his return from Northfield, Massachusetts, and in the hearts and prayers of a group of missionary men at the hospital, shortly before he sailed for China." A London correspondent goes on to say

"Two large and influential meetings were held in connection with its foundation: one at Spurgeon's Tabernacle, when he (Spurgeon) delivered a grand missionary sermon on Mark xvi: 15, to as many London students as could be gotten together (and the great building was full to doors and roof), and one at Exeter Hall."

The Union numbers 165 members, all men. London has 74 members, Cambridge 6, Oxford 5, Edinburgh 32, Aberdeen 3, Bangor 1. Besides these there are some scattered members and some in Ireland, making the total of 165 men.

The membership consists of all students who accept and sign the following declaration:

"It is my earnest hope, if God permit, to engage in Foreign mission work."

The objects of the Union shall be:

1. To band together students who feel called to Foreign missionary work.

2. To urge the claims of the Foreign Mission field upon Christian students everywhere, and to advocate the formation of missionary associations in connection with the various universities and colleges where they do not already exist.

3. For the furtherance of its objects the Union shall use the following agencies: Meetings of members, meetings in universities and colleges, deputations, correspondence and individual effort, and the publication of an occasional paper.

On the ground of respect for and appreciation of the work of the authors of these appeals from different countries, the appeals, though without any pretence to literary merit, should be read with undivided attention, and in a receptive and prayerful spirit.

Mr. Forman's views on Foreign missions are familiar to us through his addresses delivered in our colleges, in 1886-87. Miss Geraldine Guinness, author of "An Appeal from China," noticed in the last number of *THE REVIEW*, has already shown her enthusiasm for, and consideration to her work in China, as disclosed in the pub-

lished volume of letters edited by her sister, under the title "In the Far East." Miss Wilder's name is familiar to readers of *THE REVIEW* by reason of her occasional letters to that periodical, and to young women in our colleges and connected with Y. W. C. A. She is known through her message to them, entitled, "Shall I Go?" which has already reached its Fifth edition. Miss Wilder's pamphlet, "An Appeal from India," should be read with very great care in order to be understood rightly, and not merely, but pondered on—not because of any obscurity on the writer's part, but rather by reason of the meaning of statements—which meaning does not lie readily on the surface.

"The fact that our Saviour is using us in the salvation of souls, and for hastening the day of His coming—that is certainly the reason for our staying in India. So we who are here would say to you in America and Canada, this is the strongest appeal we can send you for coming to India. The presence of the moving cloud was sufficient reason for the Israelites to follow. Does not the presence of God's Spirit, as now felt in India, convince us that He is calling a large portion of our volunteer band to work for Him here?"

In refutation of the popular notion that Africa presents the greatest need for missionary workers, the writer says, "Do you say there are large tracts in Africa unoccupied? True. Yet, relative to its population, India must have some 119 more missionaries to equal the missionary force of Africa."

Miss Wilder has corresponded with missionary agencies of the Protestant denominations in India, and in brief extracts which she gives from letters from various districts, a very adequate and true picture of India's needs is presented:

From the Central Provinces one writes:

"I am persuaded in my own mind that the most eventful period in the history of missionary effort in this country is rapidly approaching. The Lord is preparing for a time of glorious in-gathering. These souls will need the care of his children."

Arcot Mission of the Reformed Church:

"Never, in my somewhat long experience, were the claims of India apparently so urgent as now. A restless, almost feverish spirit of inquiry pervades the community."

Madura Mission, American Board:

"To-day, one brother has four stations, another three, and two others two each. How can they do justice to the work? They are all driven to the verge of desperation and ill-health. We thank God that we have recently received into our mission-circle one of that large band of consecrated students. How we long, and pray, and write, and implore, that more be sent!"

Marathi Mission, American Presbyterian Board:

"An earnest request has been sent for sixteen new workers. In Kolhapur State alone there are 1,097 villages; it would take a missionary a whole year to preach once around to the village population of that single State."

From the Akola Field, Mrs. Fuller writes:

"The greater need is the quality of the men. We need anointed men—men who *know* Christ, who find in God

the answer to every difficulty, hindrance or disappointment."

Unoccupied fields:

"The Nizam's dominions are now open; population 10,000,000. Only a beginning has been made in the Conarese portion on the west. Much of India is but nominally occupied. The region about Jhonsi and Bhopal is said to have 10,000,000 unprovided for, except for the mission at Jhonsi, and a native worker of the American Board at Lalitpun.

"In closing: To you who have finished your course of study, and waver not at the question of ultimate coming, but of coming *this* year, I would say, Satan is taking advantage of our delays. Our aboriginal tribes, numbered at some 50,000,000, now very accessible, are said to be getting rapidly absorbed into Hinduism. In large cities, where for years there has been much undermining of old faiths, infidelity, materialism, and theosophy are being pressed upon the attention of the people, and there is danger of seven unclean spirits coming in place of one.

"We need you *now*. We pray God to send you to us, filled with the Holy Spirit. It is useless to preach Christ to minds steeped in ignorance and idolatry, in any other way than in the power of the Spirit."

**Africa.—Progress.** Letters from the missionaries in Uganda say that King Mwanga has been almost wholly stripped of the despotic power which he and his fathers for centuries have exercised. He is now of little importance in his own country—white influences are in ascendancy. The King can get nothing that he does not ask for from his chiefs, who are under the control of the Protestant or Catholic religion. This is a great change for the young King, who awhile ago killed a bishop, imprisoned white missionaries, and slaughtered native Christians by the score. No heathen are allowed to hold any office in the new Government. Many of them are permitted to remain in the land, but there is not a chief among them. The great offices, of which there are about six very important ones, have been equally divided between the two Christian parties.

There has been great danger of serious clashing between the Protestant and Catholic sects. By the advice of both Catholic and Protestant missionaries they have, however, decided to bury their differences and work to-

gether for the good of the country. There is still considerable bad feeling and jealousy, but there seems to be no prospect now of the open rupture that recently threatened. The parties have taken an oath, signed by their leaders, agreeing that whatever their disputes may be they will not spill one another's blood, but will depend upon sober arguments and arbitration to settle all their quarrels.

The Mohammedan party seems to be entirely defeated. Thus a remarkable change has been wrought in Uganda, where a while ago the Mohammedans ruled everything, and by their influence upon Mwanga and his successor, Karema, drove the whites out of the country and threatened to retard the progress of white enterprises and of all civilization in Central Africa for half a century to come. Now the Mohammedans have been driven from power in a series of bloody battles, their influence is entirely gone and the Arabs are fugitives, Uganda is a British protectorate, and the white missionaries, recently persecuted, are the power in the country. Never before was the prospect so bright

for the rapid extension of European influence and commercial enterprise in the African lake region.—*N. Y. Sun.*

[Uganda is the field where Bishop Hannington was murdered by Mwanga, and where the lamented Mackay spent his brief but heroic life. Stanley speaks in warmest terms of this mission, declaring it "a most remarkable success." Of Mackay, in whose house at the southern end of Victoria Nyanza, he took grateful rest, "sipping real coffee and eating home-made bread and butter for the first time in thirty months," he says: "He has no time to fret and groan and weep, and God knows, if ever man had reason to think of 'graves and worms and oblivion,' and to be doleful and lonely and sad, Mackay had, when, after murdering his Bishop, and burning his pupils, and strangling his converts, and clubbing to death his dark friends, Mwanga turned his eye of death on him. And yet the little man met it with calm, blue eyes that never winked. To see one man of this kind, working day after day for twelve years, bravely, and without a syllable of complaint or a moan, among the 'wilderness,' and to hear him lead his little flock to show forth God's loving kindness in the morning and His faithfulness every night, is worth going a long journey for the moral courage and contentment that one derives from it."—*J. M. S.*]

**Zanzibar.**—The importance of Zanzibar, as a key to Central Africa, was recognized early in the era of exploration. What New York is to the United States, what Liverpool is to Great Britain, Zanzibar is to Equatorial Africa. In his first expedition Stanley made it the base of operations, and he went there again, in 1879, to organize his second expedition. It lies on the east coast of Africa, seven degrees south of the equator. Its chief markets and the seat of the government are on the island of Zanzibar, but the adjacent country on the mainland is also under the Sultan's dominion, and is also called Zanzibar. It is at this point that the caravans from the interior strike the coast, and from there the explorers, Burton, Grant, Stanley, Cameron and others, hired their carriers and set out on their expeditions, and to that place they returned, and came once more into communication with civilization. It was Stanley's first business, in organizing the Congo Free State, to establish a chain of stations extending from Zanzibar to Nyangwe and the lakes. Under the new arrangement with Germany and England, the latter country has acquired the right of "protecting" the Sultan of Zanzibar, which is one

of the most valuable concessions granted her by Germany. The history of English rule in India shows how adroit she is in turning the office of protector to her own advantage.

The situation of Zanzibar was not likely to escape the attention of the slave-stealers. Their interest lay in making the road from the villages which they depopulated to the coast as short as possible. On the journey, however short it may be, many of their victims died from fatigue and exposure to the sun. Zanzibar was near, and it was also convenient. There the dealers came from Europe who had commissions from the Turks and Egyptians to supply them with slaves. There, too, vessels might be chartered to carry away the living booty to other ports. So Zanzibar early became a mart of commerce in the awful traffic. The efforts of Germany and England have largely suppressed this trade in Zanzibar, and under the protectorate of England we may be sure it will not be revived. The markets will now be better occupied by the trade in ivory.—*African News.*

**China.**—**A great evangelizing agency.**—The Chinese, especially those in the southern part of the empire, are going out from China in all directions. They are not only going to many adjacent islands and those more remote in the Pacific, but they are settling upon all the coasts of south-eastern Asia, pushing up all the rivers, and in every place holding tenaciously the ground on which they settle. They are a great colonizing people, and, if only the Gospel is given to them, they will assist greatly in the redemption of the lands to which they go from sin and darkness. They seem to be destined, in the good providence of God, to become a powerful evangelizing agency, and a great blessing to humanity.

Bishop Thoburn, writing from Singapore, says of these Chinese colonists:

"The more I see of our mission work in this part of the world, the more do I become confirmed in the conviction which I received the first time I visited Rangoon and saw the Chinese there, mingling as they were with the Burmese, that God would use them as a great evangelizing agency all up and

down these coasts. They are not only the most energetic people to be found in this region, but, strangely enough, they seem more accessible to the Gospel than any others; and those of them who are born in Malaysia will be able to speak the vernacular of the country in which they live, and this, added to their knowledge of English and Chinese, will qualify them for usefulness on the widest possible scale. Strange are the ways of Providence!"—*Spirit of Missions*.

**England.**—There is much in the English papers of the increasing flow of converts from the ritualistic section of the Anglican Church to the Church of Rome. The activity of the priests of Rome is very great, and their boastfulness is greater. But the *Pall Mall Gazette* concedes that the tide sets rapidly one way. In a recent issue it says:

"The conversion to Catholicity is recorded of Rev. Dr. Townsend, superior of a mission house of Oxford University at Calcutta, and this so soon after a similar step taken by Dr. Rivington, principal of a similar institution at Bombay. It is also given upon good authority that Drs. Tatlock, Beasley and Clarke, stationed respectively at Christ Church, Clapham, Helmsley, Yorkshire and St. James', Liverpool, will shortly enter the Catholic Church. Since the beginning of the Lenten season no less than 100 Anglicans have embraced Catholicity, and this in one parish alone. At Brighton, a centre of ritualistic activity, the number of converts is reckoned at 500 persons."

**India.**—Bishop Thoburn's picture of the poverty of the people of Asia, especially of India, where families live on five cents a day, and thousands of growing children go to bed hungry every night, drew forth a chorus of groans and sighs as well as generous gifts. He mentioned, as a sample, a man who was paid \$2.50 per month, whose wife, by hard work, added 28 cents per month to it. This had to be divided among a family of five, none of whom could have enough even of their own coarse food (rice mixed with weeds). "Five hundred millions of the people of this world," said the Bishop, "will go to bed hungry to-night. The tramps of this country would be 'swell' in any part of India." Speaking of the fact that missionary

converts are mostly gathered from the poor, he argued that it was better so. When a house is to be lifted, jackscrews are put in at the bottom. If the roof was grappled it would be only the top that would be lifted.

**Hawaii.**—Rev. W. A. Essery, in a recent address in London, said:

"The gospel has won the victory over heathenism in the Sandwich Islands. It was a peculiar joy to me when I found myself in Honolulu. On a certain sunny Easter Sunday morning I wended my way to the old stone church, a large square sanctuary, built of blocks of reef coral that had been cut out of the sea for this purpose by the early converts. I stood in the pulpit and spoke to an eager audience of the purpose of Christ's gospel, the many triumphs thereof I had seen in all parts of the world, and exhorted them to cleave to the Lord. Where are the idols the people worshipped a hundred years ago? More of them are preserved in the museum cases of the London Missionary Society than I could hear of in the islands to-day. All around me were proofs of how the gospel had raised and civilized the community. The entire money cost of converting these islanders, which was done by American missionaries, was less than the cost of one first-class British iron-clad. Christ's gospel has been wafted to New Zealand. Last Good Friday twelve months I landed at Gisborne, in Poverty Bay; it was about three o'clock in the afternoon. Going up over the same beach where Captain Cook had landed a hundred years before I heard the music of a church-going bell; turning in its direction I came upon a wooden, weather-boarded church; stepping inside I saw a congregation of Maoris, the natives of New Zealand. The clergyman had just started the service, men and women had their Bibles and prayer-books, and all were taking part in the worship of Him whose sorrows are remembered on Good Friday. It was a simple sight but it gladdened the heart to find Christ's name honored in the ends of the world. And so from these illustrations we learn that the missionary spirit is once more a power of life in the earth, and that the work of Christianizing the nations has actually commenced, and is making real progress."

**Japan.**—The new Constitutional Government assumes control of affairs



in November. The Parliament will contain many liberal-minded men. There will be manifest in it four distinct parties: the Conservatives, the Conservative-Radicals, the Moderates, and the Radicals. All of them, however, have more or less advanced notions, and have no desire to go back exclusively to the old order of things. The Moderate party is called Kaishinto. It took its rise in 1882, and has been very active in the agitation for and adoption of the present Constitution. It is very progressive in its aims, and favors "government by party, treaty-revision and the reform of almost all departments of the government." The Conservative-Radicals came into recognition in 1888 and have adopted as their motto, "United in great things—differing in small." They are, as yet, few in numbers, and not very influential. The Jihū-to is the real Radical Party.

—**Appeal from Baptist missionaries.** "At a conference of the missionaries of the American Baptist Missionary Union, held at Yokohama, June 11, 1890, it was resolved, in view of the great needs of this field and the enlarged opportunities for work in this country, to beseech God, and, under Him, the missionary union and the Baptists of the north, for a speedy reinforcement of twenty-three men.

"That there has been a crisis in Japan is admitted by all, and this crisis has not passed away in the late revolution of feeling against foreigners, although, we believe, it has changed in some of its phases. The situation is more urgent and pressing than ever. There remain as many souls to be reached; the work has been increased in difficulty, and our time for its accomplishment is diminishing.

[This appeal is urged by many "very startling and solemn facts."—Eps.]

**Palestine.**—Anything indicative of an awakening and a revival of energy in the Holy Land, especially at Jerusalem, must prove of especial interest to every Christian who is watching "the signs of the times." A correspondent of the *London Christian World*, now on a visit to the Holy City for the seventh time, after

a considerable interval, finds the changes that have recently occurred so marked and suggestive that he is induced to indicate some of the most prominent. He writes as follows:

"On approaching the city from the west, in former years, there were scarcely any buildings except the Russian convent and the Montefiore Almshouses to intercept the view of the city walls; now the whole plain is covered with private residences and colonies of Jews, whilst near to the Jaffa Gate are large numbers of shops already tenanted and numerous others in course of construction. This extension beyond the walls has become necessary on account of the rapid increase of the population. I am informed by Mr. Moore, British consul here, that within the last three or four years about 20,000 Jews have come to Jerusalem for permanent residence in and around the city, and that of the entire population of about 70,000 it is estimated that nearly 40,000 are Jews. He also stated that the influx of Jews into other parts of Palestine during recent years has been entirely without precedent. The principal streets, which but a few years since were almost impassable in rainy weather, have been paved with stone, a new wide street has been opened up through a densely-populated quarter, and five hotels are now open for the reception of the annually-increasing number of visitors and traders from all lands.

"Public works of importance have been executed, and others are in progress. The road from Jaffa to Jerusalem, at one time all but impracticable, has been reconstructed by an eminent engineer—over it our own and other carriage services are in full operation—a good road has been formed from Jerusalem to Bethlehem, and another from Jerusalem to Hebron; several others are rapidly approaching completion—from Jaffa to Nablous (Shechem), 40 miles; Jerusalem to Jericho, 20 miles; Caipha to Nazareth, 20 miles, and Nazareth to Tiberias, 18 miles. Jerusalem has hitherto been almost wholly dependent for its water supply upon its large underground cisterns for the reception of rain water, which, after a summer's drouth, often proves insufficient in quantity and almost unfit for use. The Government is now about to introduce an unfailling supply from a spring of pure water beyond Solomon's Pools—about nine miles distant. A large flour mill, established by the Messrs. Bergheim,

having proved both a great benefit and a financial success, others, with large steam power, are in progress of erection; soap factories have commenced operations, and at Jaffa steam saw-mills have been established. Colonies of Jews following agricultural pursuits, stated to be successful, are located, one about five miles from Jaffa, and a larger one at Limerin, near Cæsarea, originated and assisted by the Rothschild family. The before-named road to Jericho is being constructed by the Government, who have taken up all the land available in the best parts of the valley for the development of an extensive scheme of agricultural operations, which, with such a temperature, so fertile a soil, and well watered by the copious stream from Elisha's fountain, should promise abundant and remunerative crops. Grapes, bananas, sugar-cane, cotton, and various fruits and vegetables have for some time past been cultivated here with much success. The increased amount of rain which has fallen the last few years in Palestine has had a most marked effect in larger and more abundant harvests than hitherto known.

"The most important results, however, of all may be anticipated from the railway about to be constructed between Jaffa and Jerusalem. As rumors in former years have prevailed which have never been realized, I called upon Mr. Frutiger, the banker, to whom the concession has been granted by the Turkish Government, and was assured by him that the necessary capital had been subscribed, and that the works would commence immediately upon the close of the rainy season in the early spring, and pushed on urgently to completion. The influence such a line of communication between Jerusalem and the coast may be expected to exert is incalculable, for as a natural sequence the harbor, which is now inaccessible to Mediterranean steamers, must be deepened and enlarged, and the rocky barrier which prevents ingress removed.

"It is contemplated to subsequently extend this line via Gaza and El-Arish over the Short desert to Port Said and Ismailia on the Maritime Canal, thus connecting with the railway system of Lower Egypt for Cairo, Alexandria and Suez, and to the Fayoum and Upper Egypt. Such important action for the improvement of the Holy City and the development of the resources of Palestine, and opening up the coun-

try to commerce, are without precedent in modern times. Viewed in connection with the numerous and active efforts being made by various religious agencies throughout the country for the evangelization of the people, and the conversion of the Jews, these facts must encourage every lover of God's ancient people to hope that His set time to favor Zion is fast approaching."—*Exchange*.

**The Silver Law's effect on missions.**—Strange as it may seem, the Silver law seriously affects Christian missions. We all know what it has done for the silver barons. It has made a fine market for their ore, and lined their pockets, not with their own coin, but with good, merchantable money, stamped with the seal of the United States Treasury. It has raised the price of silver, and therefore accomplished the purpose for which it was forced through the two Houses at Washington. It has enriched mine-owners; has it blessed anybody else? We will wait to see. Meantime, it is having a disastrous effect on the missionary societies which make large expenditures in foreign lands. By raising the price of silver it has so advanced the rates of exchange for all those countries which have a silver standard that a large percentage of every dollar transmitted to the various fields is lost in discount.

The dealings of the societies, it should be explained, with Mexico, Brazil and other American countries, with India, China, Japan, Syria, Persia, and other Asiatic fields, are all conducted on the silver basis. In making appropriations for the year, the societies make them on the basis of an exchange rate, averaged on the rates of the previous years. While this rate differs in different countries, it has averaged less, the treasurer of the Presbyterian Board, Mr. Dulles, informs us, "than 80 cents to the dollar for all countries."

Now for the effect of the Silver Bill on exchange. Mr. Dulles writes us:

"I find, by reference to my records, that on April 9th, our bills sold in China at 77% (this is discount on the Mexican silver dollar); on April 21st it had risen to 79%; May 28 to 82%; July 15th to 86%; July 28th to 88.03, which is the last date at which I had advices of actual sales; or a rise of 15 per cent. This will serve as an example. In fact, our estimates were made below 77, the first price above given; but assuming the variation as above, it means that when we contract to pay a native helper or incur any other form of expense for a given number of Mexican silver dollars, we must

now, in order to meet our accounts, add 15 per cent. to our disbursements of American gold. This is not a simple illustration, but the statement of an actual fact."

The rise in India is somewhat less. On April 15th £500 yielded 6,832 rupees; on May 14th, 6,357; on July 21st, 6,140. The last advices, says Mr. Dulles, show that the rate is still rising. Withal, the market is so uncertain, that 60-day bills cannot be sold at all. The rates in Mexico are higher, even, than in China and India, varying from 15 to 20 per cent.

What is true of the Presbyterian Board is also true of the American Board and other societies. A note to us from one of the secretaries of the American Board says its expenditures are affected, "not only in India and China, but in Japan and Mexico as well—fields in which fully one-half of our total expenditures are made." *The Western Christian Advocate* says a "special appropriation of about \$20,000 to meet the increased cost of exchange" in India will have to be made by the Methodist Missionary Society at its meeting in November. The cost of the Silver Bill to the Society will be, the *Advocate* estimates, fully \$40,000.

The outlook is a serious one for all the societies. A large increase in the incomes of the societies will be necessary to pay the same bills as in former years. Says Mr. Dulles, speaking for the Presbyterian Board:

"It is early to calculate the effects of a change of 15 to 20 per cent. upon appropriations of \$900,000. Without entering into the merits of the silver-question or venturing prophecies as to the results, it certainly is unlikely that silver will fall much below its present value, and those who are considering the obligations of the Church to foreign work must bear in mind the unavoidable demand upon them this year, and indeed in subsequent years, on account of the special change in the rise of silver."

Upon the churches the burden must fall. It will not do to cut down former appropriations by 15 or 20 per cent.; therefore, it will be necessary for them to increase their contributions by that amount. If last year a society appropriated \$500,000, it must appropriate this year, to keep up its work, \$575,000 or \$600,000.

What a pity the extra percentage cannot be assessed on the silver barons!—*The Independent*.

**The Missionary Age.** The Victorian has been emphatically the missionary era. Since the immediately post-apostolic days, no half century of

the Church's history has recorded a similar advance, although that advance is relatively small in the light of the unexampled growth of population, even in non-Christian lands. The ten missionary organizations of the United Kingdom have become 65; the 27 of all evangelical Christendom have increased to 185. The sum of half a million sterling raised to evangelize the world has grown fivefold—to two millions and a half. The living converts, then under 400,000, now form native Christian communities three millions strong. The missionary band, ordained and unordained, was then 760 strong, and not 12 of these were women or natives; now it is a host of nearly 40,000, of whom 2,000 are women, besides missionaries' wives: 33,000 are natives, and of these, 3,000 are ordained. Besides all that Carey and his imitators had done to translate the Word of God, we see now in other 41 languages the Old Testament, and in other 64 languages the New Testament. Our empire has grown till we have become responsible for a fourth of mankind. The English speaking race were only 22 millions when Carey made his survey; we have increased at the rate of nearly a million a year, till in and outside of Christendom we are 113 millions. Our wealth has swollen even more rapidly. Our mother-tongue, the Queen's English, has become the Christianizing and civilizing speech of earth, carrying to the thousand millions who are still barbarians in the Hellenic sense, even as Greek influenced the hundred millions of the Roman Empire, that Divine revelation which, to all who believe it, is the power of God and the wisdom of God unto salvation. Save in the very heart of Asia—Mohammedan, Buddhist and Russian—The Spirit of God has opened every door, as our fathers prayed.—*Free Church (Scotland) Annual Report*.

**Farewell Meeting** in Boston under the direction of the secretaries of the American Board, in view of the early departure of missionaries for the several fields under the care of the Board. The missionaries were introduced by Dr. Clark and Dr. Smith, according to the fields to which they were destined, and addresses were made by Dr. Herrick and Mr. Bartlett, for the Western Turkey Mission; by Messrs. Hill and White for the Japan Mission; by Messrs. Lay and Jeffery for the missions in India, and by Mr. Ransom for the Zulu Mission. When

the name of Mrs. Ransom was read, Dr. Alden stated that she was a daughter of Rev. Simeon H. Calhoun, formerly of the Mission to Syria. The Rev. James D. Tracy, of the Madura Mission, temporarily in this country, extended the right hand of welcome to Mr. Jeffery, who goes to the same mission. The exercises occupied two hours, and were listened to with the closest attention and deepest interest by a large audience. Thirty-four missionaries were named at this farewell meeting, either now on the way or soon to go to their respective fields; going out for the first time. The total number of new missionaries that have been

sent to the field since the last annual report is now 54, a greater number than has been sent out by the Board during any one year for the past 50 years. The number of missionaries appointed since the last annual meeting of the Board is 63, 23 of whom are men, representing all the Congregational theological seminaries of the country, excepting Bangor and Oakland. These facts, taken with the very handsome increase in the receipts of the Board during the past year, and the good reports of work from all parts of the mission field, give abundant occasion for thanksgiving and good courage for the future.

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

#### Madagascar.

*Antsihanaka, May 1, 1890.*

DEAR EDITORS:—Herewith I enclose a copy of circular on the subject of a Cottage Hospital, which it is proposed to go on with immediately here in the heathen province of Antsihanaka. You will note that this mission is to be extended by our removing a day's journey further north, where we hope to have much blessing on the work in future years. I need hardly trouble you with details, other than to say that the Christian public at home should not be allowed to run off with the generally-accepted idea, which is false, of the "advanced religious and social condition of the island," referred to in a letter received yesterday from a Christian friend at home. The fact is that Madagascar is about one-third simply evangelized, and that one-third—about three-fourths—civilized. The work of deepening and spreading the spiritual life is only now beginning in the above one-third of the island. The work of evangelization and establishment of new missions is being carried out in about half of the remaining two-thirds, which, like here in Antsihanaka, is heathen, without missionary agencies at all; and the rest is in "gross darkness."

The above is only a very general way of looking at it as a whole, but still it will give a good idea of how things really are here.

With kindest regards,

JAMES G. MACKAY.

[We regret that space permits only an extract or two from the printed circular accompanying this letter.—EDS.]

"And now to come to the point of our report. Our present hospital served well for a beginning, but is now too small for us. Further, the directors of the L. M. S. have agreed to our removing to a more healthy spot at Imerimandroso, a day's journey to the north,

where we hope shortly to build a dwelling-house, leaving the town of Ambatondrazaka to our friend and colleague, the Rev. E. H. Stribling, thus extending the mission. We are already about 100 miles, or four days' journey, from any other missionary, and a new hospital has become an absolute necessity. We intend to build a suitable structure to accommodate about sixteen patients, and this comparatively small effort will cost about £250. It is our earnest desire to build it without assistance from the society, if possible, and so we are making known the present position of affairs to personal friends, and to the friends of missions in general. To the former, we would suggest this as a fitting opportunity for affording *encouragement* to lonely workers in a far country, which, added to the far higher consideration of helping on the work of God, we hope will prove a sufficient inducement to help forward this particular object. Almost the whole of the working expenses (except the very important items of medicines and medical appliances) have been obtained for the last two years without any help from the society, our patients paying more than two-thirds of the expense of board and nursing; many of our native friends, too, having contributed to this object."

LETTER FROM DR. BROCKETT.

*Brooklyn, July 28, 1890.*

DEAR DR. SHERWOOD:—I was very much interested in that part of Dr. Pierson's letter, in your August number, which treated of the important questions of *education* and *evangelization* in the mission fields, and the comparative success of the two methods, *education first*, and then *evangelization*, or *evangelization first*, followed by *Christian education*. As I have been for many years studying these questions carefully, with reference to the missions of most evangelical denominations, I beg leave to offer a few thoughts, which may

be of service in the settlement of the difficult problem.

1st. I find in our Lord's missionary tours in Palestine that He devoted His instruction and preaching to "the common people, who heard Him gladly"—to "publicans and sinners, who thronged to hear Him, and almost trode upon one another to listen to the gracious words which He spake." He opened no schools, rabbinical or other, for Pharisees and Sadducees, practised no asceticism like the Essenes, but the burden of his discourses was concerning the Kingdom of Heaven.

I cannot find that the Apostles opened any school to instruct or propagate the Gospel which they preached. Paul tells us that it pleased God that by the foolishness of preaching men might believe, and that not many wise, not many learned were brought to the knowledge of the truth—that "He had hidden these things from the wise and prudent, and revealed them unto babes." Throughout the Acts and the Epistles, whether they were preaching to Greeks, Romans or Barbarians, the theme was Christ, as the Saviour and Redeemer from sin, and no time was spent in endeavoring to civilize or educate the people before converting them.

2d. I think it will be found in all modern missions that the great successes have been achieved by following in the line of Christ's example. In almost every Asiatic mission field there will be found two distinct classes, often of different origin, the one aristocratic and lordly, generally the ruling race, educated after their fashion, and looking down with contempt upon their ignorant inferiors. In India, this class are the Brahmins, proud, intelligent, in some respects the superiors in intellectual culture of even the best European races. Their inferiors, who are ground down to the lowest degradation, are the men of low caste or no caste at all, the pariahs or outcasts.

Many of our missionaries and missionary societies have made the mistake of trying to convert the Brahmins first. They were so refined and cultured, so polite, and took so much pleasure in discussing religious questions with the missionaries, and sometimes confounding them with their dialectic skill, that the poor missionaries indulged high hopes of gathering a church whose members should all be converted Brahmins, and through whom the whole nation should ere long be brought to Christ. It has now been about a hundred years since missionary labor was commenced in India. Has anybody ever seen or heard of a church there composed wholly of converted Brahmins, who, as being all of the highest caste, did not need to break its bonds and defile themselves by associating with Sudras or Pariahs? Converted Brahmins there have certainly been, but never those who came in companies and retained their caste. Those

who had the privilege of hearing Rev. Dr. J. E. Clough, the Apostle to the Telugus, tell of his experience in endeavoring to carry the Gospel to that people, will ever forget how this matter presented itself to him. The mission to the Telugus was founded in 1836, and in 1866, thirty years later, when Mr. Clough reached Ongola, there had not been a hundred native Telugus converted. There were about fifty members of the single church there, but some of them were Tamils, English soldiers or sailors, or men of other nationalities, and not to exceed 25 or 30 were Telugus. There was one native assistant, and schools had been maintained for instructing the children of Brahmins. The missionaries were excellent men, men of deep piety and learning, and thoroughly in earnest in their efforts to win souls. But, somehow, they did not succeed. The Brahmins were very friendly, and often called on them to discuss questions of science, and if pressed on the subject of personal religion, would reply that they were examining the Christian doctrines, and were very favorably impressed with them, but desired time to consider. They did not wish to mingle with the lower castes, but thought they should, in time, come over to Christianity.

When Mr. Clough came to Ongola, in 1866, they pursued the same course with him, and at first deceived him; but his faithful assistant had preached the Gospel to the poor outcasts (pariahs) at one of the out stations, and had sent some of the converts in one Saturday to Mr. Clough for examination and baptism. The Brahmins heard of it, and sent a message to him, begging him not to disgrace himself and them by having anything to do with these low and degraded people. The Brahmins could not visit him or hold any intercourse with him if he thus polluted himself. Mr. and Mrs. Clough devoted themselves to the study of the Word of God and prayer that night. They found that they had erred in respecting persons; they humbly confessed and repented of their sins, and the next day openly went to one of the large tanks in the city, baptized these converts, and preached the Gospel to the poor, who had gathered by thousands to witness the ordinance. The Brahmins were furious: they showed their displeasure by cutting his acquaintance and reviling him publicly, but the common people heard him gladly, and received the word with joy. Baptisms were constant, and in the ten years (1867-1877) preceding the famine, the church at Ongola alone had received 4,394 members by baptism. After the famine, and Mr. (now Dr.) Clough's noble and self-sacrificing efforts to relieve the suffering caused by it, the people began to press into the kingdom of God, and to take it by violence. In 1878, 8,691 were baptized in six weeks—2,222 of them in one day—and during the 13 years since the work

has gone forward steadily, till on the first of January, 1890, there had been during the previous year, in the thirteen stations of that mission, 3,340 baptisms, and the number of living members at that date was 33,838. A large majority of these are people of low caste, or of no caste, but of late the higher castes have begun to come in, and some Brahmins among them. Of course, schools were necessary after this rapid evangelization, and they have been provided liberally. There are seminaries for training native preachers (many of these poor people have developed remarkable abilities, both as scholars and preachers); there are high schools for girls and boys, and station-schools for instruction in the vernacular. In some of the stations there are caste schools for girls, in which the Bible is taught, and very soon the bonds of caste give way. The girls in these caste schools do not seem to be superior in intellect or ability to their outcast sisters. There are connected with the mission now 47 missionaries, 27 of them women—18 are in America or Europe. There is pressing need of at least 20 more missionaries. The number of native helpers is 421, of whom 204 (67 ordained and 137 unordained) are preachers. The appropriations of the Missionary Union for all departments of the work in 1889-'90 were \$67,972, of which about one-half was for schools. Here, out of 54 years of mission work, only 24 have been productive of large visible results.

Take another instance, which illustrates my point still more fully—the Baptist missions in Burmah. Dr. Judson entered upon his mission to the Burmese in 1813. No abler or more devoted missionaries have been connected with any missions in the world than Dr. Judson and some of his associates; they were laborious, patient and persevering to a degree almost beyond belief, yet six years elapsed before the baptism of the first convert. At the close of the first Burmese war (1824-'26) there were not more than 30 converted Burmese living, and now after 75 years of very earnest labor, with a large force of missionaries constantly in the field, and 63 (30 men and 43 women) now at work, there are only 29 Burmese churches, with about 2,000 members (probably 4,000 or 5,000 have gone to heaven in these 75 years). The reasons of this scanty return are not far to seek. The missionaries are not in fault; they have done their work faithfully and well. They relied to some extent on schools, in many of which English was taught. The Burmese were proud, intelligent, imperious, and cruel in temper, bigoted in their Buddhism, and looked down with contempt on all other nations, especially upon the Karen tribes, whom they held in a sort of peonage. They were glad of the schools, because their children could learn English, though they hated the English people, but they insisted that the Lord Buddha

was the only God to be worshipped. Now, contrast with this the Karen Missions in Burmah. Beginning in 1828 with the baptism of a single convert brought to Christ by Dr. Judson's efforts, it spread through Tavoy, Moulmein, Rangoon, Bassein and Henzada within a dozen years, and has now extended wherever there are Karens. These people were very poor; they were cruelly oppressed by their Burmese rulers; they were illiterate, had no written language, till the missionaries reduced their languages to writing; they were not idolaters, and while they had some ideas of a Supreme Being they had never heard of Christ, yet they came to Him at once when they did hear of Him, and in such numbers, that for three years and more, under the fierce Burmese persecution, the thousands who were willing to die for Christ could not receive Christian baptism. They have in sixty years become an intelligent and powerful people, advancing from semi-barbarism to civilization, education and administrative ability, till the Government of British India, whose subjects they are, are putting them into places of honor and trust in the place of the Burmese, whom they have found dishonest and untrustworthy. This wonderful change has come solely by the preaching of the Gospel of Christ, and in their case *evangelization preceded education*. They have had comparatively few American missionaries (they have now 57, of whom only 20 are men). They have 560 native helpers, of whom 125 are ordained pastors and evangelists, many of them the peers of our pastors in city or country, 492 churches, with a membership of 28,000, and an adherent population of about 175,000. Over 40,000 have died in these sixty years. They carry on Home and Foreign Missions with great success. Of course they have schools—over 400 of them, with 11,000 pupils, all receiving an elementary Christian education; ten or twelve academies—some teaching English, but all giving instruction in the Scriptures; a theological seminary, a college, and two high-grade high schools (boarding)—one of them with over 400 students. Their native preachers are well educated, and their schools have received the highest praise from the Government Commissioners and inspectors for their thorough and critical scholarship. They are growing spiritually; about 1,850 were baptized the past year. Three-fourths of their native pastors and four-fifths of the schools, including the costly high schools and college, are supported by the native churches, and every church has a chapel of its own, built by native Christians. Their contributions to church and benevolent purposes, taking all their churches together, average \$1.75 per member, while in the missions, where they have plans of systematic beneficence, they come up to \$3.25 per member, and this where \$50 a year is considered a liberal salary. Here,

most certainly, *education* followed *evangelization*.

I might go on to speak of the *Mallegassy*, who certainly were evangelized before they had anything more than the most meagre education, but are now rejoicing in many good schools; of the Kohls, of Central India, Gossner's converts\*—in this mission, also, evangelization preceded education, and indeed education has not proceeded very far yet; and of many other missions of a like character, did space permit, but the points I want to make are these:

1. That among the nations who profess and maintain the systematized false faiths—Buddhism, Brahmanism, Taulism, Mohammedanism—and even, in a somewhat less degree, the doctrines of the Greek and Roman Catholic churches, and who have a written language and literature defending and expounding their respective faiths, progress in evangelization will be slow by any method, and education will help very little, if at all. Comparatively little impression has been made in Siam, in the Buddhist portion of China, and in Burmah, upon the Buddhists, and general scientific education, however complete it may have convinced the intellect, has not touched the heart. The same is equally true of the educational assaults which have been made upon Islamism among the Turks and other Mohammedan nations. That system of faith has too strong a hold upon the weakness of human nature to be readily relinquished. It does not seem that either the adherents of the Greek or the Roman Church have been often educated into Protestant Christianity. Indeed, the results of the educative process have very often found to enure to these religions, *e. g.*, Cardinals Manning, Wiseman and Newman, and many bishops and other perverts.

2. It seems easily demonstrable that our Lord's plan was to begin missionary work with the poor, the lowly, the illiterate and the sinful; to present the dying, risen and glorified Saviour to those who are conscious of their need of such a Saviour from sin; and when the Gospel has lifted them up to Christian manhood and brought them to work for the salvation of others, then Christian education steps in, and prepares them to lead the hardened idolaters, by the force of a holy example, to Him who alone can save them.

L. P. BROCKETT.

## Syria.

Zahleh, Aug. 19, 1890.

DEAR DR. PIERSON:—You asked me to be one of your "Editorial Correspondents." My

\* I think the missionaries of the Society for the Propagation of the Gospel, who have absorbed this mission, overrate the conversions among the Kohls. They took over only 7,000, and their latest report gives only 11,954 communicants. The 32,000 were only adherents.

missionary life does not allow of much time for writing, but I am going to do better in the future. In the meantime I send you an article written by my husband, Rev. F. E. Hoskins. On him has fallen Mr. Dale's mantle, and it is a heavy one, combined with the study of Arabic. We are feeling especially burdened at this time, as word has come to *retrench* Zahleh station (\$554).

If we ask which of the out stations we will close, it is like asking a man which of his children he can spare best. With the present state of the Government, if we close we will not get permission to open again. It is hard fighting to hold what we have, and no prospect of getting more. Turks and Jesuits make a trying combination. *Three girls' schools have been closed*; each one had over seventy pupils; \$40 each would run them to the end of the year. Can you not stir some heart to help us? Think of the large sums that were raised at Northfield.

We have church buildings that need repair; we do not see how they can stand another winter.

You must pray that we may have patience under discouragements, wisdom in facing many vexing questions, and a great outpouring of God's Spirit.

In my sister's absence I have the little organ you sent her.\*

During the last ten days I have had a guest who formerly lived in Zahleh, so we have had over a hundred callers, every one has had a glass of sherbet, about half have been fed; with a little maid (Jeannette) to look after, do you wonder that I do not write more? But notwithstanding all, I have read the *Review* for July and retailed its contents to my callers.

How we wish you could have extended your mission tour to Syria! You must spend some time with us when you do come. Our home is near to the grand old ruins of Baalbec.

For some years I have been gathering superstitions of these people. Very odd, and of course have their influence; and if such articles would be acceptable to you, will send one.

Mr. Hoskins is away for the day. Since Jan. 1st he has traveled more than 1,500 miles, 1,200 of these in the saddle, in all weathers and all hours of the day.

Yours sincerely,

MRS. F. E. HOSKINS.

## Moravians not Lutherans.

Nazareth, Pa., Aug. 20, 1890.

In the August number of *THE MISSIONARY REVIEW* (page 634), in the "Table of the Evangelical Lutheran Foreign Missionary Work," we find as the 27th *Society (sic)* the Moravian Church included among the Lutheran Missionary Societies, with the foot-note: "The Mo-

\* This little parlor organ was sent as a help in carrying on Sunday-school and prayer services. It was given by Bethany Church, Philadelphia.—A. T. P.

ravians have the same confession of faith as the Lutherans."

This is a very inaccurate and misleading statement. The official statement of the doctrine of the Brethren's or Moravian Church, as determined by her General Synod, contains, among many other statements, this paragraph (freely translated): "In common with all Christendom, the Moravian Church subscribes to the doctrines enunciated in the so-called Apostles' Creed, and acknowledges further that in the 21 doctrinal articles of the Augsburg Confession the chief points of Christian belief are clearly and simply defined. The freedom of conscience of our members, however, is in no wise influenced by this statement, especially not in those countries where the Augsburg Confession is not of so much importance, as in Germany." Results of the General Synod of 1889:

("Die Brueckerkirche bekennt sich daher mit der gesammten Christenheit zu den im apostolischen Glaubensbekenntnisse enthaltenen Lehrsätzen, und erkennt weiter, dass in den 21 Lehrartikeln der Augsburgischen Confession als dem ersten und allgemeinsten Bekenntnis der evangelischen Kirche, die Haupt-

stuecke des christlichen Glaubens klar und einfach ausgesprochen sind. Die Freiheit der Gewissen unsrer Geschwister wird dadurch in keiner Weise gebunden, insonderheit in solchen Laendern, wo die Augsburgische Confession nicht dieselbe Geltung hat, als in Deutschland.")

The peculiar position which the Moravian Church holds among the continental churches makes it necessary for her to take some notice of the Augustana in order to retain her legal standing and to carry on her work untrammelled. As a matter of fact the Moravian Church technically has no "confession" of her own, and binds herself to no confession of any other church, while in all essential points she agrees with the creeds of all Protestant Churches. She gladly co-operates with any Protestant Church that will work with her. However, Moravians, as such, are in no sense of the word Lutherans, and Moravian mission work has nothing whatsoever to do with the Lutheran Church, although the Moravians gladly and thankfully acknowledge that they have frequently received aid both from German and American Lutherans

PAUL DE SCHWEINITZ.

## IV.—INTERNATIONAL DEPARTMENT.

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

### The Kingdom of God in the Land of its Origin.

[Condensed from an address of Rev. George F. Herrick, D. D., of Anatolia College and Marsovan Theological Seminary, at the 7th Annual Meeting of the International Missionary Union, June 12, 1890.]

Occidental life is proverbially rapid; Oriental life, we are all sure, is exceedingly slow. We travel by express a thousand miles a day. The Asiatic still plods on horseback along a bridle path, or, more recently, in a springless wagon, over his twenty-four miles in twenty-four hours. He smokes his nargileh, and takes no note of time. He scratches the ground instead of plowing it; he threshes his grain as his ancestors did 3,000 years ago; he puts off his shoes and wears his hat when he enters a dwelling; he pulls a saw instead of pushing it, he builds a city with mole tracks through it, and if he makes streets at all, it is an after-thought, and he burns out the needful spaces; by his watch it is always twelve o'clock when the sun sets. And with all this, if you would find the portion of our

planet on which changes of most significance in the life of races of men, have, in recent years, taken place most rapidly, you must leave behind the great cities of this land and of Europe, and pass over into Asia.

#### I. GLANCE AT RECENT OTTOMAN HISTORY.

Reference is not now made to the restless and aspiring empire on the extreme margin of Asia. I do not assume to tell of India, where, according to those best informed, the English language has already become the language of all arms of the Government service, of travel, of all schools; the one vehicle of a progress whose silent and bloodless revolutions are in happy contrast to the numberless revolutions that have characterized the life of India for thousands of years.

I point to the fact that, twenty-five years ago, the Ottoman Empire possessed a territory fully as large in Europe as in Asia, and almost equally as large in Africa. The dismemberment of the empire in respect of territory and its depletion in respect of



population, within a quarter of a century, has been with a rapidity that would be startling if we could be startled with anything which is at once distant and Oriental.

Roumania and Servia are independent kingdoms, Montenegro and Bulgaria are independent princedoms. Greece is enriched by some of Turkey's fairest provinces in Thessaly and Epirus. Egypt is as much under British control as India. Syria is under European protection. England holds Cyprus, Austria dominates Herzegovina and Bosnia, Russia has acquired Batoum, the most important Black Sea port, and Kars, the key fortress of Asia Minor.

In place of 44,000,000 of population, the Ottoman Empire now has about 23,000,000; the proportion of Moslems to Christians has greatly changed. They were about equally divided; *now* the Christian population is but little more than one-fourth of the entire number.

The seeming strength of Turkey during the years which followed the Crimean war was fictitious and delusive. The semblance of prosperity was kept up by immense loans at ruinous rates. "Let the evil come when it will, so it be not in my day." So runs the Oriental proverb. Turkey was rushing on to bankruptcy, at the very moment when she was constructing an iron-clad fleet, and building palaces on every eligible site at and near Constantinople. She did not build roads nor develop her mines, nor undertake commerce or manufactures, nor establish schools, except on paper.

The record of the last disastrous war of twelve years ago is well known. Strangely enough, ever since then, the policy of the Government of Turkey has been studiously cold toward England, and friendly toward Russia.

We must not fail to give the Turks the credit of covering Asia Minor, within the last ten years, with a net work of carriage roads, built without the aid of foreign capital—the most

hopeful indication of possible enterprise seen in Turkey in modern times. Meantime Russia—that essentially Oriental Power illy domesticated as yet in Europe—has played her game with singular fatuity in South-eastern Europe. There is no Power, great or small, Slavic or Greek, German, French, Italian or English, that will consent to see Constantinople in the control of Russia. We should not despise those smaller States, any one of four can mass a trained army of a 100,000 men, and little Greece can launch a fleet that would rival our own navy. But there is one Power, viz: Austro-Hungary, to which it is a question of life or death to keep Russia out of Constantinople. The great northern Power may count on Austria's opposing her march southward and westward by the full force of her army and her navy. It is almost equally impossible for Russia to push far into Asia Minor on the east. She may take and hold Erzerum easily enough. She may, perhaps, pass Van and even Harpoot, where the Christian population is proportionally large, and she may, if she will, push on to the Euphrates, but she may not pass on into the heart of Asia Minor. There, from the Black Sea to the Arabian Desert, and from the Euphrates to the Mediterranean, the Ottoman people will live, and an Ottoman Power will rule for long years to come. Nor is it easy, in the light of history, or on principles of justice, to see how the Turks can be driven from Constantinople, where they outnumber all other races put together, or from Adrianople, their ancient capital and a Moslem City.

For two years after the commencement of the present Sultan's reign Turkey exhibited the farce of Constitutional Government, played at a Parliament with representation from the different races. But all this was, in the expressive language of one of the ablest ministers our Government ever had at the Sublime Porte—How.

Horace Maynard, "for European consumption."

## II.—TURKISH PATRIOTISM.

There has, under the present Sultan, been a reaction against the liberal ideas that prevailed during the years following the Crimean war. Many good things can, with truth, be said of the reigning Sultan. He certainly desires to secure justice and the welfare of all his subjects, but he is not a liberal man, as we use the term. He does not see that the traditions and responsibilities of his House, with all that these imply, constitute the load of lead which leaves him hopelessly weighted in the race with the rulers of his age, even with the rulers of States which have been erected out of what was just now his own dominions. If he would but cultivate a relation of *real friendship* toward Christian and especially Protestant and English-speaking nations, the Ottoman State might yet justify its place on the arena of material, commercial, and even of intellectual and moral progress, in western Asia.

One chief reason why the Ottoman Turks have been so greatly misunderstood and maligned is that we, of the West, in defiance of a wise maxim, none too often quoted, have never taken the pains to see and consider the Turkish problem from the standpoint of the Turks themselves. Less vituperation and wholesale, and really unjust, condemnation, and more considerateness would greatly benefit every party in interest.

Some time since, in conversation with an enlightened Turkish official, on the Bosphorus, I criticised the unwisdom of his government in deliberately keeping foreign capital from entering Turkey, to construct railroads and develop her mineral resources. "But," he replied, "if foreign capital be welcomed the interference of foreign powers must be accepted too."

"What harm can it do to government or people," I asked, "to receive

and acknowledge the obligations of friendly European powers?"

"That is all very well for *you* to say," replied my friend, "but for us the problem is *not to be solved in that way*."

"Do you mean to tell me," I asked again, "that you would prefer to perish, as an independent people, rather than owe your continued existence and your future prosperity, with whatever that would necessarily imply of European influence, to the aid of Christian nations?"

"Yes," he promptly answered, "that is precisely what I—what all faithful Mussulmans—mean."

Can any true American fail to feel a thrill of responsive sympathy with the patriotism, the devotion to ancestral faith, which underlies that answer? And does not such a spirit furnish a new incentive to bring the blessings of our own civilization within the reach of *every race* in western Asia—not to impatiently force a Christianity, weighted with the gravest errors of teaching and of example, upon Moslem races, but, watchfully keeping step with the unfoldings of God's providence, to exhibit before Moslem eyes, at all points, the winning graces of truly Christian example?

We should never forget that when Islam rose, in the first half of the seventh century, it was confronted by, and was a protest against, some of the most corrupt forms of Christian doctrine and worship, some of the worst caricatures of Christian living, in Arabia and northern Africa, that the world has ever seen.

Those reckless raids from Europe into Asia, called, in bitter irony, "holy wars," in the eleventh and following centuries, violently repelled Mohammedans from Christianity. How could they do otherwise? The expulsion of the Moors from Spain, early in the sixteenth century, under the greatly over-praised Queen Isabella—is any right or justice discoverable in that movement on the Christian side, ex-

cept the right of might? The author read, some years ago, in Turkish, certain trenchant articles of historic criticism, from the pen of an enlightened and acute Turk, which presented a long array of *facts* from the history of Christian Europe, in a fashion not likely to win Moslem minds to an acceptance of Christianity.

And not only in the earlier years, but all down through the later centuries, in all western Asia, the Moslem, with his clear-cut doctrine of God, and his sharp recoil from every semblance of idolatry in worship, with his sobriety and his generous hospitality, has pointed, with a certain contempt, to the Christians around him, as less sober, less truthful, less hospitable, less manly than himself, with a form of religious worship redolent of idolatry, while his own is simple and pure, even if it be exposed to the charge of lifeless formality.

We do not say the Moslems' charge against Christianity and Christians is true. Clearly it is not true, but it is not strange the charge is made. The vitality and the vigor of the Christian races, their better morality, their mental and moral elasticity under centuries of oppression, is one of the marvels of God's government of Asia. Why do the Christian races remain in kindly neighborhood to the Moslem races, all through western Asia, but to be to them in the coming years, the means of the largest blessing? And who are to be the agents, and what the agencies, for which those races have silently and sullenly waited for so many generations?

### III.—OUR GRAND OPPORTUNITY.

It was, in God's providence, committed to *American Christians*, to re-establish vital Christianity in the land of its origin. Call it duty, call it high privilege, the responsibility, the undertaking, is *ours*, to put the Bible into Moslem hands and then set before his eyes living examples of a true and a pure Christianity by which alone the Bible is illustrated to the conviction of

worldly men; examples—that is, more than 10,000 members of evangelical churches in Asia Minor now—of his fellow countrymen who are true, living disciples of their master. Evangelical worship attracts, it does not repel the Moslem. Protestant Christian doctrine does not, like the bald "orthodoxy" of the Eastern Church, set his reason continually at defiance.

We must not, however, suppose that the Turks officially recognize the right or contemplate the contingency of Mohammedans becoming Christians. To this degree, religious liberty is not yet a fact. Still, in the face of difficulty and opposition, scarcely conceivable by us, some Mohammedans have become Christians, have lived and died as shining examples of Christian confessors as the early ages exhibited. To-day there is, in a town of Asia Minor, a young Turkish woman who *witnesses a good confession* in the house where she was born, enduring repeated beatings and living down calumny by Christian gentleness—who told her Christian sisters, only in answer to their inquiry one day in meeting, why her arm was in a sling, that her brother's last beating broke it.

Once, in conversation with one of the most liberal and best educated Turks of the present age, a man who has, at one time or another, filled nearly all the highest offices of the State, I referred to a well-known case of religious persecution that had recently occurred. He drew me up sharp on the expression, "religious persecution," and said, "No religious persecution is possible under our Government. A man's faith is his own, between himself and God only, and Government cannot interfere with it."

"What, then, shall we call the case?" I asked.

"Why," he replied, "it is perfectly plain. The man renounced his ancestral, the national, faith, in which he owes duties to the State. All right, so far. But he has publicly avowed his renunciation, and *declared* himself a

Christian. In so doing he has committed a civil offence, and it is, for this alone, that he is arrested and put under discipline."

That is, being a Christian is all right for a born Moslem, if only he will never say he is above a whisper.

In the meantime, as the years have passed, the Christian races have responded, more and more widely, to evangelical influence. It has penetrated all parts of the country. American Christian philanthropy has, through the several departments of the work, planted the Christian *home*, the evangelical *church*, developed Christian *education*, created through the press a periodical and permanent Christian *literature* in the several languages, begun to establish Christian philanthropic institutions, and everywhere fostered, together with loyalty to the existing Government, ideas of freedom and of justice. American citizens have established *institutions*, an extensive Bible-house, churches, high-schools, colleges and seminaries. They have acquired property in a hundred different places all over the country. These business interests have become the care of our Government through its official representatives. The power of the United States flag is second to none. The Turks have no reason for jealousy of the great republic across the sea. Illiberal men, in the government and out of it, are jealous of evangelical progress, and wish it had not gained so strong a foothold in the land. But many Turks see that they also may profit by those *ideas* that Protestant Christianity everywhere involves and develops, *viz*: The supremacy of truth and justice, the inviolability of the individual conscience, and individual and social education and elevation.

#### IV.—DIVINE INTERPOSITIONS.

The modern history of western Asia is a history of divine interpositions. These have been so accentuated, that men of the world, however high-placed, may well exclaim, "Who are

we that we should withstand God?" The Church of Christ sends out her challenge, "You can do nothing against the Truth but for the Truth!"

Nearly sixty years ago the Turkish Government demanded that those pioneer missionaries, Goodell, Schauffler and Dwight, be sent out of the country. Our ambassador, Commodore Porter, communicated the order.

"Do *you* order us to go?" they asked.

"No, I only notify you of the demand of the Government, and of my inability to protect you,"

"Then we notify you that we decide to stay," they replied.

Political events, which shook the throne and resulted in the destruction of the Janizaries and the introduction of European forms of law, hastened on and the missionaries were forgotten. During all that crisis, and up till the close of the Crimean war, the leading mind, the most imperial presence at the Turkish capital, was that Christian Statesman, Lord Stratford de Redcliffe, of England.

As evangelical influence extended among Armenians, Greeks and Syrians, the persecuted Protestants found aid and comfort from the Turks, as the Jews who rebuilt the temple found aid and protection from Cyrus.

Twenty years ago, in the Koordish mountains, above the city of Mosul, a young Arab Koord, a born Moslem, was dipping deep into Mohammedan lore, at the feet of a famous teacher, his total wardrobe, a shirt; his food, the coarse bread of the tribe; his bed, the ground. He committed the Koran to memory, he acquired a most thorough knowledge of Arabic, of Moslem law, tradition, history, science, and interpretation. He found, one day, the binding of an Arabic Bible which had been destroyed. Afterwards, when a teacher at Mozul, he sought, found, bought a Bible in Arabic, read and studied it, was instructed in it by Deacon Michah, as Apollos by Aquilla, accepted Christianity as true, accepted Christ as his

Saviour, was obliged to flee his part of the country, came to the Bible translators' room in the Constantinople Bible House, and aided in giving the Bible to the Ottoman race, a special aid very few men living could have given; found of God, led of God, and taken home to God when the work was done.

Permission was asked to print the Bible in the Osmanly, and was refused. After long months of argument, of propositions and counter-propositions, the Board of Censors unwittingly did the greatest possible service to the spread of God's Word, by conditioning the permission on the placing of the statement of the fact of Government permission on the title-page of every copy; and the time when the final version was launched was fixed by the Author of the Word Himself. It was just as the last war closed, just as the last sharp crisis of the Eastern question was attracting all eyes, that God, by his Word, in the language of all the people, sent forth His challenge to the Cabinets of Europe, set His wisdom face to face with their folly. And between that time and this, inquiry concerning the Bible has become as common among Turks, as before it was rare. They inquire from curiosity, it may be, but many do buy and read God's Word.

Four years ago, just as Anatolia College was organized under that name, a demand was made through the local government that we procure from the central government at Constantinople a formal recognition of our college. Meantime, one morning we learned that the Governor-General had come to town over night. We hastened to call upon His Excellency, and *invite* him to visit our schools—all the difference in the world from which side the invitation comes. In the court-yard of the house where the governor was entertained were horses, saddled and ready for mounting. We were received in audience, praised the public-spirit he had shown in the province from which he had recently

come, found him interested in antiquities, of which there are specially fine relics near where he had lived. In fine, we made ourselves as agreeable as we knew how, not forgetting to give His Excellency a cordial invitation to visit our college and other schools. "I was just about to mount my horse to do that when you called," he said. "Ah, indeed," we replied, "then, our call and invitation are quite opportune!" *They were indeed.*

Thus forewarned, all was in readiness at the college to receive the Governor with all respect. We showed him all through the buildings; he examined classes, asked to see our textbooks. Among our books he found one of his own composition, and, naturally, was not displeased with the delicate compliment. He visited the girls' boarding-school, enjoyed the choral singing, and, as he mounted his horse at my door, he leaned over, and said, "I have been greatly pleased with all I have seen; you may rely on me for a report every way favorable. I wish we had such schools in every city."

And he meant what he said, as after echoes clearly showed. God's special guidance was conspicuous at every point of this incident.

#### V.—THE OPPORTUNITY MET.

The evangelical centres in Turkey now number more than 300. These are the centres of influence, extending from the extreme western border to the farthest east, and from the Black Sea to the Arabian desert. The influence of the evangelical press is the leading influence in the department of literature. The newly established, and rapidly growing girls' boarding schools, have already revolutionized the country in respect of female education.

But there, as everywhere, the college is the leader; and Robert College on the Bosphorus, and Syria Protestant College at Beirout, and Euphrates College at Harpoot, and Central Turkey College at Aintab; and now,

the last four years, Anatolia College at Marsovan, in the heart of Anatolia—*these are the challenges of Christian America to the darkness of Asia.*

Once the comparative importance of educational and evangelistic agencies was a subject of animated discussion in missions and missionary societies, and among the churches of this country and of Great Britain. This discussion is a thing of the past. Educational work, as represented and led by Christian colleges—colleges intensely Christian and Biblical—is pressed, and to be pressed to the utmost possible—that is, *just as far as resources can be obtained with which to carry on the work.* On this all are agreed. There is no consensus of those interested in the evangelization of the world which is more perfect; and the economy of administration of these institutions may be shown by the statement that the actual sum used to run Anatolia College is *one per cent.* of the cost of running Yale or Cornell University. The *American Christian College*—these three words are used advisedly—The American Christian college is the hope and light of Asia. This institution, with its Biblical instruction, with its thorough culture, with its pervasive Christian spirit, with its development of manly, self-reliant Christian character; this institution, in which the preachers and the teachers are prepared for their work, in which men of affairs are trained for the responsibilities that are coming upon them in all eastern lands in this and the next generation: this American Christian college is the pledge of a Christian home, of a permanent and self-propagating church, of all true progress and harmony of races, of the gradual realization of free and just government in those lands of Asia, for ages and centuries oppressed and groping amid the darkness which has enveloped them.

Seen or unseen by our eyes, God, by His Word in every language, by Christian example, by education,

guiding all in the interest of His church, is, by our hands, re-establishing His Kingdom in the lands of its origin.

The work will not stop for discussion and criticism. The army of God will march right onward, and with accelerated step; and the legacy we will commit to those who come after us will be to *hand on* our Lord's commission, "Go, make disciples of all the nations," and the testimony and assurance we will offer to the diffident shall be, that the Master ever fulfills His promise to be with His chosen, amid all toil and conflict. Great will be the multitude, who, with no alloy of sin, will chant the Hallelujahs of the heavenly choir.

#### The Brussels Anti-Slavery Conference.

The Christian world has occasion to rejoice in the late Brussels Conference of signatory Congo powers, and to carefully study its proceedings. Perhaps it is not too late—it is rather doubtful if it may not be too early—to pass in review what it did.

King Leopold of Belgium was the official source of the Convention; but delegates from Great Britain, Austria-Hungary, Belgium, Congo Free State, Denmark, France, Germany, Holland, Italy, Persia, Portugal, Russia, Spain, Sweden and Norway, Turkey, the United States and Zanzibar, were present.

The object of the Conference was plainly as possible stated in the circular of invitation issued by Leopold, which was "the necessity of effectively preventing the slave-trade in the interior of Africa, the capture of slaves destined for sale, and their transport by sea, which can only be stopped by the organized display of force greater than that at the disposal of those who take part" in the traffic.

This was not the first Convention of the great Powers held to consider the main question. What is known as the Berlin General Act had already provided that "All the Powers exercising

rights of sovereignty, or any influence in the territories in question, undertake to watch over the preservation of the native races, and the improvement of their moral and material conditions of existence, and to co-operate in the suppression of Slavery, and especially in the negro traffic; they will protect and favor, without distinction of nationalities or worship, all religious scientific or charitable institutions and undertakings, created and organized for this object or tending to instruct the natives and make them understand and appreciate the advantages of civilization."

It had been further provided that, "In accordance with the principles of the law of nations as recognized by the signatory Powers, the slave-trade being forbidden, and the operation which on land and on sea furnish slaves for the traffic also being considered as forbidden, the Powers which exercise, or shall exercise, rights of sovereignty or any influence in the territories forming the conventional basin of the Congo, declare that these territories cannot serve either as a market or as a means of transit of slaves, of whatsoever race they may be. Each of these Powers undertakes to employ all the means in its power to put an end to this traffic and to punish those who take part in it."

It was, however, recognized that these most excellent provisions and understandings were too inoperative, and the British House of Commons, in March 1889, said so. In August of that year the Queen of Great Britain said in her speech that the King of Belgium had consented to call the Conference of which we now write, and it convened in Brussels November 18, 1889.

The three great topics which it traversed were the slave-traffic and the means to suppress it, the importation of fire-arms and the liquor traffic. The chapters of the work as completed deal with—1, Places of capture of Slaves. 2, The Caravan routes. 3, The Maritime traffic in slaves. 4, The Countries of destination. 5, Institutions created for the purpose of insuring the execution of the general act.

6, The Liquor traffic. 7, General Provisions, and 8, The Custom's regulations of the Congo Valley.

#### THE SLAVE TRAFFIC.

1. The maritime trade in slaves was first considered as the part where united action could be made most effective if agreement could be come to. The sensitive point here was on the "right of search," whether on the high seas, or in territorial waters, over all sailing vessels, under any flag, suspected of being engaged in the slave-trade. France was specially sensitive on this point. She, after a month, suggested a series of new measures for the prevention of the abuse of the French flag, and for checking the crew and passenger-lists at places of departure, call and destination. The British government proposed a compromise, subjecting only vessels of 500 tons, and under, to the right of supervision and detention on the high seas, which was agreed to, unless slavers of over 500 tons shall hereafter be discovered.

2. The suppression of the foreign market was also a delicate and difficult part of the general question. It is the *existence of slavery* in foreign countries which keeps alive the maritime traffic. Abolish that in countries outside of Africa and the motive for the slave traffic on the high seas is extinguished. The eastern market for slaves must be broken down, as a part of the general plan to destroy the African traffic in slaves.

It is readily seen that this touched most delicate lines of diplomatic courtesy. Had Turkey been invited to this general council, to learn that the combined European Powers would interfere here and thus with her territorial authority? Was any one of these Powers to find in this Congress a dictator domineering its independence as a State? This was, indeed, a delicate matter. The Conference could do no less, however, than deprecate the influence of such domestic slavery, and it thus brought the force of European public opinion to bear directly

on Turkey and Persia in the matter of slavery in those lands. The rashness of this influence is manifest.

An effort was made to provide for the regulations of caravans for the prevention of slave-trading expeditions. It was sought to exact security from the chiefs and organizers of caravans, and for the examination of caravans at their places of destination inland, as well as on the coast. No security from caravan organizers, however, was feasible, as these caravans seldom return to their starting points with the same elements. They are renewed from place to place among the tribes they pass, remain long at the centre, and return to the coast at different points. The security, however, it was agreed, is to be demanded of those who had already been condemned for slave-trade offenses.

#### FIRE-ARMS.

But slavery was only one feature of the great task to which the Powers had pledged themselves to each other, when they undertook "to watch over the preservation of the native races, and the improvement of their moral and material conditions."

From 80,000 to 100,000 muskets and rifles, mainly the disused arms of European standing armies, are imported annually into Zanzibar alone, and these fire-arms are bartered to Arab traders for ivory and other inland products. If the negro is to be protected from the slave hunter this slave hunter must be disarmed. That was the argument. But there are great trade interests which require arms for their conduct and defence. France here, was zealous for total prohibition throughout Africa. Others would limit the territory. Two things seem to have been decided upon:

1.—The territory to be regulated in the matter of fire-arms extends through 42 degrees of latitude (from 20 degrees north to 22 degrees south), from coast to coast, and a hundred miles seaward.

2.—The principle of prohibition is laid down, with exceptions. The arms are to be deposited in Government warehouses and taken out only on permission, and are not to include the most improved weapons.

#### THE LIQUOR TRAFFIC.

If the rights of humanity are to be conciliated with the interests of trade, so far as such interests are legitimate, as the Conference proposed to attempt, the liquor question had to be dealt with. The Conference distinguished between regions where no traffic in liquors had begun and those where it already existed. For the first of these, the British delegates proposed absolute prohibition, and for the second, a heavy duty on the importation of liquor. The Conference agreed to the prohibition in the case of races with whom at present no trade exists; but it was not so easy to reach a conclusion on the other cases. The powers had themselves agreed to Free Trade in the Congo Basin; how could they then now agree to a duty on liquor in that district; and yet, how could they keep this great channel into the interior of Africa from becoming contaminated with the liquor traffic, unless they prohibited or restricted by the imposition of a duty? The races of the second class, or those among whom a traffic in liquors is already established, it was agreed that there should be an impost of 1½d. or 3 cents per quart, this duty to be subject to advance at the expiration of three years.

## V.—THE MONTHLY CONCERT OF MISSIONS.

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

### Brazil.

The year 1890 is the most eventful of all years in Brazilian history. The fact that an empire has given place

to a republican form of government without bloodshed, renders it proper that the November concert of prayer for Brazil should be largely an occasion



for thanksgiving. Civil liberty is followed as it always has been by liberty of conscience. There is now perfect equality of religious privileges among all sects.

The following outline of the proclamation of religious freedom issued after the establishment of republican order will show how completely the new authorities have overthrown the assumptions of the Papacy.

"The text of a decree of the Provisional Government of the United States of Brazil of January 7, 1890, states in substance :

1. That Federal and State authorities alike are prohibited to expedite laws, regulations, or administrative acts establishing or prohibiting any religion, or to create distinctions between inhabitants of that country on account of religious and philosophic beliefs or opinions.

2. That all religious denominations have equal rights to liberty of worship, and to govern themselves in accordance with their respective creeds without being constrained in the acts, private or public, which pertain to the exercise of this right.

3. The liberty hereby instituted shall embrace not only individuals in their personal acts, but also churches, associations, and institutions in which they may be joined; to all of which belongs the right to organize and maintain their corporate existence in conformity with their creeds and policy, without the interference of the Government.

4. That patronage with all its institutions and prerogatives is hereby abolished.

5. That the legal capacity of churches and religious denominations to acquire and administer property is recognized within the limit of the laws concerning mortmain, securing to each their possession of their present properties, as well as their houses of worship.

Over against this full and complete guaranty of freedom, the following quotation from a Brazilian Catholic paper of ten years ago will show what the ideal empire was supposed to be in those bygone days. It is a jeremiad uttered by a bigoted Catholic editor over the inroads which had already been made upon the old *regime* of intolerance and oppression, even under the mild and progressive sceptre of Dom Pedro II.

"What is the religion of the Brazilian people?" says the writer.

"At present, this country (Brazil) is in an abnormal and contradictory position, viewed from a religious

standpoint. Whoever will examine our constitution will there read that the Apostolic Roman Catholic religion is the religion of the State; that the Emperor, Senators, Deputies, and all the public officers, are obliged by public and solemn oath to maintain and defend it, and that the criminal code establishes punishments for any offence against it.

"A people that, by its fundamental law, gives special privileges to Roman Catholicism, and seeks by oath to guarantee it; that requires its profession as a condition of holding office; that considers penal all offences against it, ought to be regarded as profoundly religious, eminently Catholic. But an observer, looking only at our political Constitution and penal code, would infer that Brazil is a dissonant chord in the infernal chorus of imprecations against the Catholic Church.

"But," continues the writer, "let us look on the other side of the picture. Whoever reads the history of Brazil in these latter times will learn that the Government destroyed, by an edict, the religious orders, prohibiting the receiving of any novitiates; that no country pays such insignificant salaries to its church officials; that two bishops were shamefully imprisoned for observing faithfully the Pontifical Bull; that the priests are hindered on every hand in the fulfillment of their duties; that any act directed against the Church is applauded; that a bishop, respected even in Protestant countries, here has not the privileges of the most humble citizen. As to the churches, some are already falling into ruin, while others are completely stripped of their paraphernalia."

The writer goes on to show that the attitude of the press is no more favorable to the Church than the Government. With the exception of five or six Catholic papers in the whole empire (there is the difficulty) the press of the country is either indifferent or openly hostile to the Apostolic Roman Catholic Church.

Yet, bad as the case seems for the Catholic, the writer spurns the idea that Brazil is, or is to be, a Protestant country. "Here and there a Protestant Church, frequented by a few dozen souls, is all that we see of Protestantism. It is clear that with such

a state of affairs soon there will be no religion at all in Brazil."

Well, the evil has not mended, as seen from the writer's standpoint, and to an enlightened American reader it seems that just such specimens of narrow bigotry as this must have been the very means of bringing about the fulfillment of all dark prophecies.

More than was predicted has been fulfilled. Doubtless, it is in the power of the priesthood to obstruct the extension of Protestant freedom and enlightenment to a greater or less extent, but the civil authorities are on the side of equality, the press will cast its influence in the same direction, and the whole spirit and drift of the age are against the hierarchical assumptions which have so long cursed the country.

Now that Brazil has joined the large group of American republics, with all the religious freedom enjoyed by the most highly favored, a glance at its eventful history will be in place.

The country was discovered in 1499 by the Spaniard, Vincent Yonez Pincon, though it was first settled by the Portuguese under Alvarez Cabral in 1500. Other small Portuguese settlements were made between 1500 and 1550.

Rio de Janeiro was settled in 1558 by the French as an asylum and a mission field for the Huguenots. By the adverse influences of shipwreck and the treachery of Villegagnon, the leader of the colony, it was utterly broken up, and Protestantism, as well as French influence, was swept out of the country.

Brazil came under the power of Spain in 1578 by the assumption of the crown of Portugal, but was restored in 1648 on the accession of the Braganzas to the Portuguese throne.

In 1807, upon the invasion of Portugal by Napoleon's army, King Dom John VI., appointing a regent at Lisbon, fled to Brazil and established there the seat of the Portuguese Gov-

ernment. This fact doubtless prevented Brazil from becoming a republic during that series of revolutions in the Spanish States of Central and South America which followed as a result of Napoleon's usurpation of power in the Spanish Peninsula.

The home revolution, which occurred in Portugal in 1820, led the people of Brazil to demand a government quite distinct from that of the mother country, and in 1822 it was declared an independent sovereignty, under the heir-apparent, Dom Pedro I. A year later the Portuguese court embarked for Portugal, no more to return, and in 1825 Dom John formally abdicated in favor of Dom Pedro I., and the independence of Brazil was acknowledged by Portugal.

In 1831, Dom Pedro I., alarmed by another movement toward republicanism, as he thought, abdicated in favor of his son, Dom Pedro II., then five years old, and embarked for Europe. Some injudicious republican agitations which occurred during the regency prepared the country for another trial of monarchy, and on the 23d of July, 1840, Dom Pedro II. was proclaimed emperor.

This remarkable man, thus proclaimed the sovereign of a vast empire of 3,288,000 square miles, or nearly as large as Europe, doubtless owed his long reign to the enlightened and liberal policy which he was wise enough to adopt.

While the Spanish-American republics were tossed with political convulsions, Mexico alone having experienced over fifty between the years 1821 and 1867, Brazil, with quite as much real political freedom as they, held on her peaceful way. Dom Pedro became emperor at the age of fourteen, and continued to reign for nearly fifty years.

Few sovereigns have been able to maintain a sceptre so long in the midst of a mercurial people, and surrounded on every side by nations with which revolution seemed to be the normal condition of political existence.

But in late years the more advanced of the Spanish republics have attained to greater stability; the increase of wealth, and the multiplication of manufacturing and commercial investments have rendered the ruling classes more conservative, and their rapid and prosperous development has spurred the aspirations of Brazilians for complete freedom. At the same time, the gloomy outlook of a possible reaction toward a tyrannical absolutism under the probable successors to Dom Pedro's throne, led Brazilian statesmen to the conclusion that the opportune moment had already come for a Republic.

The world was, therefore, suddenly startled by a peaceful revolution, which had been precipitated in the quiet evening of Dom Pedro's reign, rather than wait for the dubious morning of a bigoted and impracticable sovereignty in the hands of his fanatical daughter.

Thus, under the pressure of an irrepressible longing for liberty, on the part of the people, there have been three notable embarkations of royalty for Europe. First, in 1825, when Dom John VI. acknowledged the independence of the Brazilian Monarchy under his son, Dom Pedro I. Second, in 1831, when Dom Pedro I., alarmed at the appearance of republican tendencies, abdicated in favor of his five-year old son, Dom Pedro II., and, with what seems a cowardly desertion, left him alone and returned to Europe. And, last of all, when Dom Pedro, nearly 60 years later, was obliged to renounce a sceptre which he had swayed with rare moderation for half a century, and sail away an exile to the land of his fathers, to find there so soon a grave for his empress as well as for his life-long hopes.

Brazil enjoys now perfect freedom of opinion, but it is rather late to reap the harvest which might have been gained years ago.

The cause of religion has so long suffered discredit, the idea of the

priesthood has so long been associated with habits of profligacy and vice, and the hollow sham of mere official sanctity, that the intelligent classes have become infidel, while every form of error—Spiritualism, Theosophy, Nihilism, and even Mohammedanism—have been imported, and a paralysis of general indifference has settled upon the country.

Yet, there are not wanting many instances of encouragement, especially in the country districts, where the influence of foreign contact has been little felt. In the last reports of the Brazilian Mission of the Presbyterian Board (North), there is evidence that the most fruitful source of results is the native ministry. The chief gatherings of converts into the churches during the last year were in congregations ministered to by native pastors. And the argument thus furnished for the education of young natives for this important field is strong and significant.

The Northern Presbyterian Mission reports at the close of 1889, 9 churches and 5 ordained missionaries, 8 native preachers and 22 teachers. The number of communicants is 1,009—153, or about 11 per cent., having been added during the year.

The great educational centre of this mission is at Sao Paulo, where 395 pupils of all grades are under instruction. Under the efficient management of Dr. Lane and his associates a noble work has been accomplished during the year. Dr. Chamberlain, who has labored in connection with the Sao Paulo institution for many years, is now in this country raising funds to endow it as a college for the training of native ministers and teachers. The success gained by the few native pastors during the year is too instructive to need enforcement.

#### A NATIVE MINISTRY.

Other things being equal, a native preacher familiar with the idiom of his mother-tongue, and at one with the people in all his habits of thought,

can reach his countrymen far more effectively than a foreigner. Besides, at least three natives can be supported as cheaply as one missionary. If we add to this, the fact shown in the Brazilian reports, that four-fifths of the converts have been won in the out-stations under native preachers, we have a pretty strong argument for the education of more Brazilians and for the building up of a strong and efficient college and theological seminary.

While at Sao Paulo a given number of men shall be trained for the first rank of preachers and leaders, it is felt that an institution of a different grade and, perhaps, having something of the industrial element, should be opened for the practical preparation of a class of men of lower grade of scholarship to be employed in evangelistic work in the interior districts. Probably this diversity of education should be observed in all the South American republics.

The old order of things is everywhere passing away. The days when ignorance was the safe cover for religious oppression have gone. Under the new impulse imparted by republican institutions, schools and colleges will be multiplied by Government, and they will be indifferent in religion except so far as they are infidel.

The Roman Catholic Church, by a radical and politic change, will either compete on the ground, or will import well educated priests from Europe, and Protestantism must not be open to contempt as the representative of an ignorant ministry. Some men must be well prepared, others must not be out of relation and sympathy with the rural masses—all should be filled with a devoted spirit.

#### OTHER SOUTH AMERICAN MISSIONS.

Of the flourishing mission of the Southern Presbyterian Church in Brazil and the missions of the Northern Presbyterian Church in U.S. Columbia and Chili, there is not space to write in the present article. The Methodist Episcopal Church (North) has a vigor-

ous mission in the Argentine republic, with five ordained missionaries and 15 native preachers. Eight stations are occupied, of which Buenos Ayres is the chief.

In Uruguay there is but 1 ordained missionary, but 8 native preachers are at work; 7 stations are occupied, the largest of which is Montevideo.

Paraguay, Brazil and Peru are also occupied by the Methodist Episcopal Church, each with one station. In all these South American missions, a total membership of 882 is reported, also 688 probationers. The total number of adherents is reported at 8,935. The missions are apparently characterized by remarkable vigor, and all friends of the cause will rejoice that an influence so directly opposite to the droning and stagnation of the Romish church for nearly three centuries past is now awakening these southern races.

The enterprise with which the missions are carried on is shown by the fact that the mission reports \$222,290 in church property—viz: in churches, \$190,290, and in parsonages and orphanages, \$32,800,

The contributions reported in the missions in 1889-90 are reported at \$11,205 for self-support, and \$13,666 for other purposes—a total of \$24,871. Of conversions 89 were reported, and 335 baptisms of infants. These vigorous missions are represented by only 6 ordained missionaries.

#### THE METHODIST EPISCOPAL CHURCH (SOUTH).

Missions in Brazil begun in 1875. The first Conference was held in 1887, at Sao Paulo. There are 7 local preachers, and 288 church members. Eleven Sunday-schools with 33 teachers and 339 pupils are reported. Three church buildings at Rio, Piracicaba and Juiz de Fora are valued at \$52,938. Contributions during the year amounted to \$2,321. Bishop Granberry's report credits the Woman's Missionary Society for all the educational institutions of the mission, viz., 2 colleges,

with 4 missionary teachers, and 13 assistants and 143 pupils.

MORAVIAN MISSION IN SURINAM, DUTCH  
GUIANA.

In this interesting Mission 17 stations are reported with 71 "missionary agents," and 377 native helpers. The communicants are 8,313, baptized adults, 7,408; baptized children, 8,901; candidates, new people, etc., 1,640. Total, 26,262. The missions carried on by all Protestant societies in the three Guianas are all attended by peculiar hardships. These hot and malarious countries have been settled from time to time by the captives rescued from slave-ships. In fact, they were, in the early days, regarded as rendezvous for all refuse and castaway classes of humanity, and the population consists of colonies of English, Dutch, French, and Spanish, with every cross and grade, with bush-Negroes (the larger class), Indians and Asiatic Coolies.

The susceptible and half-savage bush-Negro, on the banks of the low and marshy rivers, affords the hopeful, because fruitful, field of labor for the self-denying Moravian.

Of almost equal interest with the mission in Surinam, is that of the Moravians on the Mosquitoe Coast. It reports 12 missionaries, and 490 communicants.

THE SOUTH AMERICAN MISSION.

The romance of missions will not die out till the name of Allen Gardner shall be forgotten. Out of the melancholy circumstance of his death with that of six associates, from starvation, while trying to found a mission on

the inhospitable shores of Terra del Fuego, grew the South American Mission. His heroism roused all the best manhood, as well as the most devoted Christian sentiment of England. It was resolved that, by the grace of God, so noble an attempt should not fail. It was another of the many instances in which sacrifice and death have brought forth more abundant fruit than a long and laborious life could have accomplished. By the report of 1888, the South American Society received contributions, amounting, with legacies, to \$70,000. They came generally in the form of individual gifts and from every land in which Englishmen reside.

It will be remembered that the late Charles Darwin, after actually seeing the work done in Terra del Fuego, became a supporter of the Society.

The work takes on a wide variety. It is directed largely to the Indians in Terra del Fuego, Patagonia, and Paraguay, but also to chaplaincies in the ports and for the seamen of all nations. It embraces the Falkland Islands, Terra del Fuego, Wollaston Islands, the Argentine Republic, Paraguay, Uruguay, Brazil and Chili.

The Earl of Aberdeen is its president, and many eminent names of England, both clerical and lay, are among its vice-presidents. It has 1 field superintendent, 29 clergymen, and 5 native helpers.

The annual reports of the society, especially those relating to work among the Indians, are deeply interesting.

## VI.—EDITORIAL NOTES ON CURRENT TOPICS.

### Important Official Documents From Sierra Leone, West Africa.

The Editors of this REVIEW have been both surprised and shocked to receive a copy of sundry official communications "relating to some American missionaries who have lately arrived" at Freetown, specially directed to us by order of Lord Kuntzford

from Downing Street, London, under date of August 28, 1890. We have not space to give the documents entire, but quote the main facts which concern the Christian public, and especially all the friends of missions. One of these documents is from Dr. Ross, Colonial Surgeon at Freetown, and another from Sir J. G. Hay, Governor

of Sierra Leone, transmitting Dr. Ross's lengthy report to Lord Kuntstford, of the home Government, London, and one from him through his secretary, transmitting the whole correspondence to the editors of the *MISSIONARY REVIEW*, calling special attention to their contents, and "to a notice, headed the 'Soudan Missionary Movement,' which appeared at page 555, of the *REVIEW* for July, 1890."

These documents inform us that sundry "American missionaries have lately arrived at Freetown with a view of proceeding due east into the interior for evangelizing purposes;" that "three of their number have already died," and that "the first intimation Dr. Ross had of their being ill was by receipt of a letter from Mr. Kingman, reporting that two deaths had occurred in the 'Mission House' that afternoon," (July 9th). "On Inquiry," continues Dr. Ross, "I gathered that no medical man had been asked to attend the deceased, the whole party being staunch believers in the 'faith-healing' doctrine, nor had any medicine been taken." Furthermore Dr. Ross "remonstrated with Mr. Helmick, another member of the party," but could not obtain from him any satisfactory promise that they would in future depart from the course they were adopting, nor did he mention that there were any more persons suffering in the house. To prevent this neglected tropical fever from assuming a virulent and contagious form, the bodies were at once buried by his order and the sanitary policeman sent to disinfect the house, destroy all infected bedding, clothing, etc. On the 10th of July Mrs. Kingman was found in the last stages of exhaustion from neglected fever, which had then assumed a malignant type, she having been ill nine days before; and in spite of all that could be done Mrs. Kingman died on the evening of the 11th." "Mr. Kingman was ill also and visited by Dr. Ross, who strongly urged him to take medicine. Finding Mr. Trice ill, Dr. Ross removed him to the hospital, and at last prevailed on Mr. Kingman to be treated, on the ground that his "action endangered the whole community." Dr. Ross felt "compelled to keep the missionaries from going into any other house than their own, and stopped all communication with other white people."

Furthermore Dr. Ross states that he understands these "missionaries intend going due east into the interior, guided only by a compass;" that they have been "living as the natives, in the hope that by so doing they will gain the confidence of the people;" that they "have been eating native food, cooking and washing for themselves and even collecting their own fuel, in this rainy weather." Of course that they should expose themselves to fatal fever and should actually court death by such manner of proceeding is not strange.

Such is the purport of the communications referred to; and the Editors of this *REVIEW* feel compelled to say in this connection, that up to this time they had never had the least intimation that this "Soudan Movement" was characterized by any such fanaticism. We felt that, like other movements originating among well meaning but inexperienced persons who are young in years, it needed a *head*, wise counsel and sound discretion. Even now we see no reason to recall a word of commendation of the singular unselfishness and heroic consecration that appear to have marked these pioneers, but we confess to being astounded at the statements contained in this correspondence. It is a sad affair, little less than wanton suicide. To persist in such a policy would not only ruin this whole movement but inflict a lasting damage on all missionary enterprises and compel sensible people to wash their hands clean of all abetting such supreme folly and practical madness. Certainly the editors of the *MISSIONARY REVIEW OF THE WORLD*, have not the slightest sympathy with such disregard of all proper precautions, not to say defiance of all sanitary and social laws.

From the inception of this movement we have said to these western brethren, "move slowly; get competent medical advisers, and experienced explorers, that you may not risk health and life by needless exposure." God not only gives a "spirit of power and of love, but of a *sound mind*!"

We repeat the advice. Call a halt! and let it be fully understood that no man or woman goes to Tropical Africa to throw away life on a theory, and endanger the lives of others by promoting infectious disease.

A. T. PIERSON.  
J. M. SHERWOOD.

On receiving these communications the Editors felt bound to transmit a copy to the brethren in Kansas, who are more closely connected with this movement, expressing also our sorrow and apprehension as to the disastrous effect of such a course as that pursued in Africa, not only upon this, but all other mission enterprises. We have a reply from Geo. S. Fisher, Esq., disclaiming all responsibility for these peculiar views, and saying that these pioneers had no such views when they left the west, but on their way a certain well known advocate of "faith healing" in New York City got hold of them and infused into them his views of the subject. We mention this in order to attach responsibility to those to whom it belongs; and that responsibility, in our judgment, is a very grave one.

In response to our inquiry, Mr. Fisher sends us also the following more cheerful news concerning the survivors.—J. M. S.

"Our very latest information is to the effect that Mr. Kingman and Mr. Trice, the colored man, have both recovered, and that the others have had no sickness whatever. They are now waiting until the arrangements can be effected so that they can leave Freetown, cross the Kong Mountains, and enter upon their work, if the Lord will, and enter among the Mandingo tribes."

Also the following, which we read with many "falling tears:"

"The enclosed letter is sent out with some falling of tears, but with much peace of heart, for none who are conversant with the history of the spreading of the Gospel in the dark lands, will be surprised or cast down by reason of these words:

"Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.' This scripture has indeed been fulfilled many times in the history of the early church, among the martyrs, and those who have not counted

their own lives dear unto themselves, but have obediently gone forth to proclaim the joyful Message.

"Our beloved friends believed that nothing was too precious for their Saviour, and have made the supreme offering of their lives, and, standing to-day, where we may again see the broken body of the Christ and hear His words 'As the Father hath sent Me, even so send I you,' we are confident that there are many who will gladly offer themselves and take the place of these messengers who have been called home, and, by His grace, plant the banner of the Cross in darkest Africa.

"Asking that continual prayer may be made to our Lord so that indeed He may speedily send His messengers to the uttermost parts of the world, I am,

"In the hope of His coming, sincerely thine,  
"GEORGE S. FISHER."

The National Missionary Convention which met at Indianapolis September 3d to 9th, inclusive, was, in some respects, a remarkable gathering; not in point of numbers, for but a few hundred visitors were there, and residents of the town were largely kept out of the city by the excessive heat. But there were signs of the Holy Spirit's presence and power. Mr. Robert E. Speer, traveling secretary of the Students' Volunteer Movement, and George S. Fisher, Esq., of Kansas, as well as Augustus Nash, of Nebraska, and Rev. T. C. Horton, of St. Paul, were among the leading spirits.

After watching the Convention with a careful eye, and noting the addresses made and the tone of general feeling, we were constrained to acknowledge that there were signs of a Higher Hand than man's in the whole missionary movement of which this is one expression.

The band of intending missionaries that we found there, were nearly all young—under thirty years. Moved by the awful destitution of a hundred millions who, in Africa, are utterly without the Gospel, they have felt more needed *there* than *here*, and have practically offered themselves to go abroad to the Regions Beyond—most of them to the Soudan, some to China and other lands of the Orient. No

doubt there is some zeal that needs to be tempered with knowledge—no doubt a good deal of imprudence that experience will correct and chasten. There is excess of enthusiasm that should be restrained, and impulsive activity that must be wisely guarded. But there seems to be also a passion for souls, a self-surrender to God's work, a certain *abandon* of confidence in his Word and guidance, that we would gladly feel were more general in disciples of more mature years. We should say that not less than fifty young men and women were present, whose faces are set toward the desolate regions of the earth, and who are only waiting for the door to open.

There were present several of these young men who have been traveling through the States, mainly of the West, presenting the needs of the perishing millions, and urging consecration of men and of money to supply their need of the Gospel. These "travelling secretaries" have gone like primitive disciples, carrying nothing in their purses, and their unanimous testimony was that they have lacked nothing. Some who heard them witness, publicly confessed that, though they had been prejudiced against the movement, they felt constrained to say this is the Finger of God. A. T. P.

### The Home Rest for Missionaries at Northfield, Mass.

By a strange fatality a part of our editorial note on this topic in our last issue was left out. We said further that these 15 acres of land are to be laid out in a sort of park, to be named Livingstone Park, in honor of David Livingstone, and it is proposed to erect a few economical and convenient cottages on these grounds, to be furnished rent free to returned missionaries who are at home for rest and recuperation. It is desired to have these cottages free to those who occupy them without reference to denomination; and to enlist various benevolent people in their erection,

so that this shall be a gift to the Lord's cause for His servants' use when at home for a season to gather new strength for further toils. Dr. A. J. Gordon, of Boston; D. L. Moody, Esq., S. P. Harbison, of Pittsburgh; Dr. Munhall, and a few others, will be asked to act as counsellors in the completion of the plan; and it is not designed to ask any help from anyone but leave to those of the Lord's people who may feel so inclined to assist in rearing the cottages. The ground is already paid for, mostly by one individual; and already unsolicited contributions have been made to the extent of \$650. Any who are so disposed may send contributions to the editors of this REVIEW and they will be promptly acknowledged. Ultimately, after the cottages are built, a report of the work will be printed and sent to the parties contributing, with pictures of the houses erected. A. T. P.

### A Remonstrance that Should be Heard.

"Pardon me, if I seem presumptuous, but do you think the Presbyterian Church is moving in the right direction in its efforts to remove the heavy indebtedness of the two Boards? Does it not seem that a curse, rather than a blessing, will follow one form adopted, viz.: *cutting down the meagre salaries of our missionaries*, and leaving them with no escape from this iron rule? Is not this 'muzzling the ox which treadeth out the corn'? I do not know when anything has so burdened me as this mismanagement on the part of the Assembly. Surely, some better plan could have been adopted there. This is something like 'making bricks without straw.'

"In my own mind it is clear that this great debt could have been made the means of rousing the Church to a sense of its responsibility as nothing else could have done. It would have called out a special day of preaching on the subject of missions—humiliation and prayer—a day of collections for the debt alone, making at least two Sundays of the fifty-two to be devoted to the great work of the church. The letters one reads from missionaries on the frontier are pitiful; and if the church does not hear *will not God avenge?*

"Pardon me, but I feel I am only



saying what many must feel. I do not like to seem to criticise over-much, but it makes me sick at heart to be at ease in our luxurious churches and notice the indifference, the want of reference to this, the most crying evil I have known; for it is *from those poor missionaries* that part of the money already collected (?) is wrested—not voluntary offerings, but oppressive taxation, in a sense.”

The above letter is from one of the largest and best known givers in the denomination, and we publish it, first, because such a munificent giver has a right to be heard; and again, because this church and other denominations ought to know how their principal benefactors look on such a mistaken policy as retrenchment; and thirdly, because we feel in absolute accord with these sentiments. God will never bless any policy which is practically robbery both of Him and His poor and faithful servants. It cannot be our duty to do wrong, and we believe this course, whenever and wherever adopted, is dishonoring to both the church and to God. There must be some way of meeting a crisis like this beside doing an additional wrong. This policy reminds us of the man who borrowed money to pay a debt! and the fact that at this time of the world's history a great denomination can sound the cry, *Retrench!* while every call of God says *Advance!* is itself a melancholy sign of the times. We know one city where a craze for expensive church-buildings has led to the abandonment of large and commodious edifices for others that cost enough more than the old to pay this debt by the excess on each building.

EDITORS.

#### Dr. Pentecost's Farewell Words.

We were present at the farewell service in Dr. Meredith's church in Brooklyn, of which he was formerly pastor. He gave an outline of his plan of evangelistic work in India. He is sanguine that a great break in heathenism will begin there, which will be followed by a wide-spread

awakening in this country. His address evinced considerable familiarity with the present situation of things in India, and appreciation of the difficulty and importance of the mission he had undertaken.

Among other things he said:

“There are 5,000,000 Hindus, young men, who speak English. We are going to reach them. They have never been evangelized. Occasionally a lecturer like the Rev. Joseph Cook will drop in among them; but he is gone in a week. What they want is preaching every day for six months. All has been touch and go so far. We go to preach and not to prove the Gospel. Disabuse your minds of one thought. We don't propose to convert India. We only intend to do our share. If we come back without having made any visible impression, we won't feel disappointed. Fifty blows may be necessary before the rock of heathenism is split. We hope to strike one of those blows. The Hindus say that as the English go to India they drop their religion in the Red Sea, hoping to find it there as they go back. The people of India are profoundly religious in their way. They look on our missionaries as being merely men who are hired to conquer their religion with our own, just as they were politically conquered by the English. They judge our religion not by our missionaries but by the English people among them, seven-tenths of whom are there to trade and not to set a religious example.

“We will go first to Calcutta, where we will open an evangelistic mission and begin on the English themselves. From them—having by the help of God brought them to a condition where they can exemplify and reflect the Gospel—we will proceed to evangelize the English-speaking Hindus. After them, Providence permitting, we will evangelize the half-breeds. We hope to make a break among the high castes. Don't think we are proud because we are going to work among the high castes. We have chosen them because no work of evangelization has ever been done among them. Finally, we are doing this work strictly at our own expense. If anybody feels moved to chip in and help us pay our current expenses, all right. But we are not begging. Personally I will pay my own expenses. We are a voluntary mission, representing no society and no fund.”

May he not be disappointed in this bold undertaking! May India be moved as never before! He needs and asks and deserves the earnest prayers of Christendom. He remains a month in England and then sails for India. Mr. and Mrs. Stebbins, who

have aided him in his evangelistic work, will accompany him in this foreign tour. J. M. S.

*The Tribune* (New York), in a recent editorial entitled, "Why Foreign Missions Languish," exhibits the most surprising ignorance of the subject. *The very reverse is true.* Instead of being in a languishing condition the cause of foreign missions was never so active, so promising, so full of enterprise, so far-reaching and world-wide in its scope and plans. The great English societies in 1889 expended \$13,000,000 in the work; and our American societies full \$6,000,000! more than in any former year! Does this look like languishing?

Quite as false is the reason assigned for the decline of missions. It argues they "languish" because the Gospel is presented so as to repel rather than attract, by men not *properly trained*. It is sure that the prevailing methods of mission work are *radically wrong*. Now thousands of the ripest scholars, the broadest culture, the most distinguished gifts, the noblest educators, and the most eminent and useful men in the Church to-day, are found in the foreign field! Methods *radically wrong* that have civilized and evangelized whole nations, converted millions of souls in heathendom, established schools and colleges, and hospitals, and Y. M. C. A.'s all over the world! Does not the *Tribune* know these facts? Such stupendous ignorance is enough to bring Horace Greeley up from the grave to weep over the paper he made so grand a power for good. This attack on missions is a very feeble echo of Canon Taylor's charges two years ago, the falsity and grossness of which were abundantly shown by testimony that could not be set aside.

The *Tribune* is late in reviving these exploded charges.—J. M. S.

#### A Princely Giver's Death.

David Paton, Esq., of Tillicoultry, Canada, and for years residing in

Alloa, Scotland, has recently gone to his reward, in his eighty-seventh year. He set an example of beneficence which will be fragrant in Scotland and in all the Christian church for many years to come. His liberality toward foreign missions is very conspicuous; but scarcely less so toward all home missionary schemes also. Alloa, where he built up his fortune, witnessed its dispensing in all good works. He supported missions in the destitute neighborhoods, provided for the free entertainment of infirm ministers at Crieff Hydropathic; and gave, as few men since apostolic days have given, great sums to God's cause. He has spent a vast fortune of \$1,000,000 on missions; and, out of the small annuity reserved to keep him from actual want, he managed to give, at the time of my visit to Alloa, another 250 pounds sterling; and, as a letter from Dr. McAll informs me, his last act of giving was the sending of \$500 more to the same great work of French evangelization. He was an office-bearer in the United Presbyterian Church, and one of the brightest ornaments of that beautiful body of brethren, of whom we may say on personal knowledge that it contains some of the noblest examples both of piety and of generosity which the United Kingdom furnishes. That dear old saint gave not grudgingly nor of necessity, but cheerfully. Self-denial became to him a habit and a delight for Christ's sake. To press his hand and look in his eyes was one of the rare privileges of that recent tour of missions in Scotland. He was the patriarch of givers, and, we trust will have a numerous spiritual progeny who shall emulate an example that has few rivals since the days of Barnabas of Cyprus.

A. T. P.

Bishop William Tay'or seems to be a man of great common sense. He says that on the dead level of heathenism all genius is excluded; any inventor is liable to the charge of witchcraft, and the poison draught is the inevitable doom of one who improves upon the crude implements of his ancestors. In the South of Africa the men wear two coats, one of red paint, the other of grease well-rubbed in; and women dig, hoe, gather crops, carry burdens and do other hard work. To educate an African without christianizing him is to train a polite loafer. He instanced the educated native known as "Hodge," who, with a fine culture, turned to Paganism, put on

the breech-clout and took six wives and set up a harem. The educational plan must include all industries that prepare for a life of self-support. The short and sure cut is to be found in rearing in Africa Christian industrial homes, adopting about 12 children under five years of age. Young children are not yet heathen and must be prevented from becoming such. It is easy to get *boys* but not *girls*, to adopt. Girls are a marketable commodity for polygamous purposes. The only way at present is to redeem them from this polygamous slavery by a virtual purchase. They are sold in infancy for the future harem of these polygamists, and if not redeemed will be claimed even after adoption and education. A young and pretty girl was thus adopted by a missionary's family and trained as a converted woman, and one day claimed as the betrothed wife of a rich polygamist. She was already pledged to a converted young man connected with the mission and presents were freely given to secure her release from the prior contract. Apparently she was released and the marriage consented to. But afterward under pretext of a visit to her parents was, with her husband, induced to go to their home, and on entering the village her young husband was literally hewn to pieces, and she was tied to a tree and whipped every two hours till she consented to go and live with this wretched pagan. That is a glimpse of woman's condition in the dark continent.

Meanwhile all the work of missions is threatened by the awful flooding of Africa with *rum*. Hamburg alone exports by two companies annually 200,000 *tuns* of liquor, not to speak of what France, Spain, Portugal, England and New England are doing to pour into that land an Amazon river of rum. If Mohammedanism were let loose, it would soon put an end to this business, for Islam's banner is the banner of total abstinence and prohibition. It may be that as God at the beginning let loose Mohammedanism as the scourge of *idolatry in the Chris-*

*tian church*, he will again let loose this system of false religion to drive out an *infernal rum traffic* let in by Christian nations! Already are 300,000 mounted followers of the False Prophet said to be overrunning the Dark Continent. A. T. P.

The India Sunday-school Union, having secured the hearty co-operation of the British Sunday-school Union, has been planning a large extension of its work. Dr. James L. Phillips, 17 years medical and educational missionary in Bengal, has been appointed general-secretary of the India Sunday-school Union, and sailed from New York for Europe. He will speak in behalf of this promising movement in the chief cities of the United Kingdom during September and October, and then embark for Bombay, where he will enter upon his work, attend the Punjab Sunday-school Convention at Lahore in December, and reach Calcutta for the annual meeting of the India Sunday-School Union in December. All India seems ripe for Sunday-school extension at this time.

It has been our privilege to make the acquaintance of this beloved brother while home on a furlough. Failing to find us at the office, where he called to say good-bye, he left us a very kind letter from which we make an extract:

"Now I go back to my dear India, where I was born, as general-secretary of the India Sunday-school Union, with headquarters at Calcutta. For two or three years I shall be on the *move constantly* all over India, organizing and pushing Sunday-school work. My post is a new one. I am called back to India by my brethren of all the churches. Our Sunday-school Union there, as here and in Europe, is *international* and *inter-denominational*, like the evangelical alliance work in the U. S. A., with which I have been connected as general-secretary at Philadelphia for a year." J. M. S.

## VII.—ORGANIZED MISSIONARY WORK AND STATISTICS.

### SPECIAL FIELDS.

#### INDIA.

#### American Marathi Mission.

(A. B. C. F. M.)

REPORT FOR THE YEAR 1889.

Stations at Bombay, Ahmednagar, etc.

This mission covers a territory of 16,974

square miles, including 30 towns and 3,579 villages, and containing a population of 3,286,889, of whom 2,835,382 are Hindus and 284,889 are Mussulmans.

Stations, 5; outstations, 107; missionaries, 27 (of whom 11 ordained, 1 lay, 9 missionaries' wives, 6 other ladies); native helpers, 302 (of

whom 18 pastors, 21 preachers); churches, 33; communicants, 2,115 (1,197 male, 918 female); added on profession, 192; schools, 127; pupils, 3,280 (2,461 male, 819 female); Sunday-schools, 124; pupils, 4,718 (of whom 1,688 Christian); patients treated at dispensary in Rahuri, new, 5,052; old, 9,428; total, 14,480 (of these, 12,045 Hindus, 2,059 Mussulmans, 76 Parsees, 41 Roman Catholics, 259 Protestants).

#### PROGRESS IN TWENTY YEARS.

Number of churches, 1869, 22; 1889, 33; net gain in twenty years, 11. Received on profession of faith, 1869, 53; 1889, 192; net gain in twenty years, 139. Number of communicants at close of the year, 1869, 677; 1889, 2,115; net gain in twenty years, 1,438. Contributions by native Christians, 1869, 1,651 rupees; 1889, 4,630, rupees; net gain in twenty years, 2,979 rupees. Number of schools, 1869, 35; 1889, 127; net gain in twenty years, 92. Number of pupils, 1869, 667; 1889, 3,280; net gain in twenty years, 2,613.

From this it will be evident that the number of communicants on the church rolls, the contributions of native Christians, and the number of schools, have *trebled* in the last twenty years. The number of pupils is *five times* as many as then attended our schools.

#### American Madura Mission, South India.

Population of district, 1,775,000. Stations at Madura, Pasmaleé, Battalagundi, etc.

Stations, 7; out-stations, 25; missionaries, 36 (of whom 13 ordained, 1 lay, 13 missionaries' wives, 9 other ladies); native helpers, 448 (of whom 17 ordained pastors); organized churches, 35; communicants, 3,562; added on profession, 272; schools, 156; pupils, 5,410; Sabbath-schools, 146; average attendance 4,151; patients treated at dispensary, new 9,066; old, 6,504; total, 15,570 (of these 4,775 Hindus, 3,272 native Christians, including Romanists, 815 Mussulmans).

#### American Free Baptist Mission, Southern Bengal.

Population, 3,817,653. Stations at Balasore, Jellasure, Midnapore, etc.

Stations, 11; missionaries, 25 (of whom 9 are ordained, 1 lay, 9 missionaries' wives, and 6 other ladies); native preachers, 17 (of whom 5 are ordained, 12 lay); other native helpers not enumerated; organized churches, 11; communicants, 646; added, 55; schools, 105; pupils, 3,619. Considerable medical work seems to have been done, but no statistics are given.

#### Canadian Baptist Telugu Mission.

Population reached 3,000,000. Stations: Akidu, Cocanada, Bimlipatam, Bobbili, etc.

Stations, 9; missionaries, 30 (of whom 11 are ordained, 10 missionaries' wives, 7 other ladies); native helpers, 74 (of whom 8 are

ordained); churches, 22; communicants, 2,466; additions not reported fully, about 300; schools, 40; average attendance, 583; Sunday-schools, 19; average attendance, 626.

#### Malayalan Mission of the London Missionary Society, South Travancore.

The report for this mission comes to us in four parts: the Trevandrum, Quilon and Neyoor districts and the mission seminary.

In the six stations there are 9 ordained missionaries; 18 ordained native ministers; 228 other native helpers; 273 congregations; 5,659 church members; 521 admissions; 713 candidates; 311 schools; 10,560 boys under instruction, 3,504 girls—total scholars, 14,064; patients registered in mission hospital and dispensaries—Protestant Christians, 13,874; Roman Catholics, 1,698; heathen, 12,116; Mohammedans, 676—total, 28,364. Publications, by London mission press, periodicals, 52 numbers, 116,600 pages; tracts, 33, 323,100 pages. South Travancore Tract and Book Society has published since 1833, when it was formed by the union of tract societies long existing at Nagercoil and Neyoor, 442,549 monthly magazines, 181,200 tracts, 28,500 catechisms, 13,500 books, 3,146,900 handbills, and 260,000 *Glad News for Children*, in Tamil—4,072,649 publications.

#### Basel German Evangelical Missionary Society in Southwestern India.

Canara, Coorg, South Mahratta, Malabar.

Stations, 24; European missionaries, male, 66, female, 40; native agency, pastors, 15, evangelists, 106; other helpers, 27; teachers, 278; communicants, 5,160; additions, 134; schools, 121; pupils, 6,707.

#### Mackay Mission Hospital, Formosa.

Connected with the Presbyterian Board of Missions, Canada.

New patients, 3,055; old patients returned for medicines, etc., 7,224. The number is less than the last year by 225, due to the fact that there has been less sickness and that fewer soldiers have been admitted.

#### Methodist Episcopal Church, (North), North China Mission.

Peking, Tientsin, Shantung, etc.

Stations or circuits, 20; ordained missionaries, 15; missionaries' wives, 14; other ladies, 9; native ordained preachers, 6; unordained, 10; teachers, 20; other helpers, 22; members, 782; probationers, 517; average attendance—Sunday worship, 931; Sunday-schools, 10; scholars, 746; Theological schools, 3; students, 40; other schools, 27; scholars, 529.

#### Board of Foreign Missions of the Presbyterian Church, (South).

Secretary: REV. M. H. HOUSTON, D.D., Nashville, Tenn.

[By some error the statistics reported for this society in the September number of the REVIEW were drawn from the report of 1889, instead of from that of 1890. Dr. Houston has kindly called our notice to the error, and sent corrected figures.—Eds.]

#### REPORT FOR YEAR ENDING APRIL 1, 1890.

<i>Receipts.</i>	
Balance on hand.....	\$ 8,457 59
From churches.....	49,812 90
Sabbath-schools.....	8,673 50
Missionary societies.....	27,258 80
Legacies.....	14,927 02
Miscellaneous.....	8,652 88
<b>Total.....</b>	<b>\$117,782 69</b>
<i>Expenditures.</i>	
Three Brazil Missions.....	\$ 36,100 32
China Missions.....	24,701 71
Japan ".....	12,814 31
Congo ".....	4,000 00
Greek ".....	3,453 70
Italian ".....	1,200 00
Indian ".....	6,490 00
Mexican ".....	7,870 29
<b>Total for Missions.....</b>	<b>\$ 96,680 38</b>
General Expenses.....	8,663 02
Balance on hand (including Relief Fund).....	12,489 34
<b>Total.....</b>	<b>\$117,782 69</b>

#### STATISTICS.

	Stations and Out-Stations.		Missionaries, Male.		Missionaries, Female.		Native Ministers, Ordained.		Native Other Helpers.		Communicants.		Communicants Added.		Pupils in Sunday-schools.		Pupils in Day-schools.		Contributed by Native Churches.	
Brazil...	30	11	10	5	10	670	126	224	165	\$1,400					224	165				
China...	11	13	16	15	158	12	245	260	165						245	260				
Japan...	19	8	8	5	2	766	151	305	130	651					305	130				
Greece...	4	1	1	1	1	28									15					
Italy...	1					No ret'ns														
Mexico...	51	2	4	8	3	450	71	418	250	635					418	250				
Africa...																				
<b>Total...</b>	<b>116</b>	<b>37</b>	<b>41</b>	<b>19</b>	<b>31</b>	<b>2,072</b>	<b>360</b>	<b>1,207</b>	<b>845</b>	<b>\$2,851</b>										

#### American Presbyterian, (North), Mission in Canton, China.

Stations, 2; out-stations, 28. Foreign missionaries, ordained, 8; lay, 6; medical, 4; missionaries' wives, 11; other ladies, 6 (1 medical); total, 31. Native ordained ministers, 3; other native assistants, 84; churches, 8; com-

municants, 625; additions, 100; schools, 37; pupils, 916; medical work, out-patients (attendances), 59,311; in-patients, 1,459; visits at homes, 647; surgical operations, 2,868.

#### General Baptist Missionary Society.

Secretary: REV. WILLIAM HILL, Mission House, 60 Wilson St., Derby, England.

#### REPORT FOR YEAR ENDING MAY 31, 1890.

<i>Receipts.</i>	
Collections, etc.....	£3,257 4 5
Legacies.....	1,497 4 11
Miscellaneous.....	693 17 10
<b>Total for general purposes.....</b>	<b>£5,448 7 2</b>
Special funds.....	225 17 6
In India.....	2,929 9 6
In Rome.....	149 0 11
<b>Total.....</b>	<b>£8,752 15 1</b>
<i>Payments.</i>	
Balance due May 31, 1889.....	£20 12 11
Orissa Mission.....	3,270 13 2
Agency.....	315 17 7
Publications.....	171 12 0
Incidentals.....	144 5 7
Assurance, Annuities, and Capital, etc.....	1,441 0 4
In India, (see above).....	2,929 9 9
In Rome, " ".....	449 0 11
Balance to new account.....	10 3 1
<b>Total.....</b>	<b>£8,752 15 1</b>

#### STATISTICS OF ORISSA MISSION.

Stations, 4; 15 out-stations, 8 missionaries, 4 missionaries wives, 4 other female missionaries, 21 native preachers, 18 chapels, 1,376 church members; 1 orphanage, 123 members; 12 schools, 641 scholars; 12 Sunday-schools, 755 members. Local contributions, 8,411 rupees.

#### Baptist Missionary Society.

Secretary: ALFRED H. BAYNES, Esq., F. R. A. S., Baptist Mission House, 19 Fumival St., Holborn, London, E. C.

#### REPORT FOR YEAR ENDING MARCH 31, 1890

<i>Receipts.</i>	
Balance from last year, on Special Fund, and Widows', etc., account.....	£4,894 14 9
For debt.....	2,405 2 5
General Fund.....	68,331 0 1
Special, etc., account.....	3,978 9 6
<b>Total receipts.....</b>	<b>£74,714 12 0</b>
Balance over-drawn on General Fund.....	2,472 3 10
<b>Total.....</b>	<b>£82,081 10 7</b>
<i>Expenditures.</i>	
Balances. Debt on General Fund.....	£2,862 3 6
General Fund.....	£70,346 2 10
Special, etc., account.....	6,761 10 3
<b>Total.....</b>	<b>£77,107 13 1</b>
<b>Total expenditure.....</b>	<b>£79,969 16 7</b>
Balance on hand on Special, etc., account.....	2,111 14 0
<b>Total.....</b>	<b>£82,081 10 7</b>

## STATISTICS.

	Stations and Out- Stations.	Ordained Mis- sionaries.	Lay.	Native Ordained Ministers.	Church Members.	Additions.	Schools.	Scholars.
India ...	147	57	94	9	4,129	231	15	4,027
Ceylon...	104	4	25		868	64	20	3,190
China...	60	21	10	60	1,049	103		
Japan...	20	1	5		157	8	1	58
Palestine	3	1			75	2	2	69
Europe...	60	6	33	18	1,860	210		
W. Indies	111	4	147	12	6,135	423	5	409
Africa...	10	25	5		43	12	4	143
	515	119	319	99	14,316	1,053	47	7,896

Income of Funds .....	21,796 51
Government Grants-in-aid, etc....	8,017 47

Balance due April, 1890.....	\$440,788 07
	7,942 06

Total ..... \$448,730 13

In addition there has been added to the Permanent Fund, \$118,739.68, making the gross receipts for the year \$559,527.75.

<i>Expenditures.</i>	
Burmah .....	\$151,290 85
Assam .....	22,312 58
Telugu .....	64,778 38
Siam .....	1,373 95
China .....	31,605 25
Japan .....	39,132 72
Africa .....	43,780 42
Europe .....	32,984 57

Home expenses .....	\$387,248 72
Publications.....	39,713 87
Annuities .....	1,671 40
	11,922 58

Balance due April 1, 1890..... \$440,556 57

Total ..... \$448,730 13

**American Baptist Missionary Union.**  
Secretary: REV. J. N. MURDOCH, D.D., Tremont Temple, Boston, Mass.

REPORT FOR YEAR ENDING MARCH 31, 1890.

*Receipts.*

Donations .....	\$212,962 94
Legacies .....	91,935 49
Woman's Boards .....	93,949 22
Miscellaneous .....	12,126 44

## STATISTICS.

	Stations.	Out Stations.	Mission- aries		Natives.		Church Members.	Additions.	Schools.	Scholars.	Native Contribution.	
			Male.	Female.	Preachers.	Other Helpers.						
Burmah.....	21	593	45	87	521	116	530	29,689	2,039	444	12,669	\$52,638
Assam.....	7	64	11	14	23	54	30	1,937	185	87	1,900	740
Telugu.....	13	635	21	26	204	217	72	33,838	3,340	460	4,934	564
China (including Siam).....	8	59	18	23	38	25	17	1,535	61	23	325	521
Japan.....	9	27	15	26	29	17	10	905	158	6	216	311
Africa.....	7	4	23	16	5	8	5	386	156	10	471	75
Total.....	64	1382	133	192	819	437	654	68,290	5,939	1030	20,515	\$54,844
Europe.....					917		707	70,003	5,638			169,425
Total.....	64	1382	133	192	1736	437	1361	138,293	11,577	1030	20,515	\$224,269

**Church Missionary Society.**

The Secretaries, Church Missionary House,  
Salisbury Square, Fleet Street, London, E. C.

REPORT FOR THE YEAR ENDING MARCH 31, 1890.

*Receipts.*

Through Associations.....	£146,771	6	10
Direct to the Society, including			
Legacies 23,862 7 9.....	56,046	4	8
Disabled Missionaries' Funds	1,646	10	7
Rent and Interest .....	4,052	15	9
Total Ordinary .....	£208,516	17	10
Special Funds .....	51,765	13	7
Total Receipts.....	£260,282	11	5

*Expenditures.*

For Missions.....	£182,845	3	2
Disabled Mis- sionaries, etc..	7,941	3	3

## Collection of

Funds.....	13,739	13	2
Administration.	10,596	11	5
	£215,222	11	0

## Deduct, charged

to Special Funds .. ....	8,193	6	7
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Total Ordinary .....	£207,029	4	5
Special Funds .....	17,556	8	1

Total Payments..... £224,585 12 6

Balance carried to Contin-  
gency Fund:

Ordinary Re- ceipts.....	£1,487	13	5
Special Funds..	34,209	5	6
	35,696	18	11

Total ..... £260,282 11 15

## STATISTICS.

	Missions.	Stations.	Missionaries.			Natives, Eurasians, etc.		Communicants.	Adults baptised during the year.	Schools.	Scholars.
			Clergy.	Lay.	Female.	Clergy	Other helpers.				
Africa.....	5	59	30	17	15	48	293	9,826	445	108	8,811
Egypt, Arabia, Palestine and Persia..	13	13	16	6	9	9	107	597	4	50	2,575
India.....	6	96	128	14	15	144	2150	26,942	1,577	1191	47,184
Ceylon.....	1	14	18	....	2	15	446	2,363	172	229	11,345
Mauritius.....	1	7	3	1	....	3	51	542	103	25	1,562
China.....	3	23	27	8	10	16	309	2,896	453	123	2,325
Japan.....	1	10	17	....	8	4	36	824	242	11	337
New Zealand.....	1	38	15	2	....	27	378	2,631	5	1	18
N. W. America and North Pacific....	6	55	32	4	....	20	65	2,455	109	58	1,424
Total.....	29	315	286	52	59	286	3,835	49,016	3,110	1796	75,581

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

**Africa**—It is said that the annexations of Great Britain in Africa amount to over 2,000,000 square miles. "Spheres of influence" they are termed, not annexations. We care not what they are called; we are glad to know that under the flag of Great Britain the slave trade cannot live. Under that flag, the Bible may be printed and scattered without "let or hindrance." Under that flag, missionaries of the cross will be safe, and can go about their work unmolested. Ambitious and grasping England, men may call her, but she carries into her colonies, all over the world, the light of civilization, to brighten the faces of their ignorant and degraded.

—**Rapid progress** all along the line is being made in the opening up of the new world of Central Africa. Europe has such vast resources of power and wealth to bring to bear on the enterprise that the rate at which civilization is advancing on barbarism is surprising.

—**To explore Central Africa.**—*The Siecle* says that a French expedition to explore Central Africa is being organized. It will be divided into three sections, which will start simultaneously from Algeria and the Niger and Congo rivers, and converge at Lake Tchad.

—**The Universities' Mission in Central Africa** employs seventy Europeans at four principal centres in Africa and on Lake Nyassa, where a church steamer is maintained. Bishop Smithers is the leader of this mission, which extends over 25,000 square miles.

—**The Trappists**, an order of Jesuits, have lately begun work in South Africa on a large scale. In Natal they have an estate of 20,000 acres, and in Griqualand of 500,000 acres.

Their professed object is to convert the Africans to their faith; and their *modus operandi* is to civilize them first, and then to make Trappists of them. Their largest monastery is at Marianhill, in Natal. At present it contains 170 monks, and in a convent, half a mile away, are 135 nuns. There are 300 native boys and girls under tuition, and the knowledge imparted is almost entirely industrial. The rearing of bees is one of the important industries. Papers are published in four languages. They have a church capable of holding 2,000 people.

—*Harvest Field.*

—**The grant of an immense territory** along the Zambesi river has been made to the Duke of Fife and some English colleagues. The region embraces nearly 300,000 square miles and is very rich both in soil and mines. The company has power to abolish slavery and restrict the liquor traffic in its domains, and missionary work will be as free there as in India.

—**The Portuguese** have released the British African Lakes Company's steamer, which was seized by Lieutenant Continho. The crew of the steamer have also been released.

—**The Roman Catholic missions** at Uganda will be strengthened by a new party of priests, who were ordained in the cathedral of Carthage, June 29th. According to Roman Catholic usage, the feet of these 20 "messengers of peace" were devoutly kissed by all priests present, including high dignitaries. Cardinal Lavigerie even kissed the feet of two black surgeons, formerly slave-boys, purchased by white monks on the Nile.

**Belgium.**—The Government has voted a loan of \$5,000,000 to the Congo Free State. The expense of the founding of this State, and in-

troductio into the family of nations, has been borne chiefly by the king, at an expense of \$200,000 to \$300,000 a year. In return for this grant, King Leopold makes Belgium the heir, ten years hence, of his African possessions, which it is believed will one day prove a great source of revenue.

—Pastor Anet's Christian Missionary Church of Belgium, added to its members last year 500 converts from Romanism and infidelity. It employs 4 evangelists, 7 Bible-readers, and 5 colporteurs.

**Canada.**—The Presbyterian Church in Canada has, in all, 326 distinct fields of home mission work, and 990 preaching places. The number of missionaries employed last year was 329, of whom 121 were ordained ministers and licentiate, and 208 students and catechists. The average Sabbath attendance at all the stations was 43,065, the number of families connected with them, 11,701, and of communicants, 13,997. The progress made in the Presbyterian of Manitoba may be given as a specimen of the results. It was formed 19 years ago. Winnipeg had then a population of 421, now it has 22,892. Manitoba had then 19,000, now it has 150,000. Then Presbyterianism stood third relative to other denominations, now it heads the list. In meeting the expenses involved in this vast home mission undertaking, the church acknowledges grants from the Presbyterian Church of Ireland, the Church of Scotland and the Free Church.

—The Toronto medical students' Y. M. C. A., which has 179 members, has just sent one of their number, Dr. Hardie and his wife, as a missionary to Korea, and have agreed to support him "for a period of at least eight years." His destination is "Fusan, where he is to co-operate with Mr. Gale, of University College Y. M. C. A." \$1,800 is requisite for outfit and support for the first year.

**China.**—The China Inland Mission has established in China, 16 opium refuges, 3 hospitals, and 5 dispensaries. The churches number 66 and chapels 110.

—Dr Douthwaite, of the China Inland Mission, Che-Foo, says, that in the late famine district in Shan-Tung, there are now over a thousand applicants for baptism.

—The government has indemnified the Presbyterian Board to the extent of over a thousand dollars for property destroyed by a mob, in 1885, in the province of Kwong-Sai, China. It has taken our United States Minister a long while to secure this just reimbursement, but the final action is encouraging, in that it recognizes the right of foreigners to hold property in interior cities.

**Cuba.**—The Rev. A. J. Diaz, an evangelist of the Southern Baptists, in the Island of Cuba, has been wonderfully successful in preaching and organizing churches. He is a native of Cuba, and preaches with great ease and freedom in his own tongue. The Roman

Catholic Church has moved against the heretic, and suppressed his services by the power of the civil law. During the present year Diaz and his helpers have been arrested, sent to jail, and harassed in all possible ways. Diaz is out on bail, but the courts hesitate and keep him and his friends in suspense. The intervention of the American Government has been invoked.

**England.**—The report of the Bible Carriage Mission in England, shows that this society is doing an important work in the rural parts of the country. Over 49,000 Bibles and Testaments, and about 367,000 books, tracts, etc., were circulated in 270 villages and towns. In these places the Gospel was preached, with many conversions as the result.

—Another new missionary band of special interest is about to go forth in connection with the Church Missionary Society. Rev. Barclay F. Buxton, son of Mr. T. Fowell Buxton, has offered to go to Japan with a small party of missionaries, undertaking both the direction and entire charges himself. Mr. Barclay is an M. A., of Trinity College, Cambridge. It is proposed that Mr. Buxton's party should occupy the town and district of Matsue, an important place at the west end of the main island of Japan.

—Mrs. Hannington, widow of Bishop Hannington, who was murdered in 1885, near Uganda, conducts a weekly missionary prayer meeting, in Brighton.

**France.**—Cardinal Lavigerie opened the Anti-Slavery Congress, in Paris, with an address, in the Church of St. Sulpice. He highly praised the enthusiasm of England in the anti-slavery work, although it was headed by Catholics. He said he did not desire the immediate abolition of slavery, as that would entail starvation of slaves, but that man-hunting must be immediately suppressed.

**Germany.**—According to Bishop Warren the members of the Methodist Church in Germany average, in their contributions, \$4.40 per member annually, while the largest incomes among them do not exceed \$1.25 per day."

**India.**—Some of our missionaries in India have been called on to stand at the bar of the civil courts. Rev. J. J. Lucas and Rev. Henry Forman were summoned before the High Court in Allahabad, to answer for the baptism of a youth of eighteen, who had professed to be a convert to Christianity, and who had acted throughout of his own free will, and with intelligent comprehension of what his act meant. The judge was a Mohammedan, but so clearly arrayed before him were the facts in the case, and so explicit was the law, that the decision rendered was that the missionaries had violated no law of her Majesty's empire, and the young convert was his own master in religious affairs and at liberty to dwell and worship where he pleased. The case was regarded as an im-



portant one, and the judgment rendered makes the work of evangelizing the youth of India much easier and less dangerous.

—**The Woman's Christian Temperance Union of Singapore** has organized a mission for the benefit of European sailors that visit that port.

**Ireland.**—**The Irish Church Mission Society** seeks to give a pure gospel to the Irish Roman Catholics. A good work has been done through this instrumentality. Fresh impetus has been given to it by the munificent bequest of \$150,000 by Mrs. Susan Hopper.

**Korea.**—A missionary, Mr. Appenzeller, in the *Independent*, says, that when mission work began in Korea, the missionaries presented a Bible to the king. The prime minister took the Bible to the palace, showed it to the king, and then, with the king's approval, tore it in pieces. Years afterwards, a Kentucky man presented the Korean minister at Washington with a bottle of the best Bourbon whiskey for the king. This was accepted. Then the Christians of Kentucky resolved to show the king, at as early a period as possible, that the country produced something better than whiskey. Recently they sent, through the Korean minister, three Bibles, one for the king, one for the prime minister, and one for the foreign secretary. The present has been accepted.

—**Roman Catholic missionaries** have been in Korea 200 years, yet have never issued the Bible in the native language. They have translated the New Testament but have not put it into print, and the only copies, made by hand, cost from \$10 to \$30 each.

—**Sad News.**—Dr. John W. Heron, Medical Missionary of the Presbyterian Board in Seoul, is dead. He died of dysentery. The loss is great, for he was Superintendent of the Royal Hospital in the capital, and had won the confidence of the King. His influence in the foreign community and in Seoul was also very great.

—**Moravian Missions.**—The latest statistics of our missions show an increase over last year of 620 communicants and of 1457 in the total membership of our congregations in the foreign fields. The number under the direct care of our missionaries now amounts to 87,263, and of these 30,591 are enjoying the full privileges of communicant membership. These are solid figures, and we thank God for the unmistakable token of His blessing on our work in Asia, Africa, America and Australia.—*Periodical Accounts.*

**Thibet.**—Mr. W. Woodville Rockhill, formerly of the American Diplomatic Service, has recently returned from a long and perilous journey through Thibet, the unknown heart of Asia. For 700 hundred miles he passed through a country where no white man had ever set foot, journeying, of course, in disguise. It is only within the last few

years that the Chinese have been able to plant themselves in the country he traveled through, so hostile have the natives always shown themselves. It is said that in Thibet nearly every crime is punished by the imposition of a fine, and that murder is by no means an expensive luxury. This, of course, greatly increases the danger of travel in that remarkable land.

**United States.**—**The Presbyterian Woman's Mission Society** received for last year \$337,842. The society was able to support the following missions: Indians:—23 schools, 164 teachers, 2,264 pupils. Mormons:—37 schools, 99 teachers, 2,374 pupils. Mexicans:—32 schools, 67 teachers, 1,627 pupils. South:—16 schools, 48 teachers, 1,213 pupils. Total, 118 schools, 361 teachers, 7,478 pupils.—*Mid-Continent.*

—**The Universalists**, after an existence of more than a hundred years, send out their first missionary.

—**The Annual Report of the International Medical Missionary Society**, shows that 7,356 new cases of disease and injury were treated during the past Society's year; 14,717 attendances were given at the dispensaries, of which there are 7 in New York and 2 in Brooklyn; 1,641 visits were paid to the sick in their own homes. During the eight and a half years of the Society's existence, over 32,000 cases were treated, about 70,000 attendances were given at dispensaries, and over 14,000 visits were made to sick at their homes. This Society co-operates with all existing Christian agencies, as far as possible, and establishes medical missions at Gospel missions, or mission churches, wherever practicable. The president is Boudinot C. Atterbury, M. D.; the treasurer, Cleveland H. Dodge, Esq., No. 11 Cliff Street; and the medical director, George D. Dowkott, M. D., 118 East 45th Street, New York City. The Society deserves the liberal support of Christian people.

—**The receipts of the American Board** for the year ending September 1st, are \$617,723. This amount is \$69,025 in excess of last year. Of this increase \$22,876 is from donations, the balance is from legacies. During the year 64 new missionaries have been appointed, 22 of whom are men: 54 of these new recruits have already been sent to the field. This number is in excess of any year since 1837.—*The Advocate.*

—**Secretary Ellinwood of the Presbyterian Board of Foreign Missions** writes, that the new value put upon silver has so affected exchange in all the foreign countries where silver is the chief medium, that the purchasing power of the Board's appropriations is diminished from 15 to 20 per cent., and the rate of exchange is constantly fluctuating. A heavy, needless tax is thus laid upon the missionary cause for the benefit of a few silver kings.

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# THE MISSIONARY REVIEW OF THE WORLD.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"Long sweet days of golden haze"

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

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

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

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

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## THE LAND OF MARTYRS AND MISSIONARIES.

### EDITORIAL.

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

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### A SUGGESTION.

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

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

—Anna Temple.

## AN AMERICAN "PERSIS THE BELOVED."

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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### EDITORIAL PARAGRAPHS.

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

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

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

## THE PRESENT OUTLOOK IN FRANCE.

[EDITORIAL.—A. T. P.]

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

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

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

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

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

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

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

France furnishes illustration of what we have said about open

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

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

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

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

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

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

## THE CHINESE MISSIONARY PROBLEM.

BY REV. JOHN ROSS, MOOKDEN, NORTH CHINA.

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

### A LIFE THAT TOLD.

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

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

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

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

*Exchange.*

## CAN WE TRUST THE MORMON SAINTS?

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

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

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

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

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

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

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

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

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

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

## THE MISSION IN BASUTO LAND.—II.

REV. DR. ANDREW THOMSON, EDINBURGH, SCOTLAND.

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

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

Having seen his companions lodged and protected, M. Casalis



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

### A SPIRITUAL BAROMETER FOR THE CHURCH.

REV. RUFUS W. CLARK, DETROIT, MICH.

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

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

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

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

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

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

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



## THE MARVEL OF MODERN MEDICAL MISSIONS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## ORIENTAL MISSIONS.

DR. E. P. THWING, BROOKLYN.

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

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

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

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

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

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

## TRANSLATIONS FROM FOREIGN MISSIONARY PERIODICALS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## II.—GENERAL MISSIONARY INTELLIGENCE.

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

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

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

areas of rich deposits of wonderful fertility.

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

the specific appropriation for Hampton and Lincoln Institutes.

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

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

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

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

DR. MUTCHMORE.

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

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

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

—**Persecution of Jews in Russia.**—

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

*Charleston, S. C.*

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

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

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

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

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

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

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

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

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

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

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

Miles, Iowa, September 15, 1890.

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

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

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

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

Yours, for the promotion of the great mission work,

WALLACE J. GLADWIN.

### Korea.

Seoul, Korea, September 1, 1890.

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

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



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

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

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

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

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

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

Yours, with love,

LILLIAS H. UNDERWOOD.

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

### Native Missionaries.

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

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

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

Madras, Sept. 15, 1890.

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

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

DAVID MCCONAUGHY.

## IV.—THE MONTHLY CONCERT OF MISSIONS.

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

### The Faith Element in Missions.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

plies, and the means of preserving health.

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

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

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

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

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

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

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

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

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

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

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

## V.—EDITORIAL NOTES ON CURRENT TOPICS.

Our beloved Associate Editor, Rev.

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

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

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

A. T. P.

### Madagascar.

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

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

*The Christian* (London) says:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

6. It makes no *direct appeal* for



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

### Replies to Correspondents.

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

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

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

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

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

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

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

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

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

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

12. What books would you suggest to read?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

A. T. P.

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

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

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

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

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

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

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

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

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

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

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

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

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

NEW YORK, October 29, 1890.

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

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

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

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

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

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

Yours sincerely,

WILLIAM DULLES, JR., *Treasurer.*

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

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

"This Society shall be known as the Pauline Propaganda.

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

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

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

encouraging them when converted to unite with Gospel churches.

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

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

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

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

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

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

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

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

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

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

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

these men are written in English and are well executed.

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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